

Stichting Pythagoras



Pythagoras Foundation Newsletter. No.24. March 2019.

Pythagoras Foundation



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Website <http://www.stichting-pythagoras.nl/>
E-mailaddress nico.bader@stichting-pythagoras.nl
Editors Nico Bader, Marie-Anne de Roode

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

Nicomachus *Introduction to Arithmetic:*

Among simple even numbers, some are superabundant, others are deficient: these two classes are as two extremes opposed to one another; as for those that occupy the middle position between the two, they are said to be perfect. And those which are said to be opposite to each other, the superabundant and the deficient, are divided in their condition, which is inequality, into the too much and the too little.

In the case of the too much, is produced excess, superfluity, exaggerations and abuse; in the case of too little, is produced wanting, defaults, privations and insufficiencies. And in the case of those that are found between the too much and the too little, that is in equality, is produced virtue, just measure, propriety, beauty and things of that sort - of which the most exemplary form is that type of number which is called perfect.

(From article by: J J O'Connor and E F Robertson)

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Introduction

Special attention in this Newsletter for *Nicomachus of Gerasa*.

Our website <https://www.stichting-pythagoras.nl> attracted many visitors last year; 1163 visitors from 47 different countries!

Via our Academia page <https://stichting-pythagoras.academia.edu/NicoBader> we have 140 'followers' and 245 'followings' now. Our pages were viewed 1843 times.

Thanks to all contributors to this Newsletter.

Best wishes,
Marie-Anne de Roode

Pythagoras Foundation Library Information.

The Library collects all publications concerning Pythagoras and Pythagoreans.

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

Copy and postage costs will be calculated.

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

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

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

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

BIC: RABONL2U (this will change from June 1 2019, see website by that time)

News from the library

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

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

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

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

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

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

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

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

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

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

We keep you informed.

Nico Bader

Colophon

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

Editors: Nico Bader, Marie-Anne de Roode

Address: Thorbeckelaan 46. 1412 BR Naarden. The Netherlands

E-mail: nico.bader@stichting-pythagoras.nl

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

Editorial Board: in progress. Advisory Board: in progress.

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



Engraving after J. van Steegeren, 1667 or 1668.

In: Jamblichus Chalcidensis ex Coele-Syria, In Nicomachi Geraseni Arithmetica introductionem, et De Fato. Arnhem (Arnhemiae), Prostant apud Joh. Fridericum Hagium; Deventer (Daventriae), typis descripsit Wilhelmus Wier, 1667 - 1668.

Nicomachus of Gerasa ROMAN PHILOSOPHER AND MATHEMATICIAN

WRITTEN BY: [The Editors of Encyclopaedia Britannica](#)
<https://www.britannica.com/biography/Nicomachus-of-Gerasa>

Nicomachus of Gerasa, (flourished c. 100 CE, Gerasa, Roman Syria [now Jarash, Jordan]), Neo-Pythagorean philosopher and mathematician who wrote *Arithmētikē eisagōgē* (*Introduction to Arithmetic*), an influential treatise on number theory. Considered a standard authority for 1,000 years, the book sets out the elementary theory and properties of numbers and contains the earliest-known Greek multiplication table.

Nicomachus was interested in philosophical questions dealing with whole numbers, the classification of even and odd numbers and their ratios, and wondrous or curious properties of numbers. For example, he was interested in the notion of “perfect numbers,” such as 6, which equals the sum of its proper divisors, and “amicable numbers,” pairs of numbers, such as 220 and 284, whose proper divisors sum to one another. He was not interested, however, in abstract theorems on whole numbers and their proofs, as found in Books VII–IX of [Euclid](#)’s *Elements*; contrary to Euclid’s approach, Nicomachus would merely give specific numerical examples. A Latin translation of the *Arithmētikē* by [Lucius Apuleius](#) (c. 124–170) is lost, but a version by [Ancius Boethius](#) (c. 470–524) survived and was used in schools up to the Renaissance. Nicomachus also wrote *Encheiridion Harmonikēs* (“Handbook of Harmony”) on the [Pythagorean theory of music](#) and the two-volume *Theologoumena arithmetikēs* (“The Theology of Numbers”) on the mystic properties of numbers; only fragments of the latter survive.

This article was most recently revised and updated by [Amy Tikkanen](#), Corrections Manager.



In: *MacTutor History of Mathematics archive, University of St Andrews Scotland.*

ARTICLES; NICOMACHUS OF GERASA in the Pythagoras Foundation databases

Author / art nr / title / source / year / pages / class code / keyword

Barker, A.	3768	Nicomachus	Greek Musical Writings	1989	245-269	D9	music
Becker, O.	6438Die Zahlen von der Form $n \cdot n \cdot (n + 1)$ bei Nikomachos von Gerasa	Quellen und Studien zur Geschichte der Mathematik Astronomie und Physik	1937	181-192	D9	numbers
Bertier, J.	8474	Nicomaque de Gerase, Introduction Arithmétique	Coll. Histoire des Doctrines de l'Antiquité Classique	1978	1-51	D9	arithmetics
Bower, C.	1825	Boethius and Nicomachus:An Essay Concerning the Sources of De institutione musica	Vivarium	1978	1-45	D9	music
Bravo-Garcia, A.	3776	Sobre un comentario anonimo a la de Nicomaco de Gerasa	Cuadernos de filologia Clasica	1979	27-40	D9	mathematics
Brentjes, S.	2414	Untersuchungen zum Nicomachus Arabus	Centaurus	1987	212-239	D9	Arabia
Buecheler, F.	1852	Prosopographica	Rheinisches Museum	1908	192	D9	fragments
Canter, W.	6795	Fragmenta quaedam Pythagoreorum vetustissima ex emendatione & versione Gul. Canteri	Aristotelis starigitae de moribus ad Nicomachum libri decem.	1566	455-489	D9	fragments
Cantor, M.	6608	Neupythagoreische Arithmetiker. Nikomachus. Theon	Vorlesungen uber Geschichte der Mathematik	1894	398-409	D9	Theon
Caveing, M.	1887	À propos d'une recente traduction de l'introduction arithmetique Nicomaque de Gerase	Archives Internationales d'histoire des Sciences	1980	53-68	D9	mathematics
Chailley, J.	1892	L'hexatonique grec d'apres Nicomaque	Revue des Etudes Grecques	1956	73-100	D9	music
Christianidis, J.	3630	Un traite perdu de Diophante d'Alexandrie	Historia Mathematica	1991	239-246	D9	Iamblichus
Criddle, A.H.	1931	The chronology of Nicomachus of Gerasa	Classical Quarterly	1998	324-327	D9	Proclus
Dillon, J.	5150	Nicomachus of Gerasa	Schole	2009	91-205	D9	arithmetic
Dillon, J.	1984	A date for the death of Nicomachus of Gerasa	Classical Review	1969	274-275	D9	life
Evrard, E.	2055	Jean Philopon, son commentaire sur Nicomaque et ses rapports avec Ammonius	Revue des Etudes Grecques	1965	592-598	D9	Ammonius
Falco, V. De	2063	Sui trattati aritmologici di Nicomaco ed Anatolio	Rivista Indo Greco Italica	1922	51-60	D9	arithmetic
Francon, M.	2100	Ausonius's riddle of the	Speculum	1943	247-248	D9	Ausonius

		number three					
Fuensanto Garrido, D.	7392	El universo harmonico platonico (Ti.35b-36b) segun Nicomaco de Gerasa ...	Euphrosyne	2013	191-205	D9	music
Furlani, G.	2122	Le greggi del cielo babilonesi in un passo di Nicomaco di Gerasa	Studi e Materiali di Storia delle Religione	1931	153-156	D9	
Garrido Domene, F.	7643	El universo harmonica platonico (Ti. 35b-36b) segun Nicomaco de Gerasa (Harm. VIII; pp 250-3-252.2 Jan)	Euphrosyne	2013	191-205	D9	harmony
Garrido Domene, F.	7391	Lo que vibra es el yunque: analysis de Nicom. Harm, VI ..	Cuadernos de filologia clasica	2012	127-140	D9	music
Giardina, G.R.	3732	Il concetto di numero nell' in Nicomachus di Giovanni Filopono	La philosophie des mathematiques de l'Antiquite tardive	2000	149-171	D9	Philoponus
Giardina, G.R.	8354	Il concetto di numero nell' in Nicomachus di Giovanni Filopono	La philosophie des mathematiques de l' antiquite tardive	1998	149-171	D9	numbers
Giardina, G.R.	4000	La nozione neopitagorica di nei commentari neoplatonici a Nicomaco di Gerasa	Sicilorum Gymnasium	1997	327-370	D9	Ammonius
Giardina, G.R.	8355	Platone matematico nel Commentario di Giovanni Filopono all'Arithmetica di Nicomaco	Princeps philosophorum	2016	154-170	D9	Plato
Guillaumin, J.Y.	3075	La structure du chapitre 1	Revue d'Histoire des Sciences	1994	249-258	D9	Ammonius
Guillaumin, J.Y.	2189	La transformation d'une phrase de Nicomaque chez Boece	Latomus	1989	869-874	D9	Boethius
Guillaumin, J.Y.	2191	Longueur, largeur et profondeur dans les diagrammes de Nicomaque	Revue des Etudes Anciennes	1990	265-271	D9	tables
Janus, C.	760	Nicomachus Gerasenus	Musici Scriptores Graeci	1895	211-282	D9	music
Kappraff, J.	798	The arithmetic of Nicomachus of Gerasa and its applications to systems and proportion	Nexus Network Journal	2000	10 p	D9	proportion
Kassel, R.	5156	Kritische und Exegetische Kleinigkeiten I	Rheinisches Museum	1963	298-306	D9	fragments
Langerman, T.	8533	Studies in Medieval Hebrew Pythagoreanism; translations and notes to Nicomachus arithmaological texts	Micrologus	2001	219-236	D9	hebrew
Mattei, J.F.	6105	Nicomachus of Gerasa and the Arithmetic scale of the divine	Mathematics and the divine: a historical study	2005	123-132	D9	divine
Maurach, G.	1129	Boethiusinterpretationen	Antike und Abendland	1968	126-141	D9	Boethius

McDermott, W.C.	1134	Plotina Augusta and Nicomachus of Gerasa	Historia	1977	192-203	D9	Plotinus
Meriani, A.	1159	Un 'esperimento' di Pitagora	Mousike	1995	77-92	D9	music
Petruzzi, F.M.	8224	Review Jamblique. In Nicomachi arithmetica. by Nicolas Vinel	Aestimatio	2014	342-353	D9	Iamblichus
Pizzani, U.	2327	Studi sulle fonti del "De institutione Musica" di Boezio	Sacris Erudiri	1965	5-164	D9	
Pizzani, U.	2328	Una ignorata testimonianza di Ammonio di Ermia sul perduto Opus minus di Nicomaco sulla musica	Studi in onore di Aristide Colonna	1982	235-247	D9	music
Radke, G.	6610	Die Gegenstände der mathematischen Wissenschaften: die Herleitung des Quadriviums bei Nikomachus	Die Theorie der Zahl im Platonismus. Ein systematisches Lehrbuch	2003	242-261	D9	Quadrivium
Ruelle, C.E.	2430	Manuel d'harmonique de Nicomaque - de Gerasa pithagoricien	L'Annuaire de l'Association pour l'encouragement des Etudes grecques en France	1880	39p	D9	music
Ruelle, C.E.	2858	Nicomaque de Gerasa fragments	L'Annuaire de l'Association pour l'encouragement des Etudes grecques en France	1880	12p	D9	music
Shetnikov, A.	5200	Nicomachus of Gerasa, Manual of harmonics	Schole	2008	75-89	D9	harmony
Simon, M.	2534	Die ersten 6 Kapitel der Institutio Arithmetica des Nikomachos	Archiv für die Geschichte der Naturwissenschaften	1909	455-463	D9	arithmetic
Tannery, P.	65	Nicomaque de Gerasa	Memoires Scientifiques	1925	315-317	D9	philosophy
Tannery, P.	3765	Sur trois manuscrits grecs mathematiques	Revue des Etudes Grecques	1905	207-211	D9	manuscripts
Taran, L.	6796	Asclepius of Tralles: commentary to Nicomachus' introduction to Arithmetic	Transactions of the American Philos. Soc	1969	1-89	D9	Asclepius
Wasserstein, A.	2706	Nicomachus manuscript in the Bodleian Library	Classical Review	1963	15	D9	manuscripts
Westerink, L.G.	2729	Deux commentaires sur Nicomaque: Asclepius et Jean Philopon	Revue des Etudes Grecques	1964	526-535	D9	mathematics
Zonta, M.	6600	Nicomachus of Gerasa in Spain, circa 1100: Abraham Bar iyya's testimony	Aleph	2009	189-224	D9	Spain
Federspiel, M.	2067	Sur un theoreme de Jamblique et de Boece	Les Etudes Classiques	2001	141-170	B3	Nicomachus
Federspiel, M.	3056	Vinel, Nicolas. Notes critiques.	Revue des Etudes Anciennes	2003	491-519	B3	Nicomachus
Giardina,	2145	L'arithmetica pitagorica nel	Bolletino	1999		C1	Nicomachus

G.R.		commentario a nicomaco di giovanni filopono				4	
Goldstein, B.R.	2159	A Treatise on Number Theory from a tenth Century Arabic Source	Centaurus	1964	129-160	C1 4	Nicomachus
Thurn, N.	2623	Die siebensaitige Lyra	Mnemosyne	1998	411-434	C2	Nicomachus
Artmann, B.	4490	Nicomachus and Diophantus	Euclid Book: the Origin of Mathematics	1999	183-191	C3	Nicomachus
Peruzzi, E.	7801	La tradizione indiretta dell' ultima pagina dell' Epinomide (991d5-992b1): Nicomaco, Teone, Giamblico, Elia, Davide, pseudo-Elia	Elenchos	2012	295-340	C3	Nicomachus
Pizzani, U.	5549	Il filone enciclopedico nella patristica da S. Agostino a S. Isidoro di Siviglia	Augustinianum	1974	667-696	C7	Nicomachus
Cassio, A.C.	1882	Nicomachus of Gerasa and the dialect of Archytas. Fr.1	Classical Quarterly	1988	135-139	D5	Nicomachus

BOOKS; NICOMACHUS OF GERASA in the Pythagoras Foundation databases

Author / book nr / title / year / class code / keyword / form

673	Nicomachus von Gerasa. Introduction to Arithmetic.	D'Ooge, M. L.	1926	D9		digitaal
2536	Giovanni Filopono matematico tra neopitagorismo e neoplatonismo. Commentario alla introduzione aritmetica di Nicomaco di Gerasa.	Giardina, G.R.	1999	D9	Filopono	digitaal
672	Untersuchungen zu Nicomachus von Gerasa.	Haase, W.	1982	D9		digitaal
133	The Harmonics of Nicomachus and the Pythagorean tradition.	Levin, F.R.	1975	D9		paper
134	The Manual of Harmonics of Nicomachus the Pythagorean.	Levin, F.R.	1994	D9		paper
2347	Nicomachi Gerasini arithmeticae..	Anonymus	1538	D9	arithmetic	digitaal
2209	Theologumena aithmeticae ad rarissum exemplum pariense emendatus descripta, accedit Nicomachi Gerasini ..	Astius, F.	1817	D9	arithmetic	digitaal
1858	Iamblichus Chalcidensis In Nicomachi Geraseni arithmetica introductionem, et de fato: Accedit Joachimi Camerarii explicatio in duos libros Nicomachi	Camerarius, J.	1668	D9	Iamblichus	digitaal
1623	Nicomachi Geraseni..	Hoche, R.G.	1866	D9	arithmetic	digitaal



A leaf from a 12th century copy of Boethius 's *Institutione Musica* with a representation of Boethius, Pythagoras, Plato and Nicomachus. Top left: Boethius experiments with the monochord (canon). Top right: Pythagoras, who performs vibration experiments with bubbles. Left and right: Plato and Nicomachus. (Script from 1130. Cambridge University Library li 3.12 fol 61v.).

CONFERENCES

(in chronological order; selected pythagorean items.)

Metaphysics and Epistemology in Plato's Academy Programme (Durham, **21-22 February 2018**)

Carlo Cacciatori, Giulia De Cesaris

A workshop to investigate the relationships between metaphysics and epistemology as they were interwoven within Plato's Academy. It seeks to understand the co-implication of the theories of being and knowledge not only as they are expressed in Plato's later dialogues (especially *Sophist*, *Philebus*, *Statesman* and *Laws*) but also in the writings and testimonies of Plato's younger contemporaries in the Academy (Eudoxus, Aristotle, Speusippus, Xenocrates, Philip of Opus, and Heraclides of Pontus).

Séminaire "Rêve et imagination dans la philosophie hellénistique et romaine"

9 mars, 2018. Le Songe de Scipion et le Traité des Songes de Synésios

Jed Atkins : Hope and Empire in the Dream of Scipio

Stéphane Toulouse : « Par-delà la divination par les songes : la fabrique imaginative de soi-même selon Synésios de Cyrène »

Philosophy beyond philosophers'

Agnes Scott College on **April 6th and 7th, 2018**

RACHEL BARNEY : "HIPPO OF CROTON: LAST AND LEAST OF THE PRESOCRATICS"

This paper attempts to reconstruct, so far as our scanty and chaotic evidence allows, the central ideas and modes of argument of Hippo of Croton, a little-studied fifth-century cosmologist and medical writer. Hippo's exclusion from the standard Presocratic canon is due to his repeated deprecation by Aristotle; I discuss this interesting moment in philosophical historiography and consider the evidence for and against various possible explanations of Aristotle's hostility.

CAMWS. Albuquerque, NM. **Apr 14, 2018**

Giulio Celotto : An Empedoclean Reading of Nigidius Figulus' Prophecy: Love and Strife in Lucan's *Bellum Civile*

https://www.academia.edu/36410963/An_Empedoclean_Reading_of_Nigidius_Figulus_Prophecy_Love_and_Strife_in_Lucans_Bellum_Civile

At *Bellum Civile* 1.658-63 the astrologer Nigidius Figulus utters a dire prophecy about the wretched fate that awaits Rome, based on the position of the planets in the sky. Mars is in Scorpio, one of its two houses, which makes it especially hostile, and it is also the only planet clearly visible in the sky. On the other hand, the benign planets are unable to carry out their favorable influence: Venus is dim, Jupiter is hidden, and Mercury's motion is stayed. Scholarship has almost unanimously concluded that this prophecy is mere poetic fiction, and its astronomic data are inaccurate (Housman 1926, 325-7; Getty 1941; Beaujeu 1979, 216. Contra, see Hannah 1996; Lewis 1998). This raises the question of why Lucan chooses to mention those specific planets in those specific positions. A simple answer, unanimously accepted by scholarship, may be that they generically convey the idea of the imminent and inevitable outbreak of the civil war. However, I believe that the explanation is more complex. Following Domenicucci (2013, 38), who suggests that the literary character of the passage should not be neglected despite its scientific content, in this paper I argue that the planets observed by Figulus should be interpreted as allegorical representations of the cosmic forces that Lucan envisions operate during civil war. More specifically, by means of Figulus' prophecy Lucan suggests that the time of the civil war between Pompey and Caesar can be compared with the second phase of Empedocles' cosmic cycle, namely the progressive prevailing of Strife over Love, which will eventually lead to the complete domination of chaos, i.e. the fall of the Republic and the establishment of the Principate.

CREATIVITY & SELF-DISCOVERY THROUGH PYTHAGOREAN SUFI MUSIC. FROM A TALK GIVEN AT THE LIFE LORE INSTITUTE WIMBLEDON – LONDON UK - **19th April 2018**

https://www.academia.edu/37095440/CREATIVITY_and_SELF-DISCOVERY_THROUGH_PYTHAGOREAN_SUFI_MUSIC

Wenham-Prosser, A. Ancient Oral Tradition - Pythagorean Sufi Music

International Conference; HARMONIC THEORY IN ANCIENT GREECE

26-27 April 2018 Humboldt-Universität zu Berlin.

Ancient Greek Music can be studied from a twofold perspective: on the one hand, there is the musical practise, the so-called *mousiké*, which played an important role in the polis; on the other hand, there is the theoretical part, *harmoniké*, the study of music as a physical quantitative phenomenon, which, as a consequence, could be described using the language of mathematics, in particular, arithmetic.

The aim of this conference is to focus on this second aspect of ancient Greek music. Within this framework, we will take into particular consideration the following fact: the ancient scholars who gave contributions to the field of Harmonics treated it as a scientific discipline and they were often authors of mathematical and philosophical texts as well. Therefore, some of the questions that will be addressed to during this conference are: how could a scientific method be applied to music? How were arithmetical concepts and procedures used in order to describe musical patterns? To what extent did musical experience influence the theoretical description we find in the treatises? Since Harmonics is part of the education of the philosopher, which are the philosophical implications behind particular theoretical musical structures?

Sara Panteri & Sinem Kılıç : Introduction

Federico Maria Petrucci : The Epistemological Function of Music in Middle Platonism

Massimo Raffa : Communicating Harmonics: Ancient Musical Writings as Persuasive Texts

Alison Laywine : Farabi's Effort to Rethink Book Two of Ptolemy's Harmonics

David Creese : Superfluous *tonoi* and Superfluous Authorities in Ptolemy's Harmonics

Andrew Hicks : Did Boethius Make a Mistake in *De Institutione Musica* 3.14–16?

Andrew Barker : Enigmatic Arithmetic in the *Elementa Harmonica*

Francesco Pelosi : When the Slower Catches the Swifter: The Physics of Sound and Sense Perception in Ancient Greek Theories on Consonance

Eleonora Rocconi : The Notion of synthesis in Harmonic Science (and Beyond)

Stephen Menn : Euclid's Argument Against Aristoxenus and Archytas's Argument Against Philolaus

Sara Panteri : Some Reflections on *Excerpta Neapolitana* § 19 (416.12–417.11 Jan)

Sinem Derya Kılıç : The Doors of Perception: On the Theoretical Senses in Plato's Aesthetics

Ville Atelier International du projet 'Pseudopythagorica: stratégies du faire croire dans la philosophie antique', qui aura lieu a la Maison des Sciences de l'Homme, a Paris, les **3 et 4 mai 2018**.

Pierre Vesperini, Questions historiographiques autour de Nigidius Figulus et du néopythagorisme

Katarzyna Prochenko, Le sentenze attribuite a Pitagora nell'Anthologion di Stobeeo

Sophie van der Meer-Ferreri, Nature et fonctions de la persuasion, d'après le traité d'Ecphante Sur la royauté (Stobée, IV, vii, 65, p. 276, 10 - 278, 20 Hense)

Constantinos Macris, Les "divisions pythagoriciennes" exposées dans le Protreptique de Jamblique

Caterina Pellò, Early Pythagorean Women and Pseudo-Pythagorean Writings

Francesca Scrofani, Pour une nouvelle interprétation du fragment 3 d'Archytas

Laboratoire d'études sur les monothéismes. Communication présentée le **17 mai 2018**.

Constantin Macris : « Ascèse, végétarisme et jeûne dans la tradition pythagoricienne. »

The conference : Time and Chronology in Creation Narratives. **7th-9th June 2018**

University of Wales Trinity St David, Lampeter

Chiara Ferella - The Chronography of Empedocles' Cosmic Cycle

Communication présentée à la Journée d'étude 'La sacralisation de figures 'païennes' à la fin de l'Antiquité (IIIe-VIe siècles). Poètes, philosophes, hiérophantes et prophètes'.

Paris, Ecole Pratique des Hautes Etudes, Sorbonne, Salle Gaston Paris. - Mardi **12 juin 2018**.

Pythagore, homme divin du moyen-platonisme?

Constantin MACRIS : Pythagore, homme divin du moyen-platonisme ?

Fabienne JOURDAN : Numénus et Pythagore. Une sacralisation polémique de Pythagore au profit d'un platonisme réellement un

The UCL Department of Greek and Latin, and the Princeton Classics Department
The Poetry of Greek Philosophy: a workshop. **June 21-22, 2018.**
Chiara Ferella : 'The Metaphor Domain of War in the philosophy of Heraclitus and Empedocles'

Fünftes internationales Doktorandenkolloquium der Klassischen Philologie Mainz, **05.-07. Juli 2018**, Philosophicum
Aleksandar Milenkovic : Alcmaeon's theory of visual perception: a case study

international conference on "Seelenreisen in antiker philosophischer Literatur",
Tübingen **30.7.-1.8.2018**. I. Männlein-Robert
Christoph Riedweg : Pythagoreische Jenseitsvorstellungen – eine Spurensuche
Alessandro Stavru : Pythagoreische Seelenreisen bei Aristophanes

Philosophical Letters Conference (Graduate School, Ellen Wilkinson Building, University of Manchester, **6-7 September 2018**)

Carol Astack : 'Housework versus sex work: the construction of gender roles in the letters of the Pythagorean women'

Elsa Simonetti : The Letters of Apollonius of Tyana: constructing a 'Neo-Pythagorean' and his community in the first centuries AD.

Abstract : My contribution focuses on the heterogeneous body of Letters that are traditionally attributed to Apollonius of Tyana, the I century AD sage and philosopher depicted in the famous and informative biography written by Flavius Philostratus (170-247 AD).

These preserved writings seem to have been addressed by Apollonius to his followers, to (rival) philosophers, to foreign peoples as well as to potentates. Be they reported by Philostratus himself, collected in Stobaeus' Anthology, or found in later manuscripts, they all attest to the importance of the epistolary means for the processes of philosophical education and identity-construction characterising the first centuries AD – processes performed both by the senders and the receivers of these letters, and applicable to both large communities and single individuals.

