

Stichting Pythagoras



Pythagoras Foundation Newsletter. No.26. March 2021.

Pythagoras Foundation



Newsletter No. 26 March 2021.

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Editors Nico Bader, Marie-Anne de Roode

This annual Newsletter gives articles and a summary of literature of recent publications concerning Pythagoras and Pythagoreans. Interesting internetsites, work in progress and conferences are included.

"For all their rationality, however, the Precepts crucially differ from Socrates and most of the Greek philosophy after him in putting the emphasis on the value of authority and expertise rather than on the best argument. The emphasis on expertise and the appeal to an authority figure who has that expertise to guide our life is, of course, not surprising in Pythagoreanism, which is ultimately based on the authority of the master, Pythagoras."

Carl Huffman, Aristoxenus of Tarentum: the Pythagorean Precepts. 2019. p 147.

Contents:

Introduction, news from the library	p 2
Philolaus, Archytas pictures. Colophon	p 3
Carl Huffman. Introduction and curriculum vitae	p 4
Carl Huffman. Interview	p 9
Conferences	p 12
Internet, academia.edu	p 15
New books	p 21
Book reviews	p 27
Book chapters	p 28
Journal articles	p 35
Analyticals website	p 49

Introduction

We are honoured to have as special guest Carl Huffman.

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

Our website <https://www.stichting-pythagoras.nl> attracted 3590 visitors last year, from 109 different countries. See for an overview page 49.

Via our Academia page <https://stichting-pythagoras.academia.edu/NicoBader> recent Newsletters are available; we have 253 'followers' now and 321 'followings'. Our pages were viewed 10.340 times (March 4 2021).

Thanks to all contributors to this Newsletter.

Best wishes,
Marie-Anne de Roode

Pythagoras Foundation Library Information.

The Library collects all publications concerning Pythagoras and Pythagoreans.

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

Copy and postage costs will be calculated.

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

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

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

International Bank Account Number (IBAN): NL82 RBRB 0205 0254 20

BIC: RBRBNL21.

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News from the library

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

The ARTICLE DATABASE contains about 9.000 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 year 1900) contains 850 books, all in digital form (pdf files).

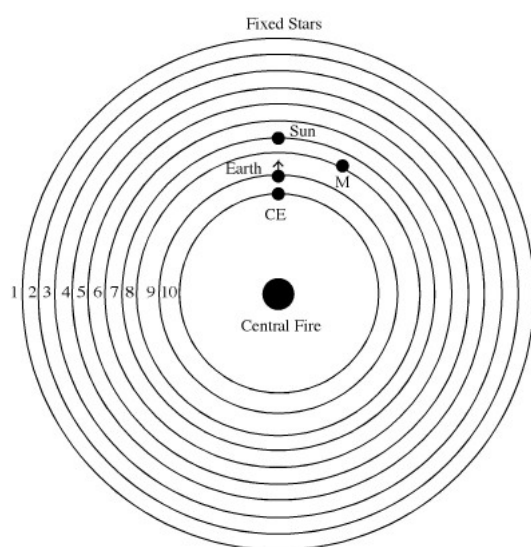
The BOOK DATABASE (after year 1900) contains 1424 books in paper form and 466 books in digital form (pdf files).

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

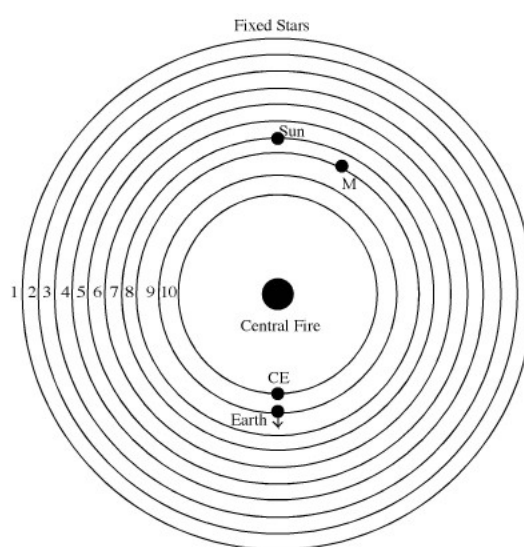
The databases are not yet public available; searches can be done on request.

We keep you informed.

Nico Bader

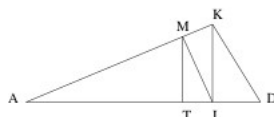
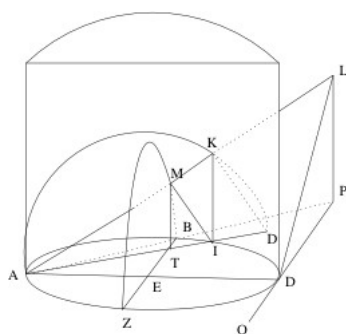


Position of the Earth and Sun at Noon



Position of the Earth and Sun at Midnight

Philolaus' astronomical system (from Carl Huffman, <https://plato.stanford.edu/entries/philolaus/>).



$$AM : AI :: AI : AK :: AK : AD$$

Archytas ; Doubling the Cube (from Carl Huffman, <https://plato.stanford.edu/entries/archytas/>).

Colophon

Pythagoras Foundation Newsletter; starting 2003, published once a year.

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

Publications.CARL A. HUFFMAN



We welcome Carl A. Huffman as our special guest.

He is a Research Professor and Emeritus Professor of Classical Studies at DePauw University (located in the historic town of Greencastle, Indiana, USA).

For more than 30 years he writes about the Presocratics and Pythagoras and the Pythagoreans, more special about Philolaus and Archytas.

After reading his most recent book '*Aristoxenus of Tarentum: The Pythagorean Precepts*' it was so nice to hear the podcast; "Pythagorean Ethics in the Time of Plato", summarizing his book in words. [A lecture given by Carl Huffman (DePauw University) at Purdue University on Saturday, 27 April 2019. The lecture was given at a conference honoring the career of Dr. Patricia Curd, Professor Emerita of the Department of Philosophy at Purdue. <https://soundcloud.com/user-304834734/carl-huffman-lecture>]

Employment:

Emeritus and Research Professor of Classical Studies 2012-
Full Professor 1996-2012 (on leave for a sabbatical/ NEH Fellowship 2002-2003 and sabbatical/ACLS Fellowship in 2008-2009)
Associate Professor 1988-1996 (on leave for a sabbatical/ Guggenheim Fellowship 1995-96 and for a sabbatical/Howard Foundation Fellowship in 1989-90)
Assistant Professor, DePauw University, 1981-88 (on leave for a NEH Fellowship 1983-84)

Honors and Grants:

National

Institute for Advanced Study, Princeton, NJ, Visitor, 1/2009 - 6/2009
ACLS Fellowship 2008-2009
NEH Fellowship 2002-2003.
John Simon Guggenheim Foundation Fellowship 1995-96
Howard Foundation Research Fellowship 1989-90
NEH Fellowship for Independent Study and Research 1983-84
Bye Fellow Robinson College, Cambridge (England) 1983-84

DePauw

Tucker Career Achievement Award (2010)
University Professor (2009-2013)
DePauw University Faculty Fellowship, 2005-2008
Edwin L. Minar Professor of Classical Studies 2004-2009
University Professor (2000-2004).
DePauw University, Fisher Fellowship (Fall 1999)
DePauw University Grant for Course Development (Summer 1994)
DePauw University Grant for Exploratory Scholarship (Summer 1993)
Lilly Grant for Course Development: Freshman Seminar (Summer 1990)
DePauw University, Fisher Time-Out Fall 1987
DePauw University Travel Grants [Meetings]: Fall 1981, 1982, 1984, 1985, Spring 1987, Spring 1991, Fall 1994, Spring 1996, Fall 1996
DePauw University Faculty Development Grant: Summer 1982, Summer 1983

Publications:

Books:

Aristoxenus of Tarentum: The Pythagorean Precepts (How to Live a Pythagorean Life). An Edition of and Commentary on the Fragments with an Introduction. Cambridge University Press (2019)

Archytas of Tarentum: Pythagorean, Philosopher and Mathematician King, Cambridge University Press, Cambridge (2005). Paperback edition 2010.

[Reviews: John Dillon, *Bryn Mawr Classical Review* 2007.03.34, <http://ccat.sas.upenn.edu/bmcr/2007/2007-03-34.html>; Andrew Barker, "Archytas Unbound: A Discussion of Carl A. Huffman, *Archytas of Tarentum*," *Oxford Studies in Ancient Philosophy* 31 (2006) 297-321; Liba Taub, *American Journal of Philology* 128.1 (2007) 133-137; Dominic J. O'Meara, *The Classical Review* 56.2 (2006) 300-301; John Palmer, *Phoenix* 61.3-4 (2007) 364-366; Montae Ransome Johnson, "Sources for the Philosophy of Archytas," *Ancient Philosophy* 28 (2008) 173-199; Sylvia Berryman, *Rhizai* 3.1 (2006) 179-182; John Bussanich, *Choice*, July 2006]

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Aristoxenus of Tarentum: Discussion. Rutgers University Studies in Classical Humanities XVII. Transaction Publishers. New Brunswick, NJ (2012).

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"The Peripatetics on the Pythagoreans," in C. A. Huffman (ed.). *A History of Pythagoreanism*. (Cambridge University Press 2014), 274-295.

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"Reason and Myth in early Pythagorean Cosmology," in Joe McCoy (ed.). *Early Greek Philosophy: The Presocratics and the Emergence of Reason* (Studies in Philosophy and the History of Philosophy) (Washington, D.C.: The Catholic University Press of America 2013), 55- 76.

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"Philolaus" and "Archytas" in the *Oxford Classical Dictionary*, Oxford (1996), pp. 150 and 1166.

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INTERVIEW CARL HUFFMAN

1. *The coronavirus has taken hold of the world and has a lot of consequences in personal lives. How does it affect you and your work?*

I have found it more difficult to work this last year during the coronavirus. My institution has had to limit the amount of time that I can spend in my office, and it is harder to work at home away from all the books in my office. Access to print books in our library was initially not possible but I can now pick books up. The staff at our library has been very helpful in ordering new books in eBook format so I can get quick and safe access to them. More than anything the change in the pattern of daily life has been distracting. My wife and I have been incredibly lucky, however, to live in a small town where we can easily live safely. We have followed a strict quarantine. We mostly get groceries by delivery and do not go out to restaurants or any other public places. We still get out of the house for walks and drives. Some of our children did visit us after a strict two-week quarantine. So, I think we have been more fortunate than many people.

2. *You have been writing comprehensive studies about Pythagoras and the Pythagoreans for more than thirty years. What do make Pythagoras and the Pythagoreans so special to you?*

There is an enormous amount of information about the Pythagoreans in the ancient tradition but a great deal of it is unreliable. Moreover, there are relatively few surviving original texts written by Pythagoreans that can with confidence be regarded as genuine. The great challenge then is to arrive at an accurate picture of what ancient Pythagoreanism was actually like. It is this puzzle that has always fascinated me. Much has been written about the Pythagoreans by modern scholars and some have had brilliant insights (I think of scholars like Burkert and Zhmud for instance), but it remains a constant challenge to say something interesting about Pythagoras and the Pythagoreans that is likely to be historically accurate. Pythagoras, Philolaus, Archytas, and the Pythagoreans who developed *the Pythagorean Precepts* preserved by Aristoxenus are all fascinating figures but ones that are hard to flesh out in a responsible way.

3. *What are the most important 'discoveries' or 'new insights' during these years?*

Burkert's demonstration that Pythagoras' role as a scientist and mathematician had been vastly overstated by the later tradition and most modern scholars was crucial. At the same time Zhmud's careful work to show what evidence there is for Pythagoras as a scientist and mathematician, while not overturning much of what Burkert established, in my opinion, nonetheless has been very important in developing the best possible case for Pythagoras' work in these areas. Zhmud has also provided invaluable work in reevaluating a number of other important questions in Pythagoreanism. Burkert's further demonstration that it was possible to identify genuine fragments of Philolaus and distinguish them from the spurious ones was absolutely brilliant and has provided the basis on which to present a responsible picture of the philosophy of Philolaus. I have tried to provide such a picture in my book on Philolaus. In addition to the fragments of Philolaus, the two other major sets of fragments of early Pythagoreans are the fragments of Archytas and the fragments of *the Pythagorean Precepts* by Aristoxenus. It is close analysis of these three sets of fragments (Philolaus, Archytas and *the Pythagorean Precepts*) that will be our best guide to what the early Pythagoreans thought. My goal has been to provide a reliable collection and first analysis of these fragments on which others can build.

4. *Philolaus and Archytas are called Pythagoreans in accordance with the Pythagorean tradition (although both have their own originalities). What could be said about 'the Pythagorean tradition'? Do Philolaus and Archytas have more in common?*

The best evidence for Philolaus being a Pythagorean is the close similarity between the philosophical system found in his fragments and the system ascribed to the “so-called” Pythagoreans by Aristotle. This means that Aristotle regarded Philolaus as one of those called Pythagoreans. The approach to music theory ascribed to the Pythagoreans by Plato in the *Republic* is very similar to what we see in Archytas’ musical theory, so Plato in effect calls Archytas a Pythagorean without mentioning him by name. The Pythagorean tradition is an elusive term which would include the works on Pythagoras and on the Pythagorean life by Diogenes Laertius, Porphyry and Iamblichus. These works preserve valuable early information but it is often hard to distinguish what is early from what is later invention, so they must be used with caution. Archytas can be viewed as carrying on a program initiated by Philolaus of trying to explain the world in terms of number and mathematics so that they have this general program in common. On the other hand, they are also quite different from each other in that Archytas was a leading mathematician and important political leader while Philolaus was a ground breaking cosmologist.

5. *Do the Pythagorean Acusmata fit in the Precepts? And the Golden Verses?*

I believe that *the Precepts* are a fourth-century replacement of the earlier acusmata by Pythagoreans who had lived through the Greek enlightenment. They still embody some of the basic principles found in the acusmata but espouse a way of life that is recognizably more rational. I think that *the Golden Verses* were put together at a relatively late date, long after *the Precepts* and that they have only a few quite general similarities to the *Precepts*.

6. *Which questions are the most fascinating concerning Philolaus, suppose you could ask him personally? And about Archytas?*

I would ask Philolaus what he thought about the Pythagorean way of life and the doctrine of metempsychosis and whether either of these things was connected to the account of the cosmos which he provides. I would ask him to explain what he meant by his two basic principles, limiters and unlimiteds. I would ask Archytas whether he considered himself a mathematician primarily or whether he would describe himself in some other way. I would ask him how many books he wrote, what their titles were and what connection there was between his writings and his rule of Tarentum. I would ask him what his relationship to Plato was. I would like to ask both Philolaus and Archytas what they knew and thought about Pythagoras himself.

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

I am in semi-retirement but still work on a number of projects. For instance, I continue to update my articles for *the Stanford Encyclopedia of Philosophy*. I am currently at work on a book on Pythagoras and the Pythagoreans that is directed at the educated public rather than scholars. I fear that scholars may not like it, but I think it is important to present an account of Pythagoras and the Pythagoreans that is accessible to the public but that also takes into account the last thirty years of scholarship. The public’s view of Pythagoras still often reflects the state of knowledge prior to Burkert.

8. *In 1993 you wrote the book ‘Philolaus of Croton’ (transferred to digital printing in 1998); in 2005 ‘Archytas of Tarentum’ and in 2019 ‘Aristoxenus of Tarentum. The Pythagorean Precepts’. The information technology has changed dramatically during these years. How did you experience that?*

Overall, I think that technology has made scholarship easier and more fun. Certainly, it is much easier to produce a manuscript that includes ancient Greek using a computer than to labor over different typewriters or different typewriter balls. It is easier to revise your work. In recent years more and more books and articles have become available on line, and it is more convenient to access everything you

need from your computer in your office rather than having to physically go and search through libraries. It saves an enormous amount of time. Another big gain has been the ability to search ancient Greek texts. I have relied heavily on the TLG in all my work; indeed, my work would not have been possible without it. It is true that an earlier generation of scholars knew the Greek texts much more by heart, and I admire their incredible ability to draw parallels out of their head. I do not have that ability but have enjoyed constructing searches on the TLG that can reveal important things. Another advantage of modern technology is the ability to easily and regularly revise on-line encyclopedia articles such as those for *The Stanford Encyclopedia of Philosophy*. Of course, technology can malfunction and we all remember losing documents that did not save properly but, overall, I think it has been an incredible boon to scholarship.

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

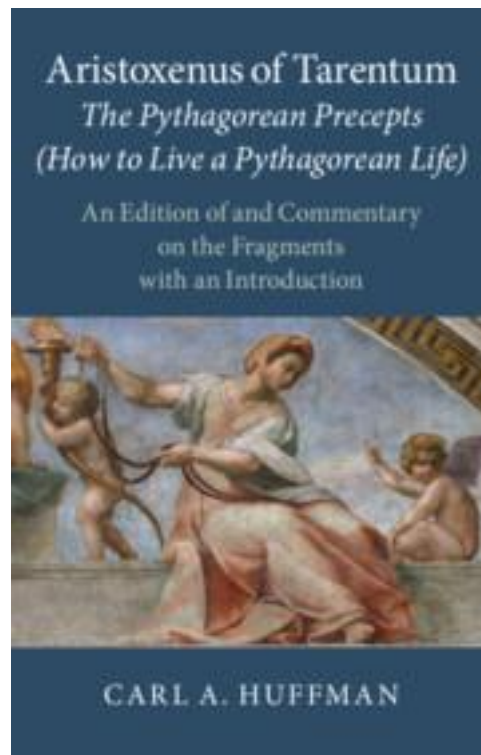
My other main interest is bird watching. It has been a good hobby to have during the pandemic since you can bird by yourself, easily keep socially distanced from others and it all takes place outside. I do most of my birding locally but my wife and I have also (before the pandemic) made trips to other parts of the United States, Central America and Europe. I like birding because of the beauty of birds, because of the challenge of finding them and because I can contribute to scientific records about their numbers and locations. My wife and I also enjoy classical music, live theater, art museums and Manchester United football. Five children and nine grandchildren keep us busy.

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

I can't think of one. I enjoyed answering your questions. Thank you.

THANK YOU VERY MUCH.

Nico Bader



CONFERENCES 2020

(In chronological order; selected Pythagorean items)

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Contribution au séminaire SIDSHA décembre 2019

Voisin, C. Nouvelle approche métrologique des temples paestans : autour de l'hypothèse pythagoricienne

151ST SCS ANNUAL MEETING JANUARY 2-5, 2020.

[https://classicalstudies.org/sites/default/files/userfiles/files/2020SCSAbstracts%20\(1\).pdf](https://classicalstudies.org/sites/default/files/userfiles/files/2020SCSAbstracts%20(1).pdf)

Henriques, J. "That's not the way I heard it:" Folkloric Mechanisms in the Creation of Philostratus's Vita Apollonii.

Philostratus, in describing the sources for his biography of the 1st century Neopythagorean sage Apollonius of Tyana, complains that a certain Moeragenes, "does not deserve attention: he wrote four books about Apollonius and yet was greatly ignorant about the master" (VA I.3.2). Given remarks like this, among others, a substantial portion of modern scholarly discussion of Philostratus's *Vita Apollonii* has been occupied by the debate about the identity and nature of Philostratus's sources. Such attention to sources is warranted, as the results of these inquiries bear immediate relevance to the larger scholarly questions regarding the VA, particularly Philostratus's own motives for composing it (Francis 1998). In regard to Moeragenes, modern scholarship has been divided as to whether he was hostile to Apollonius (i.e., portraying him as a sorcerer or charlatan) (Meyer 1912; Anderson 1986), or sympathetic (Bowie 1978; Raynor 1984). If Moeragenes was hostile, then Philostratus's motivations for writing a new biography are obvious. The arguments for a Moeragenes who was sympathetic to Apollonius, however, are quite compelling (Abraham 2009); but this route leaves unanswered the question as to why Philostratus would disparage a potentially valuable source. This paper offers a possible solution to this conundrum—as well as to several others that have plagued modern discussion of the VA—by arguing that a drastic change in the religious landscape of the ancient Mediterranean occurred between the 1st and 3rd centuries, resulting in divergent views of Apollonius between Philostratus and his predecessors.

Specifically, this paper argues that the entry of Christianity into the Greco-Roman world introduced several new ideas to an already competitive religious marketplace. Many of these ideas were further disseminated to the non-Christian public through the popular media of the Second Sophistic. Philostratus's Apollonius, therefore, was the turning point in the development of a new type of literary-historical archetype—the miracle-worker (or "divine man")—that did not exist prior to the first century. Modern scholars have been led astray by assuming that this character-type was static, universal, and pre-dated Christianity (including both sides in the debate surrounding the theios aner hypothesis (Bieler 1967; Koskeniemi 1991, 1994, 1998; Flinterman 1996; and Du Toit 1997)). This paper suggests, instead, that the popular religious imaginary of the ancient Mediterranean had been significantly altered in the time between the death of the historical Apollonius and the publication of Philostratus' biography in the 3rd century.

To demonstrate this shift, this paper borrows theoretical models from the field of folklore studies. Given the particular prominence of oral communication, as well as a tenuous relationship with "truth" in the worlds of folklore (Oring 2008) and the Second Sophistic (Bowersock 1997), such models are especially applicable to understanding Philostratus's biography of Apollonius (Anderson 2009). Diachronic studies demonstrating the reasons and mechanisms behind the growth of legends surrounding historical personages (Fair 1998; Henken 2002), for instance, give significant weight to the likelihood that Philostratus understood Apollonius in a fundamentally different way than his sources. Particularly important for this study is the concept of "ostensive action," a theoretical model folklore studies borrowed from semiotics (Dégh and Vázsonyi 1983; Ellis 2003). "Ostensive action" highlights the way in which legend inspires certain real-life actions that further contribute to that legend, a kind of anti-mimesis. With such a model in mind, this paper demonstrates that certain aspects of Christianity—particularly a more sharply defined distinction between "magic" and "miracle"—altered the legends surrounding Apollonius, and that, through the media of the Second Sophistic, Christian ideas about the divine and the supernatural affected the way subsequent non-Christian Greco-Roman intellectuals like Philostratus viewed and interpreted past "divine intermediaries."