As I intend to show, the corpus of Apollonius' epistles plays an important role when it comes to explore the magmatic philosophical reality of the early Roman empire. In particular, the letters contain significant information concerning three main interrelated issues: 1) the literary dissemination of key philosophical contents and prescriptions (i.e., they enclose principles of theology, demonology, eschatology, as well as ethical-dietary suggestions); 2) the construction of the image of a 'Neo-Pythagorean' philosopher, reflecting the topical characters of ancient Pythagoreans, but also responding to the widespread need of building up a Greek, pagan 'cultural hero'; 3) the process of community-formation centred around the figure, and epistolary writings, of an extraordinary individual (theois anêr) – gifted with prophetic and charismatic virtues – which was taking shape both in pagan and Christian contexts.

Luskin Conference Center, UCLA / **October 5-6, 2018**

Organised by Sean Gurd (Missouri) and Francesca Martelli (UCLA)

Dorota Dutsch : Novelty and Meaning in a Pseudo-Pythagorean Network

Ville Atelier du Projet 'Pseudopythagorica: stratégies du faire croire dans la philosophie antique', qui aura lieu à la Fondation Maison des Sciences de l'Homme, à Paris, **8 et 9 Novembre 2018**.

Pseudopythagorica : stratégies du faire croire dans la philosophie antique

C. Macris : Introduction / Newsletter

Caterina Pellò : The Early Pythagorean Women's Way of Life: Continuities and Discontinuities with the Pseudopythagorica

Dorota Dutsch : "But I think..." Phintys' Theory of Virtue

Jaap Mansfeld : Pythagoriciens nommés et anonymes dans Aétios: quelques exemples

Angela Ulacco : La linea divisa di Ps.-Archita e Ps.-Brotino nel contesto dell'epistemologia platonica post-ellenistica

Marco Donato : Le fragment de 'Pempélos' Sur les parents: traduction et commentaire

Table ronde de présentation de livres parus et sous presse, avec la participation de:

Caterina Pellò, auteur d'une PhD Dissertation intitulée Women in Early Pythagoreanism. 2018.

Dorota Dutsch, auteur de Enduring Fictions: The Female Pythagorean in the Greek Intellectual Tradition (forthcoming).

Angela Ulacco, auteur de Pseudopythagorica Dorica. I trattati di argomento metafisico logico ed epistemologico attribuiti ad Archita e a Brotino: introduzione, traduzione, commento. (Berlin 2017).

Katarzyna Prochenko : Some remarks on the Πυθαγόρου δόξα περὶ ἐνὸς θεοῦ in light of the newly discovered oldest copy (9th-10th cent.) of Cyril's Contra Iulianum.

Vorsokratiker Vortragsreihe

Organisation: George Karamanolis (Institut für Philosophie, Universität Wien)

Veranstaltungen zur antiken Philosophie. **13.11.2018**

Philipp Horky Pythagoreans on the Soul

Département de philosophie de l'Université de Fribourg (Suisse), nous organisons un colloque des doctorants en philosophie antique. **21 novembre 2018**

Maté Herner : Myriades de tribus mortelles : La vie dans le cosmos empédocléen

23 novembre 2018. Giornata di studio in memoria di Luigia A. Stella storica della filosofia antica.

Presocratici, Seconda Sofistica, Stoicismo romano (Paideia Lectures on the History of Ancient Philosophy), a cura di Aldo Brancacci

Graziano Ranocchia, Alcmeone tra filosofia e scienza;

'Pythagoras' Colloquium for Ancient Philosophy (1)

Nature, Culture, and Progress from the Presocratics to the Middle Platonism (University of Calabria), Cosenza, **3 December 2018**.

Christian Vassallo : Plato and his Predecessors on the Rise of Civilization: Old and New Problems

Pia De Simone : Nature and Culture in the Middle Platonism: The Case of Plutarch

Il **14 dicembre 2018** alle ore 9.30 presso il Museo di Pitagora al Convegno "Sulle Orme di Pitagora" promosso dall'Assessore alla Cultura del Comune di Crotona Valentina Galdieri, e sotto la Direzione Scientifica ed il Coordinamento del dott. Francesco De Marco.



Il museo Pitagora di Crotona

Per la caratura dei relatori, il convegno si presenta come uno dei più importanti, se non il più importante, tra i convegni di carattere storico sulla figura di Pitagora e sul Pitagorismo che si siano svolti a Crotona.

Obiettivo del progetto, infatti, varato dall'Assessorato alla Cultura, è quello di valorizzare gli studi pitagorici condotti, in Italia e nel Mondo, al più alto livello, in modo che la città riscopra la storia antica sulle più solide e sicure basi scientifiche.

L'incontro di venerdì è la tappa conclusiva del percorso iniziato a dicembre dello scorso anno, con il «Progetto Pitagora», evento inserito dal Ministero per i Beni e le Attività Culturali (MiBAC) nell'Agenda italiana dell'Anno europeo del patrimonio culturale 2018 – #EuropeForCulture – e pertanto insignito del relativo Marchio. Relazioneranno gli studiosi:

Alessandro STAVRU : «Tra oblio e sapienza: catabasi pitagoriche nella parodia di Aristofane»

Ida BRANCACCIO : «La cosmesi dell'anima: etica ed estetica femminile nel Pitagorismo».

Francesco LOPEZ : «Pitagora in context: la figura del sapiente-medico tra Oriente e Occidente

Luca PARISOLI : «Pitagora, tra matematica e simbolismo»

(Google translation):

December 14th at 9.30 am, the Sulle Orme di Pitagora convention will be held "promoted by the Councilor for Culture of the Municipality of Crotona Valentina Galdieri. The meeting will take place in the Pythagorean Museum and saw the scientific direction and coordination of Francesco De Marco. The scholars will report:

Alessandro Stavru : "Between oblivion and wisdom: Pythagorean catabases in the parody of Aristophanes"

Ida Brancaccio : "The cosmetics of the soul: ethics and feminine aesthetics in Pythagoreanism"

Francesco Lopez : "Pythagoras in context: the figure of the wise-doctor between East and West"

Luca Parisoli : "Pythagoras, between mathematics and symbolism".

For the caliber of the speakers, the conference is presented as one of the most important, if not the most important, between the historical conferences on the figure of Pythagoras and on Pythagorism that took place in Crotona. The aim of the project is to enhance the Pythagorean studies conducted, in Italy and in the world, at the highest level, so that the city rediscovers ancient history on the most solid and sure scientific bases.

Friday's meeting is the final stage of the journey begun in December last year, with the Pitagora Project, an event included by the Ministry for Cultural Heritage and Activities (MiBAC) in the Italian Agenda for the European Year of Cultural Heritage 2018 - #EuropeForCulture - and therefore awarded the relevant trademark.



The Society for Classical Studies (SCS) ; 149th Annual Meeting Abstracts ; January 4-7, 2018, Boston, MA

The Society for Classical Studies (SCS), founded as the American Philological Association in 1869 by "professors, friends, and patrons of linguistic science," is the principal learned society in North America for the study of ancient Greek and Roman languages, literatures, and civilizations. While the majority of its members are university and college Classics teachers, members also include scholars in other disciplines, primary and secondary school teachers, and interested lay people. For over a century this community has relied on the Association to produce several series of scholarly books and texts; the journal, *TAPA*; and an annual meeting each January in conjunction with the Archaeological Institute of America.

Every winter, the Society for Classical Studies holds a joint meeting with the Archaeological Institute of America. In addition to the presentation of individual papers and panels, features of the annual meeting include the Placement Service, for institutions advertising positions and candidates seeking them; an exhibit hall for browsing and purchasing the latest books from a variety of publishers; roundtable discussion sessions; dramatic performances by the Committee on Ancient and Modern Performance; meetings and receptions of affiliated groups; and much more.

(a selection of the papers with pythagorean interests)

Richard Ellis Αἰών as Virtual Multiplicity: Durational Thinking in Heraclitus and Empedocles. *Session/Panel Title: Deterritorializing Classics Paper Number 22.2*

Gilles Deleuze's longstanding engagement with Henri Bergson's philosophy of time as duration (e.g. Bergsonism, *Difference and Repetition*, *Cinema I and II*) is well-acknowledged. This paper evaluates the benefits of using Deleuze's Bergsonian affiliations to explore Heraclitus' own thinking on time, as well as its consequent effect upon Empedocles. It will employ Deleuze's use of Bergsonian concepts such as duration and virtuality, as well as chart how Deleuze's own ideas of time as a "crystal-image" and as "event" can help elucidate the valences of αἰών (from eternity to relativity) and the implications for their ontological and epistemological theories.

Heraclitus employs the term αἰών in a key fragment (DK B.52) that provides an image for the world-process: Αἰών παῖς ἐστὶ παίζων πεσσεύων· παιδὸς ἢ βασιληΐ ("Life/Time is a child playing, moving people. Kingship is of the child"). It is the contention of this paper that Heraclitus' use of αἰών does not ascribe a passivity to time, but conceptualizes it as a force that awaits actualization in a series of divergent directions. Moreover, Heraclitus' repeated engagement with the activity of

children at play grounds his understanding of time's virtuality as a creative force of differentiation and as an elaboration of the new.

For Deleuze, the value in durational thinking lies in its possibility to disclose other durations beyond our own: it allows us to think beyond the human condition. Heraclitus' powerful, yet vulnerable child, functions across his work precisely as one such vector, prompting a conception of time beyond a spatialized and chronological succession as seen from the human - read "sleepwalking adult" (DK B.1) - perspective. Furthermore, Deleuze's understanding of Bergsonian duration noted how the concept developed across Bergson's thinking from its original denotation of a psychological state (a subjectivity of duration) to an expansive ontology of the complex whereby things themselves possessed duration and have movement. This insight helps frame the meaning of material objects in Heraclitus' world that provide the occasion for the actualization of the virtual, be it a bow, lice or the sea.

Empedocles' use of αἰών can also be situated within the terms of Bergson's critique of the assumption of a mere difference in degree between spatialized time and a primary eternity. In one fragment, the αἰών of his kosmos oscillating under the dynamic powers of Love and Strife is said to possess "no steady foundation to its becomings" (τῆ γίγνονταί τε καὶ οὐ σφισιν ἔμπεδος αἰών, DK.B.17) as beings come together and are torn apart. Yet from a Parmenidean global perspective, αἰών also serves as an eternal container that can never be emptied of these two powers: ἦ γὰρ καὶ πάρος ἔσκε, καὶ ἔσσεται, οὐδέ ποτ', οἴω, τούτων ἀμφοτέρων κενεώσεται ἄσπετος αἰών ("As they were formerly, so also will they be, and never, I think, shall infinite aion be voided of these two," DK.B.16).

This seeming stasis can be unlocked, however, through adopting a Deleuzian approach to two other uses of αἰών that link it to i) a mode of enlarged perception that marks the ability of the wise man to reach through time, and across generations (DK B.129) and ii) the concomitant durational force of objects and ideas that have a life and movement of their own (DK. B. 120). Thus, even as Empedocles appears to lay the groundwork for a Platonic metaphysics of eternity and degraded becomings, his durational thinking with regard to epistemology points toward time as a virtuality where planes of the past, present and an unactualized future overlap.

In conclusion, this paper will explore how Deleuze's concepts of the open whole and the plane of immanence tie Heraclitus and Empedocles' thought together, allowing us to break down the distinction between macrocosmic physics and microcosmic epistemology.

Aaron Kachuck Somnium Ovidi: Dreams and the Metamorphoses.

Session/Panel Title: After the Ars: Later Ovid Paper Number 37.4

This paper argues that dreams are central to the structure, style, and program of Ovid's *Metamorphoses*. Although recent scholarship

(Tissol (1997), Hardie (2002), Von Glinski (2012), Lévi (2014)) has emphasized individual dreams' functions as poetic metonymies, this work demonstrates that, when taken as a joined set, and when viewed in light of the role of dreams in the Greco-Latin epic tradition, Ovid's dreams serve as privileged vehicle for this song of changed forms. Following a brief review of how dreams helped structure Greek and Latin epic, and a survey of prophetic and divine dreams that one finds in Ovid's *Metamorphoses* bks. 1-8, the paper shows that the incestuous dream of Byblis (9.468-517)—the *Met.*'s first wholly human dream—marks a structural turn from mythical to human history. By this dream's placement, Ovid takes up Virgil's own anticipated epic "from Tithonus to Caesar" (*Vir. Geo.* 3.46-8). It is significant, as well, that the beginning of human history (after the Seven Against Thebes, in the midst of the Minoan thalassocracy and on the cusp of the Trojan War) is marked not only by the first "human" dream, but, as well, by the first of the *Met.*'s stories focused on writing: Byblis not problematizes the utility of writing but, in her final retreat to Byblos, embodies literature's *fons et origo* (in a literally liquid sense), rendering her a textual counterpart to the Muses' Hippocrene. From Byblis' anthropocentric dream at one side of the *Metamorphoses*' midpoint, this paper turns to that point's other side, where Ovid's poetic persona is mediated by the figure of Morpheus, an apparently Ovidian addition to the mythological cosmos. This divinity, "the artisan and simulator of appearance (*artificem simulatoremque figurae*—11.634)", serves, it has been noted (by i.a. Tissol (1997 pp. 79–81) and Von Glinski (2012 pp. 130–41)), as a mirror of Ovid, the poet of the *Metamorphoses*. A "master of mimesis" (Hardie 2002 p. 277), his very name, MORPHEUS, predisposes him to be a rival to, substitute for, and master-figure of Ovid's *MetaMORPHoses* (Ahl (1985 pp. 59–60)). Unlike his close kin, Icelos/Phobetor and Phantasos, who "become" (fit) animals and "pass into" (transit) soulless objects respectively, Morpheus' magic works by his making himself into "a kind of moving work of art" (Hardie 2002 p. 136), that is, by a making that is implicitly a self-making. Finally, this paper turns to the structure of the *Met.*, and, in particular, the connections between the poem's prologue and the variously divine dreams of *Met.* 15. This, the poem's final book, opens with an inverted *Aeneid* plot (planting "Greek walls in Italy") initiated by the divine (Herculean) dream of Myscelos, which in turn gives way to the (dream-like) discourse of the arch-dreamer Pythagoras: just as Pythagoras at the book's beginning (15.60-74) travels (by mind, not body) into the celestial stratosphere, so too Ovid, at the book's end, foresees his non-corporeal journey (*parte... meliore mei*—15.875) atop the highest stars and beyond the reach of threats material (iron, fire, time) and divine (Jupiter's anger). By reading Pythagoras' dreams together with Ovid's self-representation of poetic powers in the Houses of Sleep and Fame, and with the transmigratory implications of poem's proem, this paper concludes by showing that the *Metamorphoses* as a whole is

informed by the associative and self-fashioning logic of the dream: while it cannot escape the artful conditionality that the work's final prediction leaves open, it still hopes to show Ovid as transcending even the aspirations of an Ennius to become a soul that carries itself into "new bodies in order to speak of changed forms," a Tithonus freed, in the language of Cicero's *Somnium Scipionis*, from the prison-house of a single body, and with a name more widely distributed, and more ubiquitously proximate, than even that of Caesar, who, in death, favors his petitioners, but from afar (15.870 *faveatque precantibus absens*).

Chiara Ferella The Interaction between Mind and Soul in Empedocles' Philosophy

Session/Panel Title: Mind and Matter

In doctrines of metempsychosis, the soul of an individual that passes through different bodies must preserve in some sense the personality of that individual. Otherwise, transmigration is meaningless (see Huffmann 2009). Yet Empedocles of Agrigento (fifth century BCE), who taught metempsychosis, does not seem to have had a concept of soul responsible for personality. Actually, Empedocles explained away psychological and mental processes, upon which personality rests, by resorting to the ratio earth, water, air and fire, namely to the elementary structures of the body organs (*phrên*, heart, *prapides*, blood, etc.) that are dissolved at death. Thus, since Eduard Zeller (1919-20: 1005), scholars have maintained that there is no possible interaction between mind and transmigrating soul in Empedocles' philosophical system (see Vlastos 1952; Long 1966; Barnes 1982 and, more recently, Primavesi 2013). In contrast, I show that: 1) Empedocles has a notion of soul as a principle constituting and preserving the individual person beyond bodily consciousness, that is, beyond those body organs endowing the living being with life and consciousness. 2) Soul and mind in Empedocles interact with each other: the former is a perfect image of the latter, but is inactive during conscious living. Indeed, soul is shaped by the "products" of mind and preserves memory of them during the life of the body and beyond.

My analysis first focuses on Homer's notion of soul, since Empedocles, as his soul terminology shows, is likely to have inherited and employed this traditional notion in his physical poem. Scholars traditionally interpret *ψυχή* in Homer as the principle of life (the so-called 'life-breath'), which, as it plays no active role in conscious and waking life, has no psychological and mental connotation (see Snell 1960; Nussbaum 1972; Claus 1981; Bremmer 1983 and Sullivan 1988). However, Andromache fainting before the corpse of her spouse in *Il.* 22.465ff. indicates that living beings can live in absence of their *ψυχή*. Yet there is waking life only when the *ψυχή*—albeit silent and inactive—is in the body. On the other hand, the disembodied *ψυχαί* of the suitors in *Od.* 24.20ff. and, above all, the *ψυχαί* encountered by Odysseus in *Od.* 11 have psychological and mental connotations, and can be very conscious. Indeed, *ψυχή* functions here as a living person. It follows that the *ψυχή* is the principle

enabling consciousness during waking life and preserving the individual person when his body faints or dies. In fact, it is a perfect image of memory of the living person and replaces him beyond one's lifetime. This demonstrates that Homer conceptualized individuality as something that can endure the death of those body organs endowing the person with life and consciousness. This traditional concept of ψυχή enables Empedocles to postulate a transmigrating soul carrying the individual person through various bodies, even though those organs endowing the body with life and consciousness perish at death. In Empedocles, like in Homer, the soul is a perfect image of memory of the living person. This allows recollection of previous lives (see DK 31 B 117). Nevertheless, an aspect of Empedocles' doctrine of purification indicates that Empedocles developed further the Homeric notion of soul. In fragment 110, Empedocles' concern for purity, which is primarily directed to the liberation of the soul from rebirths, is envisaged as the way enabling one's mind to receive and comprehend the truth. This clearly points to an interaction between soul and mind. In fact, purification enables the soul to escape rebirths to the extent that it enables the mind to know the truth. Thus, only when the mind is pure the soul gets assimilated to the divine and escapes metempsychosis. This shows that the soul, albeit silent and inactive during waking life, is continuously shaped by all "products" of the mind and preserves memory of them during the life of the body and beyond.

Matthew Gorey Atomism and the Receptacle in Plato's Timaeus

Session/Panel Title: Mind and Matter

Despite widespread popularity in the ancient world and a long tradition of detailed exegeses, Plato's Timaeus continues to elude straightforward interpretation. One particularly vexed issue is the ontological status of the δεξαμενή, or 'Receptacle' (48a-53c), said to nurse physical objects into being through the process of 'becoming'. This Receptacle is described as a pre-cosmic 'container' filled with chaotic proto-elements that require further organization by a divine creator, but it is unclear how such elements can exist prior to the divine creation. Although the Receptacle provides a crucial venue for explaining the interplay of divine intelligence and material causes in the dialogue's account of cosmogony, our understanding of its significance has varied considerably due to the allegorical nature of its language. I argue that Plato constructs the Receptacle and its pre-cosmic conditions in distinctly Democritean terms, evoking atomism in order to imagine allegorically (and tendentiously) what a fully materialist cosmology would look like in the absence of divine teleology. The debate between literal and allegorical interpretations of the Timaeus' cosmogonies has been an enduring feature of Platonic scholarship since ancient times (Sedley 2007). While ancient philosophers prior to Proclus favored a literal interpretation of the divine creation (Baltes 1976), modern scholars tend to explain the Receptacle as

an allegory for how material causes, gathered under the banner of Necessity or the 'wandering cause', function in the absence of primary divine causation (Ruben 2016, Broadie 2012, Johansen 2004, et al). Yet despite this emphasis upon materialism in explaining the Receptacle, virtually no commentators perceive in the passage any meaningful engagement with atomism, one of the most influential materialist cosmologies of the early 4th century. Early commentaries by Taylor (1928) and Cornford (1937) discuss the possibility of Democritean or Empedoclean influence, but both ultimately deny the presence of Democritean intertexts, with Taylor favoring Empedocles as the primary model for the materialist elements of the Receptacle.

Without discounting the possibility of engagement with Empedoclean materialism, I argue that Democritus provides a more attractive model for Plato's description of the Receptacle in its pre-creation state. First, I discuss the purpose of the Receptacle within the broader context of the dialogue, which serves to problematize the insufficiency of blind (i.e. non-teleological) mechanism as a cosmological principle. In particular, I demonstrate that Democritean atomism is a more likely source for such blind materialism than Empedoclean cosmology, which, as Sedley (2007) argues, retains various teleological features. In addition, I cite a little-discussed passage of Aristotle's De Caelo (300b9ff) that explicitly compares Democritean atomism to Plato's Receptacle. My central focus, however, will be Plato's simile comparing the Receptacle and its proto-elements to a winnowing basket for grain (52d-53b). Against arguments by Cornford (1937) to the contrary, I show how Plato's image engages with a well-known Democritean simile, that of the grain sieve, which was used as an analogy for the operation of atoms according to mechanical principles (Taylor 1999).

I conclude by considering some implications regarding the place of the Timaeus within the intellectual and philosophical currents of the 4th century. In contrast to his penchant for citing specific philosophers and schools by name, Plato never directly addresses Democritus or atomism in his writings. In light of Democritus' popularity and importance in the philosophical tradition, his omission from Platonic dialogues is conspicuous, and almost certainly indicates a conscious silence, as opposed to lack of awareness, on Plato's part (Ferwerda 1972). Therefore, recognition of Democritean influence in the Timaeus, however indirect, provides an important point of contact between these two philosophers, suggesting that the atomist may have had a greater influence on Plato's thought than previously suspected. Instead of rejecting Democritean atomism outright, the divine cosmology of Plato's Timaeus incorporates atomic materialism as a subordinate part of a larger teleological whole.

Brandon Zimmerman "Matter is not a principle."

Neopythagorean Attempts at Monism
Session/Panel Title: Mind and Matter

There have many studies of theories of first principles in ancient Platonisms such as the Old Academy, Middle Platonism, and Neoplatonism, and in Platonically inclined religious thinkers such as Philo of Alexandria, Gnosticism, and Christianity. It is generally agreed that monism, the doctrine that all things originate from a single First Principle, is first clearly articulated in the Neopythagoreanism of the first century BCE (Rist 1965), is developed in some strands of Gnosticism in the early 100's AD, becomes Christian orthodoxy in the second half of the second century (May 1994), and is finally adapted as Platonic orthodoxy after Plotinus (Sorabji 1983). The purposes of this paper is to show how Neopythagoreans could have understand the articulation of monism as the main philosophical project that Plato bequeathed to his followers and to highlight their attempts to explain "how from the One . . . anything else, whether a multiplicity or a dyad or a number, came into existence" (Plotinus V.1.[10].6.5-7).

In his analogy of the divided line, Plato presents the goal of dialectics as the soul rising to "an unconditioned first principle of all" and then descending to the Forms as what follows from It (Republic VI.511b-c). At VII.532a-b, this First Principle is identified with the Good. If the Good is the cause of the existence and essence of the Forms, and if the Forms are the causes of the participated being of sensible things, then the Republic seems to be laying out the metaphysical project of deriving all being from a First Principle. However, Plato's students, especially Speusippus and Aristotle, consistently present Plato as having taught that such a derivation requires a second First Principle, identified as both the principle of multiplicity and materiality. Only Hermodorus argues that "matter is not a principle," and that monism is the correct Platonic doctrine (fragments 7-8).

Mainstream Platonism and the doxographical tradition would ascribe two or more first principles to Plato (Dörrie and Baltes 1996). By contrast, the Pythagorean tradition kept open the possibility of monism, for both Aristotle (Metaphysics I.5.986a17-22) and Sextus Empiricus (Against the Physicists 4.261, 282) summarize Pythagorean teachings in which all things are derived from the number one as well the more typical doctrine of primal opposing contraries. In the first centuries BC and AD, monism seems to develop into the dominant Neopythagorean position (Turner 2001). Two versions of On Wisdom, from the Pythagorean pseudepigrapha, present reaching a vision of a single principle, God, who orders the opposing contraries, as the summit of wisdom. Likewise, Eudorus famously presents the Pythagorean doctrine that the transcendent One which is the cause of the one and dyad that are the principles of the contraries, and we have reports from Diogenes Laertius and Photius on Pythagorean monism. How a duality is caused by the One is explained in two ways. First, Moderatus (following Hubler 2012), Theon of Smyrna, and Numenius's report describe the One as undergoing some kind of process (such as self-privation or self-addition) which results in the dyad. Numenius rightfully rejects these accounts as

philosophically unsatisfactory (Testimony 52). Second, Nicomachus of Gerasa, according to the report of his teachings given in Theology of Arithmetic, seems to have used the idea of the coincidence of opposites within the First Principle to defuse the problem. If, following ancient Pythagoreanism, the one is both even and odd, then there is no difficulty in the One eminently precontaining and producing and the principles of both series of contraries. Nicomachus's possible solution was overlooked by the subsequent pagan Neoplatonic tradition, and has not been adequately recognized as an authentically Pythagorean solution to Plotinus's question. Plotinus himself would embrace the monistic interpretation of Plato preserved in Neopythagoreanism, but would use elements from Aristotle's account of the actualization of intellect to explain how a multiplicity can arise from the One without violating its simplicity.