Ciampa, C.R. A Re-reading of Empedocles' Fr. 115 DK

This paper addresses the debated interpretation of Empedocles' fr. 115 DK, proposing a new semantic reading of the fragment on the basis of linguistic and hermeneutical reflections.

Empedocles' fr. 115 portrays the troubled journey of the daimones who, because of an ancient decree of the gods that punishes guilty actions, endure as their penalty a cycle of earthly reincarnations across different forms of life. Scholars habitually hold the daimones to be 'fallen gods' who originally belonged to the community of the blessed and lost their primeval condition of bliss by staining their hands with bloodshed (Wright 1981, Primavesi 2008). The Hesiodic parallel of the banishment of the gods from their blessed community for having broken the oath of the river Styx (Th. 782-806) usually supports this mainstream interpretation.

I propose seeing the law mentioned in fr. 115 DK as a decree made by the gods but governing the lives of humans (as much as the cosmos), rather than something that governs the life of the gods (and decides whether or not any god will be exiled). Consequently, like ancient Platonic sources, I take the daimones mentioned in fr. 115 DK to be the souls of humans undergoing the process of transmigration that keeps them far 'from the blessed souls' (v.6: ἀπό μακάρων) already purified, rather than 'decayed gods' banished from their 'blessed community' and forced to lose their divine citizenship. Firstly, Empedocles' ambitious cosmological program transforms the purification function of the afterlife into the shared experience of living on earth (Trépanier 2017, Ciampa forthcoming), and two intratextual arguments suggest reframing fr. 115 DK as the universal account of the destiny awaiting the souls after death. Secondly, contemporary literature, as represented by Pindar, represents a significant linguistic and ideological intertext for the appropriation of the non-Homeric eschatological idea of transmigration and its ethical implications. Finally, the alleged inference that gods could commit a crime, as the mainstream interpretation of fr. 115 DK implicitly claims, would clash with the non-anthropomorphic theological view expressed elsewhere by Empedocles and shared with other Presocratics.

The 'ancient decree of the gods' (v.1: θεῶν ψήφισμα παλαιόν) to which Empedocles refers in fr. 115 DK is usually interpreted as a law regulating the community of the gods, but I will show that linguistic parallels (especially Aesch.

Ag. 1282-4) point in a different direction, suggesting instead that what is at stake in this passage is a divine, and therefore universal, rule that applies to humans. Empedocles himself addresses the cosmic principle that regulates the cycle of aggregation and separation of elements as 'broad oath' (fr. 30, 3 DK)(Sedley 2007). Textual evidence supports a different translation for the prepositional phrase 'from the blessed' (v. 6: ἀπό μακάρων) indicating the distance from the souls already purified rather than the departure from the community of the gods. An interesting intertext hermeneutically relevant to Empedocles' fr. 115 DK is Pindar' Olympian 2, 53-80, in which the non-Homeric eschatological outcome of some souls reincarnating in other bodies makes an appearance. Similarly, Pindar's fr. 133 SM presents meaningful linguistic affinities with Empedocles' fr. 115 DK. As a concluding theological remark, the mainstream assumption that the daimones of fr. 115 DK were gods downgraded to the condition of humans for having committed a crime, would contradict the Empedoclean non-anthropomorphic conception of the divine according to which the gods themselves could hardly be depicted as murderers (fr. 132 DK) (Barnes 1967, Broadie 1999). The re-reading of fr. 115 DK here suggested on the basis of intratextual and intertextual arguments grounds Empedocles' innovative envisioning of the cosmos within the cultural and intellectual environment to which he belongs and that he shared with other contemporaries, including Pindar in particular. The paper, through the lens of eschatology, ultimately aims at loosening the habitual compartmentalization between disciplines, proposing a more flexible approach that recognises the interconnections between what modern scholarship demarcates as literature and philosophy.

Pythagoras' Colloquium for Ancient Philosophy (2) — Freedom and Determinism in Ancient Philosophy: From the Presocratics to the Hellenistic Schools (University of Calabria/International Center for the Promotion of Presocratic Studies, PrInCePS), Cosenza, Seminars of the Academic Year 2019/2020
18 March 2020

Christian Vassallo (Meta)physical Patterns of Determinism before Plato: Anaximander and Heraclitus

Katarzyna Kołakowska Necessity and Destiny from the Orphic Tradition to Empedocles

New Trends in the Study of Eleatism. Date: **18 to 19 April 2020**.

Venue: Swallowgate, School of Classics,
University of St Andrews, KY16 9AL.

Jenny Bryan) *'The epistemological reception of Parmenides in Empedocles'*

Virtual CAMWS (Classical Association of the Middle West and South). **May 26-30, 2020**
Wash, L. *Three Empedoclean Compounds and Empedocles' Evergreen Authority*.

Abstract: It has recently been argued that in the fragments of Empedocles, the dominant paradigm for both cosmological and poetological purposes is that of craft (Iribarren, 2018). The poet- philosopher would thus have expanded and elaborated traditional poetological metaphors, such as those drawn from carpentry, into a unified vision of the cosmos. On the other hand, one finds extravagant claims to the effect that Empedocles' vegetal imagery hints at a mystical teaching growing up inside of you until you realize that "the whole world ... is just buds on the tree that you are" (Kingsley, 2003, 556). This position is supported in part by an interpretation of a solely Empedoclean word: λιπόξυλος, usually translated as "defective," but—to judge from its etymology—meaning more literally "lacking in wood." Empedocles uses the word twice, in urging the reader to pay closer attention if the argument or proof seemed to be "lacking in wood" (fr. 21, 71). But ξύλον, "wood," while sometimes designating live wood, is typically used of wood that has been cut for burning or even already fashioned into something (LSJ s.v.). So it would seem that the most likely interpretation would be in line with an emphasis on Empedocles' craft metaphors (so Wright, 1981, ad loc.). However, there are numerous lines of inquiry that support an emphasis on plants instead—if nothing so emphatic as "the tree that you are." This paper will pursue two of them: first, the use of ξύλον in Empedocles' account of the production of wine (fr. 81), which this paper will argue must have referred to live wood and therefore makes λιπόξυλος more likely to be evocative of a living plant; and second, two other solely Empedoclean compounds: ἐμπεδόκαρπα, "constant-fruited," and ἐμπεδόφυλλον, "constant-leafed" or "evergreen" (fr. 77, 78). According to the authors who preserved them, these words were used by Empedocles when discussing a special sort of tree and ivy, respectively. Despite the loss of context, the obvious play upon his own name, which is not

paralleled by anything related to craft, makes it reasonable to conclude that this author's preference was for a poetics of vegetal authority. And this, of course, has a prominent role in early Greek poetry, as in e.g. the Muses' gift of the laurel wand to Hesiod. So, after considering the significance of those three Empedoclean compounds for the question of the relative priority of craft or plant imagery, this paper will briefly consider how the prior poetological use of plant imagery may have influenced Empedocles' "evergreen" authority.

Bibliography

Iribarren, L. *Fabriquer Le Monde: Technique Et Cosmogonie Dans La Poésie Grecque Archaïque*. Paris, 2018.

Kingsley, P. *Reality*. Inverness, CA, 2003.

Wright, M. R. *Empedocles, the Extant Fragments*. New Haven, CT, 1981.

<https://camws.org/sites/default/files/meeting2020/abstracts/2341ThreeEmpedocleanCompounds.pdf>

Newcastle Classics and Ancient History Research Seminar series **2020, Nov. 11**.

Ilaria Andolfi *"Empedocles alter Solon: Guardians of Political Equality in Greek Biography"*

Fragmente einer fragmentierten Welt. Gespräche zur Problematisierung eines traditionellen Begriffes in der gegenwärtigen klassisch-philologischen Forschung. Trier, **27.-28.11.2020** details: <https://www.uni-trier.de/index.php?id=73620>

Katarzyna Prochenko *"Necklaces of words and wisdom" - The Pythagorean Sentences as fragments from an ancient treasury*.

Mathilde Brémond *Intentional Alterations: Some remarks on the quotations of Empedocles by Hippolytus of Rome*.

The second session of Phusis kai phuta's monthly webinars; Friday, **December 18 2020**.

Máté Herner, *"Vegetal life in the cosmobiologies of Empedocles and the Hippocratic De Victu"*.

Abstract: The indebtedness of the Hippocratic De Victu to several among the first Greek philosophers has been widely recognised. In this talk, I will develop a hypothesis concerning a further, hitherto unexplored pattern of influence, running from Empedocles, and concerning the role of vegetal life in the two cosmologies. It is clear that both authors present the reader with a

cosmobiology, i.e. a cosmology where life plays a fundamental and definitive role. In the case of Empedocles, an important aspect of this life is its vegetal character, illustrated by the facts that the constituents of the cosmos are roots that grow together, and that they do so following “natural” cycles of unification and dissolution (or birth and death). In the case of the *De Victu*, cosmic life is anchored in the fundamentally living features of the two elements – water and fire –: nourishment and movement, and it is expressed in their dynamic relationship of alternating domination over one another, also producing a kind of cyclicity. My goal in this talk is to explore how the element of vegetal growth and decay fits into the wider architecture of the two cosmologies, and to give a preliminary answer to the concomitant question concerning the extent of Empedocles’ influence over the cosmobiology of the Hippocratic author.

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A page from *Theorica Musicae*,
Gaffurius, Franchinus.
Milan: Philippium Mantegatium, 1492.

INTERNET 2020

Stanford Encyclopedia of Philosophy

Patricia Curd

Presocratic Philosophy. (29 p)

First published Sat Mar 10, 2007; substantive revision Mon Jun 22, 2020

The Presocratics were 6th and 5th century BCE Greek thinkers who introduced a new way of inquiring into the world and the place of human beings in it. They were recognized in antiquity as the first philosophers and scientists of the Western tradition. This article is a general introduction to the most important Presocratic philosophers.....

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

Carl Huffman.

Archytas (25 p)

First published Thu Jun 26, 2003; substantive revision Thu Nov 5, 2020

Archytas of Tarentum was a Greek mathematician, political leader and philosopher, active in the first half of the fourth century BC (i.e., during Plato’s lifetime). He was the last prominent figure in the early Pythagorean tradition and the dominant political figure in Tarentum, being elected general seven consecutive times. He sent a ship to rescue Plato.....

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

Carl Huffman.

Philolaus (26 p)

First published Sep 15, 2003; substantive revision Aug 18, 2020.

Philolaus of Croton, in southern Italy, was a Greek philosopher/scientist, who lived from ca. 470 to ca. 385 BC and was thus a contemporary of Socrates. He is one of the three most prominent figures in the Pythagorean

<https://plato.stanford.edu/entries/philolaus/>

K. Scarlett Kingsley and Richard Parry.

Empedocles

First published Thu Sep 26, 2019; substantive revision Tue Apr 7, 2020

In the middle of the fifth century BCE, Empedocles of Acragas formulated a philosophical program in hexameter verse that pioneered the influential four-part theory of roots (air, water, earth, and fire) along with two active principles of Love and Strife, which influenced later philosophy, medicine, mysticism, cosmology, and religion. The philosophical system....

<https://plato.stanford.edu/entries/empedocles/>

ACADEMIA.EDU 2020

*Criaco, P. Van piramide tot Pythagoras
Invloeden in de wiskunde in Ptolemeïsch
Egypte*

KU Leuven. 2020, 16 p

https://www.academia.edu/44737674/Van_piramide_tot_Pythagoras_Invloeden_in_de_wiskunde_in_Ptolemeïsch_Egypte

*Francisco, J. An Inscription about a
Pythagorean at Delphi 2.0*

Revision and expansion of "An Inscription about a Pythagorean(?) at Delphi". Other inscriptions touching on the Pythagoreans are also mentioned. Because of the name, occupation and home state of the donor on a Delphic inscription and because of the amount, (100 dr.) this article suggests that 'Mentor' of Heraclea Lucania was a Pythagorean. Perhaps, this is an example of a Pythagorean going by his "heroic" ancient name, like Euphorbus for Pythagoras, or Midas for Myllias, or 'Orpheus' of Croton.

https://www.academia.edu/42835464/An_Inscription_about_a_Pythagorean_at_Delphi_2_0?email_work_card=title

*Francisco, J. Fr. Pythagoras and his
introduction to math*

This tries to look at where Pythagoras started (as far as capabilities are concerned), in terms of mathematics that is, I think the mystic/mathematician divide is more a matter of our (Western) Cartesian division than anything actual "in" Pythagoras.

https://www.academia.edu/43725211/Fr_Pythagoras_and_his_introduction_to_math?email_work_card=title

*Granitz, N. Cicero and Roman
Pythagoreanism in the First Century BC.
26 p*

https://www.academia.edu/24696137/Cicero_and_Roman_Pythagoreanism_in_the_First_Century_BC?email_work_card=title

*Graves-Gregory, N. The Beauty of
Mathematics and the Mathematics of Beauty
Foreword ; This is a seed paper. It is part of a larger project, redis- covering and regenerating Pythagorean mathematics for the 21st century AD.*

The dominant, mathematical mode since the Enlightenment elevated quantitative mathematics and mostly disregarded its

complement, the mathematics of qualities. The holistic Pythagorean approach included both. The limitations of quantification became increasingly apparent in the 20th century. When we begin to investigate Pythagorean mathematics afresh, we discover that in its complex profundity it contains an inherent impetus towards a deepening of individual life and harmonious social relations, both so vitally needed today. This is an impetus towards true beauty.

https://www.academia.edu/44942199/The_Beauty_of_Mathematics_and_the_Mathematics_of_Beauty

*Hempel, D. Why Time is Not the Image of
Eternity: Pythagorean Pathways as Bounded
Finite yet Eternal Noncommutative Time
proves Negative Mass-energy Resonance from
ancient music theory*

2020, EcoEcho

https://www.academia.edu/42822297/Why_Time_is_Not_the_Image_of_Eternity_Pythagorean_Pathways_as_Bounded_Finite_yet_Eternal_Noncommutative_Time_proves_Negative_Mass_energy_Resonance_from_ancient_music_theory?email_work_card=title

*IŞIK, I. Empedokles Felsefesinin Kökenleri
The Origins of The Empedocles Philosophy
2020, Turkish Studies*

https://www.academia.edu/44998125/Empedokles_Felsefesinin_Kökenleri_The_Origins_of_The_Empedocles_Philosophy

Empedocles, who is accepted to have lived in the 5th century B.C. (495-435 B.C.), established a new mindset by bringing a spiritual interpretation to the views of natural scientists who came before him with the identity of bard, statesman, orator, religious leader and philosopher. He put forward a strong claim to the questioning of the first matter that constitutes the essence of the universe, claiming that no single substance constitutes the basis of the existence of the universe and put forward the four-element theory. He used religious facts to defend this idea and gave a religious approach to scientific inferences by stating that each of the qualities possessed by divine beings symbolizes an element. Empedocles has managed to bring a mystical understanding to the society of the period he lived by adding a legendary identity to his intellectual life. Thus, he transformed the

purely methodical mindset of natural philosophers into an extraordinary religious pattern and supported a doctrine that puts science into the background with a mythological narrative. For this reason, his life and thoughts have been the subject of discussion for centuries, arousing serious curiosity even in the periods after him. In this study, it is emphasized that the philosophy of Empedocles can be related to other cultures other than the Hellenic elements and the misperceptions caused by periodic interpretations by bringing a new perspective on this centuries-long dilemma. Especially, the main point of this study is the religious interaction caused by the Orphism movement and the effect of Egyptian philosophy on the Greek mindset and how the philosophers, who grew up in this culture, proceeded in the mixed structure of the two cultures. Structured Abstract: Empedocles (495-435 B.C.) was too cosmopolitan thinker to be the chief architect of a simple thought system. He is a person who somehow absorbs the views of all philosophers included in this study and reveals an individual structure. Although the influence of many movements in his discourse causes complexity, he has managed to become a popular thought pioneer thanks to the facts in which each movement finds something of itself. As a person who can carry the triangle of metaphysics, religion and philosophy, what he did, where he lived and how he died became legendary. There are three elements that shook Empedocles in terms of intellectuality. These are: place, time and situation. When we look at the common points of them, we see that the ...

Isola, S. Dating Hypatia's birth: a probabilistic model 23p

We propose a probabilistic approach as a dating methodology for events like the birth of a historical figure. The method is then applied to the controversial birth date of the Alexandrian scientist Hypatia, proving to be surprisingly effective.

https://www.academia.edu/28133822/Dating_Hypatia's_birth_a_probabilistic_model

Isola, S. 'Mathematics' and 'physics' in the science of harmonics 26 pages

Some aspects of the role that the science of harmonics has played in the history of science are discussed in the light of Russo's investigation about the history of the concepts of 'mathematics' and 'physics'.

https://www.academia.edu/28133767/Mathematics_and_physics_in_the_science_of_harmonics

Latura, G. Kepler's Sesquialter & the Tetraktys of Pythagoras

American Astronomical Society Meeting
January 2020 Honolulu

https://www.academia.edu/41567613/Keplers_Sesquialter_and_the_Tetraktys_of_Pythagoras

Latura, G. Planetary Harmonies & Celestial Symmetries

2020, HARMONY AND SYMMETRY –
Proceedings of SEAC 2018 Conference
(Graz). 6 Pages

https://www.academia.edu/36043148/Planetary_Harmonies_and_Celestial_Symmetries

Two differing explanations of the cosmos existed in the ancient world, and they co-existed for hundreds of years. Planetary harmonies can be traced from Plato's Republic (c. 380 BCE) to Macrobius (c. 420 CE), a period of around eight centuries. The Planets also appear in Plato's Timaeus, where they follow the circle of the Different, in orbits along the ecliptic that delineates the constellations of the Zodiac. Intersecting the circle of the Different is the circle of the Same, and these two circles meet in the shape of an X, at two symmetrically opposite locations in the sky. Differing cosmic constructs—one musical, the other three-dimensional—traveled together from Plato to Cicero to Macrobius, whose Commentary on the Dream of Scipio transmitted the intricacies of Plato's cosmos into the Renaissance and beyond.

Lebedev, A.V. The Theogony of Epimenides of Crete and the origin of the Orphic-Pythagorean doctrine of reincarnation (corrected and updated English version, January 2020)

https://www.academia.edu/38002181/The_Theogony_of_Epimenides_of_Crete_and_the_origin_of_the_Orphic_Pythagorean_doctrine_of_reincarnation_corrected_and_updated_English_version_January_2020

Complete English translation of the article published originally in Russian (2015).

Summary It is commonly believed that the epic Theogony of Epimenides of Crete derives from the corpus of pseudepigrapha under his name and that it was composed by anonymous author (with Pythagorean background) after 500 B.C. We demonstrate (mainly on the basis of the reconstruction of the poem of the Theogony) that such influences do not exist

and we arrive at the conclusion that the Theogony was written by Epimenides himself around 600 B.C. Aristotle who was sceptical about the authorship of the poems attributed to Orpheus and Musaeus, cites Epimenides without reservations as the real author of the verses he cites. Therefore the common elements between Epimenides on the one hand, and the Orphics and Pythagoreans on the other (Night as the first principle, the cosmic egg, the immortality and reincarnation of the soul), should be interpreted as borrowings by the latter from Epimenides, not vice versa. As a “priest of Zeus and Rhea” Epimenides belongs to the ancient Cretan hieratic clan that claimed descentance from Aiakos, son of Zeus; in view of the extreme conservatism of Cretan cultural, political and religious traditions, the sources of Epimenides’ divine wisdom should be sought not in the hypothetical “northern” or eastern quarters, but in the local oral traditions that go back the Late Minoan times and are closely tied with the cults and myths of the region around Mount Ida and similar oracular caves. The discussion of Epimenides’ herbal medicine shows that it is connected both with therapeutic use of herbs and with cathartic rituals; Indian Ayurveda provides a close typological parallel to this, so common Indo-European roots are possible. After this we address the problem of the origin and the sources of the Orphic Theogony and propose a new solution. Taking at its face value Aristotle’s information on Onomacritus as the author of the Orphic epic Theogony, we discuss the “Cretan connections” of Onomacritus and adduce in favour of our hypothesis numerous literary and epigraphical-archeological pieces of evidence that connect early Orphism and the belief in the reincarnation with the Idaen cave and the region around it (Orphic golden plates and epistomia from Eleutherna and Sfakaki near Rethymno collected and studied by Tzifopoulos). Inter alia, we also propose a new interpretation of the Orphic graffiti written on bone plates from Olbia as divinatory ... [V](#)

Macris, C. « *Evolutionary bibliography, by themes, on ancient mysticism (Graeco-Roman world) / Bibliographie thématique et évolutive d’études sur la mystique antique (monde gréco-romain)* », 107 p, available online: <https://cnrs.academia.edu/ConstantinosMacris/Drafts>.