Anna D. Conser Empedocles in the Crossfire: Two Critical Subtexts in De Rerum Natura 1.716-733

Session/Panel Title: Lucretius: Author and Audience

The pre-socratic Empedocles is widely acknowledged as an important model for Lucretius' philosophical poetry, but his description of this predecessor (DRN 1.716-733) has played little role in the scholarship on form and content. This paper bridges that gap by identifying two layers of didactic persona in this passage, showing how a philosopher's stern lesson is intertwined with a poet's playful commentary on literary style. The revelation of a neoteric voice behind this apparently earnest passage undermines the prevailing emphasis on Lucretius as a philosopher who merely exploits poetic form.

As a means of reviewing the most relevant scholarship on Lucretius' poetic persona, I begin my argument with a brief discussion of the 'Apology' at the end of DRN 1 (1.921-942) in two sections: (i) lines 1.921-934 adopt the self-referential persona typical of Latin didactic (Volk 9-11) and justify the poet's choice of an esoteric subject in overtly Callimachean terms (Donohue 40-2); (ii) lines 1.935-950 present the famous simile of the 'honeyed cup,' in which the didactic teacher is cast as a doctor delivering a bitter but medicinal philosophy. Many scholars address these two sections separately and focus on the second as evidence for the "subordination of poetry to philosophy" (Gale 141), and for viewing Lucretius as "a committed adherent to Epicureanism" (Warren 19) who aims with "evangelistic fervour . . . to help men and attain happiness" (Kenney 2). Reading the passages together, I suggest instead that Lucretius is establishing two distinct layers of didactic persona: the aspiring poet and the stern teacher. These two concurrent voices create playful layers of meaning in DRN, which are evidenced in Lucretius' discussion of Empedocles. My argument is best illustrated with one detailed example. After rejecting Empedocles' theory of the four elements, Lucretius digresses to describe his native Sicily (lines 1.716-

725). Scholarship consistently interprets this digression as laudatory, going so far as to call it a “paean of praise” (Sedley 61-2) that “produces an impression of grandeur, which supports the encomiastic tone” (Montarese 223; cf. Garani 2-4, Tatum 185, MacKay 210). However, closer analysis reveals two layers of critical subtext: one each from teacher and poet.

Indirectly, Lucretius suggests Sicily is the etiological embodiment of Empedocles’ poem. First, the theory of the four elements finds a metaphor in the intermingling of natural forces: sea water surrounds and sprinkles the earth (718-21); earth in turn gushes with flames (722-24), and the fire is carried into the upper airs (725). The combination of this scientific analogy with pointed references to mythic Sicily (722: *hic est vasta Charybdis et hic Aetnaea minantur*) suggests Empedocles’ poem is a venue for wonders rather than realities. This is the scoffing criticism of the teacher-persona.

In these same lines, a series of playful double meanings mock an unrefined literary style. Sicily’s sea is described as *fluitans* (‘flowing’ or ‘being doubtful’) with *magnis anfractibus* (‘huge breakers’ or ‘long digressions’). The literary subtext is more explicit in the metaphors applied to Aetna (1.722-725): the volcano’s *murmura* threaten that it is gathering strength, so that it may vomit flames that burst from its jaws (*faucibus eruptos*). These puns, at once clever and biting, display a flair for invective reminiscent of Catullus. While the “otiose” language (Bailey ad loc.) imitates the over-the-top style it criticizes, the intricate layers of subtext affirm the poet-persona’s professed Callimachean taste. The paper presents additional examples of layered meaning taken from the remaining discussion of Empedocles (1.726-733), as well as points of comparison from Ennius (1.117-126) and Heraclitus (1.638-44). In my final analysis, I reflect on how Lucretius’ two didactic voices define literary success in these passages. My evidence shows that “wonder” plays a key role for both: as an essential element in poetic form and as a potential danger to philosophical content (cf. Asmis).

Carson Bay Pilgrimage as Biography in Antiquity: Travel, Process, and Liminality in Philostratus’s Life of Apollonius of Tyana

Session/Panel Title: The Art of Biography in Antiquity

Philostratus’s Life of Apollonius of Tyana shares with many ancient biographies the penchant to present its subject as a paragon of virtue. What it does not share with many of these biographies is its method. Philostratus’s Life reads like one long pilgrimage account. This paper applies the most common anthropological framework associated with pilgrimage accounts to this Life as a heuristic for understanding the dynamics of Philostratus’s rhetorical strategy.

Philostratus’s Life casts Apollonius of Tyana as “the man” (ἀνὴρ) or, as Christopher Jones translates this, “the master” (2005: 37, 39), a miraculous and godlike figure (Berner 1990: 130). The literary strategy that Philostratus’s biography uses to demonstrate this identification involves a long travel

narrative, resembling in many ways a quintessential pilgrimage account. Apollonius decides to undertake a journey longer than any he has taken heretofore, to “the country of India and the wise men there called Brahmans and Hyrcanians” (1.18). This journey contains the fundamental constituent features of a pilgrimage: 1) leaving ‘life as usual;’ 2) travelling to a distant, defined destination; 3) undergoing a religiously-moded existential transformation; 4) returning, changed, to ‘life as usual.’ Apollonius’s journey also contains another fundamental component of pilgrimage: social dynamics. Reading Philostratus’s Life of Apollonius as a pilgrimage illuminates numerous narrative features of the work and a novel component of what Hägg has called “the Art of biography” (Hägg 2012).

The anthropologist Victor Turner, following the groundbreaking work of Arnold van Gennep, became the definitive voice in understanding pilgrimages as rites de passages in the late twentieth century. Both scholars stressed the underlying foundation of pilgrimages qua rituals, which is to understand such journeys as “liminal phenomena” (Turner 1975: 166) wherein the “ritual subject ... becomes ambiguous” while passing through the phases of “separation, limen or margin, and aggregation” (van Gennep 1960: 11). This processual perspective is immediately applicable to Philostratus’s Life. The Life’s narrative portrays its subject Apollonius undergoing a long journey that looks like an extended ritual process and ends up changing Apollonius in the eyes of the reader. This paper explores the narrative features of the Life and shows how consistently and markedly they bear affinity to the several features of ‘pilgrimages as liminal experiences’ as described by Turner and van Gennep. Such correspondence is not surprising. Philostratus inhabited a world where ritual procession was ubiquitously understood as a means of existential change; indeed, features of Philostratus’s story resonate with well-known pilgrimage centers for ritual of the ancient world: the mountain on which Apollonius encounters the Brahmins is explicitly likened to the Athenian Acropolis, site of the world-famous Eleusinion. Overall, this paper presents a novel hermeneutic by which to read Philostratus’s Life of Apollonius: as a literary analogy to the anthropological phenomenon of pilgrimage as ritual process. This rhetorical strategy allows Philostratus to extol at length a character to whom he wants to credit extraordinary virtue and wisdom via a ritualized travel narrative that mirrors in many ways the actual dynamics by which people change or are thought to change during pilgrimages. More broadly, this paper seeks to contribute to the study of biography in antiquity generally by noting how numerous ancient biographies play on the theme of ritualized travel narratives to illustrate fundamental change in their biographical objects. The Gospel of Luke, portions of Plutarch’s Lives, Josephus’s autobiography (The Life), and Jerome’s Lives of Illustrious Men all proffer, at different levels, fruitful comparanda. In closing, this paper makes of its central argument a broader point: namely that, at various levels, ancient biography made use of the pilgrimage—the travel

narrative understood as ritual process—to shape its characters. Such narratives, both as literary tropes and embodied processes, were widely acknowledged in antiquity, and their proximity to anthropological theory of pilgrimage gives them a realism which, even if unintended and unconscious, lends them the natural credibility of being realistic.

Dorota Dutsch Women in Diogenes Laertius' Lives of Eminent Philosophers
Session/Panel Title: The Art of Biography in Antiquity

“And the old woman who used to sit beside him [Chrysippus], as Diocles asserts, said that he wrote 500 lines a day.” Diogenes Laertius, Lives of Eminent Philosophers (7.181).

The female witness patiently counting the lines produced by the prolific Stoic philosopher is by no means a unique example of Diogenes' efforts to include female figures in his panorama of the history of Greek philosophy. Diogenes speaks of intellectual gifts of philosophers' daughters and mothers (e.g., 1.89, 1.91, 2.72), and dedicates entire sections to the achievements of Theano (8.42-43) and Hipparchia (6.96-97). In this paper I examine the possibility that Diogenes' efforts to grant small roles in the history of philosophy to women are not merely dictated by his source material, but they are programmatic.

Thomas Hägg has argued persuasively that Diogenes Laertius' work as biographer was “antiquarian and all inclusive: to include and transmit whatever he may find about earlier Greek philosophers.” Hägg admitted, however, that this “antiquarian zeal may well have been ideologically motivated by a desire to promote Hellenic excellence” (2012: 317). In other words, Diogenes has an ideologically informed vision of the past of Greek philosophy. As James Warren has proposed, central to Diogenes' vision is the question of transmission of knowledge from philosopher to philosopher, which in Warren's account often takes the form of an eroticized relationship between the master and his disciple (2007: 145-6). Unnoted in Warren's analysis, quite a few women figure in this system of philosophical kinship—as wives, daughters, and mothers of philosophers. Such figures might have in fact been of special interest to the woman to whom Diogenes apparently dedicated his book (3.47: φιλιπλάτωνι δέ σοι... ύπαρχούση). Women's presence is particularly important in the transmission of knowledge in the West. Pythagoras, Diogenes reports, studied philosophy with a Delphic priestess named Themistoclea (8.11). When he conducted his eschatological experiment, spending a long time in an underground dwelling (before he emerged to announce that that he had visited Hades) his mother remained his only contact with the life on surface (8.41). Pythagoras' philosophically inclined daughter Damo and wife Theano fit neatly into this image of a family practicing wisdom under the watchful eye of a father figure (8.42). A similar pattern applies to the Cynics as well: Hipparchia's initiation into philosophy begins with her brother, Metrocles, whom Crates saves from suicide (6.94-5). Because of Metrocles'

conversion to Cynicism, Hipparchia also became familiar with Crates' teachings and “fell in love with the philosopher and his doctrines” (6.97). Notably, Diogenes' version of Hipparchia's Life avoids allusions to the risqué practice of kynogamia. In conclusion, Diogenes seems to be interested in presenting philosophy as a Greek practice that in the past was embraced by entire families and communities— including old women, such as the one sitting beside Chrysippus. The inclusion of women in the history of philosophy thus seems to serve the purpose of demonstrating philosophy's genuinely domestic Hellenic pedigree.

Giulio Celotto Empedoclean Echoes in Lucan: The Dialectic of Love and Strife in the Proem of the 'Bellum Civile'

Session/Panel Title: Lucan after Deconstruction
One of the central theses of the deconstructionist interpretation of the *Bellum Civile* is that the poem lacks a conventional teleology. Picking up on the identification between the epos and its subject proposed by Johnson (1987), Henderson (1988) and Masters (1992) argue that the poem is a civil war itself, and Lucan is a schizophrenic poet, who resembles Caesar in his ambition of writing an epic about nefas, and Pompey in his remorse. For this reason, the narrative flow is constantly interrupted and delayed. Following in their footsteps, Quint (1993) contrasts the structure of the *Bellum Civile*, circular and repetitious, with that of the *Aeneid*, linear and teleological. The purpose of this paper is to challenge this reading by demonstrating that the structure of the *Bellum Civile* is just as linear and teleological as the one of the *Aeneid*; however, if the one of the *Aeneid* is ascending, for it moves towards a positive telos, the one of the *Bellum Civile* is descending, for it moves towards a negative telos. More to the point, in this paper I examine the references to the dialectic of Love and Strife in the proem of the *Bellum Civile* in order to show that Lucan associates the time of the civil war between Pompey and Caesar with the second phase of Empedocles' cosmic cycle, namely the progressive prevailing of Strife over Love, and its ruinous outcome, i.e. the victory of Caesar and the establishment of the Principate, with the third phase of the same cycle, namely the complete domination of chaos.

In the first simile of the *Bellum Civile* (1.67-80) Lucan associates the destruction of Rome that follows the civil conflict with the dissolution of the entire universe. This passage has been discussed at length in a very influential article by Lapidge (1979), who argues that for Lucan the civil war is such a destructive event that it can be compared with the ekpyrosis, the Stoic cyclical cosmic dissolution into fire. However, a close reading of the passage—and in particular the analysis of an Ovidian intertext at line 74—reveals that Lucan is here alluding to Empedocles' cosmic cycle as well, in order to portray the time of the civil war between Pompey and Caesar as the historic representation of the second phase of this cycle, namely the progressive prevailing of Strife over Love, which leads to chaos and utter destruction.

If the civil war is compared with the second phase of Empedocles' cycle, its outcome, namely Caesar's victory and the consequent establishment of the Principate, should be identified with the third phase, namely the complete domination of chaos. In this light, the portrayal of Nero's reign as the earthly representation of the Sphere, namely the first phase of Empedocles' cycle, in which Love prevails and peace thrives, should be read as a flattering, but insincere praise. This reading corroborates the skeptical interpretation of the encomium of Nero proposed by Hinds (1988) and Leigh (1997, 25-6).

Lastly, I argue that the idea of the civil war as the historical representation of the second phase of Empedocles' cosmic cycle is confirmed by Figulus' prophecy (1.639-72), for which I propose a metapoetic interpretation. Figulus is an astrologer, and as all the other vates figures of the poem, he too can be associated with Lucan himself (O'Higgins 1988). Furthermore, his prophecy shows significant verbal parallels with Lucan's proem. In this light, I argue that the astronomic phenomena that Figulus connects with the civil war in his prophecy should be interpreted as the symbolic representations of the cosmic phenomena that Lucan associates with the same conflict in his proem. In particular, the fact that Venus is dim, and only Mars occupies the sky is an allusion to the progressive prevailing of Strife over Love that characterizes the time of the civil war.

Sulochana Asirvatham Conqueror or Monument? Unpacking an Alexander-Commonplace in Plutarch and Philostratus' Life of Apollonius of Tyana
Session/Panel Title: Reframing Alexandrology
As Paper 2 shows, the easy circulation of Alexander-commonplaces throughout the Hellenistic Mediterranean paved the way for the Macedonian king's use as a shared idiom for discussing kingship in varied Roman imperial literatures. Among Greek writers, Plutarch used such commonplaces to create a unique version of Alexander whose kingship, bound specifically to his status as a world conqueror, became the positive paradigm against which other Greek and Roman rulers could be measured, especially in the programmatic setting of the Lives. (In the *Moralia*, whose essay titles themselves often constitute "commonplaces", Alexander sometimes shares commonplaces with other great leaders: e.g. in *Plut. Non Posse* 17, we learned that Agesilaus, Epaminondas and Alexander all refrained from indulging in food and wine until they had earned it through fighting.) While Alexander is by no means an unambiguously positive figure in his own bios, elsewhere in the Lives he is the looming shadow of the past that cannot be lived up to (e.g. by his successors Demetrius, Eumenes and Pyrrhus, and even Caesar) or is more rarely used subtly to laud near-equals (e.g. Agesilaus, Flamininus). In some important way, then, Plutarch's Alexander is the world conqueror who has remained "unconquered"—that is, unsurpassed—even into the Trajanic present. To illustrate this idea, my paper will trace the origin and afterlife of one Alexander-commonplace found

in *Life of Alexander* 37. Having taken Persepolis, Alexander encounters a fallen statue of Xerxes; speaking aloud to the statue, he asks whether he should allow it to lie on the ground as punishment for Xerxes's expedition against the Greeks or, alternatively, stand it up again in honor of the Persian king's magnanimity (*μεγαλοφροσύνη*) and virtue (*ἀρετή*). (He leaves it to lie.) This commonplace seems to mix an old trope (as old as the *Iliad*) of the warrior who honors his "noble enemy", with a new trope in which the conquering hero surpasses a dead conqueror who is represented in his absence by a monument. The story of Alexander and Xerxes's statue is not found elsewhere in either the Hellenistic or Roman sources. Arrian tells a more straightforwardly "panhellenist" story, in which Alexander sends statues of Harmodius and Aristogeiton that had been taken by Xerxes back to Athens (3.16.7-8; cf. Pliny, *NH* 34.70; other sources credit Antiochus or Seleucus). The origin of the image of Xerxes as *μεγαλοφροσύνη* is found in Herodotus (7.24.1), but Alexander's encounter with Xerxes's statue seems more closely related to the Roman practice of acquiring and displaying spoils from conquered peoples—including the numerous statues of Alexander the Great (Briant 2016, 28) that became an integral part of emperors' *imitatio Alexandri*. Plutarch's peculiar parallel story concerning Caesar, Alexander's inferior Roman counterpart in the Lives, is revealing. In Suetonius (*Caesar* 7) and Cassius Dio (37.52.2), Caesar encounters Alexander's statue in the temple of Hercules in Spain and laments that he has not accomplished as much as Alexander had at his age. Plutarch, however, has Caesar make this lament while reading about Alexander (*Life of Caesar* 11). It seems that by replacing Caesar's active "conqueror-encounter-with-a-monument-of-a-deceased-predecessor" in the Heracles-temple with this new, inactive, bookish version, and at the same time creating a new, active version for Alexander, Plutarch has allowed Caesar to retain the admiration of Alexander without allowing him to encounter the latter as potential "spoils."

Another Second Sophistic biography, Philostratus's *Life of Apollonius of Tyana*, provides an interesting contrast with what we see in Plutarch. Here the philosopher Apollonius, in a sort of reenactment of Alexander's campaign (see Parker 2008, 293-4; Abraham 2014, 467) keeps encountering Alexander-monuments on his quest for knowledge in the East. Thus the commonplace found in Plutarch's *Life of Alexander* of a conqueror (Alexander) acknowledging a predecessor's monument (Xerxes's fallen status) is inverted to aggrandize the figure of the philosopher. In a context in which the conquering hero is redefined completely in philosophical terms, Alexander's conquering supremacy is simply not needed.

Sixth Conference of the International Association for Presocratic Studies. Delphi, 24 - 29 Jun 2018

Plenary # 1

Wright, Rosemary : Thinking Subject and Object Thought: Presocratic contributions to Aristotle's theology

Zatta, Claudia: Think with All Your Limbs' (DK 31B3): Body Physiology and Theories of Cognition in Early Greek Philosophy

Discussion section #1 (this is a selection!!!)

Callejas, Guillermo: Temporality and spatiality in the harmonic composition of the cosmos in Philolaus's fragments"

Gheerbrant, Xavier: Poetry and Philosophy in Empedocles

Johns, Jeff: Empedocles, Anaxagoras, and the cosmogony of the Timaeus

Mogyorodi, Emese: Philosophy as a Way of Life and the Presocratics

Plenary # 2

Coupric, Dirk : Anaxagoras, The Milky Way and the Moon

Scepanovic, Sandra et al. : Multitude and Heterogeneity: A New Reconstruction of Anaxagoras' Cosmology

Sider, David : Nutrition in Anaxagoras

Discussion section #2 (this is a selection!!!)

Afonasina, Anna: Empedocles on breathing

Boschi, Alessandro: Presocratic thought in the plays attributed to Critias

Casadesus, Francesc: Pitágoras o Heráclito: ¿quién fue el genuino intérprete de Apolo y el oráculo de Delfos?

Herner, Máté: βίος and other life-concepts in Empedocles' physical theory

Lemnaru-Carrez, Andreea-Maria: From fire to the union of opposites in Iamblichus : a heraclitean heritage?

Thom, Johan: The Reception of the Pythagorean Akousmata in Late Antiquity

Plenary # 3

Bernabe, Alberto : Notes to Derveni Papyrus col. XXI

Janko, Richard : The Presocratic author of the Derveni papyrus: new evidence from new images

Peixoto, Miriam : Reflections on time on the horizon of human experience. A reading of the Anonymous Iamblichi

Discussion section #3 (this is a selection!!!)

Al-Maini, Doug : The Role of Chance in Empedocles' Philosophy

de Paz, Pablo : Universal Soul in Pythagorean sources

Lithari, Argyro : Empedocles' reception in Simplicius

Shaw, Michael : Rhizomatic Motion in Empedocles

Viltanioti, Eirini: Philolaus B 13 DK: From Presocratic Physiology to Platonic Psychology, and Beyond

Plenary # 4

Laks, Andre : How Preplatonic worlds became ensouled

Machin, Deyvis : Algunos antecedentes «presocráticos» en torno a la discusión sobre la sede hegemónica del alma: encefalocentrismo vs cardiocentrismo

Militello, Chiara : Philoponus on Body and Soul in the Presocratics

Discussion section #4 (this is a selection!!!)

Andolfi, Ilaria : Empedocles "Arbiter Symposii"? Reassessing an Ancient Anecdote

Babich, Babette : Nietzsche's Pre-Platonic Philosophers in the 'Tragic Age of the Greeks'

Deretic, Irena / Visnja Knezevic : The Decade: Pythagoreans, Greek Mathematics and Plato

Volf, Marina : Double tale: Empedocles arguments for plurality (B 17 DK)

Plenary # 5

Colombani, Cecilia La cosmogonía hesiódica y sus relaciones con la especulación de Anaximandro. Deconstruyendo las fronteras entre Mito y Filosofía

Gregory, Andrew : Early Atomism and Mechanism

Most, Glenn : Thales and the Beginning of Greek Philosophy

Discussion section #5 (this is a selection!!!)

Bryan, Jenny : Empedoclean Knowledge

Davies, Tom : Homer the Presocratic

Di Lorenzo, Carmen : Filolao fonte del Filebo di Platone?

Panchenko, Dmitri : The extension of geographic horizons of the Greeks and its impact upon the Presocratic cosmology

Wash, Leon : Φύσις and Death in Empedocles

Excursion or Plenary # 6

Cordero, Nestor : Pourquoi Sextus Empiricus cite le fragment 7.2 sq. (D-K) immédiatement après le vers 30 du fragment 1 (D-K) de Parménide?

Sassi, Michela : Parmenides and Empedocles on krasis and knowledge

White, Stephen : Of Heavenly Bondage: Parmenides and the Language of Necessity

Discussion section #6 (this is a selection!!!)

Bourbon, Marion : L'émergence de la conception organique du corps entre pensées présocratique, médicale et stoïcienne

Casella, Federico : Description and Normativity in Hesiod's and Empedocles' Poems: from Cosmic Order to Human Order

Kouloumentas, Stavros: Alcmaeon and Pythagoras in the Metaphysics A'

Skarsouli, Pinelopi : How to edit the Presocratic philosophers? About some recent publications. How to place these collections in a database?

Plenary #6 or Plenary #7

Ferro, Francisco : Doxa e apate nel poema di Parmenide

Mace, Arnaut : Anaxagoras and the Stoics on infinite mixtures

Rossetti, Livio : Do we understand Zeno's Paradoxes until we try to Solve (and/or Dissolve) them?

Discussion section #7 (this is a selection!!!)

Chaturvedi, Aditi: Empedoclean harmonia

Cornelli, Gabriele: Was Democritus a Pythagorean?

de Campos, Rogério: Epimenides of Crete, the soothsayer of the past - possibles links with Phaidros 244d-245a

Garin, Marianne: Langue éclose, langue enclose. Forme et Nature de la Philosophie du Langage chez les Présocratiques

Macris, Constantinos: Timaeus of Locri, Pythagorean and Presocratic: Old questions, and neglected evidence on his historical existence

Tsouni, Georgia: Early Greek Philosophers as Proponents of the Theoretical Life

Plenary #8

Finkelberg, Aryeh : Heraclitus B1 DK: The Accurate Rendering of the Greek and its Interpretive Implications

Mouraviev, Serge : Between Ephesus and Delphi: Was Heraclitus a Prophet? Towards a new Look at his cosmic Pantheon

Trepanier, Simon : The Celestial Afterlife in Early Greek Philosophy

Discussion section #8 (this is a selection!!!)

Bouchard, Elsa: Etymology and religious revisionism in Pherecydes of Syros

Chrysakopoulou, Sylvana: Beauty and the Beast: Aphrodite and the androgynous Eros in Empedocles and Plato

Doyle, Charles: Presocratic Philosophy and Christian Heresy in Irenaeus and Tertullian

Leyh, Tony: On the Presocratic Origins of Homonoia

Miszczynski, Damian: Plutarch's usage of Empedoclean and Pythagorean thought to defend vegetarianism

Zaborowski, Robert: The notion of depth in the Presocratics

McKirahan, Richard: The Trajectory of Early Greek Philosophy: From Hesiod to Aristotle

Plenary #9

Nicolaides, Demetris : In Search of a "Theory of Everything": Presocratics vs. Modern Physics

Piano, Valeria : Limiter, Unlimited and Unity: a new comparison between the Derveni Author's and Philolaus' cosmogony

Zhmud, Leonid : Early Greek Science from a Sociological Perspective

Discussion section #9 (this is a selection!!!)