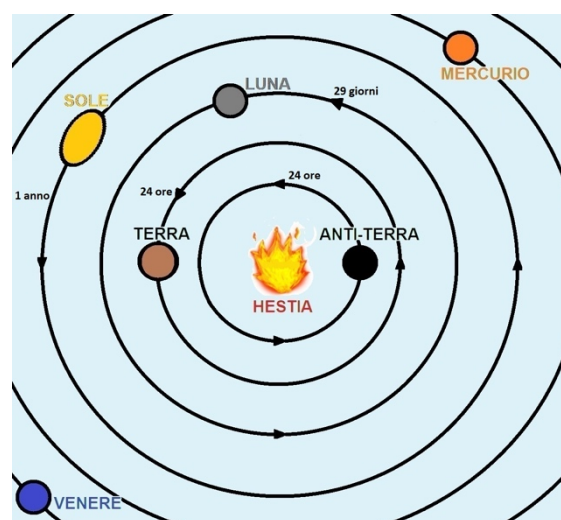
Toye, D. *Persephone, the Pythagoreans, and the Politics of Accommodation*

Comparative study suggests that the success of the Pythagorean regime in Kroton in the late sixth century BC resulted from the Pythagoreans’ special devotion to the goddess Persephone that enabled Kroton to reach a cultural accommodation and thus a fruitful relationship with the non-Hellenic, indigenous population of South Italy. Kroton’s victory over its rival Sybaris in 510 BC and its subsequent hegemony over the Greek cities of South Italy may have resulted from the foundation of cooperative relations between this indigenous population and the Pythagorean regime in that city.

[https://www.academia.edu/36580325/Persephone the Pythagoreans and the Politics of Accommodation](https://www.academia.edu/36580325/Persephone_the_Pythagoreans_and_the_Politics_of_Accommodation)

Zhmud, L. *Anonymus Arithmologicus and its philosophical background*

[https://www.academia.edu/38476738/Anonymus Arithmologicus and its philosophical background?email_work_card=view-paper](https://www.academia.edu/38476738/Anonymus_Arithmologicus_and_its_philosophical_background?email_work_card=view-paper)



Hestia, Terra e Antiterra nel modello cosmico di Filolao: l'emisfero abitato della Terra era solo quello illuminato dal Sole, concepito come una grossa lente vitrea, che rifletteva la luce proveniente dal Fuoco centrale. Hestia e Antiterra risultavano non visibili perché situati dalla parte opposta del lato abitato della Terra.^[3] <http://www.evaristogalois.it/pitagora.htm>

MISCELLANEA INTERNET 2020

Anonymus *BEST OF ARITHM'ANTIQUE - LA TETRAKTYS*

28 Mai 2020

Voici un épisode spécial, né de la collaboration entre Scientificiz et Arithm'Antique, sur la tetraktys de Pythagore. Vous pouvez le retrouver également [ici](https://www.laviedesclassiques.fr/vidéo/best-arithmantique-la-tetraktys).

<https://www.laviedesclassiques.fr/vidéo/best-arithmantique-la-tetraktys>

Houlou-Garcia, A. *BEST OF ARITHM'ANTIQUE - PYTHAGORE ET LES FORGERONS*

02 Mai 2019

Tous les jeudis, Antoine Houlou-Garcia vous fait aimer les mathématiques à travers la philosophie, l'art, la mythologie et l'histoire antique ! Pythagore se promenait un jour près d'une forge, et il comprit soudain les mathématiques de l'harmonie... Antoine Houlou-Garcia vous en raconte l'histoire !

<https://www.laviedesclassiques.fr/vidéo/best-arithmantique-pythagore-et-les-forgerons-0>

Houlou-Garcia, A. *ARITHM'ANTIQUE N°41 - PYTHAGORE, L'HISTOIRE D'UN THÉORÈME*

14 Mai 2020

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

Vous connaissez probablement le théorème de Pythagore mais vous ignorez sans doute son histoire. De Samos à Babylone en passant par l'Egypte, voici les péripéties de ce célèbre résultat mathématique.

<https://www.laviedesclassiques.fr/vidéo/arithmantique-n°41-pythagore-lhistoire-dun-théorème>

Houlou-Garcia, A. *BEST OF ARITHM'ANTIQUE - PYTHAGORE, ENNEMI DE LA DÉMOCRATIE*

17 Septembre 2020

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

Pythagore était un visionnaire pour beaucoup de choses mais pas en politique : il s'est opposé, les armes à la main, à la démocratie naissante en Italie du Sud. Les guerres entre Crotone et Sybaris ont même mené à sa perte.

<https://www.laviedesclassiques.fr/vidéo/best-arithmantique-pythagore-ennemi-de-la-démocratie>

Houlou-Garcia, A. *ARITHM'ANTIQUE N°2 - LA GAMME PYTHAGORICIENNE*

09 Juillet 2020

On a tous fait sonner un instrument de musique, ne serait-ce que sa propre voix ; pourtant, sait-on comment l'harmonie se produit ? Antoine Houlou-Garcia vous emmène dans l'univers des sons pour construire une gamme à la manière de Pythagore et vous révèle ensuite les secrets de la gamme tempérée !

<https://www.laviedesclassiques.fr/vidéo/arithmantique-n°2-la-gamme-pythagoricienne>

Macris, C. « La lecture néoplatonicienne de la biographie de Pythagore par Jamblique: quatre exemples tirés de son traité *Sur le mode de vie pythagoricien* », 27 p. ; article déposé dans HAL – SHS – Archives ouvertes :

<https://hal.archives-ouvertes.fr/halshs-03051868/>

Abstract ; Iamblichus' treatise *On the Pythagorean Way of Life* is a privileged point of access to the study of the subtle interplay between tradition and innovation that characterises the cultural, philosophical and literary production of late antiquity. The purpose of this study is to highlight how Iamblichus, while faithfully reproducing ancient sources on the biography of Pythagoras, reinterprets them according to patterns of thought and categories that are those of late Platonism. The focus here is on four small, at first glance insignificant details of Iamblichus' Neoplatonised Pythagoras, hitherto insufficiently commented upon or unnoticed by modern research: 1] The typically Neoplatonist concern for the correctness of names, as evidenced by Pythagoras' father (In this section are also reviewed ancient and modern theories about the etymology of Pythagoras' name). 2] The subtle way in which the young Pythagoras ideally embodies the "triad of the *paideia*". 3] The comparison of the disciple's love for his master with the filial piety of the stork. 4] The parallelism established between Pythagoras and Minos, the king of Crete and "novental confidant" of the great Zeus.

Mongiardo, S. *PYTHAGORAS PENTALOGUE . The five principles of Pythagorean ethics For a happy life and a peaceful world.* Translated into English by Gabriella Mongiardo. Original title: *Il Pentálogo*

di Pitagora. 2020.

<http://www.salvatoremongiardo.com/2020/07/pythagoras-pentalogue.html>

Philippe Quéau. Blog

EMPEDOCLES. *Divine Splinters*

<https://metaxu.org/tag/empedocles/>

Sparavigna, A.C. *A discussion of a geometric shape that became a symbol known as mandorla or vesica piscis, starting from a Pythagorean point of view*

Zenodo. 2020, 28 p Researchgate.net

Here we propose a discussion about the "mandorla" or "vesica piscis". It is a type of 2-dimensional lens, that is, a geometric shape formed by the intersection of two circles with the same radius, intersecting in such a way that the centre of each circle lies on the perimeter of the other. The aim of the discussion is that of understanding when such a geometric shape became a symbol and when this symbol received a specific name. We will find that the name "mandorla" was used long before the term "vesica piscis", which is the Latin translation of the German "fischblase" (fish-bladder) used by Albrecht Dürer in his book on geometry. Therefore, the name invented by Dürer was not used by the painter for a sacred form. However, after the middle of the nineteenth century the term "vesica piscis" exploded in literature. Its use was criticized and, at the same time, it was stressed that the proper term for the symbol is "mandorla". Nonetheless, the "vesica piscis" continues to be largely used in the sacred geometry, which ascribes symbolic and sacred meanings to certain geometric shapes and proportions. In the proposed discussion, we will also show that, recently, the 2-dimensional lenticular symbol has been related to the Pythagorean philosophy. It is told that the followers of this philosophy had the habit of using an apple for symbolic communications. Sliced across, the core of the apple is displaying a pentagram, but sliced lengthwise it forms two intersecting circles, that is a "mandorla". Then, the investigation about terms and related uses of this specific geometric shape is the core of the matter of our discussion or, let us tell, the "core of the apple", in a Pythagorean-like approach to find how a German "fischblase" evolved into a sacred symbol, thanks to a translation into Latin.

Voisin, C. *PYTHAGORE LE VÉRITABLE - PYTHAGORE VU PAR SES (QUASI) CONTEMPORAINS*

06 Octobre 2020

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

<https://www.laviedesclassiques.fr/article/pythagore-le-véritable-pythagore-vu-par-ses-quasi-contemporains>

Voisin, C. *PYTHAGORE LE VÉRITABLE - LE THÉORÈME APOCRYPHE DE PYTHAGORE*

12 Octobre 2020

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

<https://www.laviedesclassiques.fr/article/pythagore-le-véritable-le-théorème-apocryphe-de-pythagore>

Voisin, C. *PYTHAGORE LE VÉRITABLE - PYTHAGORE ET LA POLITIQUE*

14 Octobre 2020

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

<https://www.laviedesclassiques.fr/article/pythagore-le-véritable-pythagore-et-la-politique>

Voisin, C. *PYTHAGORE LE VÉRITABLE - PYTHAGORE ET SES SUCCEPSEURS*

26 Octobre 2020

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

<https://www.laviedesclassiques.fr/article/pythagore-le-véritable-pythagore-et-ses-succepeurs>

Voisin, C. *PYTHAGORE LE VÉRITABLE - PYTHAGORE ET LA MUSIQUE*

13 Novembre 2020

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

<https://www.laviedesclassiques.fr/article/pythagore-le-véritable-pythagore-et-la-musique>

Voisin, C. *PYTHAGORE LE VÉRITABLE - LE MODE DE VIE PYTHAGORICIEN*

20 Novembre 2020

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

<https://www.laviedesclassiques.fr/article/pythagore-le-véritable-le-mode-de-vie-pythagoricien>

BOOKS 2020

Acevedo, J. *Alphanumeric Cosmology From Greek into Arabic : The Idea of Stoicheia Through the Medieval Mediterranean* Tübingen : Mohr Siebeck, 2020. ISBN: 978-3-16-159246-1

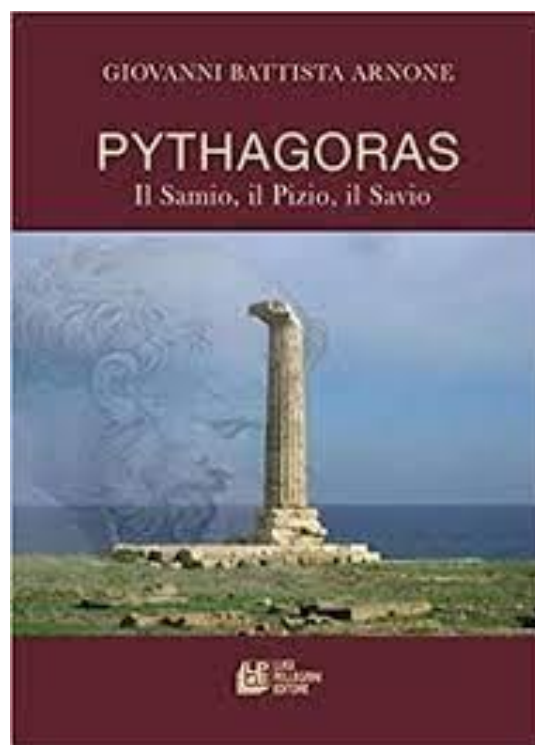
Juan Acevedo embarks on a semantic journey to track the origin and adventures of the Greek term *stoicheion*, which for at least eighteen centuries, from Pythagoras to Fibonacci, simultaneously meant »element«, »letter«, and »numeral«. Focusing on this triple meaning and on how it was translated and interpreted in Latin, Hebrew, and Arabic – especially in key texts of the Abrahamic faiths- a metaphysical study takes shape.

With touches of alchemy and theology, it reveals how a shared fundamental alphanumeric cosmology underlay many basic paradigms of science and faith around the Mediterranean until the advent of the Indo-Arabic numerals broke the »marriage« of letter and numeral. Careful readings of Plato, Philolaos, Nicomachus and Philo, of Genesis and the *Sefer Yetsira*, of the *Qur'ān*, the *Ikhwān al-Ṣafā'*, and Ibn 'Arabī are all woven together into a synthesis full of implications for many disciplines.

Arnone, G.B. *Pythagoras. Il Samio, Il Pizio, Il Savio*

Pellegrini, 2020. Series 1: Fuori collana. ISBN/ISSN: 9788868229320

Il personaggio Pitagora è al limite tra il mitico e lo storico; sicura è la sua residenza a Crotone, città ch'egli prescelse per fondare la sua Scuola, accanto a quelle autoctone medica e atletica. Ad ogni modo, tutto il mondo presocratico è dominato ed influenzato dal suo pensiero. Attorno a Pitagora, che presenta molti tratti in comune con altre figure di sapienti visionari e maghi dell'età arcaica, si forma ben presto una ricca tradizione di aneddoti, volti a sottolineare la sua statura morale, filosofica e scientifica, spesso sconfinante nel divino. La mancanza di certezza delle sue indagini e ricerche è dovuta al fatto che di Pitagora non è giunto fino a noi nessun frammento diretto di suoi scritti. Tutto è riportato e riferito da altri. Nei secoli la sua figura è stata sempre più contaminata con fatti straordinari, mitici e non veri. Molto della sua vita e del suo insegnamento è stato inventato. Stabilire e discernere la veridicità di questi fatti è cosa ardua, ma è quello che cercherò di fare. Mi sforzerò di inquadrare storicamente l'uomo, il filosofo, lo scienziato, il Maestro Pitagora.



Bartoš, H. *Heat, pneuma, and soul in ancient philosophy and science.*

Cambridge : Cambridge University Press, 2020
The conceptualization of the vital force of living beings as a kind of breath and heat is at least as

old as Homer. The assumptions that life and living things were somehow causally related to 'heat' and 'breath' (pneuma) would go on to inform much of ancient medicine and philosophy. This is the first volume to consider the relationship of the notions of heat, breath (pneuma), and soul in ancient Greek

philosophy and science from the Presocratics to Aristotle. Bringing together specialists both on early Greek philosophy and on Aristotle, it brings an approach drawn from the history of science to the study of both fields. The chapters give fresh and detailed interpretations of the theory of soul in Heraclitus, Empedocles, Parmenides, Diogenes of Appollonia, and Democritus, as well as in the Hippocratic Corpus, Plato's *Timaeus*, and various works of Aristotle.

Basile, P. La parabola biografica di Pitagora. D'Amico Editore, 2020.

ISBN/ISSN: 9788899821586)

Descrizione del libro; La cultura della Grecia classica assicurava l'immortalità nel ricordo dei posteri. Si trattava di un'immortalità delle opere e non degli individui, riservata esclusivamente agli eroi del pensiero, della politica e delle imprese militari. Pitagora, giunto a Crotone, suscitò tanto entusiasmo da essere considerato maestro di vita per gli uomini, le donne e i giovani della città. Durante il suo soggiorno nell'Italia meridionale rese libere città dopo averle "riempite dello spirito di libertà". Diede leggi a città calabresi, che rimasero a lungo modelli invidiabili di buona legislazione. Ripeteva spesso che la concordia e l'amicizia sono alla base del rispetto delle leggi. Era convinto che gli uomini non nascono buoni, ma lo possono diventare grazie all'educazione e alle leggi. Questo periodo storico, antico, e quasi avvolto nel mito caratterizza l'identità di Pitagora. È nato a Sanno. È morto sotto un cielo stellato, ascoltando la musica delle sfere nella mitica Montegiordano.

Bottazzini, U. Pitagora, il padre di tutti i teoremi.

Bologna : Il mulino, 2020. Series 1: Formule per leggere il mondo.

ISBN/ISSN: 9788815287335

Brémaud P. Pythagore en Inde : l'aube des mathématiques.

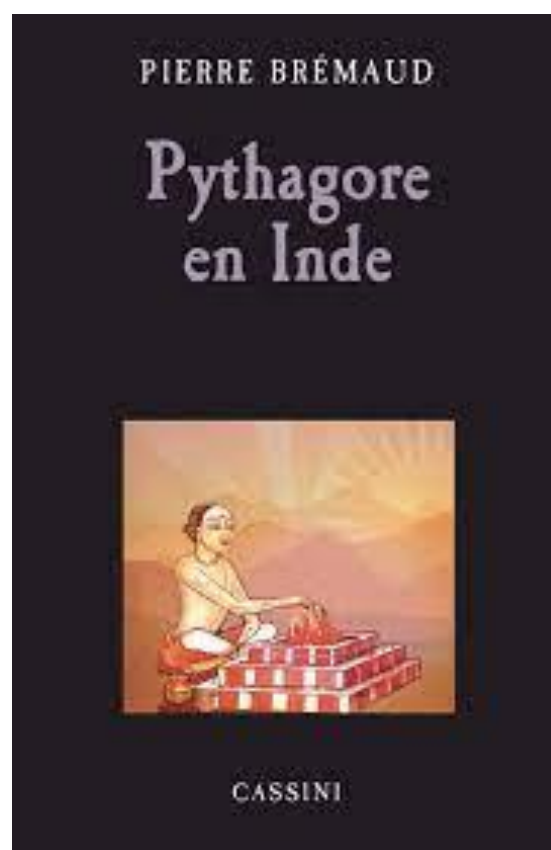
Paris : Cassini. 2020.

ISBN/ISSN: 9782378960698.

Series 1: Nouvelles scènes

Résumé : Comme le Bouddha dont il était contemporain, Pythagore enseignait la métempsycose -- la théorie des cycles de naissance -- et cette coïncidence a pu faire imaginer un voyage du sage grec en Inde. Bien qu'un tel périple ne fût pas physiquement impossible puisque les conquêtes du roi perse Cyrus avaient réalisé la jonction entre l'Inde et les cités grecques d'Asie mineure alors que Pythagore était encore jeune, cette éventualité reste hautement improbable. Pourtant, la rencontre entre les cultures grecque et indienne eut bien lieu, très tôt, du temps de Pythagore et des pythagoriciens, mais dans les mathématiques. La thèse défendue dans cet essai fournit l'occasion d'un vaste survol des mathématiques de l'Orient antique en relation avec les thèmes fondamentaux des mathématiques pythagoriciennes : théorème de l'hypoténuse, la théorie de l'application

des aires, les nombres irrationnels, les nombres figurés et la théorie des accords musicaux. En s'intéressant au rôle de la secte pythagoricienne dans la période de transition qui conduisit de la géométrie des Livres des cordes des prêtres védiques à la géométrie d'Euclide, et en plaçant Pythagore et les pythagoriciens dans le contexte religieux et politique de l'époque, l'auteur donne des clés permettant de mieux comprendre pourquoi ce maître de vie, souvent décrit comme un chamane inspiré entouré de disciples végétariens se lavant à l'eau froide et respectant d'étranges tabous, a pu jouer un rôle important dans l'histoire des mathématiques et de la science en général



Centi, C. Gioca con Pitagora e le tabelline.

Federighi, 2020. Series 1: Novelle della cipolla. Junior. ISBN/ISSN: 9788898897803

Tra le pagine di questo libro conoscerai PITAGORA e con lui imparerai le TABELLINE. Attraverso l'antica Grecia, tra leggende, storia, giochi e attività creative, il matematico più famoso del mondo ti accompagnerà alla scoperta dei numeri e della MATEMATICA in maniera divertente.

Hai già preparato matite e fantasia? Pitagora ti aspetta!

Con giochi e attività, per imparare le tabelline in modo divertente.

Danesi, M. *Pythagoras' Legacy*.
Oxford University Press, 2020. ISBN:
9780198852247

As the famous Pythagorean statement reads, 'Number rules the universe', and its veracity is proven in the many mathematical discoveries that have accelerated the development of science, engineering, and even philosophy. A so called "art of the mind", mathematics has guided and stimulated many aspects of human innovation down through the centuries. In this book, Marcel Danesi presents a historical overview of the ten greatest achievements in mathematics, and dynamically explores their importance and effects on our daily lives. Considered as a chain of events rather than isolated incidents, Danesi takes us from the beginnings of modern day mathematics with Pythagoras, through the concept of zero, right the way up to modern computational algorithms. Loaded with thought-provoking practical exercises and puzzles, *Pythagoras' Legacy* allows the reader to apply their knowledge and discover the significance of mathematics in their everyday lives.

Dawn Lavalley, N. *Hypatia of Alexandria : Her Context and Legacy*
Mohr Siebeck GmbH & Co. 2020.
ISBN: 9783161549694

Sixteen hundred years after her death (d. 415 CE), the legacy of Hypatia of Alexandria's life, teaching, and especially her violent demise, continue to influence modern culture. Through a series of focused articles, this volume takes a fresh look at the most well-known ancient female philosopher under three aspects: first, through the evidence provided by her most famous pupil, Synesius of Cyrene; next, by placing her in her late antique cultural context, and, finally, through analysis of her reception both ancient and modern. Though the sources are meager, Hypatia's influence on her students and wider culture guaranteed that she remained an important figure throughout the centuries, albeit one ranging from chaste Neoplatonist to conniving witch. Along with its eleven new essays, this volume also includes a new translation of all the principal ancient sources touching on Hypatia.

Dillon, J. *Iamblichus : on the general science of mathematics*.

Vertaler: John M. Dillon; J. O. Urmson
London : Bloomsbury Academic. 2020. Reeks:
Ancient commentators on Aristotle.

ISBN: 978-1-350-12764-7.

Summary: *On the General Science of Mathematics* is the third of four surviving works out of ten by Iamblichus (c . 245 CE?early 320s) on the Pythagoreans. He thought the Pythagoreans had treated mathematics as essential for drawing the human soul upwards to higher realms described by Plato, and downwards to understand the physical cosmos, the products of arts and crafts and the order required for an ethical life. His Pythagorean treatises use edited quotation to re-tell the history of philosophy, presenting Plato and Aristotle as passing on the ideas invented by Pythagoras and his early followers. Although his quotations tend to come instead from Plato and later Pythagoreanising Platonists, this re-interpretation had a huge impact on the Neoplatonist commentators in Athens. Iamblichus' cleverness, if not to the same extent his re-interpretation, was appreciated by the commentators in Alexandria.

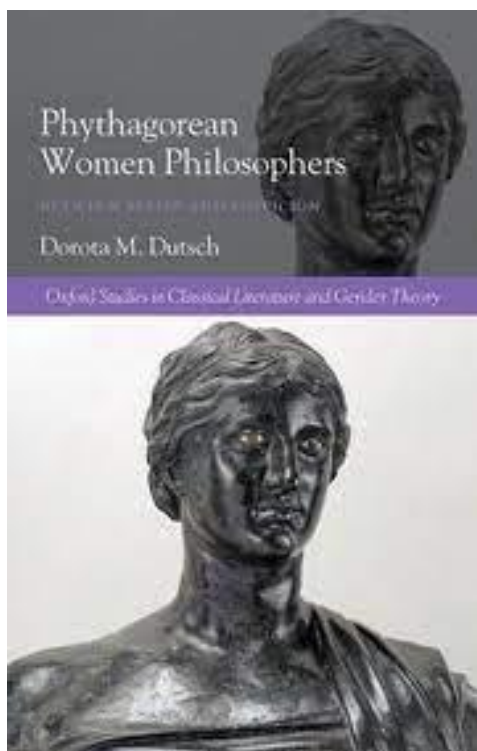
Duthel, H. *Mein Freund die Philosophie : Von Pythagoras zu Zeus, Immanuel Kant, Hegel, Voltaire zu Satre und Siegmund Freud*.
Verlag: München : neobooks. 2020.
URL: <http://www.neobooks.com/> (Verlag).
ISBN: 978-3-7529-0624-0

Dutsch, D.M. *PYTHAGOREAN WOMEN PHILOSOPHERS: BETWEEN BELIEF AND SUSPICION*.

Oxford : Oxford University Press. Reeks:
Oxford studies in classical literature and gender theory
ISBN: 978-0-19-885903-1

Saummy: Greek sources, postdating Pythagoras by hundreds of years, suggest that women played an important part in his school. Pseudonymous texts attributed to Theano, Pythagoras' disciple or wife, and other female Pythagoreans, have also come down to us. Such testimonies are usually discussed as evidence for life in Pythagorean communities. *Pythagorean Women Philosophers* maps an entire web of textual tradition to offer something more complex: a rewriting of Greek philosophical history so as to include female intellectuals. Bringing together little-known testimonies to women's contributions to Pythagorean thought, this book shows what modern readers may learn from them. Such testimonies first surface in fragments of Peripatetic writers, and continued to shape the reception of Pythagoreanism until the seventh century CE. They include sayings, philosophical treatises, and letters attributed to Pythagorean women, and form a vital

undercurrent of the Pythagorean tradition. Against the tendency to discuss these testimonies in terms of their validity as historical accounts of the life in Pythagorean communities, Dutsch contends that their value lies not in what they may represent but in what they are—accounts of Greek philosophical history that emphatically include women. Consequently, the book shifts attention from texts as historical testimonies to texts as literary artefacts engaged in creating a vision of the past, producing meaning in dialogue with other texts, especially the dialogues of Plato. Pythagorean women emerge from this overview not as individuals but as potent cultural icons that exist in the Greek culture's evolving imaginarium, challenging us to rethink our own accounts of Greek philosophical history.



Evola, J. *Les vers dorés de Pythagore. Suivis d'une notice de Ladislao Toth et de trois lettres inédites de J. Evola.* Ediz. critica.[S.I.] : Arché, 2020. Series 1: Archives; 14. ISBN/ISSN: 9788872523902 Gargiulli, Onofrio, und Paolo Izzo. *La Tavola Di Cebete Tebano.* 2020. Repr. of the 1787 ed Cebes of Thebes (approximately 430-350 BCE) Onofrio Gargiulli (1748-1815)

Hernández de la Fuente, D.A. *Vidas de Pitágoras* Girona : Atalanta, 2020. Schriftenreihe: Atalanta / 2005 ; 59. Anmerkung: First ed. 2011, now enlarged. ISBN: 978-84-12-07435-2

Herrmann, D. *Die antike Mathematik : Geschichte der Mathematik in Alt-Griechenland und im Hellenismus.* Verlag: Berlin, Germany : Springer Spektrum. 2020. ISBN: 978-3-662-61394-8 Der Band enthält eine umfassende und problemorientierte Darstellung der antiken griechischen Mathematik von Thales bis zu Proklos Diadochos. Exemplarisch wird ein Querschnitt durch die griechische Mathematik geboten, wobei auch solche Werke von Wissenschaftlern ausführlich gewürdigt werden, von denen keine deutsche Übersetzung vorliegt. Zahlreiche Abbildungen und die Einbeziehung des kulturellen, politischen und literarischen Umfelds liefern ein großartiges Spektrum der mathematischen Wissenschaftsgeschichte und eine wahre Fundgrube für diejenigen, die biographisches und zeitgeschichtliches Hintergrundwissen suchen oder Anregungen für Unterricht bzw. Vorlesung. Die Darstellung ist aktuell und realisiert Tendenzen neuerer Geschichtsschreibung.

Honerkamp, J. *Die Vorsokratiker und die moderne Physik : vom Wesen und Werden einer strengen Wissenschaft* / Josef Verlag: Berlin, Germany : Springer. 2020. ISBN: 978-3-662-60472-4

Kossovsky, A.E. *Nicolaus Copernicus and the Heliocentric Model. The Birth of Science* Springer International Publishing Abstract; Nicolaus Copernicus (1473–1543) was a Renaissance era mathematician and astronomer from Prussia (then part of Poland) who formulated an astronomical model with the Sun rather than the Earth at the center, meaning that the planets as well as Earth revolve around the Sun. This is called 'The Heliocentric Model'. Copernicus' work most likely was inspired by the Greek astronomer and mathematician Aristarchus of Samos who lived around 270 bc (nearly two millennia before him!) and who seems to be the first ever to propose such an astronomical model. Aristarchus himself was probably influenced by the Greek Pythagorean and pre-Socratic

philosopher Philolaus of Croton who lived around 430 bc.

LaValle Norman, D. en Petkas, A. Hypatia of Alexandria. Hypatia of Alexandria. Her Context and Legacy.

Mohr Siebeck, 2020. Studien und Texte zu Antike und Christentum / Studies and Texts in Antiquity and Christianity 119.

Sixteen hundred years after her death (d. 415 CE), the legacy of Hypatia of Alexandria's life, teaching, and especially her violent demise, continue to influence modern culture. Through a series of focused articles, this volume takes a fresh look at the most well-known ancient female philosopher under three aspects: first, through the evidence provided by her most famous pupil, Synesius of Cyrene; next, by placing her in her late antique cultural context, and, finally, through analysis of her reception both ancient and modern. Though the sources are meager, Hypatia's influence on her students and wider culture guaranteed that she remained an important figure throughout the centuries, albeit one ranging from chaste Neoplatonist to conniving witch. Along with its eleven new essays, this volume also includes a new translation of all the principal ancient sources touching on Hypatia.

Patras, F. The Essence of Numbers
Cham: Springer International Publishing AG.
2020

Reid, H. et al. Conflict and Competition.
Parnassos Press, 2020.

The agōn deemed characteristic of ancient Greek culture has roots in the eris (strife) illustrated in Homer and Hesiod and debated in the metaphysics of Heraclitus and Empedocles... This volume considers agōn from a variety of disciplinary perspectives, with a special emphasis on Western Greece - the ancient Hellenic cities of Sicily and Southern Italy.

Rothen, F. Le nombre et l'Univers : la nature parle-t-elle le langage des mathématiques ?
2020

Quand les premiers agriculteurs comptaient leurs moutons, ils ne se doutaient pas du riche avenir qui serait celui du nombre. Pour Pythagore, c'était un dieu ; pour certains chrétiens, le nombre guida l'Eternel lors de la Création. Exclusivement entier pour nos ancêtres de la préhistoire, le nombre s'enrichit

progressivement, devenant bientôt fractionnaire, négatif puis complexe, une prolifération qui rencontra à chaque étape de fortes oppositions. L'histoire du calendrier révèle un conflit amusant mettant aux prises l'astronomie, la politique et la religion, un conflit ayant laissé des traces dans le calendrier actuel. L'histoire des nombres révèle des joyaux : l'ubiquité du nombre d'or au royaume des plantes, la notion de fractale qui bouleverse le concept de dimension géométrique, la multiplicité de la notion d'infinité, l'application inattendue de l'arithmétique à la linguistique. Elle nous confronte à des questions ardues, qui touchent à la constitution même de l'univers. Quand la nature a édicté ses lois, pourquoi a-t-elle renoncé à un langage simple ou, au pire, à une langue proche de celle des juristes ? Pourquoi a-t-elle recouru à la langue des mathématiques ? Pourquoi a-t-elle fait le choix de mathématiques qui, souvent, sont loin d'être élémentaires ?

Schmedt, H. Antonius Diogenes, "Die unglaublichen Dinge jenseits von Thule" :
Edition, Übersetzung, Kommentar.

De Gruyter. 2020. Series: Millennium-Studien / Millennium Studies, 78

Abstract: Eine Reise zum Mond, Zauberei, Liebesgeschichten, Bücherfunde und Pythagoras - Die unglaublichen Dinge jenseits von Thule des Antonius Diogenes fordern den Leser durch eine Kombination verschiedenster Themen und Gattungstraditionen heraus. Die moderne Gesamtinterpretation wird jedoch dadurch anspruchsvoll, dass der kaiserzeitliche Text nicht in mittelalterlichen Handschriften überliefert ist, sondern in Papyrusfragmenten, Zitaten, Zusammenfassungen und Paraphrasen. Nachdem seit der letzten Edition (Stephens/Winkler 1995) weitere Textzeugnisse hinzukamen, bietet die vorliegende Arbeit eine Neuedition und Übersetzung aller Testimonien und Fragmente auf dem Stand der Forschung. Erstmals erläutert ein ausführlicher Gesamtkommentar Überlieferung, Sprache, Stil und Handlung. Interpretative Kapitel bereiten die aktuelle Forschungsdebatte zu den wichtigsten Themenkomplexen auf (Bedeutung des Pythagoreismus, Narratologie, Leitmotive) und setzen den Text in Beziehung zu Hypotexten und zeitgenössischen Diskursen. Die vorliegende Arbeit macht den Text damit einem philologisch, aber auch literatur-, geistes- und religionsgeschichtlich interessierten Publikum zugänglich.

Schmidt, Y. Ovids Epos und die Tradition des Lehrgedichts : Mythos und Elementenlehre in den »Metamorphosen«

Vandenhoeck & Ruprecht. 2020.

ISBN: 9783525336083

Die Studie bietet einen umfassenden Einblick in Ovids Verhältnis zu seinen Vorgängern aus der Tradition des Lehrgedichts in den Metamorphosen. Während die Bezüge auf Lukrez bereits vielfach untersucht worden sind, ist der Einfluss von Empedokles bisher noch kaum erforscht. Dabei zeigt sich dessen Lehre eines sich wandelnden Kosmos durch die beiden kosmischen Akteure Liebe (concordia) und Streit (discordia) bereits in der Kosmogonie, in der Ovid den Wandel vom Chaos (discordia) zum Kosmos (concordia) beschreibt. Die Reminiszenzen zeugen zwar von Bewunderung der Lehrdichter, doch hinterfragt Ovid mit innovativen Modifikationen deren Autorität.

Stapelfeldt, G. Mythos und Logos : antike Philosophie von Homer bis Sokrates.

Verlag: Hamburg : Verlag Dr. Kovač. 2020.

ISBN: 978-3-339-12070-0

Unger, G.F. Zur Geschichte der Pythagoreier.

Verlag: München : Verlag der Bayerischen Akademie der Wissenschaften. 2020.

(Original: 1883).

Online-Ressource. URL:

<http://publikationen.badw.de/de/007458832>

Wellmann, T. Die Entstehung der Welt : Studien zum Straßburger Empedokles-Papyrus.

Berlin : De Gruyter. 2020. ISBN:

9783110633726. Series: Untersuchungen zur antiken Literatur und Geschichte, 142

Abstract: "Die Entdeckung des Straßburger Empedokles-Papyrus und seine 1999 erfolgte Publikation war für die Erforschung der antiken Philosophie ein einzigartiger Glücksfall. Die neu hinzugekommenen Texte ergänzten die fragmentarische Überlieferung von Empedokles' naturphilosophischem Lehrgedicht Physika (so der in der Antike gebräuchliche Titel) an entscheidenden Stellen. Allerdings wurde das Potenzial des Papyrus zur Klärung ungelöster Interpretationsprobleme in der auf die Veröffentlichung folgenden Forschungsdiskussion noch nicht

ausgeschöpft. In der vorliegenden Arbeit wird auf der Basis einer kontinuierlichen inhaltlichen und sprachlichen Analyse des Textes eine Gesamtrekonstruktion

des empedokleischen Theoriegebäudes vorgelegt. Untersucht werden dabei vor allem die zyklische Struktur allen Werdens, die Funktionen von Liebe und Streit, die einzelnen Stadien von Kosmogonie und Zoogonie und das inhaltliche Verhältnis von Physika und einem weiteren Gedicht des Autors, den Katharmoi. Die Ergebnisse werden abschließend auch in einer neuen Übersetzung der durch Einbeziehung des Straßburger Papyrus wiedergewonnenen Teile des Gedichts zusammengeführt."

Note: Revised thesis (doctoral)--Humboldt-Universität zu Berlin, 2018.

Zekl, H.G. Darüber dass man kein Fleisch essen soll und drei kleine Schriften.

Lebensbeschreibung des Pythagoras.

Königshausen u. Neumann, 2020.

Der Mensch ist, was er isst.? Dieser seinerzeit provozierende Satz Ludwig Feuerbachs, des Philosophen und Gastrosophen aus dem 18. Jahrhundert, der sich damit in seiner Lehre des Essens Epikurs Lebensverständnis annäherte, könnte auch über den hier

zusammengestellten Texten des 1600 Jahre früher lebenden antiken Philosophen Porphyrios aus Tyros stehen. Porphyrios freilich hat nicht Epikur im Sinn, sondern Pythagoras, den Mathematiker, der bekanntlich nicht nur den nach ihm benannten berühmten Satz über die rechtwinkligen Dreiecke entwickelt, sondern auch als Philosoph und Vegetarier Grundlegendes weitergereicht hat. Aus Porphyrios' vierbändiger Philosophiegeschichte ist immerhin die Lebensbeschreibung des Pythagoras erhalten geblieben. ? In der in Briefform verfassten protreptischen Schrift 'An Marcella', seine Frau, beschreibt er die auf philosophischer Einstellung gründende Lebensweise

Forthcoming in 2021

Constantinos Macris, Tiziano Dorandi, Luc Brisson (ed.), Pythagoras redivivus. Studies on the Texts Attributed to Pythagoras and the Pythagoreans.

Sankt Augustin: Academia Verlag / Nomos Verlag (coll. "Academia Philosophical Studies")
-> forthcoming in the Spring of 2021.

Reviews 2020

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Reviewed by Audureau F.

Revue de l'histoire des religions. 2020, 237, 3, p 459-460.

Reviewed by Philippe Soulier Philosophie antique. 2020, 20, p..

Reviewed by Simon FORTIER L'Antiquité Classique, 2020, 89, p 205

Angela Ulacco, Pseudopythagorica Dorica. I trattati di argomento metafisico, logico ed epistemologico attribuiti ad Archita e a Brotino, Introduzione, traduzione, commento, Boston / Berlin, De Gruyter, 2017, 200 p. (« Philosophie der Antike », 41)

Reviewed by Fabienne Jourdan Philosophie antique. 2020, 20, p. 271-276

Reviewed by Zhmud, L.
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Carl A. Huffman, Aristoxenus of Tarentum. The Pythagorean precepts (how to live a Pythagorean life): an edition of and commentary on the fragments with an introduction. 2019.

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Reviewed by Christopher Moore

Journal of the History of Philosophy. 2021, 59, 1, p 145-146

Lacaze, Grégoire. Turba philosophorum, Congrès pythagoricien sur l'art d'Hermès, Édition critique, traduction et présentation. Leiden / London : Brill, 2018 (= « Philosophia Antiqua », 150).

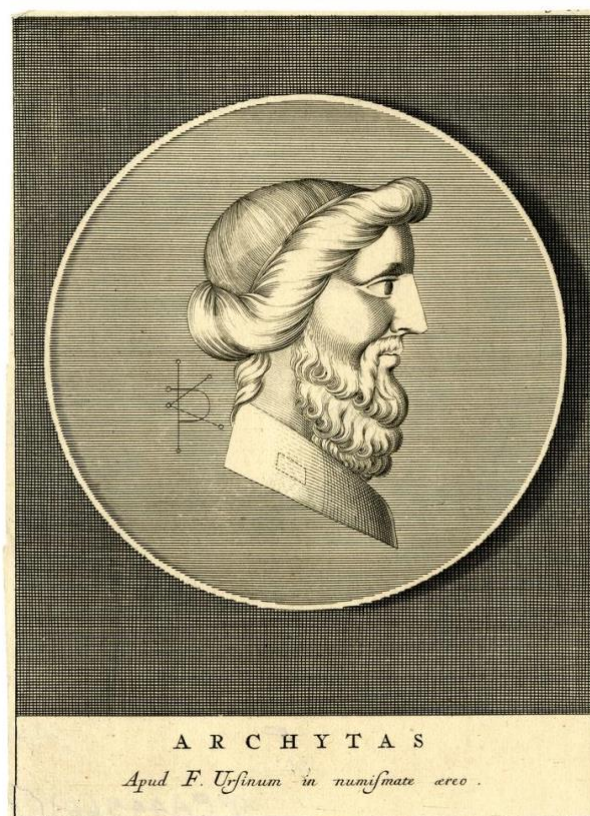
Reviewed by Doriane Moenaert

Kritikon Litterarum, 2020, 47, 3-4, p 205-

Almut-Barbara Renger, Alessandro Stavru, Pythagorean Knowledge from the Ancient to the Modern World: Askesis, Religion, Science. Episteme in Bewegung: Beiträge zu einer transdisziplinären Wissensgeschichte, 4. Wiesbaden: Harrasowitz Verlag, 2016.

Reviewed by Sonja Schreiner

Wiener Studien. 2020, 133, p 7-14



Archytas; Portrait of Archytas of Tarentum, head in profile to right, in an roundel, after an antique coin; illustration to "Diogenes Laertii de vitis, dogmatibus et apophthegmatibus clarorum philosophorum libri X". 1692.

Published by: Officina Wetsteniana.

Amsterdam (Netherlands)

https://www.britishmuseum.org/collection/object/P_K-68-54

BOOK CHAPTERS 2020

Barker, A. Harmonics p 257-274

In: Lynch, Tosca A.C. & Rocconi, Eleonora. A Companion to Ancient Greek and Roman Music.. 2020.

The Greek science of *harmonikē* ("harmonics") was the study of the elements and structures underlying musical melody. It existed in two completely different forms, which I call "empirical" and "mathematical," of which the former is especially associated with Aristoxenus, the latter with Pythagoreans and Platonists. After a brief introduction, this chapter considers each of them in turn, outlining their histories, examining their methods and their fundamental principles, concepts and objectives, and trying to bring out the most significant ways in which they differ. The two approaches were never fully reconciled in antiquity; in a short concluding section, I sketch some of the various ways in which theorists conceived the relationship between them.

Beers, W.F. Bloody Iuvenalia: Hypatia, Pulcheria Augusta, and the Beginnings of Cyril of Alexandria's Episcopate
In: LaValle Norman, D. en Petkas, A. Hypatia of Alexandria. Hypatia of Alexandria. Her Context and Legacy. Mohr Siebeck, 2020. Studien und Texte zu Antike und Christentum 119.

Burrows, M. S. 7 The philosopher Empedocles as prophet and his reception by Freud
In: Prophetic Witness and the Reimagining of the World : Poetry, Theology and Philosophy in Dialogue- Power of the Word V. Milton : Taylor & Francis Group, 2020. Schriftenreihe: Routledge Studies in Religion Ser.

Casella, F. Conflict and Opposition: Pythagorean Strategies for the Construction of an Identity p 95-110
In: Reid, Heather L, John Serrati, and Tim Sorg. Conflict and Competition: Agōn in Western Greece : Selected Essays from the 2019 Symposium on the Heritage of Western Greece. , 2020.

Studying the history of Pythagoreanism is a difficult task. The majority of the information we have comes from post-Pythagorean authors, who often were offering—and endorsing—a view separate from Pythagoreanism. As a

result, they tended to characterize Pythagoreanism narrowly as a religious movement, a philosophical system, a circle of mathematicians, and so on. Even so, a cross-comparison between various sources allows us to focus on some events whose authenticity can be accepted with a high degree of certainty. I shall analyze the revolts against the Pythagoreans that broke out in Magna Graecia in (possibly) two different centuries, events that...

CASTELLI, L. Metaph. Iota 2: Aristotle the Pythagorean.

In: Giovanna R. Giardina (éd.), To metron. Sur la notion de mesure dans la philosophie d'Aristote, Vrin-Editions Ousia 2020. ISBN 978-2-87060-189-1.

Evans, J.C. Chapter 4.4 The Ptolemaic Planetary Hypotheses p 112–124

In: Hellenistic Astronomy. The Science in Its Contexts.