Afonasin, Eugene: Some observations on the history of ancient hydrology

Alvarez, Omar: From Pythagoras to the Pythagoreans: the rise of a doxographical category

Farella, Chiara: The Byzantine Scholia to Aristotle and Empedocles' Cosmic Cycle

Pello, Caterina: The Lives of Pythagoras: A Proposal for Reading Pythagorean Metempsychosis'

PLAN DE LA NOTICE « PYTHAGORE DE SAMOS »

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Macris, C. Liste des notices pythagoriciennes parues

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2. « Rhyndacô de Lucanie », p. 887-889.
3. « [Sara] / Aisara (?) », p. 891-893.
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18. « Timaréta » (p.987).
19. « Timônidès » (p.1017-1018)

In: Goulet (éd.), R. Dictionnaire des philosophes antiques.
Paris: CNRS Éditions, 2018.

Sing aloud harmonious spheres : Renaissance conceptions of the Pythagorean music of the universe /

edited by Jacomien Prins and Maude Vanhaelen.

New York Routledge, Taylor & Francis Group. 2018. ISBN: 9781138063464

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

Introduction. **Jacomien Prins** and **Maude Vanhaelen**.

Part I: Ancient and Medieval sources.

1. Eight Singing Sirens: Heavenly Harmonies in Plato and the Neoplatonists. **Francesco Pelosi**.
2. Latin and Arabic Ideas of Sympathetic Vibration as the Causes of Effects between Heaven and Earth..
3. Theory of Cosmic Harmony in Jewish and Muslim Sources. **Amnon Shiloah**.
4. Medieval Variations on a Cosmic Theme. **Gabriela Currie**.
5. "Therout com so gret a noyse": The Harmony of the Spheres and Chaucerian Poetics. **Wolfram Keller**.

Part II: The Revival of the Doctrine of the Pythagorean Harmony of the Universe in Fifteenth- and Sixteenth-century Italy and Germany.

6. Cosmic Harmony, Demons, and the Mnemonic Power of Music in Renaissance Florence: The Case of Marsilio Ficino. **Maude Vanhaelen**.
7. Francesco Giorgi on the Harmony of the Creation and the Catholic Censorship of His Views. **Leen Spruit**.
8. Francesco Patrizi and the 'Weakest Echo of the Harmony of the Spheres' **Jacomien Prins**.
9. The Reception of Ficino's Theory of World Harmony in Germany. **Grantley McDonald**.

Part III: The Tradition of the Harmony of the Spheres in Seventeenth- and Early Eighteenth-centuries Europe and New Spain.

10. Cosmic Play in a Symbolic Harmonic Universe: The Reception of Cusanus and Kircher in Seventeenth-century New Spain. **Linda Baez-Rubi**.
11. Andrea Torelli and His Orphic Lyre. **Concetta Pennuto**.
12. The Harmony of the Spheres in English Musical Mathematics, 1650-1750. **Benjamin Wardhaugh**.
13. William Stukeley's 'Music of the Spheres' Manuscript: Ancient Wisdom and Modern Newtonianism, c. 1720. **Tom Dixon**.

BOOKS

Amer, Z. Hypatia von Alexandria.

Berlin : Elixiere. 2018. ISBN 978-3-9816574-4-9.

Beschreibung: Hypatia (370-415) ist eine neuplatonische Philosophin, die im ägyptischen Alexandria gelebt und Philosophie, Mathematik und Astronomie gelehrt hat. In Hypatia verbanden sich Geist und Schönheit, Anmut und Würde, deswegen wurde sie von ihren Verehrern als göttliche Erscheinung angehimmelt, von ihren Gegnern hingegen als Zauberin, die mit ihren satanischen Künsten viele Menschen behexte, verleumdet.

Die Tochter des Mathematikers Theon war eine herausragende Persönlichkeit, die als gerecht und besonnen galt. Zu ihr pilgerten die Schüler von überall her. Im Jahre 415 wurde sie vom fanatischen Mob auf bestialische Weise ermordet. Alles, was an sie erinnerte wurde getilgt, doch ihr Name überlebte und regt die Fantasien nach wie vor. Voltaire sah sie als Vorläuferin der Aufklärung an und Schiller spielte mit dem Gedanken, ein Drama über sie zu schreiben.

Anonymus. Simboli Pitagora ; a cura di Guglielmo Rui

Milano : La vita felice, 2018. Series 1: Saturnalia; 45. ISBN/ISSN: 9788893462198

«Allontanandoti dalla tua casa non voltarti indietro, perché le Erinni ti inseguono.»

Con l'espressione simboli (symbola) o acusmi (akousmata) la tradizione antica indica una serie di sentenze misteriose e spesso all'apparenza paradossali attribuite a Pitagora e, più in genere, alla scuola pitagorica. Collegate in gran parte al primitivo pitagorismo magnogreco e al suo indirizzo esoterico, queste formule enigmatiche e insieme affascinanti, contenenti esortazioni morali, tabù alimentari e norme sacro-rituali, costituivano in origine un vero e proprio catechismo orale di dottrine e pratiche filosofico-religiose. La presente edizione consiste in un'ampia selezione dei simboli, corredata da un ricco e accurato commento.

Aujoulat, N. Commentaire sur les vers d'or des Pythagoriciens ; suivi de, Traité sur la providence / Hierocles d'Alexandrie; textes introduits, traduits et annotés

Paris : Les Belles Lettres. Reeks: La roue à livres. 2018. ISBN 978-2-251-44798-8

Samenvatting: Le Commentaire sur les Vers d'or et le Traité sur la Providence sont deux exemples dignes d'intérêt des écrits des anciens néoplatoniciens. Le premier relève de la littérature exégétique et protreptique et donne l'explication, souvent ingénieuse, d'un court poème issu d'un milieu pythagoricien : il en fait un outil pour le progrès aussi bien moral qu'intellectuel de l'auditeur, en y identifiant des parties spéculatives sur les dieux, les démons et le destin de l'âme ainsi que des préceptes éthiques – sur l'amitié, le respect des parents, l'usage de la nourriture, etc. – destinés à accoutumer l'âme à la pureté et à l'assimiler aux dieux. Le second, connu uniquement par un résumé et des fragments, avait la forme d'une monographie indépendante en sept livres : l'auteur cherchait à y démontrer l'existence de la providence ou théodicée, son rapport au dogme de la réincarnation et sa coopération avec l'action humaine, mais aussi – contre toute attente – l'accord sur le sujet entre les textes sacrés d'Orphée et des Chaldéens, ainsi qu'entre Platon, Aristote et leur tradition philosophique authentique, par opposition tant aux « renégats » issus de l'Académie et du Lycée, qu'aux philosophes ouvertement athées tels que les Épicuriens

Baird Callicott, J. Greek natural philosophy : the Presocratics and their importance for environmental philosophy

Cognella Academic Publishing. 2018, ISBN: 97815165285611516528565

Greek Natural Philosophy presents the primary sources on the Presocratics in a straightforward way in order to tell a coherent story about the astonishing development of natural philosophy in ancient Greece and its relevance today... Greek Natural Philosophy is suitable for undergraduate and graduate courses in ancient Greek philosophy or in environmental philosophy, and will be of interest to scholars in this field.

Introduction -- 1: The mythopoetic worldview -- 2: The Milesian School -- 3: Xenophanes and Heraclitus -- 4: the Eleatic School -- 5: The qualitative pluralists: Anaxagoras -- 6: The qualitative pluralists: Empedocles -- 7: The atomists: Leucippus and Democritus -- 8: Pythagoras and the Pythagoreans -- 9: A NeoPresocratic manifesto: history and relevance of natural philosophy -- References.

Beitscher, G. Der goldene Schnitt : die Mathematische Sprache der Schönheit
Kerkdriel : Librero. 2018. ISBN 978-90-8998-689-4

Bouchard, A. De l'excellence et immortalité de l'âme. Extract non seulement du Timée de Platon, mais aussi de plusieurs autres grecs et latins philosophes, tant de la pythagorique que platonique famille.
Arché. 2018. Series 1: Anedocta; 12. ISBN/ISSN: 9788872523803

Bühler, W. Aristoxenos und Pythagoras : Ein elementarmathematischer Streifzug durch die Geschichte der musikalischen Skalen und Intervalle
Frankfurt a.M. : Peter Lang GmbH (Verlag). 2018. ISBN: 978-3-631-72429-3.
Das Nachdenken über Musik ist seit der Antike eng mit der Mathematik verbunden. Auf seinem interdisziplinären Streifzug durch die gemeinsame Geschichte dieser beiden Disziplinen beschränkt sich das Buch nicht auf Pythagoras und die platonische Tradition, sondern bezieht Aristoxenos und die aristotelische Tradition gleichberechtigt in die Betrachtung ein. Der Streifzug, der auch ein historisches Gesamtbild vermitteln will, beginnt in der Antike und endet in der Barockzeit mit den Gedanken Werckmeisters zu Stimmung und Temperatur. Mehrere wichtige historische Werke der Musiktheorie werden dabei kritisch untersucht, und zwar besonders in rechnerischer Hinsicht. Dadurch erscheint nicht nur die Musiktheorie, sondern manchmal auch die Geschichte der Mathematik in einem ungewohnten Licht.

Bull, C.H. The tradition of Hermes Trismegistus : the Egyptian priestly figure as a teacher of Hellenized wisdom
Leiden ; Boston Brill. 2018. Religions in the Graeco-Roman world. VOLUME 186.
ISBN: 9789004370814.
Summary: In The Tradition of Hermes Trismegistus, Christian H. Bull argues that the treatises attributed to Hermes Trismegistus reflect the spiritual exercises and ritual practices of loosely organized brotherhoods in Egypt. These small groups were directed by Egyptian priests educated in the traditional lore of the temples, but also conversant with Greek philosophy. Such priests, who were increasingly dispossessed with the gradual demise of the Egyptian temples, could find eager adherents among a Greek-speaking audience seeking for the wisdom of the Egyptian Hermes, who was widely considered to be an important source for the philosophies of Pythagoras and Plato. The volume contains a comprehensive analysis of the myths of Hermes Trismegistus, a reevaluation of the Way of Hermes, and a contextualization of this ritual tradition.

Burlage, J. Mulisch met tulband : een schrijver in de orfische en de gnostische traditie
Aspekt . 2018. ISBN 978-94-6338-331-8
Samenvatting: In zijn romans, verhalen, poëzie en toneel verwerkte Harry Mulisch veel materiaal uit de orfische traditie, gegrondvest door de mythische zanger Orpheus. De middeleeuwse alchimisten, ook actief binnen deze traditie, beschouwde hij als geestverwanten. Hij mengde het orfisch materiaal met gedachtegoed uit de Gnosis, een afsplitsing van het christendom. Dezelfde mix gebruikte Mulisch in zijn filosofie. De Griekse orfische filosoof Pythagoras, drager van een tulband, was zijn grote voorbeeld. Zijn essay 'Zelfportret met tulband' is een hommage aan Pythagoras. Die was onder meer sekteleider en politiek adviseur. In zijn dagelijks leven volgde Mulisch Pythagoras na: hij omringde zich met een hechte groep gelijkgestemden en leverde vanaf de zijlijn commentaar op maatschappelijke ontwikkelingen. In deze studie komen de invloeden van Pythagoras en zijn geestverwanten op de literatuur, de filosofie en het maatschappelijk optreden van Mulisch in samenhang aan bod

Callicott, J.B. Greek Natural Philosophy : The Presocratics and Their Importance for Environmental Philosophy.
Cognella Academic Publishing; 2018.

Greek Natural Philosophy presents the primary sources on the Presocratics in a straightforward way in order to tell a coherent story about the astonishing development of natural philosophy in ancient Greece and its relevance today... Greek Natural Philosophy is suitable for undergraduate and graduate courses in ancient Greek philosophy or in environmental philosophy, and will be of interest to scholars in this field.

Carr, B. Music and Deep Memory. In Memoriam volume for Ernest G. McClain.
ICONEA PUBLISHING LONDON. 2018. ISBN 9780244405588

This book is an homage to Ernest G. McClain and includes the following articles:

Jean Le Mee: THE CHALLENGE OF ABUL WAFA;

Leon Crickmore: CASTLERIGG: STONE OR TONE CIRCLE?

Jay Kappraff: ANCIENT HARMONIC LAW;

Sarah Reichart & Vivian Ramalingam: THREE HEPTAGONAL SACRED SPACES;

Pétur Halldórsson: PATTERN OF SETTLEMENTS PACED FROM 1-9;

Anne Bulckens: THE METONIC CYCLE OF THE PARTHENON;

Jay Kappraff and Ernest McClain: THE PROPORTIONAL SYSTEM OF THE PARTHENON;

Richard Heath: THE GEODETIC AND MUSICOLOGICAL SIGNIFICANCE OF THE SHORTER LENGTH OF THE PARTHENON;

Richard Heath: ERNEST MCCLAIN'S MUSICOLOGICAL INTERPRETATION OF ANCIENT TEXTS;

John Bremer: THE OPENING OF PLATO'S POLITY;

Bryan Carr: ONTOLOGY INSIDE-OUT;

Babette Babich: THE HALLELUJAH EFFECT;

Pete Dello: MCCLAIN'S MATRICES;

Richard Dumbrill: SEVEN? YES -- BUT ...;

Howard Barry Schatz: THROUGH THE EYES OF PLATO;

Gerry Turchetto: MEMORIES OF ERNEST G. MCCLAIN.

Couprie, D.L. When the Earth was flat : studies in Ancient Greek and Chinese cosmology

Cham, Switzerland Springer. 2018. Historical & cultural astronomy. ISBN: 9783319970523

Summary: This book is a sequel to *Heaven and Earth in Ancient Greek Cosmology* (Springer 2011).

With the help of many pictures, the reader is introduced into the way of thinking of ancient believers in a flat earth. The first part offers new interpretations of several Presocratic cosmologists and a critical discussion of Aristotle's proofs that the earth is spherical. The second part explains and discusses the ancient Chinese system called *gai tian*. The last chapter shows that, inadvertently, ancient arguments and ideas return in the curious modern flat earth cosmologies.

Dunn, C. Pythagoras the master - philolaus, presocratic follower

Steinerbooks, Inc, 2018. ISBN 9781584209485

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

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

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

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

Gennaro, M. Archita di Taranto. Momenti e percorsi del sapere antico: da Pitagora ad aspetti del pensiero tra il II sec. a. C. e il II sec. d. C.

La Mongolfiera. 2018. ISBN/ISSN: 9788899514884

Un cammino culturale e allettante quello percorso dall'autore. Quel cammino, pur se faticoso, congruo alla natura stessa della ricerca, che riconosce l'effettività storica e politica di Taranto nell'Occidente greco, procedendo da Pitagora di Samo ad Archita della stessa Taranto, alla rinascita pitagorica tra il secondo a.C. e i primi secoli dell'era cristiana. In particolar modo la ricerca rileva la presenza della "vita orfica" nella theoria del primo Pitagorismo, esamina la figura di Archita e del suo circolo, la successione storica delle idee dalla scuola sofistica a quella platonica, ad Aristotele e al Liceo, in quel particolare rapporto ora diretto ora riflesso con il Pitagorismo e con la scienza.

Gregory, B. The Dream of Pythagoras and Other Poems

Nachdruck der Ausgabe von 1872

Norderstedt : Hansebooks GmbH. 2018. ISBN 978-3-337-51726-7.

Hadavas, C.T. Cebes' Tablet + Prodicus' "Choice of Heracles": An Intermediate Ancient Greek Reader.

Beloit, WI: C. T. Hadavas, 2018. ISBN 9781985703780.

'Contains two works, Cebes' Tablet and Xenophon's paraphrase of Prodicus' Choice of Heracles"-- Preface.

Appendices include: a facsimile of Kenneth Sylvan Guthrie's 1910 English translation of Cebes Tablet; four works (Jacob Matham and Hendrick Goltzius' 1952 engraving TABVLA CEBETIS, Benjamin West's 1814 holograph 'Allegorical sketch', 'Albrecht Dürer's c. 1498 engraving Der Hercules, and Pompeo Girolamo Batoni's 1742 painting Ercole al Bivio); William Dunkin's eighteenth-century poem 'The Judgment of Hercules'.

Hahn, R. The metaphysics of the Pythagorean theorem : Thales, Pythagoras, engineering, diagrams, and the construction of the cosmos out of right triangles

Albany SUNY Press. 2018. SUNY series in ancient Greek philosophy. ISBN: 9781438464909

Heath, R. The Harmonic Origins of the World. Sacred Number at the Source of Creation

Imprint : Inner Traditions. 2018. ISBN-13 : 9781620556122

Exploring the simple mathematical relationships that underlie the cycles of the solar system and the music of Earth, Richard Heath reveals how Neolithic astronomers discovered these ratios using megalithic monuments like Stonehenge and the Carnac stones. He shows how this harmonic knowledge inspired the earliest religious systems and spread around the world.

Huffman, C.A. Aristoxenus of Tarentum : the Pythagorean precepts : how to live a Pythagorean life : an edition of and commentary on the fragments with an introduction.

New York ; Cambridge : Cambridge University Press, 2018. ISBN: 9781108425315

Introduction – Evidence for the work: the excerpts preserved in Stobaeus – Title and nature of the work -- Format and style of the work – Fragments of the Pythagorean precepts preserved in Iamblichus' On the Pythagorean way of life – A comparison of Stobaeus' and Iamblichus' evidence for the Pythagorean precepts – Relationship of the Pythagorean precepts to Aristoxenus' other works on the Pythagoreans – The influence of the Pythagorean precepts on the later Pythagorean tradition – History of scholarship on the Pythagorean precepts – The standard view of the Pythagorean precepts – The ethical system of the Pythagorean precepts – Fragments with translation and commentary – The Pythagorean precepts: a reconstructed text in English –

Fragment 1: obedience to parents and the laws (fr. 34 Wehrli = Stobaeus 4.25.45) –

Fragment 2: the importance of order and supervision for every age of life (fr. 35 Wehrli = Stobaeus, 4.1.49) –

Fragment 3: desire (fr. 37 Wehrli = Stobaeus, 3.10.66) –

Fragment 4: the generation of children (fr. 39 Wehrli = Stobaeus, 4.37.4) –

Fragment 5: the love of what is beautiful and fine (fr. 40 Wehrli = Stobaeus 3.1.101) –

Fragment 6: learning must be willing (fr. 36 Wehrli = Stobaeus, 2.31.119) –
Fragment 7: luck (fr. 41 Wehrli = Stobaeus, 1.6.18) –
Fragment 8: human nature is prone to excess and needs the supervision of the gods, parents and laws (fr. 33 Wehrli, Iamblichus, vp 174-6) –
Fragment 9: opinion, the training of children and young people, pleasure, desire, diet, and the generation of children (fr. 38 Wehrli, Iamblichus, vp 200-13) –
Fragment 10: the appropriate and the inappropriate in human interaction on starting points and rulers (Iamblichus, vp 180-3) –
Fragment 11: friendship (Iamblichus, vp 101-2, 230-3) –
Appendices -- Subsidiary precepts 1: avoid crowds in the morning, and 2: avoid hunting (Iamblichus, vp 96-100) -- Subsidiary precept 3: memory (Iamblichus, vp 164) -- Subsidiary precept 4: all sex is harmful (Diodorus Siculus, library of history 10.9.3), Stobaeus, Eclogae 3.1.71: divination, medicine, and music -- Concordance with the fragment numbers in Wehrli's edition.

Kanavou, N. Philostratos' Life of Apollonios of Tyana and its literary context
München : Verlag C.H. Beck. 2018. ISBN 978-3-406-71542-6

1. The Söphrosyne of Apollonios of Tyana	p 36
2. Wise Lives	p 88
3. Söphrosyne and Erös	p 139
4. Journeys of Knowledge	p 179
5. The Written Word	p 206

Lacaze, G. Turba philosophorum = Congrès pythagoricien sur l'art d'Hermès.
Leiden ; Boston : Brill. 2018. Reeks Philosophia antiqua ; volume 150. ISBN: 90-04-36032-8
Summary: "La 'Turba Philosophorum' est un traité dont l'original arabe est perdu, et qui est l'un des textes fondateurs de l'alchimie latine. Mais son intérêt dépasse de loin l'histoire de l'alchimie: s'alimentant à des sources aussi diverses que Zosime de Panopolis, Stephanos d'Alexandrie ou, plus surprenant, Hippolyte de Rome, la Turba se situe au confluent de nombreuses traditions grecques (philosophiques, hermétiques et patristiques), et porte témoignage à la fois de l'histoire de la transmission du savoir grec, et de celle de sa réception dans l'Égypte du IXe siècle. L'étude de la structure du traité montre en outre l'exceptionnelle originalité du projet philosophique de son auteur: construire un cheminement permettant au lecteur de s'approprier la doctrine des 'philosophes' grecs.

Laks, A. The Concept of Presocratic Philosophy. Its Origin, Development, and Significance, translated by Glenn W. Most (French original : Introduction à la 'philosophie présocratique', PUF, 2007).
Princeton University Press. 2018. ISBN 9780691175454

Lambridis, E. Empedokles, Über Natur - Weisheit. Einführung. Aufführung des heiligen Theos, herausgegeben von Konstantinos Garitsis, Herodotus, Athen. 2017

Lehman, G. The Parthenon and liberal education / Geoff Lehman & Michael Weinman. Weinman, Albany, NY : State University of New York Press. 2018. ISBN: 978-1-4384-6841-9

List of Illustrations. Acknowledgements

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2. Dialectic and the Mathematical Arts in Timaeus (35b-36c): Philolaus's Scale in the Construction of the World-Soul

3. Platonic Dialectic, Pythagorean Harmonics, and Liberal Arts Education

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Appendix D: Ground Plan of the Parthenon

Appendix E: Glossary of Technical Terms Notes

Les Présocratiques à Rome. Paris: PUPS, 2018.

Introduction / **Carlos Lévy et Sylvie Franchet d'Espèrey.**

"Les présocratiques", "Rome" : deux mondes que rien ne semble relier. Ces penseurs ont vécu alors que la Ville promise à l'éternité n'était qu'une minuscule bourgade. Le présent ouvrage met en évidence une surprenante densité de références à Héraclite, Démocrite, Empédocle ou Pythagore dans les textes latins. Il en décèle la présence, parfois réduite à des traces, non seulement dans la prose philosophique, mais aussi dans la poésie, jusqu'à l'époque impériale. Rome n'a certes pas bouleversé l'interprétation des présocratiques, elle les a patiemment intégrés à sa culture, destinée à devenir la nôtre. Finalement, notre connaissance des présocratiques doit autant à Rome qu'à la Grèce. Les auteurs ont ainsi souhaité contribuer à restaurer un lien longtemps occulté entre l'hellénisme et la latinité.

Introduction, par Carlos Lévy et Sylvie Franchet d'Espèrey

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Francesco Montaresi, « Lucrèce et Épicure sur la nature : les livres XIV et XV du Peri Phuseôs sont-ils la source de la "critique des présocratiques" dans le DRN I ? »

Sabine Luciani, « Lucrèce et les psychologies présocratiques »

Thomas Baier, « Lucrèce et les présocratiques : philosophie et rhétorique »

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Aldo Setaioli, « Horace et le pythagorisme »

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Damien Patrick Nelis, « Une certaine idée de la tradition épique, d'Empédocle à Lucain »

Philip Hardie, « Horace et le sublime empédocléen »

Jean-Christophe Jolivet, « Hercule, Cacus et Empédocle »

Jacqueline Fabre-Serris, « Enjeux moraux et idéologiques des usages d'Empédocle au livre XV des Métamorphoses : une réponse d'Ovide à Virgile (Énéide VI et VIII) »

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Anne Videau, « Les Métamorphoses d'Ovide, une cosmogonie originale »

Lommatzsch, H.C. Die Weisheit des Empedocles nach ihren Quellen und deren Auslegung, philosophisch bearbeitet, nebst einer metrischen Übersetzung der noch vorhandenen Stellen seines Lehrgedichts über die Natur und die Läuterungen, so wie seiner Epigramme. Reprint 2018. Berlin ;Boston De Gruyter. 2018. ISBN: 9783111668383

Maor, E. Music by the numbers : from Pythagoras to Schoenberg
Princeton University Press. 2018. ISBN: 9780691176901

How music has influenced mathematics, physics, and astronomy from ancient Greece to the twentieth century. Music is filled with mathematical elements, the works of Bach are often said to possess a math-like logic, and Igor Stravinsky said "musical form is close to mathematics," while Arnold Schoenberg, Iannis Xenakis, and Karlheinz Stockhausen went further, writing music explicitly based on mathematical principles. Yet Eli Maor argues that music has influenced math at least as much as math has influenced music. Starting with Pythagoras, proceeding through the work of Schoenberg, and ending with contemporary string theory, *Music by the Numbers* tells a fascinating story of composers, scientists, inventors, and eccentrics who played a role in the age-old relationship between music, mathematics, and the sciences, especially physics and astronomy. *Music by the Numbers* explores key moments in this history, particularly how problems originating in music have inspired mathematicians for centuries. Perhaps the most famous of these problems is the vibrating string, which pitted some of the greatest mathematicians of the eighteenth century against each other in a debate that lasted more than fifty years and that eventually led to the development of post-calculus mathematics. Other highlights in the book include a comparison between meter in music and metric in geometry, complete with examples of rhythmic patterns from Bach to Stravinsky, and an exploration of a suggestive twentieth-century development: the nearly simultaneous emergence of Einstein's theory of relativity and Schoenberg's twelve-tone system. Weaving these compelling historical episodes with Maor's personal reflections as a mathematician and lover of classical music, *Music by the Numbers* will delight anyone who loves mathematics and music.