Series: Brill's Companions to Classical Studies. 2020. Editors: Alan C.

Bowen and Francesca Rochberg. 2020. ISBN: 978-90-04-40056-6.

Felbick, L. Zur Rezeption der pythagoreisch-platonischen Philosophie im Umfeld Johann Sebastian Bachs.

In: Werner Heinz. Himmelsreisen Und Höllenfahrten.

Peter Lang, 2020. Symbolon - Band 21.

Fincher, J. Hypatia's Sisters? Gender and the Triumph of Knowledge in Nonnus' Dionysiaca

In: LaValle Norman, D. en Petkas, A. Hypatia of Alexandria. Hypatia of Alexandria. Her Context and Legacy. Mohr Siebeck, 2020. Studien und Texte zu Antike und Christentum 119.

Frankfurter, D. The Private Devotions of Intellectual Hellenes

In: LaValle Norman, D. en Petkas, A. Hypatia of Alexandria. Hypatia of Alexandria. Her Context and Legacy. Mohr Siebeck, 2020. Studien und Texte zu Antike und Christentum 119.

Gertz, S. 'A Mere Geometer?' Hypatia in the Context of Alexandrian Neoplatonism
In: LaValle Norman, D. en Petkas, A. Hypatia of Alexandria. Hypatia of Alexandria. Her Context and Legacy. Mohr Siebeck, 2020. Studien und Texte zu Antike und Christentum 119.

Grimm-Stadelmann, I. Apollonios von Tyana
p 71 – 75

In: Untersuchungen zur Iatromagie in der byzantinischen Zeit : zur Tradierung gräkoägyptischer und spätantiker iatromagischer Motive.
Verlag: Berlin : De Gruyter. 2020. ISBN: 978-3-11-061292-9. Beziehungen: Byzantinisches Archiv / Series Medica ; Band 1

Gumbrecht, H.

1.3 Pythagoras von Samos (571-495 v. Chr.) und die Pythagoreer –
1.3.1 Seele, Musik, Zahl, Harmonie –
1.3.2 Der "Katechismus" der Pythagoreer.
In: Der Logos : Das universale göttliche Grundprinzip und der Mensch gewordene Gott, Tectum Verlag, 2020.

Haase, M. The Shattered Icon: An Alternative Reading of Hypatia's Killing
In: LaValle Norman, D. en Petkas, A. Hypatia of Alexandria. Hypatia of Alexandria. Her Context and Legacy. Mohr Siebeck, 2020. Studien und Texte zu Antike und Christentum 119.

Haase, M. Appendix B: Hypatia's Death According to Socrates, Hist. eccl. 7.15: A Textual Commentary
In: LaValle Norman, D. en Petkas, A. Hypatia of Alexandria. Hypatia of Alexandria. Her Context and Legacy. Mohr Siebeck, 2020. Studien und Texte zu Antike und Christentum 119.

Harich-Schwarzbauer, H. Synesius' Letters to Hypatia: On the »End« of a Philosopher-Friendship and its Timelessness
In: LaValle Norman, D. en Petkas, A. Hypatia of Alexandria. Hypatia of Alexandria. Her Context and Legacy. Mohr Siebeck, 2020. Studien und Texte zu Antike und Christentum 119.

Hartog, P.B. Chapter 7 Where Shall Wisdom Be Found? Identity, Sacred Space, and Universal Knowledge in Philostratus and Acts of the Apostles
p 131–149
In: Jerusalem and Other Holy Places as Foci of Multireligious and Ideological Confrontation. Series: Jewish and Christian Perspectives Series, Volume: 37. 2020. ISBN: 978-90-04-43718-0

Hernandez de la Fuente, D. Die Ernährungsvorschriften der Pythagoreer
p 347-

In: Zwischen Hunger und Überfluss : antike Diskurse über die Ernährung / herausgegeben von Eike Faber und Timo Klär.
Konferenzschrift, 2018, Saarbrücken. Verlag: Stuttgart : Franz Steiner Verlag 2020. ISBN: 978-3-515-12628-1

Horky, P.S. Approaches to the Pythagorean Acusmata in the Early Academy
p 167-87.
In: P. Kalligas et al., eds., Plato's Academy: Its Workings and its History. Cambridge University Press, 2020.

Horky, P.S. Anonymus Iamblichi, On Excellence: A Lost Defense of Democracy
p 455-90.

In: D. Wolfsdorf, ed. Early Greek Ethics. Oxford, 2020.
"Anonymus Iamblichi, *On Excellence (Peri Aretēs)*: A Lost Defense of Democracy" presents a comprehensive analysis and complete translation of the fragments of a lost treatise from the late fifth-century BCE, preserved in Iamblichus' palimpsestic *Exhortation to Philosophy*. Its author is unknown; hence scholars refer to the work as "Anonymus Iamblichi." And while Iamblichus included it because he thought its author was a Pythagorean, dialectical attributes and specific claims within the treatise point to someone conversant with Ionian philosophers, especially Democritus. Anonymus Iamblichi is a *rara avis*: it presents a unique view on excellence (*aretē*) and its parts; advances a defense of law and justice by appealing to both value and instrumental reasoning; provides an early reflection on social emotions, the weaknesses of the human condition, and the nature of true power; presents the first substantial "Superman" thought experiment; and develops the earliest extant and most philosophically sustained defense of democracy.

Horky, P.S. On Law and Justice Attributed to Archytas of Tarentum p 455-90.
In: D. Wolfsdorf, ed. Early Greek Ethics. Oxford, 2020,
Co-authored with Monte Johnson. This paper is the first sustained commentary on and translation into English of the complete fragments of 'On Law and Justice' attributed to Archytas of Tarentum. The paper argues that the fragments are derived from a speech that had been put forward in a work of the Peripatetic philosopher Aristoxenus, probably from his lost Life of Archytas. It explores the significance of these fragments for the early history of the philosophy of democracy.

Huffman, C.A. 30. Aristoxenus' Pythagorean Precepts: A Rational Pythagorean Ethics.
In: D. Wolfsdorf, ed. Early Greek Ethics. Oxford, 2020
"Aristoxenus' *Pythagorean Precepts*: A Rational Pythagorean Ethics" examines neglected evidence for Pythagorean ethics and the Pythagorean way of life as it existed in the late fifth and early fourth century BCE: the *Pythagorean Precepts* by Aristoxenus of Tarentum. The most characteristic feature of the ethical system found in the *Pythagorean Precepts* is its distrust of untutored human nature and its insistence on the necessity for supervision of all stages and aspects of human life. The emphasis on structure in life is so extreme as to value order even over correctness. The *Precepts* represents a much more rational ethical system than the earlier Pythagorean *acusmata* and suggests a level of development similar to that of the ethical fragments of Democritus.

Jazdzewska, K. Love in Many Dimensions: Hesiod and Empedocles in Plutarch's Amatorius p 459-474
In: T.S. Schmidt, M. Vamvouri, R. Hirsch-Luipold (eds.), The Dynamics of Intertextuality in Plutarch (Brill's Plutarch Studies), Leiden: Brill, 2020.
It has been noted by scholars that Plutarch's Amatorius draws from two different genres, the dialogue and the drama, in acknowledgement of their significance for the Greek discourse on love. This chapter argues that there is a third important literary tradition that Plutarch recognizes as central to the development of conceptions of love and which plays a substantial role in the Amatorius: it is didactic hexameter poetry, and in particular Hesiod and Empedocles, with whom the dialogue establishes complex, intertextual relations.

Junkiart, M. Archytas and Paul the Apostle p 143 – 150
In: Cyprian Norwid and the history of Greece / Maciej ; translated by Jan Burzyński and Mikołaj Golubiewski. Verlag: Berlin ; Bern ; Wien : Peter Lang. 2020. Hochschulschrift: Dissertation, Adam Mickiewicz University in Poznań, 2011. ISBN: 978-3-631-83077-2. Beziehungen: Warsaw studies in classical literature and culture ; volume 10

Kosman, A. Fragmenta Hactenus Inedita Ameiniae Pythagorici: Ameinias the Pythagorean, a Little-Known Pre-Socratic Dualist p 90 – 94
In: Euphrosyne : studies in ancient philosophy, history, and literature / edited by Peter Burian, Jenny Strauss Clay, and Gregson Davis. Verlag: Berlin : De Gruyter. 2020. ISBN: 9783110605938.

Kossovsky, A.E. Nicolaus Copernicus and the Heliocentric Model p 17-18
In: The Birth of Science. Springer Praxis Books. (2020).
Nicolaus Copernicus (1473–1543) was a Renaissance era mathematician and astronomer from Prussia (then part of Poland) who formulated an astronomical model with the Sun rather than the Earth at the center, meaning that the planets as well as Earth revolve around the Sun. This is called 'The Heliocentric Model'. Copernicus' work most likely was inspired by the Greek astronomer and mathematician Aristarchus of Samos who lived around 270 bc (nearly two millennia before him!) and who seems to be the first ever to propose such an astronomical model. Aristarchus himself was probably influenced by the Greek Pythagorean and pre-Socratic philosopher Philolaus of Croton who lived around 430 bc.

LaValle Norman, D. / Petkas, A. Appendix A: Translation of Primary Sources on Hypatia
In: LaValle Norman, D. en Petkas, A. Hypatia of Alexandria. Hypatia of Alexandria. Her Context and Legacy. Mohr Siebeck, 2020. Studien und Texte zu Antike und Christentum 119.

Lefteratou, A. Deux Juliettes heureuses : la fille du sénateur dans la Vie d'Apollonios de Tyane (4.45) et Callirhoé (1.6.2-5) p 219-234

In: Émeline Marquis, Cariou Morgane.
 Αντιγράφαι τῇ γραφῇ. Mélanges de littérature
 antique en l'honneur d'Alain Billault. CEROR.
 2020, ISBN 978-2-36442-093-9.

Leonard, V. The Ideal (Bleeding?) Female:
 Hypatia of Alexandria and Distorting
 Patriarchal Narratives
 In: LaValle Norman, D. en Petkas, A. Hypatia
 of Alexandria. Hypatia of Alexandria. Her
 Context and Legacy. Mohr Siebeck, 2020.
 Studien und Texte zu Antike und Christentum
 119.

Melvin-Koushki, M. Chapter 9. Toward a
 Neopythagorean Historiography:
 Kemālpaşazāde's (d. 1534) Lettrist Call for the
 Conquest of Cairo and the Development of
 Ottoman Occult-Scientific Imperialism
 p 380–419

In: Islamicate Occult Sciences in Theory and
 Practice. 2020.
 Abstract; The Ottoman imperial ideology
 developed under Süleymān the Magnificent (r.
 926–974/1520–1566) was strongly occult-
 scientific in tenor, as is well known, and
 especially lettrist; less well known is the fact
 that Selīm the Grim (r. 918–926/1512–1520)
 too patronized the kabbalistic science of letters
 (ʿilm al-ḥurūf) for purposes both ideological
 and military-strategic. Taking as a
 representative example a short lettrist treatise
 ostensibly written by the acclaimed polymath-
 jurist Kemālpaşazāde Aḥmed (d. 940/1534) to
 urge his royal patron to invade Mamluk Egypt,
 this article traces the development of early
 Ottoman occult-scientific imperialist discourse
 on the basis of Mamluk-Timurid-Aqquyunlu
 precedent, which first incorporated pointedly
 lettrist arguments in support of competing
 claims to Islamic imperial universalism. Such is
 the immediate scholarly context in which
 Kemālpaşazāde's curious little work is to be
 read—and constitutes, I argue, a new and
 distinctive form of Neopythagorean
 historiography. The Ottoman lettrist
 imperialism that is such a definitive feature of
 the expansive and transformative Süleymānic
 era is thus a product of inner-Persianate
 scholarly circulation and competition between
 Egypt, Iran, and Anatolia over the course of the
 equally transformative ninth/fifteenth century,
 and Selīm thus a key exponent of early
 modern Western imperial expansionism and
 experimentalism—and occult philosopher-
 kingship.

Miller, P.D. 20. Silence / Beat p 337–344
 In: Time. Edited by: Joel Burges and Amy
 Elias. New York University Press. 2020.

Molinari, N. Chapter 10: Concerning the
 Traces of an Esoteric Tradition from
 Pythagoras to Empedokles
 Part A: Pythagoras Ancient Accounts,
 Inscriptions, and Artifacts
 Part B: Hippo Ancient Accounts and
 Archaeological Context
 Part C: Empedokles Pythagorean Philosopher
 and Devotee of Kypris. p 209 – 224.
 In: Concerning Water as the Archai:
 Acheloios, Thales, and the Origin of
 Philosophy. A Dissertation Providing
 Philosophical, Mythological, and
 Archaeological Responses to the Neo-
 Marxians. 2020.
[https://www.academia.edu/42223073/Concerning
 Water as the Archai Acheloios Thales a
 nd the Origin of Philosophy A Dissertation
 Providing Philosophical Mythological and Ar
 chaeological Responses to the Neo Marxia
 ns](https://www.academia.edu/42223073/Concerning_Water_as_the_Archai_Acheloios_Thales_and_the-Origin_of_Philosophy_A_Dissertation_Providing_Philosophical_Mythological_and_Archaeological_Responses_to_the_Neo-Marxians)

MOORE, C.
 Chapter 4. Pythagoreans as Philosophoi
 p 107- 124
 Appendix: Versions of the Pythagoras Story
 p 321 – 330
 In: Calling Philosophers Names: On the Origin
 of a Discipline. Oxford: Princeton University
 Press. 2020.

El Murr, D. Ch 24. Friendship in Early Greek
 Ethics p. 566-92
 In: D. Wolfsdorf (ed.), Early Greek Ethics,
 Oxford University Press, 2020,
 "Friendship in Early Greek Ethics" examines
 the accounts of friendship (philia) in the early
 philosophical literature and argues that there is
 a coherent narrative of philosophical theorizing
 of friendship prior to Aristotle, one which does
 not make the Presocratics and Socratics mere
 pre-Aristotelian. The main treatments of
 friendship considered in this chapter—namely,
 those in Empedocles, Democritus, the
 Sophists, and the Socratics—can be
 understood as efforts to provide a convincing
 explanation of what motivates the relation of
 philia and to isolate the conditions for and key
 features of this specific form of relation
 essential to the good life.

Nowacki, E. Part II. Mathematical Foundations. Pythagorean Harmonic Ratios from the Octave to the Comma by Continuous Subtraction ; Boethius's Error in the *De institutione musica* 4.6 ; Aristoxenus's Proof That the Perfect Fourth Is the Sum of Two Tones and a Semitone ; Aristoxenus's Anticipation of the Logarithmic Logic of Musical Cognition ; The Three Mathematical Means in the Theories of Euclid, Boethius, Glarean, and Zarlino ; Guido and the Monochord – In: *Greek and Latin Music Theory*. University of Rochester Press, 2020.

Palmer, J. Ethics and Natural Philosophy in Empedocles
In: D. Wolfsdorf, ed. *Early Greek Ethics*. Oxford, 2020,
“Ethics and Natural Philosophy in Empedocles” demonstrates how the broad features of Plato's naturalistic ethics are prefigured in the integration of ethics and natural philosophy in Empedocles, while at the same time emphasizing the distinctive features of Empedocles' conception. Empedocles' doctrine of metempsychosis, the basis for a universal prohibition against killing other living creatures and consequent imperatives for self-purification, is itself grounded in the more general idea at the heart of his cosmology that no mortal thing is either born from, or passes away into, total nothingness. The chapter explores the deep connection between the birth, destruction, and rebirth of the elements and the wandering of the *daimones* or spirits, with whom Empedocles identifies his reincarnated self, all of which are subject to the lamentable influence of cosmic Strife as well as the more positive influence of cosmic Love that he advocates.

Panti, C. The Reception of Greek Music Theory in the Middle Ages: Boethius and the Portraits of Ancient Musicians Companion Ancient Music p 449-460
In: A Companion to Ancient Greek and Roman Music, eds. Tosca A.C. Lynch and Eleonora Rocconi, John Wiley & Sons, Inc., Hoboken, NJ, 2020.

Petkas, A. Hypatia and the Desert: A Late Antique Defense of Classicism.
In: LaValle Norman, D. en Petkas, A. *Hypatia of Alexandria. Hypatia of Alexandria. Her Context and Legacy*. Mohr Siebeck, 2020. *Studien und Texte zu Antike und Christentum* 119.

Plotnitsky, A. The Ghost and the Spirit of Pythagoras p 1-27
In: *Handbook of the History and Philosophy of Mathematical Practice. The Twentieth and Twenty-First Century Mathematics Between and Beyond Geometry and Algebra*. First Online: 09 July 2020,
Abstract: This article introduces the concept of radical Pythagorean mathematics, as part of mathematical modernism, which emerged around 1900 and extends to our own time. Arguably, the greatest discovery of Pythagorean mathematics of (sixth-fifth century BC) was that of the incommensurability of the side and the diagonal of the square. This discovery established the complex relationships between geometry and arithmetic and, correlatively, the possibility of a type of logos, a logos containing the alogon within it – a logical thought containing the unthinkable within it. I shall call the mathematics defined by this combination “Pythagorean mathematics.” I shall argue that, as part of mathematical modernism, there emerged a new attitude toward the unthinkable in thought, an attitude that accepts this situation as a positive, enabling condition of thinking and knowledge. I shall call the mathematical thinking defined by this attitude, while keeping the irreducible relationship between geometry and algebra (which subsumes arithmetic within it), radical Pythagorean mathematics. The original Pythagorean attitude, at least in one reconstitution of Pythagorean thought, was, as against the Platonist attitude, tolerant of this condition, but still sought to overcome it by finding a logos without the alogon within it. This attitude, often sliding into a Platonist one, has remained dominant throughout the history of mathematics, physics, and philosophy, including during the modernist period, notable as much for the presence of the radical Pythagorean thinking as for a resistance to it.

Pourciau, S.M. 5. Pythagoras in the Laboratory p 160–188
In: *The Writing of Spirit*. Fordham University Press.2020. ISBN: 9780823275656

Rocconi, E. Music and the Soul
In: D. Wolfsdorf, ed. *Early Greek Ethics*. Oxford, 2020,
The belief that music can affect the human soul was deeply rooted in ancient Greece. Many philosophers tried to describe the sympathetic responses of human beings to musical performances and their ethical consequences, even without framing their

remarks within a consistent and systematic theory. "Music and the Soul" aims at analyzing the cultural background and the contemporary intellectual milieu in which Plato operated, in order to assess earlier or alternative views of the ethical power of *mousikē* overshadowed by his influential theorization. To this end, the chapter focuses on the role of music in the early Pythagorean environment and the evidence for sophistic (in the broadest sense) *epideixeis* on the psychagogic effects of music and the anti-ethical reaction documented by the fourth-century Hibe papyrus.

Scheidegger Laemmle, C. Starring Hypatia: Amenábar's Agora and the Tropology of Reception
In: LaValle Norman, D. en Petkas, A. Hypatia of Alexandria. Hypatia of Alexandria. Her Context and Legacy. Mohr Siebeck, 2020. Studien und Texte zu Antike und Christentum 119.

Sedley, D. An Empedoclean Allusion in Lucretius (2.1081-3) p 15 – 29
In: Euphrosyne : studies in ancient philosophy, history, and literature / edited by Peter Burian, Jenny Strauss Clay, and Gregson Davis. Verlag: Berlin : De Gruyter. 2020. ISBN: 9783110605938.

Seibert, S. Der Weg des Weisen. Der Dreischritt Hoffnung - Umkehr - Gerechtigkeit in Philons De Abrahamo, mit Vergleichen zur Tabula Cebetis, Joseph und Aseneth und der Psychomachie von Prudentius p 193 – 232
In: Das Leben des Weisen = De Abrahamo / Philon von Alexandria ; eingeleitet, übersetzt, kommentiert und mit interpretierenden Essays. Verlag: Tübingen : Mohr Siebeck. 2020.

Sieben, K. Empedocles: Nietzsche's Failed Reformer p. 251-266
In: Conflict and Competition: Agon in Western Greece: Selected Essays from the 2019 Symposium on the Heritage of Western Greece. 2020. Heather L. Reid. Parnassos Press – Fonte Aretusa Series: The Heritage of Western Greece.
For all his recognized brilliance, Empedocles of Agrigento does have one serious critic, Friedrich Nietzsche. It is not that Nietzsche is among those who fail to applaud Empedocles; it is just that in his final assessment, he remarks that Empedocles is the reformer who failed.² We could dismiss this as an idle

comment quickly forgotten because Nietzsche did not explicitly say why he believed it. However, looking more closely at what he did and did not say about Empedocles's view of the cosmos and the role love and strife play in it, Nietzsche broadened the scope of the entire discussion....

Seng, H. Desire and Despair: Synesius, Hypatia, and No Consolation of Philosophy
In: LaValle Norman, D. en Petkas, A. Hypatia of Alexandria. Hypatia of Alexandria. Her Context and Legacy. Mohr Siebeck, 2020. Studien und Texte zu Antike und Christentum 119.

Soldato, E. del Chapter 5 The Letter of Lysis to Hipparchus in the Renaissance p 98–122
In: Platonism. Ficino to Foucault. 2020. Series: Brill's Studies in Intellectual History, Volume: 320

Stakhov, A. Volume 1: The golden section, Fibonacci numbers, Pascal triangle, and Platonic solids
In: Mathematics of harmony as a new interdisciplinary direction and "golden" paradigm of modern science / Alexey Stakhov (International Club of the Golden Section, Canada & Academy of Trinitarism, Russia). Singapore : World Scientific, May 2020. Schriftenreihe: Series on Knots and Everything ; volume 65.