Martins, P.R. *Der Vegetarismus in der Antike im Streitgespräch : Porphyrios' Auseinandersetzung mit der Schrift "Gegen die Vegetarier"*
Berlin ; Boston (Mass.) : De Gruyter. 2018. Collection : Beiträge zur Altertumskunde. ISBN 9783110501339

Das Hauptaugenmerk dieser Untersuchung liegt auf der Bewertung zweier Diskussionen in Bezug auf den vegetarischen Diskurs in der Antike. Als Hauptquelle steht Porphyrios' *De Abstinentia* im Vordergrund. Diese Schrift enthält nicht nur ein Plädoyer für die vegetarische Lebensweise, sondern auch eine wertvolle Sammlung von Meinungen verschiedener Philosophen, die sich gegen oder für den Vegetarismus geäußert haben. Zuerst wird das Fragment *Gegen die Vegetarier* des Klodios aus Neapel bzw. Herakleides Pontikos mit einer textkritischen Edition und Übersetzung präsentiert und diskutiert. Dann werden die intertextuellen Bezüge zwischen diesem und dem Fragment des Theophrast *Über die Frömmigkeit* analysiert. Zuletzt wird gezeigt, wie Porphyrios die Begriffe *Oikeiosis* und *Philanthropia* kritisch rezipiert, und darauf aufbauend eine räumliche Terminologie für seine eigene Ethik entwickelt hat. Anhand der Analyse dieser beiden Diskussionen will dieses Buch zeigen, dass die Diskussion um den Vegetarismus in der Antike vielfältiger und dynamischer war, als bis jetzt angenommen wurde. Interessierte an Tierethik und Menschen-Tier-Verhältnissen, aber auch an neuplatonischer und stoischer Philosophie werden in diesem Buch anregende Anhaltspunkte finden.

McDonnell, J. *The Pythagorean World : Why Mathematics Is Unreasonably Effective In Physics*
Verlag: Cham : Springer International Publishing - Palgrave Macmillan.
Softcover reprint of the original 1st edition 2017. ISBN: 9783319409757

Montevecchi, F. *Sull'Empedocle di Giorgio Colli (Numerus)*
Luca Sossella Editore (10 Mar. 2018) (ISBN 978-88-97356-69-1)
Lo scritto illustra la lettura che Giorgio Colli propone di Empedocle sostenendo che essa possa essere intesa come la summa della dottrina teoretica colliana. Nella premessa è ricordata l'attività editoriale di Colli ritenuta inscindibile dalla sua speculazione teoretica.

Obenauer, K. *Kritische Sichtung - von den Vorsokratikern bis Platon : Kommentar zu Aristoteles' Metaphysik 1. Buch, Lektion 4-17 : Deutsch – Lateinisch.* Thomas von Aquin ; aus dem Lateinischen übersetzt von Klaus Obenauer.

Werk(e):, Heiliger: *Sententia in librum metaphysicae.*

Neunkirchen-Seelscheid : Editiones Scholasticae. 2018. ISBN : 978-3-86838-590-8

Inhalt. Vorwort des Bearbeiters und Herausgebers.

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Pellò, C. (2018). Women in Early Pythagoreanism

Doctoral thesis, University of Cambridge. 2018. <https://doi.org/10.17863/CAM.24346>

Abstract:

The sixth-century-BCE Pythagorean communities included both male and female members. This thesis focuses on the Pythagorean women and aims to explore what reasons lie behind the prominence of women in Pythagoreanism and what roles women played in early Pythagorean societies and thought. In the first chapter, I analyse the social conditions of women in Southern Italy, where the first Pythagorean communities were founded. In the second chapter, I compare Pythagorean societies with ancient Greek political clubs and religious sects. Compared to mainland Greece, South Italian women enjoyed higher legal and socio-political status. Similarly, religious groups included female initiates, assigning them authoritative roles. Consequently, the fact that the Pythagoreans founded their communities in Croton and further afield, and that in some respects these communities resembled ancient sects helps to explain why they opened their doors to the female gender to begin with. The third chapter discusses Pythagoras' teachings to and about women. Pythagorean doctrines did not exclusively affect the followers' way of thinking and public activities, but also their private way of living. Thus, they also regulated key aspects of the female everyday life, such as marriage and motherhood. I argue that the Pythagorean women entered the communities as wives, mothers and daughters. Nonetheless, some of them were able to gain authority over their fellow Pythagoreans and engage in intellectual activities, thus overcoming the female traditional domestic roles. The fourth chapter argues that another contributing factor to the status of the Pythagorean women is the doctrine of metempsychosis. This belief led the Pythagoreans to adopt similar behaviours towards other ensouled beings. Therefore, since men and women were believed to have the same souls, they were treated with the same respect and received the same education. Finally, the fifth chapter explores how the Pythagorean views on women are taken up and developed in Plato's Republic. I argue that, although the Pythagoreans never went as far as to have philosopher-queens and abolish private families, they took the first step towards Plato's 'gender equality' theory. Overall, that of women in Pythagoreanism is the first documented case of female engagement with ancient philosophy: Pythagorean men and women lived together according to the same lifestyle, were educated on the same doctrines and played equally integral roles in the intellectual community.

Poirier, J.L. Bibliothèque idéale des philosophes antiques : de Pythagore à Boèce.

Paris : les Belles lettres, 2018. ISBN 978-2-251-44736-0

Contient des extraits traduits de textes de Pythagore, Héraclite, Parménide, Empédocle, Gorgias, Démocrite, Thucydide, Platon, Aristote, Epicure, de l'ancien stoïcisme (Zénon de Citium, Cléanthe, Chrysippe), de Hermès Trismégiste, Cicéron, Lucrèce, Philon d'Alexandrie, Sénèque, Plutarque, Epictète, Apulée, Galien, Irénée de Lyon, Clément d'Alexandrie, Alexandre d'Aphrodise, Tertullien, Origène, Cyprien de Carthage, Sextus Empiricus, Plotin, Longin, Porphyre, Jamblique, Victorinus, Grégoire de Nazianze, Némésius, Augustin d'Hippone, Proclus, Damascius, de l'école d'Alexandrie et de Boèce

Rashed, M. *La jeune fille et la sphère : études sur Empédocle*
Paris : Presses de l'Université Paris-Sorbonne. 2018. Reeks: Collection "Philosophies".
ISBN: 979-10-231-0571-1

Pour Aristote, Empédocle est l'inventeur de la métaphore. Pour les modernes, c'est tantôt le philosophe-poète par excellence, tantôt le biologiste dont l'évolutionnisme avant la lettre a frappé Darwin. Prenant appui sur tous les fragments et témoignages disponibles – dont de nouvelles sources manuscrites par lui découvertes –, Marwan Rashed propose ici une résolution inédite de l'énigme du Cycle cosmique et déchiffre comment le philosophe dissimule, entre les lignes de son poème, les différents noms de la déesse du cycle de la vie et de la mort, Perséphone. Conjuguant philologie et philosophie, il révèle ainsi l'unité d'une pensée tout entière consacrée à explorer et à construire l'idée de cycle.

Reghini, A. *El número sagrado en la tradición pitagórica masónica*
Barcelona, España : Ediciones Obelisco, 2018. Galo Sánchez Casado (Translator.)
ISBN: 9788491113799

Robichaud, D.J.J. *Plato's persona : Marsilio Ficino, Renaissance humanism, and Platonic traditions*
Philadelphia University of Pennsylvania Press. 2018. ISBN: 9780812249859
Contents: Introduction -- ch. 1. Prosopeia/persona : philosophy and rhetoric -- ch. 2. Ficino and the Platonic corpus -- ch. 3. Socrates -- ch. 4. Pythagoras and Pythagoreans -- ch. 5. Plato -- Conclusion -- Appendix. Heuristic prosopography of Ficino's Pythagoreans.

Rossellini, I. *Know thyself : Western identity from classical Greece to the Renaissance*
New York Doubleday. 2018. ISBN: 9780385541886
Summary: Introduces the origins of self-understanding in the cultures of Ancient Greece, the Roman Empire, the Middle Ages, and the Renaissance, and explains how Western civilization frames the issues of self and society.

Sassi, M.M. *The beginnings of philosophy in Greece.*
Princeton, New Jersey : Princeton University Press. 2018. ISBN: 978-0-691-18050-2
Summary: How can we talk about the beginnings of philosophy today? How can we avoid the conventional opposition of mythology and the dawn of reason and instead explore the multiple styles of thought that emerged between them? In this acclaimed book, available in English for the first time, Maria Michela Sassi reconstructs the intellectual world of the early Greek "Presocratics" to provide a richer understanding of the roots of what used to be called "the Greek miracle." The beginnings of the long process leading to philosophy were characterized by intellectual diversity and geographic polycentrism. In the sixth and fifth centuries BC, between the Asian shores of Ionia and the Greek city-states of southern Italy, thinkers started to reflect on the cosmic order, elaborate doctrines on the soul, write in solemn Homeric meter, or, later, abandon poetry for an assertive prose. And yet the Presocratics whether the Milesian natural thinkers, the rhapsode Xenophanes, the mathematician and "shaman" Pythagoras, the naturalist and seer Empedocles, the oracular Heraclitus, or the inspired Parmenides all shared an approach to critical thinking that, by questioning traditional viewpoints, revolutionized knowledge. A unique study that explores the full range of early Greek thinkers in the context of their worlds, the book also features a new introduction to the English edition in which the author discusses the latest scholarship on the subject.

SCHMEDT, H. *Antonius Diogenes, Die Unglaublichen Dinge Jenseits Von Thule : Edition, Bersetzung, Kommentar*
DE GRUYTER. 2018.
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.

Schorn, S. Selections Studien zur hellenistischen Biographie und Historiographie / Stefan Schorn. Berlin ; Boston : De Gruyter. 2018. ISBN: 9783110447552

"Periegetische Biographie" -- "Historische Biographie" : Neanthes von Kyzikos (FGrHist 84) als Biograph -- Chamaileonstudien -- Chamaileon--Biographie und Schriften Peri tou deina -- Aristoxenus' biographical method -- Biography and history in Phaenias of Eresus -- Die Pythagoreer im zehnten Buch der Bibliothek Dodors : Quellen, Traditionen--und Manipulationen -- Wer wurde in der Antike als Peripatetiker bezeichnet? -- Epiotomai und hellenistische Biographie -- Bio-Doxographie in hellenistischer Zeit -- Jørgen Mejers Diogenes Laertius and his Hellenistic background nach 30 Jahren--einige Überlegungen -- Historiographie, Biographie und Enkomion : Theorie der Biographie und Historiographie bei Diodor und Polybios -- Überlegungen zu P. Oxy, LXXI 4808 -- Pythagoras in the historical tradition--from Herodotus to Diodorus Siculus -- Die hellenistische Biographie in neuem Licht.

Schreer, E. Natur- und Kunstphilosophie im "Grund zum Empedokles" : Eine Analyse der Gedankenform Friedrich Hölderlins. München : GRIN Verlag. 2018. ISBN 978-3-668-83867-3

Silver, K. Alexandria and Qumran : back to the beginning Oxford : Archaeopress Publishing Ltd . 2018. Reeks: Archaeopress archaeology. ISBN 978-1-78491-728-9

This year, 2017, marks 70 years since the discovery of the famous Dead Sea Scrolls at Khirbet Qumran by the Dead Sea in 1947. The Dead Sea Scrolls are one of the most well-known archaeological discoveries of the 20th century. This book addresses the proto-history and the roots of the Qumran community and of the Dead Sea Scrolls in the light of contemporary scholarship in Alexandria, Egypt. Alexandria, as the centre for Hellenistic Jews and the location of the Library of Alexandria, forms a key to understanding the theme of the book. The relationship of this context to the thoughts of the Essenes, the Jewish philosopher Philo of Alexandria, the Jewish Therapeutae of Egypt living in the neighbourhood of Alexandria and the Pythagoreans are especially studied in this work. Historical sources (both Jewish and Classical authors) and archaeological evidence are taken into account in the wider Graeco-Roman context. The connection between the Jewish Therapeutae in the Lake Mareotis region and the Palestinian Essenes is explained by the 'Jewish Pythagoras' based on the idea that the movements share the same philosophical tradition based on Judaism and Pythagoreanism. The prototypes of the Dead Sea Scrolls are explained in their Egyptian context, in association with the Library of Alexandria, the Egyptian temple manuals, and the formation of libraries in the Hellenistic period including that of Qumran.

Taddei-Ferretti, C. Ipazia di Alessandria e Sinesio di Cirene : un rapporto interculturale Trapani : Il pozzo di Giacobbe. 2018. ISBN: 9788861246850

Su Ipazia di Alessandria e su Sinesio di Cirene molti hanno già scritto: Ipazia, una nota antica scienziata e filosofia, Sinesio, un nobile, suo allievo e poi vescovo cristiano; Ipazia, da alcuni presa in considerazione unicamente come vessillo del femminismo, Sinesio, spesso trascurato a fronte di più famosi Padri della Chiesa. La peculiarità del libro, che è frutto di un accurato studio critico delle relative fonti primarie e secondarie, consiste nel tipo di approccio: le due figure e le loro opere sono esaminate sullo sfondo dei differenti ambiti culturali in cui si sono sviluppate le vicende della loro vita, pur nella contemporaneità: la differenza di ambiti culturali consente di evidenziare di questa donna e

di questo uomo non solo la validità del loro lungo rapporto amicale, testimoniate da alcune lettere di Sinesio a noi pervenute, ma anche l'alto valore interculturale di tale rapporto.

Takloo-Bighash, R. A Pythagorean Introduction to Number Theory : Right Triangles, Sums of Squares, and Arithmetic
Springer International Publishing AG (Verlag). 2018. ISBN 978-3-030-02603-5.

Tamburrano, P. Cristianesimo e monachesimo nella terra di Pitagora.
Archivia, 2018. ISBN/ISSN: 9788895110554
Una ricerca con finalità divulgative che riguarda cristianesimo e monachesimo nell'area jonica e nelle prime zone interne della Basilicata.

Thomazella, N. Sobre a natureza e os sábios hindus: uma leitura de a Vida de Apolônio de Tiana de Filóstrato
DISSERTAÇÃO DE MESTRADO. 2018. FALE UNIVERSIDADE FEDERAL DE MINAS GERAIS.
ABSTRACT: This study purposes a reading and an analysis of the books II and III of Philostratus' Life of Apollonius of Tyana, which describe the Apollonius travel to India. Mainly, we focus on this exotic nature and on the sages which the character had contact in that land. In the chapters, we present and discuss some controversies that surround the work itself, but also its protagonist. The selected corpus highlights sections that value the studied topics in this research, which enables a rereading not only of its character, but also the way that India was portrayed by the ancient Greeks.

Ustinova, Y. Divine mania : alteration of consciousness in ancient Greece
Abingdon, Oxon ; New York, NY Routledge, an imprint of the Taylor & Francis Group 2018.
ISBN: 9781138298118.
'Our greatest blessings come to us by way of mania, provided it is given us by divine gift,' - says Socrates in Plato's Phaedrus. Certain forms of alteration of consciousness, considered to be inspired by supernatural forces, were actively sought in ancient Greece. Divine mania comprises a fascinating array of diverse experiences: numerous initiates underwent some kind of alteration of consciousness during mystery rites; sacred officials and inquirers attained revelations in major oracular centres; possession states were actively sought; finally, some thinkers, such as Pythagoras and Socrates, probably practiced manipulation of consciousness. These experiences, which could be voluntary or involuntary, intense or mild, were interpreted as an invasive divine power within one's mind, or illumination granted by a super-human being. Greece was unique in its attitude to alteration of consciousness. From the perspective of individual and public freedom, the prominent position of the divine mania in Greek society reflects its acceptance of the inborn human proclivity to experience alteration of consciousness, interpreted in positive terms as god-sent. These mental states were treated with cautious respect, and in contrast to the majority of complex societies, ancient and modern, were never suppressed or pushed to the cultural and social periphery.

Weber, M. Pythagore juste et parfait : philosophie ou ésotérisme ?
Mazy : Les Éditions Chromatika. 2018. ISBN: 9782930517582
Quel est le secret de Pythagore ? On pourrait avancer que, par définition, s'il y a un secret, il est caché et n'est pas dévoilable, ou ne sera pas dévoilé. Le vrai secret est celui dont on ne soupçonne même pas l'existence. On peut toutefois approcher tangentiellement le cœur du pythagorisme à partir d'un idéal qui a traversé les âges : celui qui est juste et parfait devient digne d'entrer en commerce avec les dieux et de bénéficier de leurs enseignements. Une double harmonie est pour ce faire requise : être juste géométriquement, et intègre moralement, c'est-à-dire, d'une part, faire preuve de droiture et d'équité, et, d'autre part, de sagesse et d'équilibre. En conséquence, on examine ici la métaphysique numérique de Pythagore, sa religion gnostique, et sa morale ascétique.

Zekl, H.G. Gegen die Fleischesser Leben des Pythagoras. Die homerische Nymphenhöhle.
Würzburg : Königshausen u. Neumann. 2018. ISBN 978-3-8260-6466-1.

REVIEWS

George Boys-Stones. Platonist Philosophy 80 BC to AD 250: An Introduction and Collection of Sources. Cambridge University Press, 2018, ISBN 9780521838580.

Reviewed by John Dillon Notre Dame Philosophical Reviews; 2018.05.29

Xavier Gheerbrant, Empédocle : une poétique philosophique, (Kaïnon. Anthropologie de la pensée ancienne, 6). 2017.

Reviewed by: Anne-Laure Therme Philosophie antique. 2018, 18, p. 281-283

Reviewed by: Trepanier, S. Classical Review. 2018, 68, 2, p 342 - 344

C. T. Hadavas, Cebes' Tablet + Prodicus' "Choice of Heracles": An Intermediate Ancient Greek Reader. Beloit, WI: 2018.

Reviewed by: Thomas M. Banchich Bryn Mawr Classical Review 2018.11.02

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Reviewed by: Guy P.R. Métraux. Bryn Mawr Classical Review 2018.03.55

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Detail of School of Athens / Raphael (Raffaello Sanzio da Urbino)
(painted between 1509 and 1511)



6: **Pythagoras**. 9: unknown (sometimes identified as **Hypatia** in recent popular sources) or Fornarina as a personification of Love. 11: Parmenides or **Nicomachus**.

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Abstract: The chapter discusses the mathematics and astronomy of “Late Antiquity” (the early Byzantine period). The period was one of intensive innovation, transformation, and change, involving appropriation and assimilation, and also involved fierce cultural and doctrinal competition between various allegiances. The mathematical or astronomical works of this period are consistently original in their attempt to consolidate mathematical and astronomical practice for literate and/or philosophical education. Cultural competition and emulation existed between various justifications of mathematics and astronomy. These cultural choices were furthermore justified in the terms of wider domains of knowledge and intellectual activities. The period also displays a deep love of traditional knowledge, taken as an almost unavoidable reference point. Fourthly, mathematics and astronomy in Late Antiquity followed a wide range of stylistic patterns. Last, the diversity of works must be seen to include anonymous corpora, such as the pseudo-Heronian metrology, or the scholia on mathematical and astronomical texts, etc.

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form. Following the pattern of other Neoplatonic encyclopedists, throughout the commentary Macrobius stresses his (authoritative) sources.² Macrobius' first move is to defend the legitimacy of using fiction in philosophical treatises.³ His next move takes the defense of fiction in a more specific direction, narrowing his discussion to the philosophical authority of the dream vision proper.

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In: Oxford Handbook of Science and Medicine in the Classical World, edited by; Keyser PT,
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Abstract: The chapter surveys early Greek medicine, primarily the works attributed to Hippocrates, but also evidence for other medical writing, such as that in the Anonymus Londinensis papyrus, and in the fragments of the pre-Socratics. It is noted that the fragments of Alcmaeon indicate experience in dissection of animals, that Diogenes of Apollonia gives a detailed account of the vascular system, and that Plato has an extensive biomedical section in Timaeus. In general, early medical writers show concern with the relation of microcosm to macrocosm and of human life to the universe; also, with opposing principles (hot and cold, wet and dry, thick and thin, rare and dense) such that health is commonly seen in terms of bodily balance and avoidance of excess. The seventy or so works of the Hippocratic corpus cover a wide range of subjects, notably prognostic signs, surgery, gynecology, case histories and aphoristics lore.

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53 Theon von Smyrna p 587 - 590
65 Der Neupythagoreismus p 633 - 639
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68 Nikomachos von Gerasa p 643 - 649
69 Numenios von Apameia p 649 - 658
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Cette obligation était inhérente à l'enseignement pythagoricien et remonte certainement aux origines
de ce mouvement, c'est-à-dire au VIe siècle av. J.-C. Elle était liée à la croyance en la métempsycose
et s'accompagnait du refus des sacrifices sanglants. Ce dernier point fit que le végétarisme
pythagoricien eut mauvaise presse en Grèce et, plus encore, à Rome, étant donné l'importance qu'y
avait le banquet qui suivait le sacrifice et au cours duquel on consommait les chairs sacrificielles. Cet
exposé commentera dans cette perspective les vers 122 à 142 du livre XV
des Métamorphoses d'Ovide.

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Garcia Ehrenfeld, C. 7.2 The Comparison of the Tabula of Cebes and the Hermetimus. p 165 - 171
In: Lucian's Hermetimus. Essays about Philosophy and Satire in Greek Literature of the Roman
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En los capítulos dedicados a Pitágoras y a Heráclito en sus lecciones sobre « Los filósofos
preplatónicos », Nietzsche trata aspectos centrales de la crítica de Heráclito a la erudición. El análisis
se desarrolla a partir de las alusiones a los fragmentos de Heráclito DK B 40, B 129, y B 81.
Nietzsche simpatiza con la censura de Heráclito a la πολυμαθίη y la κακοτεχνίην pitagóricas,
incorporándola en su propia revisión de la educación, de la ciencia, de la filología y de la filosofía en
otros textos.

Gredig, M. 8 Pythagoras, Platon und die ägyptische Tiermusik p 139-154
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Abstract: The chapter studies the natural philosophy of Pythagoras and Plato, carefully delineating similarities and contrasts. The sources on Pythagoras are all much later than his life, and often unreliable or hagiographical; whereas for Plato we have a large corpus of his own writings—which nevertheless are not simple to interpret. Plato and Aristotle regard Pythagoras as primarily a religious figure, not a mathematician or natural philosopher. A sharp distinction between Pythagoras as religious figure and Pythagoras as natural philosopher and mathematician may not be the best interpretation. Plato's cosmology constructs a highly ordered cosmos, in which mathematical forms (circles, regular solids, and simple ratios) play a decisive role. Several thinkers influenced by the work of Pythagoras or Plato are also treated: Archytas, Eudoxus, and Philolaus.

Hagel, S. Music and Harmonic Theory

In: Oxford Handbook of Science and Medicine in the Classical World, edited by; Keyser PT, Scarborough J. Oxford University Press; 2018.

Abstract: The chapter studies ancient Greek music theory, primarily of the 5th and 4th centuries bce and throughout the Hellenistic and Greco-Roman eras. Instruments that must be tuned, either during manufacturing or right before performance, prompt reflection on pitch relations. Stringed instruments, which require repeated tuning, form the background of the earliest testimonies of “western” musical terminology, preserved in cuneiform texts from the second millennium bce. In the Greek world, an outburst of music-theoretical activity began around 500 bce, crystalizing, after about two centuries of lively discussion, in theoretical edifices whose principles remained largely unchallenged until late antiquity. Musical scales were the concern of the science named *harmoniké*, whereas other aspects of music-making are harder to analyze. Two harmonic traditions existed, one called “Pythagorean” emphasizing numerical ratios, and the other associated with Aristoxenus, focusing on musical perception. Both were explored and amplified in the Hellenistic and Greco-Roman eras, especially by Ptolemy.

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Harich-Schwarzbauer, H. 150 Hypatia

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Heath, R. THE GEODETIC AND MUSICOLOGICAL SIGNIFICANCE OF THE PARTHENON

In: In Memoriam volume for Ernest G. McClain, Music and Deep Memory. 2018. p 97 - 98

This note responds to Kapraff and McClain's preceding paper, in which they discover a many-faceted musical symbolism in the Parthenon. Specifically, Ernst Berger's new measurements include the

shorter side of the triple pedestal of the monument as an accurate length to represent one second of the double meridian of the earth. By applying a knowledge of ancient metrology, Anne Bulckens' doctoral derivations of a root foot can resolve to a pygme of 9/8 feet, of which one second of latitude would contain 90 such feet. However, as a 'hundred footer', the foot length should then be 81/80 (1.0125) feet, the ratio of the syntonic comma. This would indicate a replacement, by Classical times, of the geographical constant of 1.01376 feet within the model of the earth since the original model, by the late megalithic, assumed that the meridian was exactly half of the mean circumference of the earth. These alternative geographical constants co-incidentally represent the ubiquitous theme in ancient musicology of the transition between Pythagorean and Just tunings and their respective commas.

Helmig, C. 148 Hierokles von Alexandrien p 1874 - 1880
In: Die Philosophie der Antike; Teil: Band 5., Die Philosophie der Kaiserzeit und der Spätantike /
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Hopkins, P. "As he says in his poetical way" : Anaximander and Empedocles on the motive forces of kosmos
In: A companion to ancient philosophy / edited and with an introduction by Sean D. Kirkland and Eric Sanday. Evanston, Illinois Northwestern University Press. 2018. Rereading ancient philosophy.
ISBN: 9780810137868
Beginning with the Pre-Socratics, early philosophical thinkers published their thoughts, read the published works of others, and engaged in frequent conversation about those works, all of which shaped their questions and their approaches to those questions and deeply informed their insights. As is the case with any such conversation, central terms and key concepts can become fixed from much handling and grow specialized, even technical. Paths of thinking trod often and in large company become well-worn and take one always through the same familiar woods.

Humphries, R. BOOK FIFTEEN. The Succession of Numa. The Teachings of Pythagoras. The Return of Numa. The Story of Hippolytus. The Story of Cipus. The Story of Aesculapius. The Deification of Caesar. The Epilogue.
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Kaplan, P.G. [Early Greek Geography](#)
In: Oxford Handbook of Science and Medicine in the Classical World, edited by; Keyser PT, Scarborough J. Oxford University Press; 2018.
Abstract: The chapter surveys Greek geographical thought to ca 350 bce. Early Greek geographical conceptions, influenced by Near Eastern traditions, were expressed first as genealogical relationships between places and as itineraries. The Ionian natural philosophers speculated about the shape of the earth and its geophysical features, and developed a cartographical conception of the world. The itinerary developed into the genre of the "periplus," describing coastal journeys, from which came the "periegesis" of Hecataeus, which provided the names of cities around the Mediterranean and some ethnographical data. Herodotus, the first historian, united geographical and ethnographical interests with historical narrative, further developing the cartographic model of the earth, while also

incorporating detailed itineraries and approximations of distances. Later historians continued the application of geography and topography to historical understanding. Aristotle's summation of the speculative tradition of the shape and the size of the earth laid the groundwork for the establishment of scientific geography.

Keil, W. 2 Antikes Griechenland p 23 - 34
Götter, Musen und Helden in Epos und Mythos - Gattungen und Instrumente - Pythagoras -
Pythagoreische Grundlagenforschung - Aristoxenos
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Kouloumentas, S. Alcmaeon and His Addressees: Revisiting the Incipit p 7 - 29.
In: P. Bouras-Vallianatos and S. Xenophontos (eds.), Greek Medical Literature and Its Readers:
From Hippocrates to Islam and Byzantium. London, New York: Routledge. 2018.
Conclusion : On the basis of the interpretation proposed above, we may distinguish between two
target groups in Alcmaeon's treatise: a narrow and specialised audience and an open and less
specialised audience. The former audience includes individuals, namely the members of a
Pythagorean group who are active in the same antagonistic milieu as Alcmaeon, although their
relationship is not clearly specified in the incipit. One may suppose that they are fellows who
exchange ideas with Alcmaeon, students who attend his exposition, or opponents whose views are
criticised. The last option is likely for polemical references are documented in the incipits of
contemporary prose authors, and, apart from the debates in public councils and law-courts, contests
between "wise men" (sophists, doctors, orators) who professed to offer a superior type of knowledge
and were trying to attract students were common in the fifth century BC. Thus Brotinus and his
associates might have been engaged in a private or public debate with Alcmaeon, displaying their
expertise in topics of common interest. It is reported that Pythagoras himself offered a series of public
speeches when he arrived in Croton in order to convince locals to follow a moral way of life (DK 14
A8a), and his disciples should have also tried to propagate and defend the Pythagorean ideas. Traces
of the contest between Alcmaeon and three Pythagoreans are preserved in the incipit, which
commences with Alcmaeon's response to them and is followed by an exposition of his system. The
extant sources suggest that the disagreement as to the source of knowledge was the starting point
and not the focus of his treatise, which deals with a range of issues. Alcmaeon also has a broader and
less specialised audience in mind, whoever might attend these contests between "wise men" or pick
up a copy of his treatise, whom Alcmaeon would like to get to favourably compare his arguments
against the Pythagoreans in question and contrast their method in acquiring knowledge.

Krauß, A. Pythagoreischer Zauber p 180 – 185
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Mülke, M.

3 "Ausgangspunkte" bei Juden und Griechen

p 61 – 124

Einleitung - Aristobulos und die griechische Literatur - Der Vorrang der Dichter - Übertragene

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In: Les Présocratiques à Rome. / Carlos Lévy et Sylvie Franchet d'Espèrey.

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Petrucci, F.M. 8 Theon of Smyrna: Re-thinking Platonic Mathematics in Middle Platonism

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Pevarello, D. Pythagorean traditions in early Christian asceticism

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Pourciau, S.M. 4. Wagner's Poetry of the Spheres Philology + Harmony * Wotan's Staff 5. Pythagoras in the Laboratory The Wagnerian Sound of Sense * Wave Systems (Acoustics) * The Undulating All (Psychophysics) * A Philology of the Ear (Poetics)

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Primavesi, O. Pythagorean Cosmology in Aëtius: An Aristotelian Fragment and the Doxographical Tradition p 103 - 129

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Reuthner, R. Traktate und Briefe NEUPYTHAGOREISCHER PHILOSOPHINNEN

vom 4. bis 2. Jh. v. Chr p 72 – 83

In: Die Hausfrau und die Ökonomie in Ökonomiken und Haushaltslehren von der Antike bis ins 19. Jahrhundert.

Berlin ; Münster : LIT. 2018. ISBN 978-3-643-13988-7

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

In: T. Suarez-Nani et al. (eds), Lieu, espace, mouvement: physique, métaphysique et cosmologie (XIIe-XVIe s.). Tornhout, Brepols, 2017,

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

Capella, for instance) and was accepted by several philosophers and theologians. In this paper we try to follow the reception of this concept from the 12th to the 14th century.

Robichaud, D.J.J. ch. 4 Pythagoras and Pythagoreans p 149 – 186
Appendix. Heuristic Prosopography of Ficino's Pythagoreans. Plato's Persona: Marsilio Ficino, Renaissance Humanism, and Platonic Traditions p. 245 – 246
In: Plato's persona : Marsilio Ficino, Renaissance humanism, and Platonic traditions.
Philadelphia : University of Pennsylvania Press. 2018. ISBN 978-0-8122-4985-9

Sage Darrow, F. Leben und Lehren des Pythagoras p 157 - 176
In: Verborgenes Wissen - der Mensch in Gegenwart und Zukunft : in 38 Artikeln beleuchten 17 Experten faszinierende Rätsel des Lebens.
Hannover : Verlag Esoterische Philosophie GmbH. ISBN 978-3-924849-76-4

Schöllgen, G. Pythagoras (Pythagoreer) p 496- 522
In: Reallexikon für Antike und Christentum; Teil: Band 28., Poseidon-Reue.
Stuttgart : Anton Hiersemann. 2018. ISBN 978-3-7772-1815-1

Schorn, S.

1 *'Periegetische Biographie* - 'Historische Biographie*': Neanthes von Kyzikos (FGrHist 84) als Biograph.* Einleitung - Werke - Analyse der biographischen Fragmente -- Platon - Pythagoras und Pythagoreer (einschließlich Empedokles) - - Empedokles - Biographisches zu den Pythagoreern im Kontext der nach Städten geordneten Mythen - Pythagoras und die Pythagoreer - Fazit zur Behandlung der Pythagoreer - Weitere biographische Fragmente - Sophokles - Antisthenes - Themistokles (aus den Hellenika) - Timon, der Menschenfeind - Xenophanes - Lais (und ihre Liebhaber) und Epicharm - Periandros - Heraklit - Ibykos und Anakreon (aus den Jahrbüchern) - Auswertung der Analyse der Fragmente: Neanthes als Autor - Anhang 2017: Neanthes der Jüngere (FGrHist 171) als Autor aller Werke unter dem Namen Neanthes? Zu einer Interpretation von Jan P. Stronk p 45 - 50

4 *Aristoxenus' Biographical Method* - Introduction - External Evidence - Cicero - Jerome and Suetonius - Plutarch - Internal Evidence - The Life of Socrates - The Life of Plato - The Life of Telestes - The Life of Pythagoras, the biographies of Pythagoreans and other works - Conclusion p 145 -148

6 *Die Pythagoreer im zehnten Buch der Bibliothek Diodors: Quellen, Traditionen - und Manipulationen* - Einleitung - Die Reihenfolge der Fragmente - Lebensdaten und Chronologie des Pythagoras - Der antipythagoreische Aufstand - Archytas - Das Kapitel über pythagoreische Freundschaft - Kleinias und Proros - Damon und Phintias - Die hohe Wertschätzung der Freundschaft - Das Geheimnis um den Grund für den pythagoreischen Freundeskult - Pherekydes - Fazit - Die pythagoreischen Gedächtnisübungen - Die pythagoreischen Übungen in Selbstbeherrschung - Das Tripartitum als Quelle - Die Pythagoreer als Vegetarier und die Lehre von der Seelenwanderung - Die Reden des Pythagoras und seine göttliche Verehrung - Pythagoras als der Erfinder des Wortes Philosophie - Ergebnisse und Ausblick - Anhang: Zur Textgestaltung von Diod. 10 F7 Cohen-Skali (---10,5,1 Vogel = Constant. Porph. Excerpt de virt et vit Diod. 64, p. 222 Büttner-Wobst - Roos) p 243 - 245

13 *Pythagoras in the Historical Tradition: from Herodotus to Diodorus Siculus*
Introduction - Herodotus - The fourth and early third centuries - Timaeus - Neanthes of Cyzicus - From Neanthes to Diodorus - Diodorus p 409-430
In: Studien zur hellenistischen Biographie und Historiographie.
Berlin : De Gruyter,. 2018. ISBN 978-3-11-044755-2

Schröter, J. 4. Die Renaissance des Pythagoras p 117 - 154
Pythagoras: der Ur-Vater unserer abendländischen Kultur - Mythos und Legende des Pythagoras - Die Dreifaltigkeit der Zahlen: 1. Mathe, 2. Magie, 3. Mystik - Die Zahlenmystik des Pythagoras - Pythagoras als Mystiker und esoterischer Lebenslehrer - Meine kritische Würdigung des Pythagoras - Eine merk-würdige Verkennung des Pythagoras - Die „Ahnherren" unserer Kultur.

In: Zahlen-Mystik als spiritueller Weg : eine Seelenreise zu Pythagoras.
Bietigheim-Bissingen : Verlag Die Seele. 2018. ISBN 978-3-9818184-8-2

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In: Les Présocratiques à Rome. / Carlos Lévy et Sylvie Franchet d'Espèrey.
Paris: PUPS, 2018.

Setaioli, A. « Horace et le pythagorisme »
In: Les Présocratiques à Rome. / Carlos Lévy et Sylvie Franchet d'Espèrey.
Paris: PUPS, 2018.

Sturm, H.P. Tetraktyes des Neupythagoreismus p 65 -88
In: Die vier Wissenskonstituieren (in) der spätantiken westlichen (?) Spekulation oder Philosophie im
Dunstkreis des Orients
Augsburg : Edition Verstehen. 2018. ISBN 978-3-937736-08-2

Thom, J.C. Protreptic and Pythagorean Sayings: Iamblichus's Protrepticus p 71 - 7
In: When Wisdom Calls Philosophical Protreptic in Antiquity. Edited by Olga Alieva Annemaré Kotzé
Sophie Van der Meeren. 2018. ISBN 978-2-503-56855-3

Thülen, B. von Der pythagoreisch-platonische Schönheitsbegriff im Kontext eines neuplatonisch,
christlichen Verständnishorizontes bei Augustinus p 64 – 68
Die Reflexion des neuplatonisch, plotinischen Schönheitsbegriffs bei Pseudo Dionysius Areopagita
p 69 - 71
In: Die verborgene Schönheit in der modernen Kunst : philosophische und kunsthistorische
Studien zur Reformulierung des Schönheitsbegriffs
[Deutschland] : Bodil von Thülen. 2018.

Trostyanskiy, S. Iamblichus' response to Aristotle's and Pseudo-Archytas' theories of time p 1 - 27
In: Christian and Islamic philosophies of time / edited by Sotiris Mitralaxis,
Wilmington, Delaware : Vernon Press. 2018. Reeks: Vernon Press Series in Philosophy
ISBN 978-1-62273-296-8

Ustinova, J.B. Mania and Presocratic philosophers: Pythagoras, Parmenides, and Empedocles
p 330 - 337
In: Divine mania ; alteration of consciousness in ancient Greece
London, Routledge. 2018. ISBN: 978-1-138-29811-8

Volkman, L. Excursus 5: On the Symbola of Pythagoras and Alciato's Emblem "Do not sit on a
bushel" p 224 - 229
In: Hieroglyph, emblem, and Renaissance pictography
eBook. 2018.

Webster, C. Optics and Vision
In: Oxford Handbook of Science and Medicine in the Classical World, edited by; Keyser PT,
Scarborough J. Oxford University Press; 2018.
Abstract: The chapter surveys the scope of ancient optics, which varied over time and between
authors. No two authors in antiquity agree on precisely which elements should be included in a useful
and credible account of visual perception. The chapter adopts a holistic approach that pays attention
to how each author functionally defines sight. By the time of Plato, a relatively consistent set of
phenomena defined sight, including color, image transfer, reflection, and night vision. Aristotle

incorporated sight within a broader metaphysical account of perception and the soul, while the Epicureans fixated on the epistemological consequences of optical illusions. In the Hellenistic period, geometrical optics (and its sibling discipline catoptrics, the study of mirrors) rose to greater prominence, utilizing diagrams to explain and model vision. Ptolemy composed a treatise that systematized and synthesized both the geometrical and philosophical approaches to sight.

Weigel, E.

Tetractys, Summum tum Arithmeticae tum Philosophiae discursivae Compendium, Artis Magnae Sciendi genuina Radix p 187 – 224.

Dedicatio -

Tetractys Numerorum, Summum Arithmeticae. Compendium - Numeratio - Additio - Subtractio - Multiplicatio - Divisio.

Tetractys Rerum Summum Philosophiae discursivae Compendium - Tetractys Realis. I: Essentiae - Attributa Communissima - II: Ta Meta^u - III: Sensibilia *Theodixis Pythagorica* p 361 – 374

Conspectus Theodixeos - Esse Deum unum in Essentiä, Numeri

Corporum actualium in mundo clarissime demonstrant - Epimetrum Allegoricum -

Trinitas in Unitate simplici numerorum abstractorum, adumbrat Mysterium Trinitatis in Deo.

In: Kleine Schriften zu Gott, Zeit und Existenz.

Erhard Weigel ; herausgegeben und eingeleitet von Thomas Behme.

Stuttgart-Bad Cannstatt : frommann-holzboog. 2018. ISBN 978-3-7728-2695-5

Zavota, G. A well-ordered world : the developing idea of kosmos in later Greek philosophy

In: A companion to ancient philosophy / edited and with an introduction by Sean D. Kirkland and Eric Sanday. Evanston, Illinois Northwestern University Press. 2018. Rereading ancient philosophy.

ISBN: 9780810137868

In the ancient Greek world, the term *kosmos* originally referred not to the overarching structure of the universe, but to the social order most befitting the 'state,' *orpolis*. In later Greek thought, however, these two meanings become more and more intertwined. This phenomenon is perhaps most clearly observable in early Stoic philosophy, with its foregrounding of both physics and ethics.¹ The shift that takes place amounts to a change of focus, whereby the two distinct contexts in which the term was used—discussions of the heavens, on the one hand, and the city and its inhabitants, on the other...

Zhmud, L. Early Mathematics and Astronomy

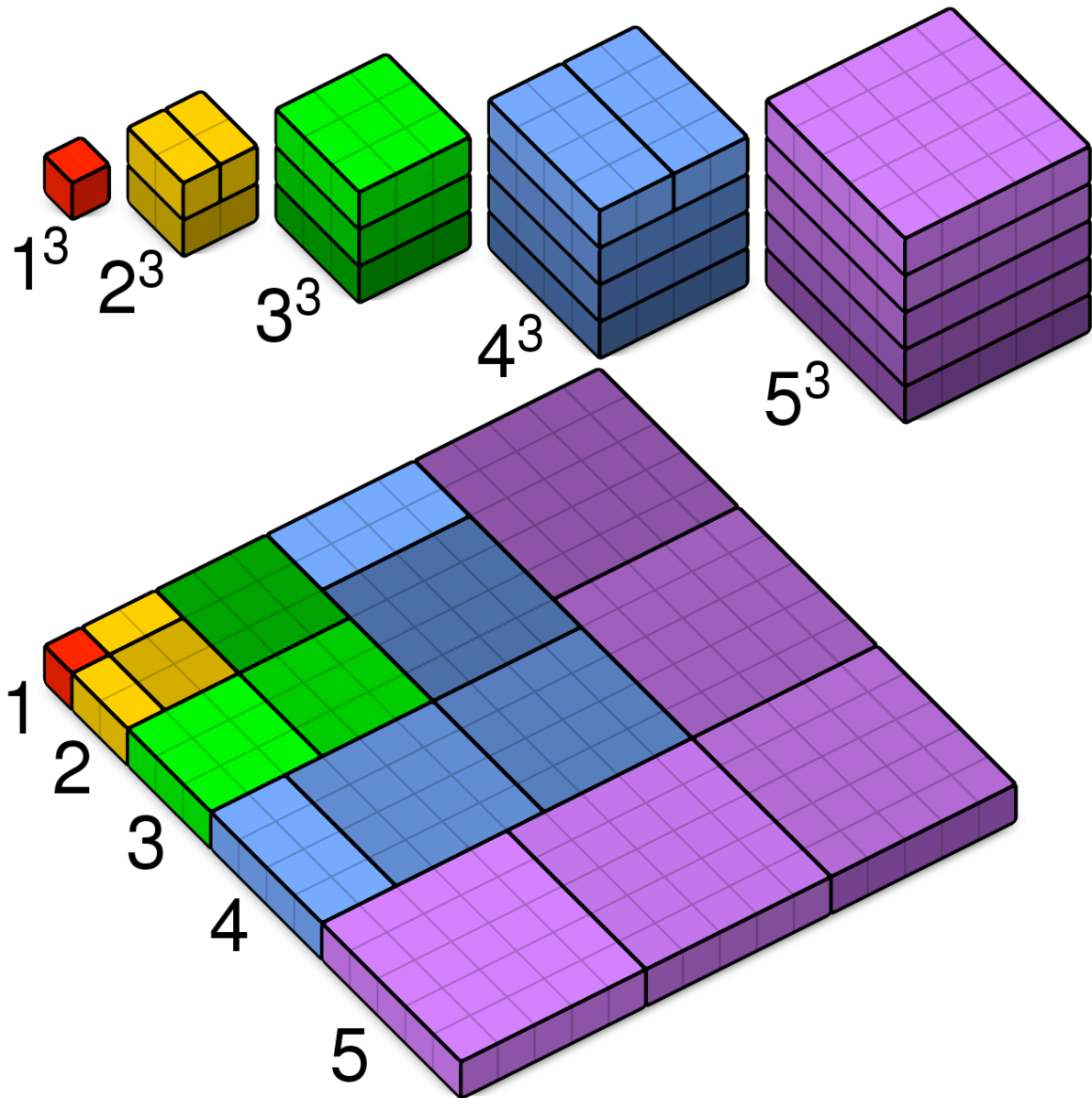
In: Oxford Handbook of Science and Medicine in the Classical World, edited by; Keyser PT, Scarborough J. Oxford University Press; 2018.

Abstract: The chapter surveys Greek mathematics and astronomy, as far as it can be known from works before circa 300 bce. Key sources are the now-fragmentary histories of astronomy and of geometry composed by Eudemus of Rhodes, a student of Aristotle. Eudemus focused on "first discoverers" of theorems or procedures. The role of deductive mathematical proof in Greek mathematics is central, derives from the agonistic character of Greek culture, and probably largely displaced earlier more practical or procedural mathematics. The main lines of mathematical investigation that survive concerned geometry and also arithmetic and number theory. Many of these early mathematicians were also astronomers. The main lines of astronomical investigation concerned the motions of the sun, moon, and planets, about which a variety of observations were made, and for which a variety of models were constructed.

Zhmud, L. Pythagoreanism, p 1 - 25

In: Oxford Bibliographies in Classics. Ed. Dee Clayman. New York: Oxford University Press. 2018.

Nicomachus's theorem



A square whose side length is a triangular number can be partitioned into squares and half-squares whose areas add to cubes.

$$\left(\sum_{n=1}^k n\right)^2 = \sum_{n=1}^k n^3$$

This [identity](#) is sometimes called **Nicomachus's theorem**, after [Nicomachus of Gerasa](#) (c. 60 – c. 120 CE).

From [Gulley \(2010\)](#).

Gulley, Ned (March 4, 2010), Shure, Loren, ed., [Nicomachus's Theorem](#), Matlab Central

JOURNAL ARTICLES

Adorjani, Z. The God and the King Remarks on Pindar, Kallimachos, Cicero and the Neo-Pythagoreans Ekphantos and Diotogenes
HERMES. 2018, 146, 4, p 392 - 414

Abstract: It is my endeavour in this paper to connect literary and philosophical texts with each other which all articulate the relation of the good sovereign to the supreme god. I try to show that despite the difference in age and genre these texts have some traits in common: the motif of the eye looking benignly upon and/or bringing fertility to land and people, and the metempsychosis with the arrival of the king from the god and/or his return to the divine sphere. I suggest that the recurrence of these motifs cannot be accidental and might reveal some continuity of tradition. Although the nature of such conceptual development is bound to be very complex and its starting point hard to trace, I nevertheless argue for a Pythagorean origin for the metempsychosis and the eye of the king, attested by Empedocles and Pindar, which mixed with the old belief of the king assuring fertility, as evidenced in Homer.

Afonasina, A. THE LETTERS OF THE "PYTHAGOREAN" WOMEN MELISSA TO KLEARETA AND MYIA TO PHYLLIS. A COMMENTED TRANSLATION INTO THE RUSSIAN
SCHOLE. ANCIENT PHILOSOPHY AND THE CLASSICAL TRADITION. 2018, 12, 1, p 276 - 286

Abstract: Two letters of the "Pythagorean" women Melissa and Myia, addressed to their female friends, are translated into the Russian for the first time. In the introduction, the reader will find background information about the origin of the letters, their textual tradition, their discovery in the beginning of the 19th century, and, finally, the formation of a critical approach to them in the context of the emerging studies of so-called Pseudopythagorica. In the complementary notes to the text, I am placing the letters in the context of an appropriate philosophical tradition and making some textual observations. The translation of these two letters is a part of the research project called on to open a much-neglected page in the history of philosophy, and to show that ignoring secondary sources can often lead to a serious narrow-mindedness in our understanding of ancient philosophical tradition.

Afonasin, E. HERACLIDES OF PONTUS AND PHILOSOPHICAL BIOGRAPHY
SCHOLE-ANCIENT PHILOSOPHY AND THE CLASSICAL TRADITION. 2018, 12, 2, p 686 - 696

Abstract: Aristotle and his followers, such as Aristoxenus and Dicaearchus, present Pythagoras, the Pythagoreans and Empedocles as figures not entirely devoid of legendary features. At the same time the Peripatetic biographers do not fail to place them in proper historical setting as intellectuals, initiated important philosophical and religious movements. According to Dicaearchus, for instance, the sages are known for their highly practical maxims and general rules of right conduct; Pythagoras developed a new lifestyle and promulgated it in his public and private teaching; Socrates introduced a new form of intellectual and moral pursuit; while Plato founded an institutional framework for philosophical studies having thus paved the way to a systematic research, conducted by the Peripatetics, etc. In a striking contrast with this, in the dialogues of their contemporary Heraclides of Pontus Pythagoras, Empedocles and other ancient philosophers are predominantly literary figures and super-heroes whose supernatural powers are clearly beyond the reach of ordinary men. At the same time, the theories these fictitious personages profess are tailored according to a recognizably Platonic draft. In this work the present writer continues his studies of ancient biographic tradition initiated in a series of articles, published in two previous issues of the journal [Schole to (2016) 271-282 and 11 (2017) 570-607].

Afonasin, E. HERACLIDES OF PONTUS. FRAGMENTS AND TESTIMONIA

SCHOLE-ANCIENT PHILOSOPHY AND THE CLASSICAL TRADITION, 2018, 12, 2, p 697 - 704

Abstract: Heraclides of Pontus (c. 388-310 BCE), a Platonic philosopher, worked in various literary genres. He discussed such typical Platonic topics as the transmigration of the soul, composed philosophical lives, dialogues or treatises about politics, literature, history, geography, etc., and wrote a series of works on astronomy and the philosophy of nature. Nothing is preserved. The present publication contains a collection of the testimonies about Heraclides' lost dialogue On diseases, or the one without breath (Apnous). The evidences are translated and numbered according to a new edition by Schutrumpf et al. 2008.

Ambrosi, G.M. Aristotle's geometrical accounting

CAMBRIDGE JOURNAL OF ECONOMICS. 2018, 42, 2, p 543 - 576

Abstract: Aristotle's analysis of economic exchange in the Nicomachean Ethics involves two paradigms which he addresses separately but then he stresses that there is no difference between them: barter and monetary exchange. Each one of them is rendered here separately but in a mutually consistent way by using geometrical methods which were well established and widely used in Aristotle's intellectual surroundings. In this framework Aristotle's 'monetary equivalence' in exchange appears as an application of Euclid's proposition Elements I, 43 about the equality of geometrical complements in a rectangle.

Aristotle repeatedly refers to 'own production' when mentioning exchange between two artisans, say, 'builder' and 'farmer'. The accounting worth of the quantity of 'own production' in terms of money is then Aristotle's 'worth' of an artisan. This interpretation helps to make sense of Aristotle's statements of the type: 'as builder to farmer, so food to houses'. We show that this statement is logical and plausible provided that the goods in question are measured as proportions of sales out of own production. This result solves one of the major riddles of Aristotle's text on exchange.