Stoneman, R. Giants or Science: Cosmic Strife, Mount Etna and Aetna p 187-202
In: Conflict and Competition: Agon in Western Greece: Selected Essays from the 2019 Symposium on the Heritage of Western Greece. 2020. Heather L. Reid. Parnassos Press – Fonte Aretusa Series: The Heritage of Western Greece.
The Battle of the Gods and Giants functioned as an emblem of cosmic strife, and also of philosophical difference, for many centuries in antiquity. This paper considers the association of this battle with Mount Etna and its possible origin in the work of Empedocles. The anonymous Aetna rejects the Gigantomachy as a cause of volcanic activity, in favour of a scientific explanation, as Lucretius also rejects mythological explanations for natural phenomena. The paper goes on to ask whether the explanation offered by both authors (subterranean winds) should be

associated with a particular philosophical school, and concludes that it is available...

Thom, J.C. The Pythagorean *Acusmata*
In: D. Wolfsdorf, ed. *Early Greek Ethics*.
Oxford, 2020,

The collection of sayings known as *acusmata* represent some of the earliest evidence for Pythagorean teaching. The sayings are therefore potentially of extreme importance in determining the ethics and way of life of the early Pythagorean community; but their original meaning is often disputed. "The Pythagorean *Acusmata*" allows for both literal and non-literal interpretations, striving to achieve some balance between the two. The first part of the discussion is devoted to a survey of *acusmata* that have a bearing on ethics, followed by some general, tentative conclusions about the ethics of the sayings. These include that it is overly simplistic to postulate two mutually exclusive ancient approaches to the *acusmata*, that is, a literal approach and an allegorical one, or to try to distinguish between two types of ethics, an "acusmatic" ethics based on a narrow, literal interpretation, and a "mathematic" ethics based on a more open, rational interpretation.

Trépanier, S. The spirit in the flesh :
Empedocles on embodied soul
In: Heat, pneuma, and soul in ancient philosophy and science [Texte imprimé] / edited by Hynek Bartoš,... Colin Guthrie King,...: Cambridge university press, 2020.

Ulacco, A. Die kosmische Seele bei Ps.-
Timaios Lokros und den anderen
Pseudopythagorica: kosmologische und
erkenntnistheoretische Aspekte p 189-201
In: C. Helmig (Hrsg.): *World Soul – Anima
Mundi. On the Origins and Fortunes of a
Fundamental Idea. Series: Topics in Ancient
Philosophy / Themen der antiken Philosophie*
8, Berlin/Boston : de Gruyter, 2020. ISBN 978-
3-11-062860-9

Watts, E. Hypatia and her Eighteenth-Century
Reception
In: LaValle Norman, D. en Petkas, A. *Hypatia
of Alexandria. Hypatia of Alexandria. Her
Context and Legacy.* Mohr Siebeck, 2020.
Studien und Texte zu Antike und Christentum
119.

Wifstrand Schiebe, M. Empedokles p 85 -
96

In: *Das anthropomorphe Gottesbild :
Berechtigung und Ursprung aus der Sicht
antiker Denker /*
Verlag: Stuttgart : Franz Steiner Verlag. 2020.
ISBN: 978-3-515-12419-5

Zekl, E. II. Kleine Schriften
Lebensbeschreibung des Pythagoras.
p 199-232.

(Abweichende Titel: Abweichender Titel:
Bewusste Lebensführung aus Sicht eines
Neuplatonikers und Pythagoreers)
In: *Darüber dass man kein Fleisch essen soll;
und drei kleine Schriften: Lebensbeschreibung
des Pythagoras; Über die Nymphenhöhle bei
Homer; An Markella; Porphyrios aus Tyros ;
übersetzt, mit Einleitungen und Anmerkungen
versehen von Hans Günter Zekl ;
durchgesehen und herausgegeben von Else.
Würzburg : Königshausen & Neumann. 2020.
ISBN: 978-3-8260-6466-1*

Zhmud, L. Orphics and Pythagoreans: Craft
vs. Sect?
In: *La tomba del Tuffatore: rito, arte e poesia a
Paestum e nel Mediterraneo d'epoca tardo-
arcaica. A cura di Angelo Meriani, Gabriel
Zuchtriegel. Pisa: ETS. 2020.*
About forty years ago Walter Burkert, the great
classical scholar, offered new definitions of
Orphism as a craft and of Pythagoreanism as a
sect. Soon these two models pushed the
traditional concepts applied to Orphics and
Pythagoreans, such as 'religious movement'
and 'philosophical school', into the
background. This paper considers the origin of
these models in the historiography of Greek
religion and sociology of religion and explores
further how valid they are today, after the
unprecedented growth of new evidence on
Orphism and a slow shift in views on
Pythagoreanism. A theoretical and historical
analysis of the two models shows that they are
no longer suitable for describing the realia of
the two movements, one of which was religious
and the other socio-political and intellectual.

JOURNALS 2020

Agarwal, R.P. Review . Pythagorean Triples before and after Pythagoras
Computation. 2020, 8, 62, p 1-36
Abstract: Following the corrected chronology of ancient Hindu scientists/mathematicians, in this article, a sincere effort is made to report the origin of Pythagorean triples. We shall account for the development of these triples from the period of their origin and list some known astonishing directions. Although for researchers in this field, there is not much that is new in this article, we genuinely hope students and teachers of mathematics will enjoy this article and search for new directions/patterns.

ALMELEK İŞMAN, S. Portraits of Wisdom: Ancient Greek Philosophers in European Painting.
Pamukkale University Journal of Social Sciences Institute. 2020, 39, p 281-292.
The cultural heritage of Ancient Greece had left significant marks on the art of European painting. This admiration for the ancient culture can be seen starting from the Renaissance era which was inspired by the classical world and humanism. Baroque art in the 17th century and Neoclassical style of the 18th and 19th centuries also presented the traces of the ancient Greek civilization. Greek mythological figures and prominent people from the cultural life had been the subject of pictures. The focus of this study is the portraits of the thinkers. The pictorial presentations of the life stories and anecdotes of Ancient Greek philosophers such as Pythagoras, Heraclitus, Democritus, Socrates, Plato, Aristotle and Diogenes are explored. The richness of the collection of philosopher portraits between the 16th and 19th centuries in European art confirm that it was important for the artists to visualise these wise ancient man to give moral messages and cultural insight to their viewers.

Andolfi, I. Empedocles Arbiter Symposii. Luxury, Political Equality and Bizarre Dinner Parties in fifth-century Acragas
Histos. 2020, 14, p 206-230
This paper analyses Empedocles' contribution to Sicilian politics as described by the ancient sources cited by Diogenes Laertius. It offers a close analysis of a bizarre anecdote by Timaeus (FGH Hist F), where Empedocles got rid of a potential tyrant to preserve political equality, also in the light of other ancient

accounts in which Empedocles is described as a man of his people.

Anonymus, Pitágoras o los versos de oro. (Spanish).
Linden Lane Magazine. 2020, 39, 1, p 21.

BIGELOW J. Raphael's Platonic Vision.
Journal of the American Philosophical Association. 2020, 6, 4, p 410-430.

Blay, F. Le La pensée politique de Sénèque subit-elle l'influence du néo-pythagorisme ?
Éléments pour un état des lieux
Ktema. 2020, 45, Les traités néopythagoriciens Sur la royauté, p 109-124

Blythe, B. , The Peacock, the Chicken, and the Egg: Ennius' Avian Metempsychosis and Petronius' Satyrca.
American Journal of Philology. 2020, 141, 2, p 179-209.
Abstract: Trimalchio's pastry peahens' egg dish in Petronius' Satyrca (33.3–8) alludes to Ennius' dream of Homer in the proem of the Annales (especially fragments 8–11 Sk). This intertextual play extends into several of Trimalchio's other dishes as well. These allusions to Pythagorean metempsychosis as explained by Ennius' Homer reinforce the depiction of Trimalchio's home as an underworldlike space and lend nuance to the various Pythagorean references in the Satyrca. The pastry peahens' eggs also fit into a larger network of metaliterary avian motifs in the novel that may have played a role in Petronius' construction of his own authorial identity.

BOTER, G. J. The Codex Vratislaviensis of Philostratus' Life of Apollonius of Tyana.
Mnemosyne. 2020, 73, 1, p 132–137

Bouchet, C. Diotogène, Sur la royauté.
Commentaire historique et politique pour un essai de datation
Ktema. 2020, 45, Les traités néopythagoriciens Sur la royauté, p 27-44

BOURBON, M. De la krasis présocratique à la krasis stoïcienne : l'émergence d'un modèle organique de l'individualité.

Elenchos: Rivista di Studi sul Pensiero Antico. 2020, 41, 1, p. 165–180

This paper focuses on the materialistic account of the blending and the way it shapes an original organism model. I aim to shed light on the threads of connections we can gather between the Presocratic and the Stoic views on the physical krasis of the body. The Stoics share with Parmenides and Empedocles the idea of a single material cosmic continuum in which thought and perception depend on the various blendings of the physical constituents of the body. Both of these naturalistic traditions are committed to the view that substance is continuous and undergoes constant and qualitative change. My point is to underline how this view of a sympathetic cosmos presupposes a model of the individuality that is radically open. Thus, by taking off the notion of the krasis, the Stoics take off a problem – namely, that of the organism – that is first fleshed out by the Presocratics – Parmenides and Empedocles in particular – philosophers. In this respect, the Stoic view of relational identity indebted to the Presocratic account, beyond and against the Aristotelian one.

Brenner Barreto da Silva, R. A HOMOLOGIA ENTRE O PENSAMENTO DO INTELLECTO E OS INTELIGÍVEIS: A ABORDAGEM DE PLOTINO NO TRATADO V.3[49] E UM DIÁLOGO POSSÍVEL COM EMPÉDOCLES DE AGRIGENTO

Kinesis. 2020, 12, 33, p 248-260.

Abstract: In his treatise on cognitive hypostasis (V.3), Plotinus object of investigation is to ground the intellect's self-knowledge (Nous) as a guarantee to the ontoepistemological enterprise. In the first chapter, he returns to the discussion proposed by Sextus Empiricus according to which self-knowledge would not be possible if it would guide by a part that knows another part. Thus, the nature of the one who knows must be the same as the one who is known for self-thinking to become viable. The identity of being and thinking-expressed in this assumption-is a legacy of Parmenides to Plotinus, what is recognized for many scholars. The homological elaboration that links the Intellect to the Intelligible seems to be the path pursued by Plotinus to deal with the problem of self-knowledge. However, it is not usual to emphasize the possible dialogue between Plotinus's homological articulation and that of Empedocles. For Oosthout (1995), Gollnick (2005) and for other interpreters, this

articulation could be associated to Empedocles' conception regarding perception (DK 31. fr. B109). The purpose of this work is to argue in favor of the homology's relevance in Plotinus's noetic thought and to show a line of reasoning according to which Empedocles would have influenced the way Plotinus developed the aforementioned idea. Keywords: Homology. Intellect. Plotinus. Perception. Empedocles.

Brisson, L. et al, I. La Lettre II attribuée à Platon et les traités « pythagoriciens » Sur la royauté

Ktéma. 2020, 45, Les traités néopythagoriciens Sur la royauté, p 45-56

Dans cet article, nous tentons de montrer les liens entre la Lettre II et les traités « pythagoriciens » d'Ecphante et de Sthénidas Sur la royauté. Entre le traité attribué à Ecphante et la Lettre II, on mentionnera trois points de rencontre: cosmologique, politique et éthique. Le traité de Sthénidas présente, quant à lui, des traces d'une influence de la Lettre II et de son exégèse médio-platonicienne, notamment chez Numénios. En conclusion, on peut supposer que, faisant de Platon un pythagoricien, ces auteurs médio-platoniciens cherchent à associer leur doctrine politique Sur la royauté aux principes suprêmes évoqués dans la Lettre II.



Les traités néopythagoriciens Sur la royauté	
ANNE GANGLOFF	Introduction.....5
ANNE GANGLOFF	Les traités néopythagoriciens Sur la royauté. État des recherches, méthodes et pistes.....9
CHRISTIAN BUCHHEI	Diogenes, Sur la royauté.....17
ANNE GANGLOFF, MARIE WIDMER	Commentaire historique et politique pour un essai de datation.....27
LUC BRISSON,	La Lettre II attribuée à Platon.....45
IRINI-FOTINI VILTANIOTI	et les traités « pythagoriciens » Sur la royauté.....45
SOPHIE VAN DER MEEREN	Nature et fonctions du logos dans le traité d'Ecphante Sur la royauté (DK 31.7-8.1, 12, Ad Theodori).....57
FRANÇOISE SCHOFANI	Royauté et loi: de Platon aux Traités sur la royauté.....71
LAURENCE VIANÈS	La Lettre d'Arcté et les écrits néopythagoriciens Des conceptions différentes de la royauté.....91
FRÉDÉRIC LE BLAT	La pensée politique de Stésique subit-elle l'influence du néo-pythagorisme? Éléments pour un état des lieux.....109
GERT RIEDEMAN	How to Date the Timaeus? The Difficult Problem of the Pseudo-Pythagorean Treatises On Kingship.....125
MICHAEL TRAPP	Meeting Different Needs The Implied Readers of the 'Pythagorean' Kingship Treatises.....143
Varia	
ESTER SALGARELLA	A Note on the Linear A B B Ideogram AB 131/VIN(um) 'Wine' and Its Variants: References to Time Notation?.....161
JOSÉ DUCAT	La propriété de la terre à Sparte à l'époque classique. Essai de mise au point.....187
ANALISA PARADISO	L'archaïsme meisme: une invention de Diogène.....211
THIBAUD LANFRANCHI	Scapula ou Scaevola? Sur l'identité du maître de carderie de 362.....221
CORRIN VOISER	Le plégon des Hyperboreens, une pratique lumineuse utopique.....237
THIERRY PETIT	Les sphères sur la statue de Prima Porta. L'apothéose d'Auguste.....259
LAURA SANCHEZ ROCHER	Tijde y fortuna: de Tacitus à Maquiavelo.....259

N° 45

STRASBOURG

2020

PRESSES UNIVERSITAIRES DE STRASBOURG

BROWN. P.R. Mysticism and the Fine Structure Constant.
Journal of Scientific Exploration. 2020, 34, 3, p 455-492.

The mysticism relating to the fine structure constant, including the surprising connection between the number 137 and Kabbalah by means of gematria (first noted by Gershom Scholem in the 1950s), and the connection between Wolfgang Pauli's World Clock dream and formulas for the fine structure constant, is explored and expanded. A formula that relates the number 137 to the golden ratio and the Fibonacci sequence is explored in the context of Platonic and Pythagorean mysticism and various religious and esoteric traditions.

Cagnolati, A. LA MAGICA ORDITURA: DALLA PRISCA SAPIENTIA AD ALBUS SILENTE. (Italian).

Segni e Comprensione. 2020, 98, p 28-41.
The essay focuses on the research of the archetypal figures that have merged into the character of Albus Dumbledore, the famous magician presented in the first six volumes of the Harry Potter saga by J.K. Rowling. This figure mixes in itself the distinctive features of the scholars and philosophers, first of all Pythagoras, the most charismatic of the sages of the ancient era. In addition to the classic sources, the influence of the English and French literary works seems evident through some references to the character of King Arthur and the Round Table, or the Magician Merlin. J.K. Rowling has so skillfully combined in the construction of Albus Dumbledore many traces that come from the past.

Capettini E. Nero the Viper: Zoological Lore and Political Critique in the Life of Apollonius of Tyana.

American Journal of Philology. 2020, 141, 4, p 635-664

This article examines the animalization of Nero in Book 4 of Philostratus' *Life of Apollonius of Tyana* and focuses, in particular, on Apollonius' surprising claim that Nero dared to do what no wild beast ever did, namely, devour his own mother (4.38.3-4). It argues that Apollonius' words evoke widespread beliefs about the reproduction of vipers, and that Philostratus took full advantage of connections that were active in the collective imaginary — between young vipers, Orestes and Alcmaeon, and Nero—in order to present Agrippina's murder as an act of bestial cannibalism and,

thus, Nero as a monstrous creature completely beyond redemption.

Cartlidge, B. The Author of P.Oxy. LXXXIII 5349 as a Reader of Empedocles
ZPE. 2020, 213, 5p

Correia Machuca, M.A. La antropología de Boecio en el *De Institutione Musica* y el *Contra Eutychen*.

Revista de Filosofía. 2020, 45, 1, p 121-140.

The *De Institutione Musica*, one of the first scientific treatises of Boethius, exposes the relationship between man and music based on the musical harmony of body and soul, where Plato and Aristotle appear to confirm and support Pythagoras, who would be the creator of this anthropology. In our analysis, the teaching of Boethius comes from the neoPythagorism of Nicomachus of Gerasa, and it is incompatible not only with the corresponding doctrines of Plato and Aristotle, whom Boethius says to be honoring with the translation of their works, but with other treatises, especially the *Contra Eutychen*, which is analyzed here, since it has a strong anthropological component. The question we ask is whether Boethius was aware of this doctrinal incoherence in his work. Our answer is positive, that is to say, that although the anthropologies are not compatible, Boethius' mind is not in contradiction with itself, because the *Contra Eutychen* and in general the theological treatises are the author's original answers to theological problems, while *De Institutione musica* and in general the scientific treatises are not original nor pretend to be, but depend on their sources.

Coscia, A. Simbologie del cerchio fra lamine orfiche e mondo iranico: qualche osservazione
Quaderni di Meychane, Rivista di studi iranici. 2020, X, p 1-11.

L'articolo esamina la presenza di immagini che rappresentano figure circolari (il ciclo, la corona) nelle lamine auree rinvenute in un contesto funerario della Magna Grecia, il cosiddetto "Timpone piccolo" nella zona della colonia di Thurii. Si tratta di una terminologia iniziatica elaborata in un culto misterico finalizzato all'immortalizzazione, forse legato alla dottrina della metempsicosi. Questo gergo esoterico viene paragonato con le attestazioni di simboli analoghi nell'antico Iran preislamico, legati al raggiungimento di una condizione di beatitudine nell'aldilà.

Deretić I, Knežević V. The Number Ten Reconsidered: Did the Pythagoreans Have an Account of the Dekad? *Rhizomata*. 2020, 8, 1, p 37-58.

We critically reconsider an old hypothesis of the role of the dekad in Pythagorean philosophy. Unlike Zhmud, we claim that: 1) the dekad did play a role in Philolaus' astronomical system, and 2) Aristotle did not project Plato's theory of the ten eidetic numbers onto the Pythagoreans. We claim that the dekad, as the τέλειος ἀριθμός, should be understood in Philolaus' philosophy as completeness and the basis of counting in Greek – as in most other languages – in a decimal system. Additionally, we argue that the number ten is not even a candidate for the τέλειος ἀριθμός in Plato's philosophy. As a final result of our discussion, we compare and contrast Philolaus', Plato's, and Speusippus' accounts of completeness in relation to numbers.

Dinkelaar, B.M. Plato and the Language of Mysteries: Orphic/Pythagorean and Eleusinian Motifs and Register in Ten Dialogues. *Mnemosyne*. 2020, 73, 1, p 36-62.

Despite Plato's repeated criticism of both μῦθοι and mystery cults, Orphism/Pythagoreanism and the Eleusinian Mysteries feature frequently in his dialogues. This paper uncovers the reason why, and the context in which, Plato employs motifs and language associated with these cults. Prevailing explanations in scholarship are shown to apply in some instances but not others, and to be largely insufficient in providing an underlying reason for Plato's use of mystery cults in general. Through a detailed examination of various mystery motifs in the dialogues, this paper argues that Plato has simply borrowed from religion what he could not achieve with philosophy alone: emotional appeal.

Donnet, D. À propos du sacré dans le prisme de la pensée mythique.

Folia Electronica Classica. 2019, 38, non paginé

Après avoir identifié les traits mythiques touchant au mythe et aux personnages historiques autour de deux thèmes, la venue à l'existence et la victoire sur la mort, confronte les mythes rivaux concernant Jésus et Apollonius de Tyane et interroge les raisons du succès de l'un et de l'échec de l'autre.

Egorochkin, M. Joke of Xenophanes (in Russian)

ANTIQUÉ AND MEDIEVAL PHILOSOPHY. Historical and Philosophical Yearbook. 2020, 35. p 5–30.

(annotation) ... The first mention of Pythagoras and the Pythagorean doctrine of the transmigration of souls, or metempsychosis, belongs to the poet and philosopher Xenophanes of Colophon (c. 570–470 BC). In one of his elegies, he tells an anecdote about a puppy, in which Pythagoras supposedly recognized the soul of a familiar person (21 B 7 DK = D.L. VIII, 36). It is generally accepted that Xenophanes' verses are critical and represent a mockery of the Pi-Phagorean doctrine. It remains, however, not entirely clear what, strictly speaking, is the essence of xenophanic ridicule. Although this question has long occupied researchers, a satisfactory answer has not yet been found. The article attempts to explain Xenophanes' joke. According to the author, Pythagoras is depicted in it as a deceiver and a charlatan, who, taking advantage of this opportunity, tries to teach the abuser of the puppy the rudiments of his teaching and get a new student into his school. But in doing so, Pythagoras does not notice how he gets into a mess, because thereby he involuntarily admits that a very unenviable fate awaits his followers in the coming life. (Google translation)

Ferella, C. The Byzantine Scholia to Aristotle and Empedocles' Cosmic Cycle *Mnemosyne*. 2020, 28 Oct, p 1–23

Abstract; Some Byzantine scholia to Aristotle offer numerical indications on the time-length of some phases of Empedocles' cosmic cycle. In recent years an interpretation has become established, according to which the scholia pro-vide evidence for a cycle with three periods: the Sphairos and two opposite phases of Love's and Strife's unfolding. This paper emphasizes, in contrast, that the picture of the cycle we can draw from the scholia is not as clear-cut as generally supposed. On the contrary, the scholia can be adapted to different, even contrasting, reconstructions of the Empedoclean cycle. Moreo-ver, they seem to challenge the received idea of Empedocles' cycle as the Sphairos and two symmetrical phases of increasing Love and Strife. Rather, they can conform to a picture of the cycle with two cosmic periods: a period of rest and union under Love (Sphairos) and a period of movement and separation under Strife. Ultimately, this contribution emphasizes the highly problematic nature of the scholia,

indicates the difficulties in drawing whole cosmological systems from them and advises against any 'orthodoxy' in their interpretation.