Accounting of exchange should be seen in connection with Aristotle's critique of the Pythagoreans' concept of justice. He claims that they wrongly equate justice with 'reciprocation'. The paper does not speculate about Aristotle's alternatives. It just shows that his text on 'reciprocation' can be interpreted with reference to a consistent and interesting system of geometrical accounting. This system might be Pythagorean in origin, but Aristotle's writings are its sole literary source. It justifies to list Aristotle's passages on exchange as being among the most interesting texts of ancient economic analysis.

Anonymus. Stonehenge builders "scooped Pythagoras."

Waikato Times. 2018, June 22, p. 20.

Bacigalupo, V. DICAEARCHUS, ARISTARCHUS AND REFLECTIVE PRONOUNS

RIVISTA DI FILOLOGIA E DI ISTRUZIONE CLASSICA. 2018, 146, 1, p 98 - 128

Abstract: This article analyzes information from Apollonius Dyscolus about a by the Peripatetic Dicaearchus in Horn. II, 3, 244. We know that Zenodotus and Aristarchus made different textual choices in this passage, because of their varying opinions concerning the Homeric usage of the third person possessive pronoun: Aristarchus adopted the Dicaearchean reading, and so made it prevail over the reading of Zenodotus. This case provides further evidence for the re-evaluation of Aristotle and the role of his school in the development of Alexandrian philology.

Badía Fumaz R. La música en la obra de Antonio Colinas.

Bulletin of Spanish Studies. 2018, 95, 8, p 1019 - 1040.

En la poesía y ensayos de Antonio Colinas se aprecia una relación directa entre la expresión poética y la expresión musical, no sólo con menciones directas a compositores o con especiales construcciones rítmicas en su poesía, sino desde la propia función de ambas expresiones artísticas. Para comprender el lugar de la música en la obra de Colinas, este artículo estudia su obra literaria y ensayística, destacando los paralelismos entre ambas y los variados significados que va adquiriendo lo musical a lo largo de su producción, desde una identificación inicial entre música y naturaleza, pasando por la tendencia culturalista patente en su poemario más celebrado, Sepulcro en Tarquinia, para llegar a una final confluencia entre poesía y pensamiento de raíces órficas y pitagóricas que caracteriza sus últimos poemarios.

BARANOV, V. Classical Philosophy in the Homily on the Transfiguration of the Lord 433 by Andrew of Crete

SCHOLAE. ANCIENT PHILOSOPHY AND THE CLASSICAL TRADITION. 2018, 12, 2, p 433 - 443

ABSTRACT. In his Homily on the Transfiguration, Andrew of Crete (ca. 660-740) employs a number of concepts, metaphors, and expressions from classical philosophy, including the dialogues of Plato, Aristotle's concept of the unmoved mover, and symbolic arithmology of the Neopythagoreans, known to Andrew by mediation of Philo of Alexandria.

BENAKIS, L.G. Byzantine Musical Theory (Harmonics).

Wisdom. 2018, 10, 1, p 98 - 104.

Harmonics was one of the four mathematical sciences in the Byzantine higher education curriculum, together with Arithmetic, Geometry, and Astronomy (what was called quadrivium in the Latin West). Our knowledge of Byzantine harmonics is rather limited, as only two or three of the relevant treatises have been published in new editions. In this paper a systematic approach is attempted, while, at the same time, keeping distances from the well-studied practical aspect of Byzantine music, i.e. ecclesiastical music. Furthermore, the tradition of Greek musical theory (both Pythagorean and Aristoxenian), which the Byzantines developed further from a dual, both textual and educational, interest, presenting us at the same time with some original contributions.

Birat, J.P. Musica Universalis or the Music of the Spheres

MATERIAUX & TECHNIQUES. 2018, 105, 5-6, p ...

Abstract: The Music of the Spheres was a model of the universe proposed by Pythagoras and Aristotle, which explained cosmology in terms of spheres to which the sun, the moon and the planets were pinned, while their motion was driven by something akin to music. Modern thinking, related to ecology and industrial ecology, has metaphorically breathed life back into this old model by speaking about spheres again: biosphere, geosphere, anthroposphere, technosphere, hydrosphere, cryosphere, atmosphere, etc. Sustainable development also speaks about its three pillars (economy, environment, society) represented in a Venn diagram as intersecting circles (or spheres). All these models differ from the models of physicists, as they are more conceptual diagrams than a representation of the world as it is. Thus, they remind us of the old Music of the Spheres model. They also stress connections, exchanges, equilibria between the spheres or the lack of them -, like Pythagoras' music. The presentation will discuss these various approaches, see how they match to some extent, but also how they do not show a perfect fit. Analyzing what happens at the boundaries of the spheres, where they overlap or penetrate into each other, is a powerful way to analyze the connection between technology, society, life and ecosystems. It can also help discuss pollution, ecotoxicology and explore global solutions..

BOZKURT, B. İhvan-ı Safâ'da Ontolojik Uyum-Teleolojik Bağlam.

Journal of Divinity Faculty / Sırnak Üniversitesi İlahiyat Fakültesi Dergisi. 2018, 8, 19, p 27 - 59.

In this study, our main aim is to examine and discuss the ontological harmony with theological context in İkhwan al-Safâ. The harmony finds its conceptual border with ratio, proportion and harmony which appear in the subject of the numbers, letters and music to large extent. In this context, first of all we have tried to present ratio, proportion and their relationships with harmony in İkhwan al-Safâ. We have also tried to show the unveiled framework of harmony in the context of purpose (telos), order, layout and objective which God placed in the existence by examples and explanation of İkhwan. It has been saliently seen that there is an ontological harmony with theological context in all existence of sublunary-World and heavenly-World. This result stems from Pythagoreans foundations and substantially related to Islamic references as well. In İkhwan al-Safâ, it is possible to declare that the harmony subject takes on a key task to reach mysteries, to explore secrets or to understand wisdom of existence. Therefore this study makes an attempt to show how İkhwan al-Safâ explain purpose (telos), layout, order and wisdom in the existence over the ratio and harmony, and to propound the efforts of understanding and explaining existence by this framework.

Brancacci, A. LA MUSICA IN ETÀ ELLENISTICA

Lexicon Philosophicum. 2018, 6, Special Issue: Hellenistic Theories of Knowledge. p 279-300.

Abstract; This paper focuses on two authors, who respectively represent music as a specific discipline and philosophical reflection on music in the Hellenistic Age. The first part of this article is devoted to the *Sectio canonis* deriving from the 4th and 3rd century BC Pythagorean or Academic tradition, although it is erroneously attributed to Euclid; the second part is about Diogenes of Babylon, a well-known spokesperson of Late Stoicism who was the *maxima auctoritas* in the musical field in his school. Diogenes' position cannot be explained without taking into account the harsh criticism by Philodemus of Gadara, the 1st-century Epicurean philosopher who was one of the most important proponents of the theoretical interests and argumentative methods of the philosophical tradition against music.

Brémond, M. Le Logos d'Empédocle : Reconstruction d'une lecture stoïcienne. (French). *Elenchos*. 2017, 38, 1-2, p 127 - 150

Both Hippolytus of Rome and Sextus Empiricus attribute a concept of λόγος to Empedocles, relying on fragments that seem to have nothing to do with this claim. This article aims to show how the identification and clarification of their common Stoic source helps us to understand these texts better, and to reconstruct an interpretation of Empedocles' epistemology that has not attracted critical attention so far.

Buongiovanni, C. 'Obscuritas' nei 'Commentarii in Somnium Scipionis' di Macrobio, *Incontri di Filologia Classica*. 2016 - 2017, 16, p 145 - 158

After a brief critical survey both on the concept of 'obscuritas' before Macrobius, between rhetoric and philosophy, and on the canonical division between 'rerum obscuritas' and 'verborum obscuritas', the paper focuses on the presence and the meaning of 'obscuritas' in Macrobius' 'Commentaries' on the 'Somnium Scipionis'. Through the analysis of the text and of its relationships with Greek and Latin auctores and with the tradition of Plato's interpretation, the paper highlights not only the persistence in Macrobius' work of the longstanding crossing of rhetoric and philosophy typical of ancient exegetical literature, but also Macrobius' double aim of defending Cicero's work from the charges of obscurity and of characterizing his exegetical efforts not as a pure repetition, but as an original version of the Latin venerable 'auctor' thought

Burgin, M. Platonic Triangles and Fundamental Triads as the Basic Elements of the World *Athens Journal of Humanities & Arts*. 2018, 5, 1, p 29 - 44

Plato introduced and explored many influential ideas. However, later researchers and thinkers did not properly interpret and correctly understand all of his ideas. In this paper, we evoke one of the clusters of such ideas, namely, Plato's ontology based on Platonic bodies and elementary triangles. The goal is to find a relevant scientific interpretation of this idea. Based on the scientific picture of the world, we show that the whole Plato ontology has its relevant counterpart in contemporary science and mathematics.

Butler, E.P. Perceiving Aphrodite: Empedoclean Metaphysics.

Walking the Worlds: A Biannual Journal of Polytheism and Spiritwork. 2018, 4, 2, p 40 - 53.

ABSTRACT: This essay proposes a synchronic reading of Empedocles' fragments that emphasizes the relationship of the mortal human mind to all of the determinants in the system, including the Sphere which represents the zenith of Love's power and the vortex which represents the zenith of Strife, simultaneously in the present moment, over the diachronic account in which the systematic determinants are disposed in a temporal cycle of world history with the two principles alternating in dominance. The essay does not seek to claim that such a diachronic account is not present in Empedocles, as it evidently is, but rather to argue that we must understand Empedocles' discourse as operating on more than one register, and that in this very distinction we may see the cosmic principles of Love and Strife operating as epistemic principles as well. Love, on this reading, is what makes possible the perception of the integrity of living things on a continuum from the recognition of functional biological structures to the recognition of the metaphysical character of the individual daimōn, while Strife is active in the analytic that decomposes such unities into their elemental components as well as their historical process of emergence.

Chrysakopoulou, S. Xenophanes in Plato's Sophist and the first philosophical genealogy. *Trends in Classics*. 2018, 10, 2, p 324 - 337.

In this article I intend to show that Plato in the Sophist provides us with the earliest doxographic material on pre-Platonic thinkers. In his account on his predecessors, Xenophanes emerges as the founder of the Eleatic tribe as opposed to the pluralists, while Heraclitus and Empedocles are presented as the Ionian and the Italian Muses respectively. This prima facie genealogical approach, where Plato's predecessors become the representatives of schools of different origins paves the way for Plato's project in the Sophist. In other words the monistic account Xenophanes introduces, prepares for the synthesis between the one and the many set forth by Heraclitus and Empedocles,

which is thus presented as a further step towards the 'interweaving of forms' (συμπλοκῆν εἰδῶν) Plato proposes in the Sophist.

Casoretti, A.M. FILOLAU E A FUNÇÃO DA ALMA NA DUALIDADE ÁPEIRA-PERAÍNONTA PROMETHEUS. 2018, 28, p 61 - 79

Rooted on fragments attributed to Philolaos, the dualistic conception of the Universe reveals outcomes that have the human soul as its protagonist. In the opposing dynamics between the limiting and unlimited elements, the action of the limiting element is not restricted to putting mutation and plurality to a term; its action allows its logos to be spread and apprehended in face of certain conditions. The Philolaos'cosmos foresees the occurrence of a movement of recognition and retainment of knowledge that can be categorized due to a number of properties - as a function of the soul, such as its tripartition.

Cesaris, G. de Iamblichus' Investiture of Pythagoras, Méthexis. 2018, 30, p 175 - 196

The paper draws a parallel between Iamblichus' presentation of Pythagoras in the first lines of On the Pythagorean Way of Life, and Aristotle's presentation of Thales in Metaphysics A. Although the texts present two different accounts of the origins of philosophy, they nevertheless feature strong parallels such as the Greek formulation used to invest the two philosophers with the role of πρῶτος εὐρετής. Consequently, Iamblichus seems to exploit the Aristotelian pattern in order to relocate the discipline of philosophy within the divine domain so to allow and legitimate the foundation of his peculiar declension of Pythagoreanism.

Chrysakopoulou, S. Xenophanes in Plato's Sophist and the first philosophical genealogy TRENDS IN CLASSICS. 2018, 10, 2, p 324 - 337

Abstract: In this article I intend to show that Plato in the Sophist provides us with the earliest doxographic material on pre-Platonic thinkers. In his account on his predecessors, Xenophanes emerges as the founder of the Eleatic tribe as opposed to the pluralists, while Heraclitus and Empedocles are presented as the Ionian and the Italian Muses respectively. This prima facie genealogical approach, where Plato's predecessors become the representatives of schools of different origins paves the way for Plato's project in the Sophist. In other words the monistic account Xenophanes introduces, prepares for the synthesis between the one and the many set forth by Heraclitus and Empedocles, which is thus presented as a further step towards the 'interweaving of forms' () Plato proposes in the Sophist.

Coates, C.F. Cosmic Democracy or Cosmic Monarchy? Empedocles in Plato's Statesman. Polis. 2018, 35, 2, p 418 - 446.

Plato's references to Empedocles in the myth of the Statesman perform a crucial role in the overarching political argument of the dialogue. Empedocles conceives of the cosmos as structured like a democracy, where the constituent powers 'rule in turn', sharing the offices of rulership equally via a cyclical exchange of power. In a complex act of philosophical appropriation, Plato takes up Empedocles' cosmic cycles of rule in order to 'correct' them: instead of a democracy in which rule is shared cyclically amongst equal constituents, Plato's cosmos undergoes cycles of the presence and absence of a single cosmic monarch who possesses 'kingly epistēmē'. By means of a revision of Empedocles' democratic cosmology, Plato's richly woven myth is designed precisely to reject the appropriateness of democracy as a form of human political association and legitimate monarchy in its stead.

Coscia, A. L'antro sottoterra. Catabasi e riti di immortalizzazione da Pitagora ad Aristeia di Proconneso, Quaderni di Studi e Materiali di Storia delle Religioni. 2017, 16, p 127 - 172.

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

Annales de Bretagne et des Pays de l'Ouest. 2017, 124, 3, p 89 - 107.

Le hochet, le vocabulaire employé pour le désigner (notamment ἡ πλαταγή) et les fonctions qu'il remplit sont examinés à travers l'iconographie sur céramique à figures rouges et le témoignage des auteurs grecs et romains (Arist., Pol. 1340b ; Ael., VH 12, 15 ; etc.). L'objet est considéré être une invention d'Archytas. Comprend des vues sur la perception par les auteurs antiques des besoins physiologiques des enfants.

Diago Jimenez, J.M. THE PYTHAGOREAN, PLATONIC AND ARISTOXENIAN MUSICAL THOUGHT OF ARISTIDES QUINTILIAN ENDOXA-SERIES FILOSOFICAS. 2018. 41, p 11 - 30

Abstract: This article is the second part of a study consisting of two articles that break down and analyze in detail the musical thought of Aristides Quintilian, author of one of the main musical treatises of Antiquity. This study will analyze the influences and philosophical orientations in each of the key points of his work, showing how its aesthetics are mainly structured on the apparently contradictory influences of Pythagoreanism, Platonism and Aristoxenianism. For this, this second article concentrates on the analysis of two fundamental aspects. In the first place, the analysis of the Aristoxenian foundations of his musical thought is developed, on which his mainly harmonics foundations are based. Next and as a conclusion, the existing relation and the conciliation between these three aesthetic currents within the thought of Aristides settle down; a fact that is fundamental to understand the core of its thinking, the use that this author makes of these theories and their repercussion in later Western music.

Dillon, J. Paideia Platonikê: Does the later platonist programme of education retain any validity today?

Educational Philosophy & Theory. 2018, 50, 6/7, p 597 - 604.

During the Middle Platonic period, from the second-century CE on, and in a more elaborately structured way from the time of Iamblichus (early fourth-century CE) on, the Platonist Schools of later antiquity took their students through a fixed sequence of Platonic dialogues, beginning with the Alcibiades I, concerned as it was with the theme of self-knowledge, and ending--at least in the later period--with the Timaeus and Parmenides, representing the two 'pinnacles' of Platonic philosophy, concerned with the physical and intelligible realms, respectively. There seems also have been a preliminary period of study, in which one mastered the techniques of logic, with the help of Aristotle's Organon. It may be also that, at least in Iamblichus' school and later, some attention was paid to the life and teachings of Pythagoras, including Pythagorean mathematics and numerology, and perhaps a degree of observance of the Pythagorean way of life, e.g. periods of silence, meditation, dietary restrictions.

Dîrțu, C. Pythagoras, Plato, and the Lyre-Soul.

Agathos. 2018, 9, 1, p 127 - 133.

The soul is singing! And it delights in playing its music. It does so spontaneously and naturally, not because it discovers music by chance or studying systematically the art of producing sounds; but because in its essence, at the very core unaffected by spatial and temporal coordinates, there is music, sonorous vibration, harmony or however we would want to call this peculiar art. At least this is what Pythagoras and then Plato let us understand, as two of the most convincing philosophers who believed such a truth. The personality of a psychologist - like of the philosopher - is craving for metaphors able to contain and to give meaning for the very own study "object": the soul as a whole. No doubt, the soul is singing; it is playing; and the metaphor I considered to be the appropriate one is that of the lyre-soul.

Eisele, W. "Der große Wurf": vom lukanischen Ideal, "eines Freundes Freund zu sein."

Theologische Quartalschrift. 2018, 198, 3, p 163 - 182.

Engel, W.E. Tracing the Memory Arts in The Table of Cebes and Spenser's Faerie Queene. South Atlantic Review. 2018, 83, 4, p 9 - 29.

Fronterotta, F. Eudoxe et Speusippe sur le plaisir (selon Aristote) : un débat dans l'ancienne Académie

Revue de philosophie ancienne. 2018. 36, 1, p 39 - 72

Cet article propose une reconstruction du débat sur la nature du plaisir qui eut lieu dans l'ancienne Académie à partir du témoignage d'Aristote dans l'Éthique à Nicomaque. Ce sont notamment les positions attribuées à Eudoxe et Speusippe qu'Aristote discute et critique dans la perspective de sa propre conception du plaisir. La présentation d'Aristote est ensuite mise en relation avec le Philèbe, qui rapporte vraisemblablement le point de vue de Platon sur ce débat et sa version des différents arguments que les protagonistes développèrent.

Gamlat, I. The Training of Porphyry's 'Athlete': The Ascetic Philosopher in On the Abstinence from Eating Flesh.

Symbolae Philologorum Posnaniensium Graecae et Latinae. 2018, 28, 1, p 49 - 66

Abstract: The image of the historical athlete who enters the ancient Greek stadium is a perfect medium for clarifying the conceptual philosopher's liberation from material bonds and ascent to the higher causal order in Porphyry's On the Abstinence from Eating Flesh. The image is emphasized when Porphyry prescribes the practice of vegetarianism and immaterial sacrifice for the conceptual philosopher's preparation for the specific 'contest' of freeing from material concerns such as food and sacrifice and eventual transformation into the as the priest of the Highest God.

Gauly, B.M. Ovids Pythagoras und die Welt der 'Metamorphosen'

Giornale Italiano di Filologia. 2018, 70, p 127 - 152

Grigoletto, L. Sinfonia e confessione. Forme letterarie e pitagorismo in José Vasconcelos e María Zambrano. (Italian).

Altre Modernità. 2018, p 116 - 130.

The Vasconcelos and Zambrano attempt to reconcile life and reason, Wisdom and Philosophy, is particularly affected by the influence of the aesthetic and 'musical' component of Pythagoreanism. This, that would cross the history of philosophy as an heterodox current, intends to reassert itself, as much in Vasconcelos aesthetic thought as in Zambrano's Poetic Reason, against the constraints of rationalism, its formal rigidity and its dogmatism.

With this objective, their reflection about the complex articulation and declination of the history of philosophy in literary genres, as places of its intimate drama, flows in the analysis of two specific and, in some respects, similar forms of literature: the symphony (Vasconcelos) and the confession (Zambrano). The latter is nothing new in the literary scene but, recognized as true of Western thinking method, is proposed as a *conditio sine qua non* of its authentic rebirth. Symphony and confession, which in their analogical and musical process would realize the ancient Pythagorean inspiration, insist on the need to invalidate that world devoid of subject, to reveal the immobilism and the absolutism of the concept and to rethink the tragedy, as a genre and in its historical manifestations, to forestall its ending. They share, therefore, the same purpose: the fulfillment of an 'ethical Hystory'.

Grygiel, W.P. On the adequacy of qualifying Roger Penrose as a complex Pythagorean

Zagadnienia Filozoficzne w Nauce. 2018, 65, p 61 - 84

Summary/Abstract: The aim of the presented article is to provide an in-depth analysis of the adequacy of designating Penrose as a complex Pythagorean in view of his much more common designation as a Platonist. Firstly, the original doctrine of the Pythagoreans will be briefly surveyed with the special emphasis on the relation between the doctrine of this school and the teachings of the late Platonic School as well as its further modifications. These modifications serve as the prototype of the contemporary claims of the mathematicity of the Universe. Secondly, two lines of Penrose's arguments in support of his unique position on the ontology of the mathematical structures will be presented: (1) their existence independent of the physical world in the atemporal Platonic realm of pure mathematics and (2) the mathematical structures as the patterns governing the workings of the physical Universe. In the third step, a separate line of arguments will be surveyed that Penrose advances in support of the thesis that the complex numbers seem to suit these patterns with exceptional adequacy. Finally, the appropriateness of designation Penrose as a complex Pythagorean

will be assessed with the special emphasis on the subtle threshold between his unique position and that of the adherents of the mathematicity of the Universe.

Hamilton, A. Bringing humanity back to the cult of numbers [online].
Eureka Street. 2018, 28, 5, p 35 - 37.

Abstract: Pythagoras, the fifth century Greek philosopher and the name behind the theorem, was a mythical figure. All the significant developments in ancient philosophy, mathematics, music, geometry and astronomy, as well as the founding of a community of mystics and scholars, were attributed to him.

Hladky, V. Transmigrating Soul Between the Presocratics and Plato
Aither (International issue). 2018, 5, p 20 - 49

Abstract : The article discusses the nature of transmigrating soul in the early Greek thought, most notably in the thought of Empedocles and Philolaus. It argues that, in general, soul was conceived as a kind of subtle 'matter'. The turning point Plato who strive to guarantee soul's immortality by connecting it with transcendent, but also immaterial Forms. This accentuates the intellectual character of soul, and this holds also in eschatological context, but at the same time transforms the categories in which we tend to think about it until today.

Hoine, P. d' The Metaphysics of the "Divided Line" in Proclus: A Sample of Pythagorean Theology.
Journal of the History of Philosophy. 2018, 56, 4, p 575 - 599.

Abstract: The aim of this paper is to expose Proclus, a fifth-century Athenian Platonist, as a key figure in a tradition of interpretation that exploited Plato's divided line as evidence for the attribution of a doctrine of mathematical intermediaries to Plato. I will claim that to fully appreciate the rationale behind Proclus's exegesis of the passage, it is necessary to read it against the backdrop of his Neoplatonic meta-physics—especially his views on the procession of all reality from a single principle and his particular views on the ontology of mathematical objects. I will further argue that Proclus's insistence on the harmony between Plato and Pythagoreanism is the main motive behind this interpretation. For Proclus, the divided line is a typical sample of what he regards as "Pythagorean theology," that is, instruction about the first principles of reality through mathematical images.

Horky, P. Hellenistic Pythagorean Epistemology.

Lexicon Philosophicum. 2018, 6, Special Issue: Hellenistic Theories of Knowledge p 221-262.

The paper offers a running commentary on ps-Archytas' On Intellect and Sense Perception, with the aim to provide a clear description of Hellenistic/post-Hellenistic Pythagorean epistemology. Through an analysis of the process of knowledge and of the faculties that this involves, ps-Archytas presents an original epistemological theory which, although grounded in Aristotelian and Platonic theories, results in a peculiar Pythagorean criteriology that accounts for the acquisition and production of knowledge, as well as for the specific competences of each cognitive faculty.

Humm, M. La "barbarisation" de Poséidonia et la fin des cultes grecs à Paestum.

Revue de l'histoire des religions. 2018, 235, p 353 - 372

Le fr. 124 Wehrli d'Aristoxène sur la « barbarisation » des Posédoniates et la fin des cultes grecs à Poséidonia renvoie à l'attraction politique et culturelle que Rome exerçait sur une partie des élites aristocratiques lucaniennes au cours de la seconde moitié du IV e siècle av. J.-C., particulièrement vers la fin du siècle. Ce processus culturel d'« auto-romanisation » fut favorisé par l'avancée des Romains en Campanie et en Italie du Sud et s'inscrivait dans la durée et le temps long, mais il se conclut brutalement en 273 av. J.-C. par la déduction de la colonie de Paestum et la fondation sur place d'une nouvelle cité. Les dieux de la cité grecque de Poséidonia étaient alors définitivement morts et avaient été remplacés par les dieux romains de la colonie de Paestum.

Imhoof, S. Zeus ou tourbillon: querelle sur l'origine du monde.

Revue de Théologie et de Philosophie. 2017, 149, 3-4, p 273 - 290.