Ferella, C. War Steers the World: The Metaphor Domain of Conflict in Heraclitus' and Empedocles' Representations of the Cosmos
AKAN - Antike Naturwissenschaft und ihre Rezeption. 2020, 30, p 9 – 34
[WVT Wissenschaftlicher Verlag Trier. ISBN 978-3-86821-867-1.]

Fitger, M. The Tetractys and the Hebdomad: Blavatsky's Sacred Geometry Correspondences. 2020, 8, 1, p 73–115
This article traces essential sources behind the Western reception of Sanskrit terminology on the concept of subtle anatomy, focusing on the late nineteenth-century when the Theosophical Society and its forefront, Helena Petrovna Blavatsky, first presented it to a Western audience. A doctrinal change took place around 1880–81 in an interaction between American, European, and Indian Theosophists, distinguishing Blavatsky's major works *Isis Unveiled* (1877) and *The Secret Doctrine* (1888). The subject of how and why the first doctrine of three human principles (body, soul, and spirit) developed into her later version including seven human principles is carefully examined. A new hypothesis on why the number seven became the backbone of Blavatsky's entire cosmology is also presented. According to this, the seven-fold subtle anatomy was there since the grounding of the Theosophical Society (1875) and was rooted in specific numerological, mathematical, and geometric speculations which Blavatsky shared with several other contemporary authors. The article explores Blavatsky's interpretation of some related arithmological themes in nineteenth-century American literature such as the Pythagorean tetraktys, "the tetrad," "the pyramid," "the cube," and "the hexagram."

Franco, C. Il pianto di Milone (Ov. Met. 15.228-236) e altre ironie ovidiane
Studi italiani di filologia classica. 2020, 41, 1, p 41-57
The contact between metamorphosis, metempsychosis, and vegetarian precepts in Pythagoras' discourse in the last Book of Ovid's *Metamorphoses* lays the text open to readings that undermine the salvific potential of its philosophical message. As the comparison with its model shows (Cic. Cat. 27), even the

passage about Milo's old age (Met. 15. 228-236) seems to imply that Pythagoras does not take much seriously his own role as liberator of humanity from the fear of death.

Gangloff, A. Les traités néopythagoriciens Sur la royauté. État des recherches, méthodes et piste
Ktema. 2020, 45, Les traités néopythagoriciens Sur la royauté, p 9-26

Garrido Domené, F. "Límites del léxico musical latino : Nicómaco de Gerasa en Boecio."
Latomus. 2018, 77, 2, p 365-382.
Porte sur les difficultés rencontrées par Boèce dans la traduction en latin du lexique musical de Nicomaque. Après avoir présenté l'ouvrage musical de Nicomaque, et surtout son « Manuel d'harmonique », un traité inspiré à la tradition pythagoricienne, et les fragments d'autres livres (« Excerpta ex Nicomacho »), établit une comparaison entre ces textes et les passages du « Traité de la musique » de Boèce qui dépendent de Nicomaque. Boèce a essayé de reproduire les concepts grecs avec des expressions comme « uox », « sonus » et « interuallum ».

Goarzin, M. « Philosophes et législateurs : les références aux législateurs dans le néoplatonisme de l'Antiquité tardive », Cahiers des études anciennes. 2020, LVII, p 105-117.

Haake, M. « Städtische Philosophenkulte in der griechischen Welt zwischen Archaik und Hellenismus – Fakten und Fiktionen », Mythos [En ligne], 2020, 14, 10 p
The aim of this paper is to provide a systematical analysis of civic cults for philosophers in the Greek world as attested in literary and epigraphic sources for philosophers in Archaic, Classical, and Hellenistic times. It examines six philosophers and persons who were connected with philosophy: Anaxagoras, Aristotle, Athenodorus of Tarsus, Iollas of Sardis, and Pythagoras. The main focus is on questions of the historicity of the cults as well as on their argumentative setting in the context of biographical accounts of the respective persons.

Hernández Castro, D. Las Purificaciones de Apolo: revolución, ritual y mito en Empédocles de Akragas

Pensamiento al margen. Revista Digital de Ideas Políticas. 2020, 12, p 135-203.

La interpretación del pensamiento de Empédocles ha estado perseguida desde la Antigüedad por la sombra del orfismo y el pitagorismo. Sin embargo, una vez prescindimos del sesgo de nuestras fuentes, no es difícil encontrar en los fragmentos de Empédocles profundas discrepancias con las ideas que sostenían estas doctrinas. El problema, en realidad, ha sido la dificultad para emplazar la obra de Empédocles dentro de su contexto político, cultural y religioso. En este artículo se realiza una nueva aproximación al pensamiento de Empédocles que toma en consideración los últimos avances en el campo de la investigación del ritual y el mito y las aportaciones más recientes de la historia y la arqueología de la antigua Akragas. Empédocles fue un poeta oral, y su obra fue compuesta para ser interpretada en el transcurso de un festival dedicado a las Purificaciones de Apolo. Este festival, que se celebraba en Akragas, seguía el esquema de mito y ritual del festival del Septerion que se celebraba cada ocho años en el santuario de Apolo en Delfos. El narrador del poema de Empédocles es Apolo, y el sentido de este poema debe ser interpretado en el contexto del movimiento de reforma política y religiosa que la presencia de los atenienses desencadenó en el santuario de Apolo en Delfos a finales del siglo VI a.C.

Hofstetter, C. "Un nouveau témoin complet de l'« Introduction arithmétique » de Nicomaque de Gerasa."

Nea Rhome. 2018, 15, p 177-192.

Grazie a un'analisi codicologica, paleografica e filologica si è ricostruita l'originaria unitarietà dei mss Vaticano, BAV, Vat. gr. 2297, f. 2-9 e Roma, Archivio Storico dell'Abbazia di S. Paolo fuori le Mura, Serie Pergamene, scaffale 24, palchetto C, f. 1-111. Si viene così a delineare un nuovo testimone completo dell'« Introductio arithmetica »

Huffman, C. PYTHAGORAS AND ISIS

Classical Quarterly. 2020, 69, 2, p 880-886.

Abstract: In this article I want to clarify the text of one of the short maxims assigned to Pythagoras in the ancient tradition, which are known as symbola or acusmata. Before I turn to the acusma in question, it is important to

understand the context in which it appears. It occurs in Chapter 17 of Book 4 of Aelian's Historical Miscellany (ποικίλη ἱστορία). Aelian's work was written in the early third century a.d. in Rome, and is a 'miscellaneous collection of anecdotes and historical material'. It consists of short chapters, usually a page or less long, that are for the most part independent of one another. Chapter 17 of Book 4 is about a page long and is devoted to the sayings and doings of Pythagoras. There is no particular connection between it and the surrounding chapters, and it is clearly meant to stand on its own. The preceding chapter (16) tells us that if we went to Callias for guidance he would turn us into drinkers, ... if to Alcibiades, arrogant cheats, if to Demosthenes, orators, ... if to Aristides, just men, ... if to Socrates, wise men. The following chapter (18) recounts an anecdote about Plato's arrival in Sicily and his reception by the tyrant Dionysius the Younger. The chapter that I am concerned with, Chapter 17, begins by asserting that Pythagoras taught that his 'lineage was superior to that of ordinary mortals'. This is followed by a list of superhuman acts and traits of Pythagoras, for example his ability to be in Metapontum and Croton at the same time and his golden thigh. The second two-thirds of the chapter are then devoted to the miscellaneous teachings of Pythagoras. Most of these take the form of the brief taboos and maxims known elsewhere as symbola or acusmata, among which is the text on which I want to focus here.

Iwata, N. The Attunement Theory of the Soul in the Phaedo

Japan Studies in Classical Antiquity (JASCA). 2020, 106, 18 p

At Phaedo 86b7–c2 Simmias puts forward the theory that the soul is the attunement of bodily elements. Many scholars have claimed that this theory originates in the Pythagoreans, especially Philolaus. The claim is largely based on their reading of the Phaedo, since we have scarce doxographical evidence. In this paper I show that the dialogue in question does not constitute any evidence for the Pythagorean origin of Simmias' attunement theory, and that it rather represents the theory as stemming from a materialistic world view that had become widespread among people at that time. I also pursue the question how and why, then, the attunement theory was able to attract many people, by examining its relation to Socrates' affinity argument.

Izdebska, A. Tetractys.

A Pythagorean terminus technicus in the Process of Translation from Greek into Arabic. *Intellectual History of the Islamicate World*. 2020, 9, 1-2, p 140–168

Abstract; Tetractys was a Greek technical term, specific to the Pythagorean tradition, that the late antique neoplatonist philosophers considered to be the central notion of Pythagorean metaphysics. As the Greek philosophical heritage started to be translated into Arabic, this term also made its way into the new language, resulting in a number of different translations. This paper explores the ways in which the term tetractys was expressed in Arabic and then explained to the medieval islamicate readers. By comparing the ways in which specific authors and intellectual circles coped with a technical term that no longer assumed the philosophical significance it had had in Late Antiquity, I show the vagaries of the Greco-Arabic translation movement. The changing renderings and understandings of this term offers a great opportunity to understand the different factors that influenced the course of translating the Greek heritage into the Arabic world.

Kerimov, K. "ΚΑΘΑΠΕΡ ἈΝΘΡΩΠΟΣ ΦΡΟΝΙΜΟΣ": Prudence in Aristotle's Ethics and Biology

Apeiron, 2020, 17 nov

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

Kinsey J. Mathematics and the Mystical in the Thought of Simone Weil.

Philosophical Investigations. 2020, 43, 1-2 p 76-100.

On Simone Weil's "Pythagorean" view, mathematics has a mystical significance. In this paper, the nature of this significance and the coherence of Weil's view are explored. To sharpen the discussion, consideration is given to both Rush Rhees' criticism of Weil and Vance Morgan's rebuttal of Rhees. It is argued here that while Morgan underestimates the force of Rhees' criticism, Rhees' take on Weil is, nevertheless, flawed for two reasons. First, Rhees fails to engage adequately with either the assumptions underlying Weil's religious conception of philosophy or its dialectical method. Second, Rhees' reading of Weil reflects an anti-Platonist conception of mathematics his justification of which is unsound and whose influence impedes recognition of the coherence of Weil's position.

König, J. Ancient Greek Spermatology: The Theory of Alcmaeon of Croton.

Mnemosyne. 2020, 73, 4, p 529-552.

From the fifth century bc onwards, the scientific interests of the ancient Greeks—already traceable in the earliest remaining sources—expanded to include zoology and related matters. The first philosopher known to have written a book about human biology was Alcmaeon of Croton, who is described as a pupil of Pythagoras. One important basic question in his research concerned the origin and nature of semen. According to the Viennese medical historian Erna Lesky, Alcmaeon held merely that semen has its origin in the brain. My suggestions are that Alcmaeon saw the abdomen as the place of origin of the material part of semen and that in his theory all (or at least more) parts of the body were present in the semen, while the brain functioned as a necessary transit port through which life entered. [ABSTRACT FROM AUTHOR]

Kosman, A. Fragmenta Hactenus Inedita Ameiniae Pythagorici: Ameinias the Pythagorean, a Little-Known Pre-Socratic Dualist.

Euphrosyne : Studies in Ancient Philosophy, History, and Literature. 2020.p 90-94.

KRINKS, P. The End of Love? Questioning technocracy in Plato's Symposium.

Archai. 2020, 29, p 1-24

Abstract: Plato's Symposium contains two accounts of eros which explicitly aim to reach a telos. The first is the technocratic account of the doctor Eryximachus, who seeks an

exhaustive account of eros, common to all things with a physical nature. For him medical *techne* can create an orderly erotic harmony; while religion is defined as the curing of disorderly eros. Against this Socrates recounts the priestess Diotima finding a *telos*, not in technical exhaustiveness, but in a dialectical definition of eros in the light of the good. What is common to all human beings is the desire to be in eternal relation to the good. All *technai* are forms of *poiesis*, by which things pass from being to not being. The erotic harmony recommended by Eryximachus, no less than the Aristophanes' recommendation of eros as "of a half, or of a whole", is subject to the question whether "it happens to be good". A self-harmonisation produced by *techne* can no more evade the sovereignty of good, than can projects of self-completion with a beloved in our likeness.

Kwapisz, J. Socrates' Answer to the Ultimate Question of Life, the Universe, and Everything: Explaining the Arithmetical Riddles of AP 14. *American Journal of Philology*. 2020, 141, 3, p 457-486.

Book 14 of the Palatine Anthology comprises, alongside proper riddles and oracles, forty-five arithmetical epigrams. Long underrated as poetry, these deserve to be reappraised in light of a recent trend of unmasking a complex cultural agenda of ancient scientific literature. By focusing on two particularly elaborate epigrams (AP 14.1 and 4), this discussion sets out to explore these poems' self-aware engagement with various literary and cultural traditions. I argue that as poetry as much as pieces of an arithmological jigsaw puzzle, these are vehicles for an intricate, if not entirely serious, Platonizing and neo-Pythagorean program of uniting poetry and mathematics.

Laks, A. "How Preplatonic worlds became ensouled." *Oxford Studies in Ancient Philosophy*. 2018, 55, p 1-34.
An examination of fragments drawn from Anaximenes, Heraclitus, and Philolaus, along with some testimonia to Thales and Alcmaeon, shows how the term *ψυχή* evolved from an ambiguous and polysemic term prior to the beginning of the Platonic tradition into a more homogeneous concept in the post-Platonic era.

Leask I. From Serena to Hypatia: John Toland's Women.

Royal Institute of Philosophy Supplement. 2020. 88, p 195-214.

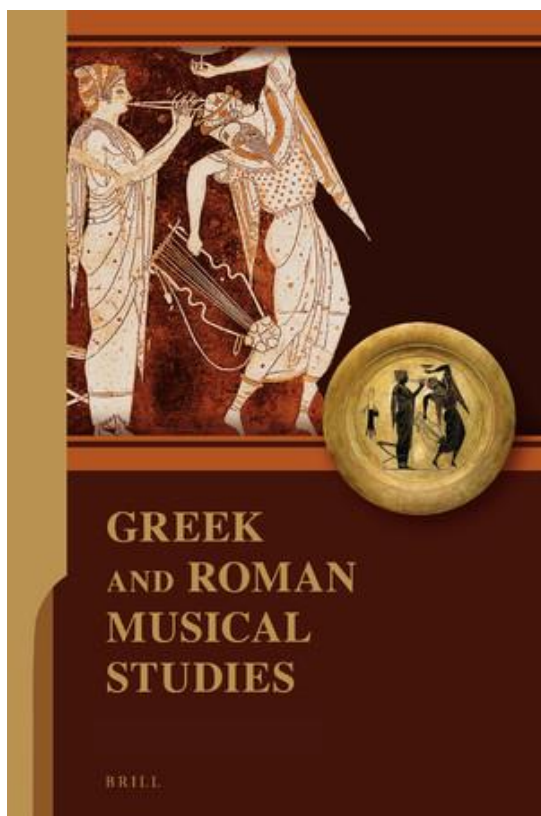
Lenz, M.A. A Prophet of Divine Wisdom?—Giambattista Vico and the Construction of the Pythagorean Myth. *Philological Encounters*. 2020, 5, 1, p 50-75.
In the nineteenth century, the reception of Giambattista Vico's writings came along with nationalist interpretations of his *Scienza Nuova* as an 'Italian Science'. This tendency was based upon an increased examination of the role that the philosopher Pythagoras and his Italian school of Croton played in Vico's hierarchical conception of the ancient Greek and Italian civilizations. Writers, archaeologists and historians used the *New Science* as a metonymic reference work for their own nationalist concepts by updating the Pythagorean myth in accordance with relevant narratives of exclusive genealogies concerning an ancient Italian wisdom. These narratives follow tendencies in Vico's own writings that were quoted strategically and mixed with further interpretations of the *Scienza Nuova* as reliable testimonial for a glorious Italian history. A theological poet characterized by deeper insight into the secrets of nature and some parts of the divine providence, Pythagoras gains his special position in Vico's general conception of knowledge.

Lössl, J. Between Hipparchian Cynicism and Priscillian Montanism: Some Notes on Tatian, or. 3.6 *Vigiliae Christianae*. 2020, 74, 1, p 84–107
Abstract; Tatian's Oration to the Greeks (or.) contains a list of twelve ancient Greek philosophers whom Tatian berates for their arrogant stupidity (or. 2.1-3.7). In this list can be found a brief note (or. 3.6) in which Tatian singles out the Cynic Crates of Thebes (ca. 368/5-ca. 288/5 BC) and asks who would want to be a witness at his "dog-marriage" (κυνογαμία) or not reject the arrogant "tongue-madness" (γλωσσομανία) "of people like him" rather than "seeking that which is truly worth pursuing." This paper aims at contributing to an improved understanding of this sentence and in particular of the two words, *κυνογαμία* and *γλωσσομανία*. For this purpose it looks 1) at Crates' background, in particular his marriage with Hipparchia of Maroneia, and 2) at the wider context in which Tatian is writing, in particular the phenomenon of early Christian ecstatic prophecy personified by the leading

Montanist women prophets Priscilla and Maximilla.

Lynch, T. A.C. 'Tuning the Lyre, Tuning the Soul': Harmonia, Justice and the Kosmos of the Soul in Plato's Republic and Timaeus. *Greek and Roman Musical studies*. 2020, 8, 1, p 111–155

This paper will focus on Plato's thought-provoking depiction of justice as special kind of harmonia (Resp. 4.443c-444a) that epitomises the best possible organisation of the soul, exploring his nuanced use of the model of lyre tunings in performative, theoretical as well as educational terms. By comparing Plato's use of harmonic imagery with technical discussions of lyre tunings and their key role in educational settings, I will show how Plato exploited distinctive features of traditional Greek lyre harmoniai to give shape to his innovative understanding of the structure of the soul and the harmonious, but not strifeless, relationship between its individual components. In the second part of this paper, I will look at how the model outlined in the Republic sheds light on the musical structure that gives shape to the World Soul in the Timaeus, advancing a new interpretation of its elusive harmonic organisation.



Maggio, A. "Sulle tracce della dea Nesti: Empedocle e Alessi", *Incontri di Filologia Classica*. 2018-2019), XVIII p 103-150

The Lexicon of Photius attests the mention of Nestis, a supposed Sicilian goddess, in a comedy by Alexis (fr. 323 K.-A.). Almost surely this Nestis is the same one referred to as divine symbol of water, one of the four roots, in two Empedoclean fragments (6 and 96 D.-K.). Different ancient and modern attempts to trace the origins of her name and to explain her role have been made: it is a reasonable assumption that Nestis was a local goddess connected with some cult of waters, who was identified in Persephone later on. We cannot determine whether Alexis gave her a role (more or less active) or simply mentioned her name, maybe in a pun, and neither is there evidence that Alexis recalled Nestis in the frame of a parody of Empedocles, whose life and doctrine could certainly offer some material to a comic playwright. Although proofs are questionable, the possibility that the cult of Nestis was practiced both in Akragas and Thurii cannot be ruled out.

Marisi, R. Achieving Harmony through Music: A Comparison between Ancient Greek and Chinese Thought.

Review of Artistic Education. January 2020, p 10-16.

Ancient Greek and Chinese philosophers held music as a fundamental component of education and deemed it effective in guiding students at gaining harmony within themselves and with one another. A quality music education was thus considered relevant in the Bildung of individuals, the preservation of the state, and the maintenance of harmony between heaven and earth. This study makes a comparison between the thought of Plato and his Greek predecessors on one side, and the one of Confucianism on the other, identifying fascinating similarities which offer a source of inspiration to modern educators. [ABSTRACT FROM AUTHOR]

Markus, D. Harmonizing Binaries: Hypatia's Synesius *The International Journal of the Platonic Tradition*. 2020, 23 Dec, p 1–33

Abstract; Hypatia and Synesius lived in a highly divisive time with religious extremism on the rise and the meaning and role of Classical cultural fixtures like paideia, philosophia and manteia being questioned and redefined. I examine Synesius' Letters, Dion,

and *De Insomniis* to tease out the universalizing and harmonizing tendencies between pagan and Christian, *theoria* and *paideia*, *philosophia* and *manteia* that Synesius' writings, life and career embody. I look at Synesius' synthesis of Iamblichean and Plotinian tendencies, a binary found in modern scholarship, to show that theurgy was likely part of Hypatia's teaching within a well-rounded curriculum that included classical *paideia* and philosophical *theoria*. Synesius advocates for the importance of *paideia*, including rhetoric and philosophy as aids in the step-by-step approach to the spiritual ascent, while also acknowledging the value and universal accessibility of *theoria* reached by desert monks and the dream-divination (*oneiromanteia*) that everyone can experience in sleep. *Paideia* makes the fall from the heights of *theoria* more pleasant, while *philosophia* (which in Synesius' mind included theurgy) is essential for purifying the *pneuma* and making it receptive to divinely inspired dreams. I propose that it was in Hypatia's school that Synesius internalized a quote (from a lost work of Aristotle) that reconciles the two approaches (curated and amateur) to the ascent. While society at large was obsessed with ever widening opposites and binaries, Hypatia's Synesius both overtly and covertly emphasized harmonization and unity that are at the heart of philosophy.

Melvin-Koushki, M. World as (Arabic) Text: Mīr Dāmād and the Neopythagoreanization of Philosophy in Safavid Iran *Studia Islamica*. 2020, 114, 3, p 378–431
Abstract; The heavily Neoplatonic and antiquarian-perennialist tenor of Safavid philosophy is now widely recognized by specialists; but few have acknowledged its equally notable Neopythagorean turn. Likewise, that the primary mode of applied Neoplatonic-Neopythagorean philosophy as a Safavid imperial way of life was occult science has been ignored altogether, making impossible a history of its practice. The case of the Twelver Shi'i sage-mage Mīr Dāmād – famed down to the present as an occult scientist – is here especially illustrative: for he was largely responsible for this Neopythagoreanization of Safavid philosophy, which saw the remarkable transmogrification of Ibn Sīnā himself into a Neopythagorean-occultist, by his espousal of a peculiarly Mamluk-Timurid-Aqqayunlu brand of philosophical lettrism ('ilm al-ḥurūf) in at least

three of his many works. The example of this imperial Neopythagoreanizing lettrist is thus crucial for understanding the intellectual and religiopolitical continuity of Safavid Shi'i culture with Sunni precedent, as well as contemporary Persianate and Latinate parallels. Within Western history of science more broadly, Mīr Dāmād and the host of his fellow Muslim kabbalists must now be restored to the master mathesis narrative whereby scientific modernity is but the upshot of early modern Western philosophers' penchant for reading the world as a mathematical text.

Meeren, S. van der Nature et fonctions du logos dans le traité d'Ecphante
Sur la royauté (82, l. 7-83, l. 17, éd. Thesleff. *Ktema*. 2020, 45, Les traités néopythagoriciens Sur la royauté, p 57-71

MENINI R. De l'excellence et immortalité de l'ame extraict non seulement du Timée de Platon, mais aussi de plusieurs aultres grecz et latins philosophes, tant de la pythagorique que platonique famille.
L'Année Rabelaisienne. 2020, 4, p 428-431.
Amaury Bouchard, De l'excellence et immortalité de l'ame extraict non seulement du Timée de Platon, mais aussi de plusieurs aultres grecz et latins philosophes, tant de la pythagorique que platonique famille, texte édité et présenté par Sylvain Matton, Paris – Milan, Séha – Archè, « Anecdota », 2018, 184 p.

Militello, C. From Heroes to Zeroes; the Pythagorean refugees of the 6th and 5th centuries
Pallas. 2020, 112, p 35 – 48 (Political Refugees in the Ancient Greek World, Laura Loddo).

Mills V. Charles Kingsley's Hypatia, Visual Culture and Late-Victorian Gender Politics. *Journal of Victorian Culture*. 2020. 25, 2, p 240-263.
Charles Kingsley's *Hypatia* or *New Foes with an Old Face* was first published in *Fraser's Magazine* in 1852, but was reissued in numerous book editions in the late nineteenth century. Though often viewed as a novel depicting the religious controversies of the 1850s, Kingsley's portrayal of the life and brutal death of a strong female figure from late antiquity also sheds light on the way in which the Victorians remodelled ancient histories to

explore shifting gender roles at the fin de siècle. As the book gained in popularity towards the end of the century, it was reimagined in many different cultural forms. This article demonstrates how Kingsley's *Hypatia* became a global, multi-media fiction of antiquity, how it was revisioned and consumed in different written, visual and material forms (book illustrations, a play, painting and sculpture) and how this reimagining functioned within the gender politics of the 1880s and 1890s. Kingsley's novel retained a strong hold on the late-Victorian imagination, I argue, because the perpetual restaging of Hypatia's story through different media facilitated the circulation of pressing fin-de-siècle debates about women's education, women's rights, and female consumerism.

Minon, S. "Dialectalisation et pseudépigraphie philosophique : la dorisation de la « koinè » littéraire comme marque d'école dans les fragments transmis par Stobée du traité pseudo-archytéen Περὶ νόμου καὶ δικαιοσύνης." *Revue des Études Grecques*. 2018, 131, 1, p 1-47.

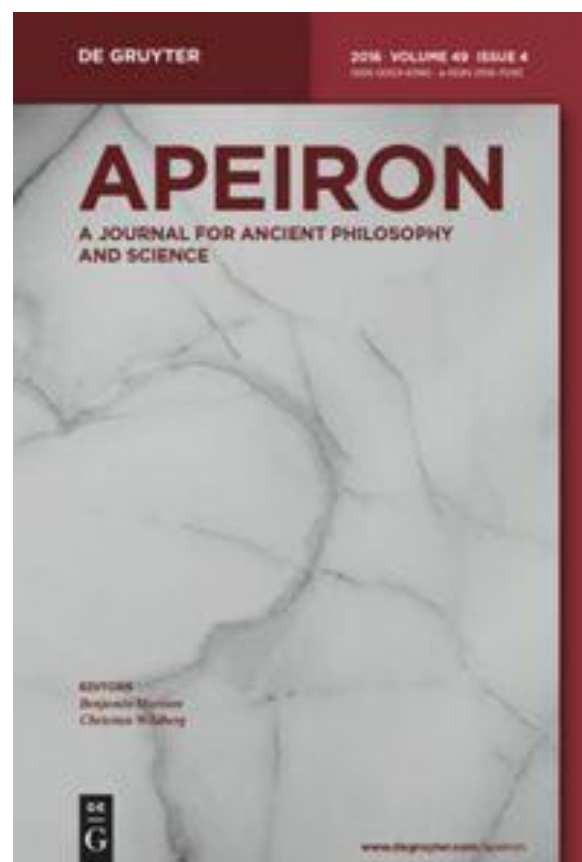
Les fragments pseudo-pythagoriciens attribués à Archytas sont presque tous livrés en prose d'allure dorique, mais leurs sources tardives datent à une époque où la koinè ionienne-attique est dominante. Le fragment 1 du « Manuel d'harmonique », transmis par Nicomaque du Gêrasa et Porphyre, montre une langue littéraire élevée, dont la colorisation dorique a pu servir de marque d'école pour les pythagoriciens. Le traité transmis en fragments par Stobée révèle une cohérence avec l'« Harmonikos » et supporte l'idée d'une unité du corpus pythagoricien. Si les deux textes ont des chances d'avoir été composés à la haute époque hellénistique, certains exemples de surenchère dialectale et des formes hybrides renvoient au néopythagorisme des premiers siècles de l'Empire et montrent une synthèse artificielle entre ionien, attique et dorien, qui vise à élever la « koina » dorientienne à un instrument philosophique.

Moore C. Ancient Greek Philosophia in India as a Way of Life. *Metaphilosophy*. 2020, 51, 2-3, p 169–86. The Greek identification of certain Indian people as philosophoi at the end of the fourth century bce provides unique information about the meaning of the term philosophia, especially with respect to its reference to a certain kind of

“way of life” (bios), at the time of its greatest maturity (at the start of the Hellenistic period). The *Indica* of Megasthenes, an ambassador to northern India after the death of Alexander, is our most important evidence; fragments from earlier works by Nearchus and Onesicritus, intellectuals in Alexander's cortege, provide corroboration. This essay argues that late classical Greeks did largely think of philosophia as a way of life.

Mozo Cuadrado, M. et al. Empédocles y el sistema visual. *Archivos de la Sociedad Española de Oftalmología*. 2020, 95, p e5-e6

Panchenko, D. Empedocles' Emulation of Anaxagoras and Pythagoras (D.L. 8. 56) *Apeiron*. 2020, 51, 4, p 453-457
Abstract: Diogenes Laertius cites Alcidas for the statement that Empedocles emulated Anaxagoras and Pythagoras in his dignity of bearing and the philosophy of nature. Contrary to the standard view, I shall argue that Alcidas made Empedocles imitate Anaxagoras in his manners and Pythagoras in his teaching.



PERROT, A. Πενταετίαν θ' ἡσύχαζον. Le silence mystique des Pythagoriciens, d'Isocrate à Jamblique : mythes modernes et récritures antiques
Rivista di storia e letteratura religiosa, 2020, LVI, 1, p 3-19

Ponce, Emma. « Empédocle dans la palinodie du Phèdre [1] », Les Études philosophiques. 2019, 194, 4, p 623-661.

L'importance de la figure d'Empédocle dans le *Phèdre* a été négligée par les commentateurs. Cet article entend montrer qu'elle permet pourtant de donner un nouvel éclairage au mythe de l'attelage ailé. Son point de départ consiste à mettre en relation une nouvelle interprétation du fragment 29 d'Empédocle, qui identifie le Sphairos à un Éros n'ayant plus d'ailes sur le dos, avec le dépassement du dos du ciel par les âmes ailées qui a lieu dans ce mythe du *Phèdre*. Le dos du ciel serait en effet la transposition platonicienne de la surface externe du Sphairos évoquée dans le fragment, de sorte que son dépassement équivaldrait à un dépassement du matérialisme empédocléen vers l'intelligible. Quant à Éros, Platon prend sur ce point le contre-pied de la critique empédocléenne de la religion traditionnelle, en en faisant moins le Sphairos que l'élan qui mène au-delà de celui-ci.

Ranocchia, G. Alcmeone di Crotone nell'interpretazione di Luigia Achillea Stella. Giornale Critico della Filosofia Italiana. 2019, 7a ser., 15, 2, p 361-377.
Fa parte della sezione monografica schedata come => 1135709. Luigia A. Stella riconosce Alcmeone come l'iniziatore del metodo scientifico sperimentale e illustra gli influssi su di lui esercitati sia dalla tradizione pitagorica sia dalla scuola medica di Crotone. La scoperta delle terminazioni nervose e della dipendenza delle sensazioni dal cervello lo portarono a fondare una psicologia sperimentale che riconduce ai sensi percezioni e pensiero

Rider, Z. "The failure of sacrifice in the « *De rerum natura* »."

TAPA (Transactions of the American Philological Association.) 2019, 149, 1, p 1-26.

Abstract; This paper examines Lucretius's use of the imagery of animal sacrifice in the *De Rerum Natura*, showing how the poet

repeatedly portrays the practice in negative terms as a socially destructive force that disrupts familial bonds. This negative characterization differs notably from that given by other Epicurean sources that describe sacrifice in generally positive terms. This discrepancy encourages us to reconsider Lucretius's relationship to his philosophical sources; rather than rigidly adhering to Epicurean doctrine, Lucretius makes his own contributions to Epicurean philosophy, in part by incorporating elements of the Empedoclean attitude towards animal sacrifice.

Rodziewicz, A. The Yezidi Wednesday and the Music of the Spheres.

Iranian Studies. 2020, 53, 1-2 p 259-293.

The article is an attempt to answer the question why Wednesday has the status of a holy day in Yezidism. Wednesday can be seen as a commemoration of the fourth day of creation, when the life on earth began and the Peacock Angel became its ruler. The article points to the Yezidi worship of the Moon and the Sun and related angels (Melek Fakhradin and Melek Sheikh Shams) and connects it with the Pythagorean concept concerning the movement of the planets and the Music of the Spheres. Two sacred Yezidi instruments, def and shibab, appear as allegories of celestial bodies in the Yezidi sacred hymns in the cosmogonic context of the creation of the macrocosm and microcosm (Adam). The article also points out the meaning of Wednesday in Judaism as the day when God created the sun, moon and stars and briefly discusses relationships with planet worship in Harran, Zoroastrianism and Mandaism, especially in the context of the Yezidi Çarşemiya Sor festival which takes place on the first Wednesday of the month of Nisan.

Ronchey, S. "Morte accidentale di una professoressa: in margine a un recente libro su Ipazia."

Medioevo Greco, vol. 18, 2018, pp. 351-371.

Roskam, G. SOME FRESH AIR INTO THE NEOPYTHAGOREAN TRADITION: THE FRAGMENTS FROM ON KINGSHIP BY DIOTOGENES

The Cambridge classical journal. 2020, 66, p 203-220

Description: The Neopythagorean Diotogenes, author of a lost treatise *On Kingship* of which some fragments have come down to us in

Stobaeus' Anthology, is a largely neglected writer. Scholars either ignore him or briefly discuss him in the context of general overviews of Greek political thinking, usually comparing him to other Neopythagoreans such as Sthenidas and Ecphantus. This article argues that Diotogenes deserves to be read for his own sake, as a creative and subtle thinker who managed to contribute to his own philosophical tradition by benefiting from Homeric exegesis and by taking into account the more concrete demands of daily life.

Roskam, G. How to date the timeless? The difficult problem of the Pseudo-Pythagorean treatises On Kingship
Ktema. 2020, 45, Les traités néopythagoriciens Sur la royauté, p 125-142

Ross, R. The End of the Metaphysics of Being and the Beginning of the Metacosmics of Entropy
Phainomena. 2020, 29, p 73–100.
(Originally a lecture delivered at Nanjing University, 6 April 2019.)

Bernard Stiegler has undertaken a renovation of philosophical concepts by taking account of thermodynamic and informational entropy and the counter-entropic tendencies that struggle against them. Such a renovation brings the question of locality into new focus, given the localized character of all such struggles, where this is distributed at various scales from the cellular to the biospheric and technospheric. This paper pursues this question of locality in two parts: the first finds resources for such a renovation in Empedocles, and notes how these were repressed by Aristotle but resurrected by Sigmund Freud and Friedrich Nietzsche; the second stages a confrontation between Stiegler and Peter Sloterdijk, asking under what conditions the latter's immunological spherology could be brought into Stiegler's project, which we place under the umbrella of what we are proposing to call metacosmics.

Rossella, M. Achieving Harmony Through Music: A Comparison Between Ancient Greek and Chinese Thought
Review of Artistic Education. 202, 19, 1, p 10-16

Rothman, A. Johannes Kepler's Pursuit of Harmony
Physics Today. 2020, p 38-42

Sattler, J. OS TEXTOS E AS CARTAS PEDAGÓGICAS DAS PITAGÓRICAS
Revista Ideação. revisão feminista da história da filosofia. 2020, 42, 8p.

RESUMO: Este artigo visa oferecer uma introdução geral às questões atinentes à historiografia filosófica dos textos atribuídos a mulheres filósofas cuja filiação é dada à escola pitagórica no contexto da filosofia antiga e helenística. Desde uma perspectiva feminista, o artigo investiga os nomes das filósofas e sua ausência do cânone filosófico, assim como questões autorais e pseudônimos, e as temáticas pedagógico-morais voltadas a uma "filosofia do doméstico" tal como encontradas especialmente no conjunto de cartas em nome de Melissa, Myia e Teano. ABSTRACT: This paper aims to offer a general introduction to some questions concerning the philosophical historiography of those texts attributed to women philosophers who are named after the Pythagorean school in the context of Ancient and Hellenistic Philosophy. From a feminist perspective, the paper investigates the names of the women philosophers and their absence from the philosophical canon, as well as authorial and pseudonymous questions, and the moral-pedagogical topics of a "philosophy of the household" as found mainly in the letter collection under Melissa, Myia and Theano's name.

Scrofani, F. Royauté et loi : de Platon aux Traités sur la royauté
Ktema. 2020, 45, Les traités néopythagoriciens Sur la royauté, p 72-90

Sedley, D. An Empedoclean Allusion in Lucretius (2.1081-3)
Euphrosyne : Studies in Ancient Philosophy, History, and Literature. 2020. p 15-28.

Shakhnovich, M. M. Hermarchus' treatise Against Empedocles and the dispute of the Epicureans and the Stoics on the origin of morality.(Russian)
Vestnik of Saint Petersburg University. Philosophy & Conflict Studies. 2020, 36, 3, p 594-604.

Trapp, M. Meeting Different Needs/ The Implied Readers of the 'Pythagorean' Kingship Treatise
Ktema. 2020, 45, Les traités néopythagoriciens Sur la royauté, p 143-159

Varoli, M. "La « Repubblica » dei Pitagorici: il legame tra la « Repubblica » di Platone e il sistema gerarchico presente in alcuni « pseudopythagorica » dorici."

Lexis. 2019, 37, p 111-130.

I frammenti di Brotino e Archita rivelano un interesse alla dottrina del Bene supremo della « Repubblica » di Platone, e in modo ancora più esplicito si ritrova l'organizzazione gerarchica e analogica di cosmo, polis e anima nei frammenti di Aresa e di Eccelo, ciò che dimostra la ripresa di Platone in un rinnovato interesse per il monismo con la ripresa del Pitagorismo

Vianès, L. La Lettre d'Aristée et les écrits néopythagoriciens. Des conceptions différentes de la royauté.

Ktéma. 2020, 45, Les traités néopythagoriciens Sur la royauté, p 91-108

Vlasov Victor, G. 2020. "Arrhythmia of Colonnades in Roman Baroque Architecture." Architecton: Proceedings of Higher Education / Architecton: Izvestia Vuzov. 2020, 71, (September) p 1–13.

The article considers the special rhythmic structure inherent in the facades of Roman baroque churches of the late 16th - 17th centuries. Select examples illustrate the relations typical of such architecture between the bottom diameter of columns (embates), intercolumniation, and column height. These relations include the classical ones, which are consistent with the theory of proportions of Pythagoras and the rules of Vitruvius, but the unusual arrhythmic techniques of the composition create a special dissonant resonance with human biorhythms and mental states within the space of Baroque architecture. [ABSTRACT FROM AUTHOR]

Voisin, C. Le plongeon des Hyperboréens, une pratique funéraire utopique

Ktéma. 2020, 45, p 221-235

In the ancient tradition about the Hyperboreans, two passage from Pomponius Mela (III, 37) and Pliny the Elder (IV, 89) provide a similar description of the funerary rituals practised among this people. The individual decides of their own free will to end their life by diving into the sea from the top of a rock. This precipitation, however, transgresses all Greek and Roman funerary norms according to which the corpse must be buried. The two ancient authors thus construct a total

utopia in which the individual lives in harmony with the community until death, which involves neither corpse nor grave and therefore no defilement. Dans la tradition antique décrivant les Hyperboréens s'inscrivent deux passages de Pomponius Mela (III, 37) et Pline l'Ancien (IV, 89), qui livrent une description commune des rituels funéraires pratiqués chez ce peuple. L'individu décide de lui-même de mettre fin à ses jours en plongeant dans la mer du haut d'un rocher. Cette précipitation transgresse cependant toutes les normes funéraires grecques et romaines où le cadavre doit recevoir une sépulture. Les auteurs construisent donc une utopie totale où l'individu vit en harmonie avec la communauté jusque dans la mort qui n'implique ni cadavre ni tombe et donc aucune souillure.

Warburton, E. C. A Performed Solution to the Pythagorean Problem: The Three Bodies Project

Leonardo (Oxford), 2020-04-01, Vol.53 (2), p.145-150

Welsh JT. Giovanni Aurispa's Manuscript of Empedocles.

Mnemosyne. 2020;73(5):826-830.

The article examines the possibility that a copy of the manuscripts of Empedocles available in the library of Giovanni Aurispa in as late as 1424 is still available. The belief emerged from a letter of Aurispa to Ambrogio Traversari in which Aurispa reported from memory certain rare texts found in the 238 secular Greek manuscripts in his library in Venice, including the manuscripts. The letter was printed twice and survived in a single manuscript belonging to the Camaldulense monastery.

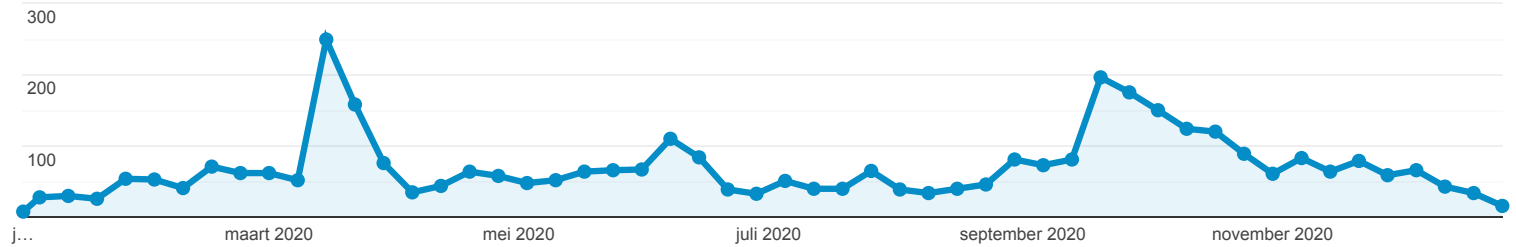
Doelgroepoverzicht

Alle gebruikers
100,00% Gebruikers

1 jan. 2020 - 1 jan. 2021

Overzicht

Gebruikers



Gebruikers

3.590

Nieuwe gebruikers

3.588

Sessies

4.089

Aantal sessies per gebruiker

1,14

Paginaweergaven

6.581

Pagina's/sessie

1,61

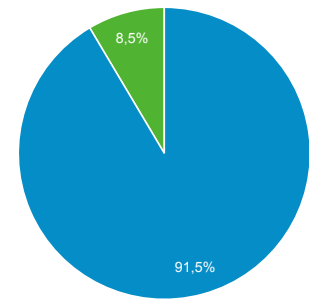
Gem. sessieduur

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Bouncepercentage

76,82%

New Visitor Returning Visitor



Taal	Gebruikers	% Gebruikers
1. en-us	811	22,55%
2. es-es	795	22,10%
3. es-419	532	14,79%
4. es-us	334	9,29%
5. es-mx	143	3,98%
6. en-gb	137	3,81%
7. nl-nl	98	2,72%
8. es	92	2,56%
9. en	50	1,39%
10. nl	47	1,31%