La cosmologie qu'Aristophane attribue à Socrate dans les « Nuées » repose sur la notion de δῖνος, que l'on peut traduire par « tourbillon » ou « vortex ». Il pourrait s'agir d'une allusion à une théorie due à Empédocle, Démocrite ou Anaxagore.

Jacquel, A. Une histoire de peste ou retour sur < l'horrible miracle d'Apollonios de Tyane > Dialogues d'histoire ancienne. 2017, 43, 2, p 33 – 53

Résumé : Cet article se propose de revenir sur un épisode de la Vie d'Apollonios de Tyane de Philostrate, la peste d'Éphèse, et sur l'interprétation qui en a été faite par R. Girard dans son livre Je vois Satan tomber comme l'éclair. L'analyse de R. Girard témoigne, en effet, de la façon dont, pendant longtemps, le récit de Philostrate a été abordé : la recherche de l'«Apollonios historique » et la lecture de la vie du sage de Tyane à l'aune du christianisme et du Nouveau Testament. Ces deux approches, même si elles furent riches en découvertes, avaient l'inconvénient majeur de rester à la périphérie de l'oeuvre et, dans le cas de l'analyse de R. Girard, d'aller contre le sens profond du texte. Aussi le présent article se propose-t-il de donner une nouvelle analyse de l'extrait, en prenant en compte la construction du récit et celle de la figure du sage. L'épisode de la peste d'Éphèse se révèle être une véritable réflexion sur le théâtre grec et les évolutions qu'il connaît sous l'Empire. Ainsi, bien loin d'être un rival du Christ, comme on l'a trop souvent réduit, Apollonios serait avant tout une figure permettant d'interroger l'hellénisme et la culture grecque au temps des empereurs de Rome.

Jajtner, T. Marvell's Green Thought(s): The Paradoxes of Marvell's Nature Poetry.

Prague Journal of English Studies. 2018, 7, 1, p 9 - 25.

This paper interprets the "green" poetry of Andrew Marvell (1621-1678). It discusses the main features of the Renaissance pastoral, especially the standard elements of the genre and its ethical aspects. Methodologically, it combines ecocritical reading with the philosophical concepts of harmony, based on Pythagorean harmonic lore. It shows the paradoxes of Marvell's treatment of the pastoral, especially the dramatic contrast between the meditative and comforting aspect of the pastoral genre and the impossibility of reconciling the harmonious ethos of the natural world with the plagues of human love and its finality.

Jourdan, F. Sur le Bien de Numénios. Sur le Bien de Platon. L'enseignement oral de Platon comme occasion de rechercher son pythagorisme dans ses écrits

Chôra. Revue d'études anciennes et médiévales. 2018, 15-16, p 139 – 165.

Abstract. Mauro Bonazzi has shown how Numenius based his theology on his interpretation of Plato's Timaios and Politeia. However, by giving the title On the Good (περὶ τἀγαθοῦ) to his own dialogue, Numenius inserts it in the line of the teaching that, according to the tradition, Plato would have orally given on this topic. After focusing briefly on this teaching and its problems, the paper examines how Numenius appropriated it, as it reached him. It will appear that Numenius conceives of the oral tradition as the Pythagorean core of Plato's teaching, a core that, according to him, its transmitters did not understand properly, and that he claims to find himself in a good interpretation of that which he has direct access to: the writings of the Master.

KALAŠ, A. OD ZOROASTRA K SÓKRATOVĚ: VZŤAH ANTICKEJ FILOZOFIE A MÁGIE V 5. A 4. STOROČÍ PŘED KR. (I). (Slovak). From Zoroaster to Socrates: Ancient Philosophy and Magic in the 5th and 4th Centuries B.C. (I)

Filozofia. 2018, 73, 2, p 85 - 96.

The first part of this study offers a contextual analysis of the terms mageia and goeteia in the Greek literature of the 5th century B. C. These terms have obviously oriental, namely Persian origin. Consequently, the magical terminology of some of presocratic philosophers is scrutinized. By textual analysis of Gorgias' Encomium of Helen, Empedocles' fragments, and various ancient reports on Pythagoras, an essential bond between „magic” and „philosophy” is established. These authors understood philosophy as a magical craft working primarily with verbal persuasion and alternation of emotions (Gorgias) that were part of a broader phenomenon including mysticism, eschatological beliefs (Empedocles) and oriental way of life (Pythagoras).

Kelly, P. Compounding Compound Creatures The Catalogue of Hybrids in Tristia 4.7 and Empedocles

MNEMOSYNE. 2018, 71, 4, p 667 - 687

Abstract: In *Tristia* 4.7, Ovid describes a series of mythological hybrid creatures. This paper will argue that this catalogue of hybrids alludes to scientific accounts of the primitive creatures that existed in the early stages in the evolution of living beings, as well as literary depictions of monstrous creatures. In particular it will argue that Ovid alludes to his own *Metamorphoses*, Vergil's catalogue of insubstantial monsters at A. 6.285-289, Lucretius' account of primitive creatures at DRN 5.890-894 (a model for both the *Metamorphoses* and the Vergilian catalogue), and most significantly Empedocles (fr. 60 DK). It will demonstrate that Ovid 'remythologises' this passage from Empedocles through the use of multiple allusions to both scientific and mythological discourse, in such a way as to question a series of distinctions, such as that between science and mythology. It will also discuss whether Ovid's catalogue of hybrids could aid a reinterpretation of the compound creatures described by Empedocles.

Knapton, S. Stonehenge builders scooped Pythagoras
Daily Telegraph (London). June 2018:13.

Konoval, B. Pythagorean Pipe Dreams? Vincenzo Galilei, Marin Mersenne, and the Pneumatic Mysteries of the Pipe Organ.

Perspectives on Science. 2018, 26, 1, p 1 - 51.

The pipe organ presented early modern science with a pneumatic black box of suggestive dimensions: while producing musical pitches and intervals that corresponded with those of an acoustic device like the monochord, pipe dimensions approached, but yet confounded clear association with the behavior of strings. Nevertheless, investigators like Vincenzo Galilei (c.1520-1591) and Marin Mersenne (1588-1648) continued to rely conceptually upon the monochord and the traditional ratios associated with it in their attempts to discipline the complex variables attending the acoustic properties of pipes. Thus, while certain conventions of historiography associate Vincenzo and Mersenne with a "disenchantment" of Pythagorean traditions that ostensibly retarded the development of an early modern physicomathematics, their ratios of pipe scaling reveal instead a robust and evolving contribution of Pythagoreanism to mathematical reading of the Book of Nature.

Kurfess, C. An Overlooked Fragment of Parmenides in Proclus?

Apeiron. 2018, 51, 2, p 245 - 257.

I propose that a quotation appearing in Proclus' commentary on Plato's *Timaeus*, and attributed by Proclus to Parmenides, preserves an independent fragment of Parmenides' poem. Because the verses quoted share language familiar from other Parmenidean and Empedoclean lines, scholars have regarded Proclus' quotation as a conflation of lines by Parmenides and Empedocles, but when due allowance is made for the repetitiousness of Parmenides' poetry and for Empedocles' borrowings from Parmenides, there is no reason to assume any confusion on Proclus' part.

Lapini, Walter. "Osservazioni su T. Br. Libr. Add. MS. 37516.1."

Eikasmos. 2016, 27, p 241 - 245.

Nella « *chreia* », ὁ Πυθαγόρας φιλόσοφος ἀποβάς καὶ γράμματα διδάσκων συνεβούλευεν τοῖς ἑαυτοῦ μαθηταῖς ἐναιμόνων ἀπέχεσθαι (T. Br. Libr. Add. MS. 37516.1), φιλόσοφος gravita su ἀποβάς e fa riferimento alle incarnazioni di Pitagora, mentre ἐναιμόνων ἀπέχεσθαι va inteso sia come « astenersi dalle carni », sia come « guardarsi dai lividi (se non si riga dritto) »

Lennartz, K. Dramatic Time and Scene of the Phaidon

HERMES. 2018, 146, 1, p 2 - 22

Abstract: Plato's *Phaidon*, as generally held, is set in Phlius (northern Argolis), shortly after the death of Socrates: the scarcely twenty-year-old Phaidon (see 89b2), on his way from Athens to his home town of Elis, is visiting the Pythagorean Echecrates and his companions. In this article I will show that the established place and time neglect some special dynamics of the start of the meeting (Section I) and a series of ethopoietic effects in the course of the dialogue (Section II). Moreover, relevant testimonies about Echecrates of Phlius and some adverbial references (especially 118a16 tau omicron tau epsilon) suggest that the dramatic time of the dialogue should be understood as set substantially later (Section III). Finally, general reflections on the naturalness of the whole setting

(Section IV) seem to confirm that in the Platonic Phaidon, the already more mature Phaidon, when visited 'years after' (Wilamowitz) in Elis by the Pythagorean Echebrates, reports details of the memorable death of his former master.

Leonidovich, I.B. Pythagoreanism and Platonism in Mathematics: Past and Present (Russian). *Filosofskaya Mysl'*. 2018, 5, p 1 - 8.

The subject of this research is such philosophical and mathematical disciplines as Pythagoreanism and Platonism, which remain relevant at the present time. The author demonstrates the contribution of Pythagoreans to mathematics, their role in creation of geometric algebra, importance of the discovery of incommensurable segments that propelled the Pythagorean mathematics into crisis. The work examines the essence of the concept of mathematical Platonism, reveals its peculiarities, and demonstrates its dissimilarity from the concept of mathematical Pythagoreanism. The presently existing various forms of mathematical Platonism, as well as their peculiarities are explored. The article provides the main arguments of modern critics of Platonism in mathematics and their weaknesses. The author demonstrates the value of the concept of mathematical Platonism as a model visual thinking, and underlines that a large number of mathematicians remain its adherers. The scientific novelty is defined by the fact that the work actualized the ideas of Pythagoreanism and Platonism, as well as the consequence of a dispute that originated in ancient times and continues today between the supporters of Platonism and their opponents related to the fundamental grounds of mathematics. The author concludes that the results of modern mathematical science give valid arguments that confirm the performance and high efficiency of the concept of Platonism in comparison with other philosophical concepts of mathematics

Lucarini, C.M. Il nuovo peana misterico-pitagorico di Selinunte
Zeitschrift für Papyrologie und Epigraphik. 2018, 205, p 24 - 37.

Concludendo: la caratteristica più evidente e macroscopica del nostro testo è che esso inserisce le formule magico-misteriche presenti in $H L R \Sigma A \Sigma N \Phi$, che si legavano al culto dei Dattili Idei, in un Peana, che, a differenza dei Peani più comuni, non pare destinato a un'occasione di culto. Poiché proprio questo genere di Peana era in uso presso i Pitagorici e poiché anche i misteri dei Dattili Idei si legano al Pitagorismo e anche l'attribuzione ad Apollo/Peana della rivelazione misterica può spiegarsi con la tendenza dei Pitagorici all'esaltazione di tale divinità, io ipotizzo che gli HexG siano un Peana nato all'interno della scuola pitagorica, l'unico a noi pervenuto.

Martin, C.S. Diata: Lifestyle and Alterity in Xenophon's Socrates
LOGOS-ANALES DEL SEMINARIO DE METAFISICA. 2018, 51, p 305 - 326

Abstract: the aim of the present work is to analyze the Socrates' lifestyle on Xenophon. We start from the definition of medical concepts such as diata or dynamis from pythagorics to the Corpus Hippocraticum. After that, we will study the impact of these ideas in the universal model of virtue and leadership built around Socrates and other figures.

Mayor, A. Tyrants and Robot.
History Today. 2018, 68, 11, p 48 - 59.

The article considers the history and mythology behind automatons created during the classical period. Myths considered include those of Jason and the Argonauts, the creation of Pandora by the Greek god Hephaestus who was used by Zeus to create suffering among mankind, bronze bulls created to torture people by rulers including Phalaris of Acragas, a statue of a woman in Greek Alexandria, Egypt who rose and poured out the contents of a pitcher before seating herself, and a flying dove created by Archytas of Tarentum.

McAllister, N. The Soul as Limit: Iamblichus' Doctrine of the Soul and the Beginning of Wisdom
Nathan
Dionysius. 2018, 36, p 96-110

Micalella, D. PHILOSOPHY AND POETIC LANGUAGE: EMPEDOCLE IN THE JUDGMENT OF ARISTOTLE

AEVUM. 2018, 92, 1, p 17-27

Abstract: In a text that Diogenes Laertius attributed to Aristotle's dialogue *On the Poets*, Empedocles' poetic style is celebrated. However, in the *Poetics* Aristotle says that Empedocles was a physiologist, not a poet, and in other places he expresses criticism about his language. How do you explain the disparity in Aristotle's judgments? This is the question to which this paper presents a new answer.

Montevecchi, F. Empédocle et Freud Réflexions sur la logique et le langage. Introduit par André Laks. *Savoirs et clinique*. 2018. 24, p. 106 - 120.

Moraru, C.F. Art and Mathematics in Matila Ghyka's Philosophical Aesthetics. A Pythagorean Approach on Contemporary Aesthetics

HERMENEIA. 2018, 20, p 42 - 58

Abstract: Although Matila Ghyka is one of the Romanian philosophers who changed the way some of the most important artists and art theorists of the twentieth century practice art and think about aesthetics, his works remain almost unknown to the Romanian public and to the Western academic-philosophy tradition. I will argue that this state of affairs is caused by some of the cultural biases and preconceptions concerning the Pythagorean sources of Matila Ghyka's thinking, that define a large part of the contemporary philosophical community as a whole. In this essay, I will tackle two main preconceptions and cultural biases that have contributed to this reluctance that contemporary thinkers show towards a mathematical approach to art from a Pythagorean point of view and will try to sketch a way of surpassing them. The means by which this aim can be achieved is a new (meontological) approach to the concept of "number", which lays at the heart of Ghyka's aesthetics and philosophy of art.

Nispen, H. van A Woven Web of Guesses: Xenophanes of Colophon.

Apeiron. 2018, 51, 4, p 391 - 403.

Despite several attempts, amongst others from K.R. Popper, to reevaluate the importance of Xenophanes of Colophon, this poet/philosopher is still frequently seen as a "somewhat precarious" figure in the history of philosophy. Xenophanes is mainly remembered for his bitter attacks on the anthropomorphic character of the Olympic gods, while his epistemology was discarded by Empedocles and Aristotle as being "too naïve". This article tries to examine some of the reasons for this disqualification by analysing Popper's attempt to rehabilitate Xenophanes as "the founder of the Greek enlightenment".

O'Brien, D. Empedocles' Mountain Path (Fr. 24): The Perils of a Metaphor.

Elenchos. 2018, 38, 1 / 2, p1 - 22.

Recent attempts at giving meaning to Empedocles' enigmatic metaphor of a 'pathway' and 'summits' (fr. 24) suffer from weaknesses logical no less than philological. Contrary theses do not have to be contradictory. Does Empedocles express a preference for 'summits' as opposed to a 'pathway', or for a 'pathway' as opposed to 'summits'? Very possibly neither. The context in which the two verses are quoted points rather to a graceful peroration. However many 'summits' there may have been on the way, the traveller has to complete his journey. However many the fascinating topics Cleombrotus has spoken of, he has to know how to bring his speech, his 'path of words', to a successful conclusion.

PALMER, J. Beyond Diels-Kranz: The New Loeb Early Greek Philosophy.

Arion. 2018, 25, 3, p 187 - 211.

A literary criticism of the book "Early Greek Philosophy" by Andre Laks and Glenn Most is presented. It outlines the characters and explores their symbolic significance. It presents the early stages of Western philosophy and science who paved the way for Plato and Aristotle and their successors. Also brought together the surviving Presocratic fragments in their original contexts, utilizing the latest research and a newly discovered major papyrus of Empedocles.

Pambuccian, V. A Problem in Pythagorean Arithmetic

Notre Dame journal of formal logic. 2018, 59, 2, p 197-204

Abstract: Problem 2 at the 56th International Mathematical Olympiad (2015) asks for all triples (a, b, c) of positive integers for which $ab - c$, $bc - a$, and $ca - b$ are all powers of 2. We show that this problem requires only a primitive form of arithmetic, going back to the Pythagoreans, which is the arithmetic of the even and the odd.

Panchenko, D. Empedocles' Emulation of Anaxagoras and Pythagoras (D.L. 8. 56).

Apeiron. 2018, 51, 4, p 453 - 457.

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.

Parncutt, R.G. A Psychocultural Theory of Musical Interval: Bye Bye Pythagoras

Music perception. 2018, 35, 4, p 475 - 501

Abstract: THE PYTHAGOREANS LINKED MUSICAL INTERVALS with integer ratios, cosmic order, and the human soul. The empirical approach of Aristoxenus, based on real musicians making real music, was neglected. Today, many music scholars and researchers still conceptualize intervals as ratios. We argue that this idea is fundamentally incorrect and present convergent evidence against it. There is no internally consistent "Just" scale: a 6th scale degree that is 5:3 above the 1st is not a perfect 5th (3:2) above the 2nd (9:8). Pythagorean tuning solves this problem, but creates another: ratios of psychologically implausible large numbers. Performers do not switch between two ratios of one interval (e.g., 5:4 and 81:64 for the major third), modern studies of performance intonation show no consistent preferences for specific ratios, and no known brain mechanism is sensitive to ratios in musical contexts. Moreover, physical frequency and perceived pitch are not the same. Rameau and Helmholtz derived musical intervals from the harmonic series, which is audible in everyday sounds including voiced speech; but those intervals, like musical intervals, are perceived categorically. Musical intervals and scales, although they depend in part on acoustic factors, are primarily psychocultural entities-not mathematical or physical. Intervals are historically and culturally variable distances that are learned from oral traditions. There is no perfect tuning for any interval; even octaves are stretched relative to 2:1. Twelve-tone equal temperament is not intrinsically better or worse than Just or Pythagorean. Ratio theory is an important chapter in the history Western musical thought, but it is inconsistent with a modern evidence-based understanding of musical structure, perception and cognition.

Pellò, C. The Lives of Pythagoras: A Proposal for Reading Pythagorean Metempsychosis

Rhizomata. 2018, 6, 2, p 135 – 156

Abstract: According to Dicaearchus, metempsychosis was the best known among Pythagoras' teachings. In this paper, I investigate two features of Pythagorean metempsychosis: its non-retributive character and its epistemological value. I argue that the Pythagoreans did not conceive of reincarnation as a punishment for the wicked and a reward for the virtuous, but rather as a way to gain experience, knowledge and therefore wisdom. This reading enables us to throw light on the puzzling list of Pythagoras' past lives, which includes Aethalides son of Hermes, Euphorbus the warrior, Pyrrhus the fisherman and even Alco the harlot.

Picot, J.C. Apollo, Eros, and Epic Allusions in Empedocles, fr 134 and 29 DK

The American journal of philology. 2018, 139, 3, p 365 - 396

Abstract The significance of fr. 134 DK (highlighting the φρήν ἱερὴ καὶ ἀθέσφατος and its phrontides, the authentic Apollo) and fr. 29 DK (the σφαῖρος, ultimate offspring of Aphrodite/φιλότης) can be discovered by retracing Empedocles' steps through a matrix of echoes from the epic heritage common to him and his culture, a matrix that includes the Homeric Hymn to Apollo and Hesiod's Theogony. The genuine text of fr. 134 is preserved only in Olympiodorus' scholiast in his Commentary on Plato's Gorgias, and not in Ammonius as reported by DK. The "back-branches" in fr. 29.1 are shown to be wings (not arms as often interpreted). The context Ammonius provides for fr. 134 (Empedocles' anti-anthropomorphism with regard to divine beings) also fits fr. 29 (reported by Hippolytus). The φρήν ἱερή

with its phrontides is understood as a metaphor for the authentic Apollo as the sun; the σφαῖρος would be the authentic Eros, child of Aphrodite/Philoteēs, as opposed to a traditional winged Eros. Both would be subjects of a definitive theological discussion in Empedocles' third and final book of Περὶ φύσεως.

Piergiacomi, E. Who breathes and smells according to Empedocles? On the πάντα of fr. 96. 1
Gallavotti

ARCHAI. 2018, 23, p 135 - 166

Abstract: Aristotle (Resp. 473a-474a), Theophrastus (Sens. 9 and 20-22) and Demetrius of Laco (PHerc. 1012, col. 65) preserve Empedocles' extensive account in verses of the mechanism of breathing and smell. However, this explanation does not explicitly say how many living beings actually possess such a faculty. Empedocles just begins his account with the claim that "everyone" breathes and smells, which is an ambiguous claim. It could mean both that every living being can inhale air and odor, or that only all those living beings whose respiratory organs are structured as outlined in Empedocles' verses can do so. I will argue in favor of the first hypothesis, by studying Empedocles' usus scribendi and his use of the word in other contexts. After this, I will try to defend the possibility that Empedocles' knowledge of the mechanism of breathing and smell may have been used: 1) to heal men and women, 2) to claim that all living beings are akin, since they inhale the same air, 3) to experience the divine through some special olfactory experiences.

Praet, D. Inclusivité et exclusivité dans la Vie d'Apollonius de Tyane: Philostrate sur le judaïsme, le christianisme et les traditions païennes.

Revue de l'histoire des religions. 2017, 234, 4, p 661 - 688.

Nous lions le caractère ouvert du texte à son message religieux et politique. Philostrate laisse au lecteur le choix entre trois statuts ontologiques possibles d'Apollonius : mortel, demi-dieu ou dieu incarné, Protée ? Apollonius accepte les « sagesses barbares » mais, contre la tradition pythagoricienne, refuse le contact avec le judaïsme, critiqué par Euphratès comme incompatible avec les cultes païens. Le christianisme est présent, par des parallèles implicites avec les Évangiles. Hiéroclès a utilisé la Vita pour convaincre les chrétiens de réduire leurs prétentions d'être l'unique vérité et l'unique voie vers le divin. Philostrate avait-il déjà la même intention, par son scepticisme et son attitude ouverte envers toutes les traditions religieuses acceptant le discours de l'autre ?

Restani, D. Embryology as a paradigm for Boethius' « musica humana ».

Greek and Roman Musical Studies. 2016, 4, 2, p 161-190.

Examine les sources de Boèce sur la relation entre la musique et le corps humain afin d'éclairer le sens de « musica humana » et ses implications dans la vie humaine. Sont ainsi étudiés les traités pythagoriciens, hippocratiques et néoplatoniciens sur l'embryologie, la numérogie et la musique et leur réception dans la culture latine.

RIBERA, P.M. Pensar La Història Europea Amb Simone Weil.

Lectora: Revista de Dones i Textualitat. 2018, 24, p 45 - 60.

Abstract: This article studies Simone Weil's analysis of certain doctrines from antiquity, pythagoreanism in particular, in order to demonstrate that a political conception is deduced from them. The article aims to show that from the pythagorean notions of harmony and limit we can deduce certain definitions of justice and necessity. Both, in turn, construct the notion of nemesis as that that punishes unmeasured actions following laws as rigorously inevitable as mathematical laws. Finally, we analyze Weil's writings about colonialism in order to show that these notions, born from the pythagorean doctrine, were used to structure her historical and political analysis. Colonialism evidences that European politics have been unmeasured: the totalitarianism and the wars of Weil's time were their necessary, inevitable punishment.

Ross, S. Brave Hermeneutics, the Eastern Question, and Kingsley's Hypatia

Victorian studies. 2018, 60, 3, p 412-433

Abstract: This article places Charles Kingsley's Hypatia (1852-53) within the context of the escalating conflict later to become the Crimean War. Resituating the novel against the backdrop of the Eastern

Question circa 1851 allows us to make sense of Kingsley's scenes of Gothic apathy, manly heroism, and religio-political war more broadly. This essay argues that Kingsley thematizes and stages questions of hermeneutics in order to enter mid-century debates about what constituted good interpretation, and also that the centrality of Jewishness within Hypatia is crucial for the novel's hermeneutic questions. Victorian Britons must rely, not on Catholic history, but on Anglo-Jews to understand the Bible more fully. Ultimately, Kingsley's Eastern novel demands that readers use interpretation to realize their ethical duty and become righteous soldiers in the present age.

Rossini, P. Giordano Bruno and Bonaventura Cavalieri's theories of indivisibles: a case of shared knowledge.

Intellectual History Review. 2018, 28, 4, p 461 - 476.

At the turn of the seventeenth century, Bruno and Cavalieri independently developed two theories, central to which was the concept of the geometrical indivisible. The introduction of indivisibles had significant implications for geometry - especially in the case of Cavalieri, for whom indivisibles provided a forerunner of the calculus. But how did this event occur? What can we learn from the fact that two theories of indivisibles arose at about the same time? These are the questions addressed in this paper. Relying on the methodology of "historical epistemology", this paper asserts that the similarities and differences between the theories of Bruno and Cavalieri can be explained in terms of "shared knowledge". The paper shows that the idea - on which both Bruno and Cavalieri build - that geometrical objects are generated by motion was part of the mathematical culture of the time. Tracing this idea back to its Pythagorean origins thus sheds light on the relationship between motion and continuum in mathematics.

SAETTA COTTONE, R. Le soleil comme reflet et la question de la connaissance dans la pensée d'Empédocle : aux origines d'une image.

Chora. Revue d'études anciennes et médiévales. 2017/2018, 15-16, p. 415 - 444

Riassunto : Questo articolo argomenta in favore della tesi di una collaborazione tra sensi e ragione nella gnoseologia di Empedocle. Il primo difensore di questa tesi, Sesto Empirico, distingueva nel pensiero empedocleo due forme di ragione (λόγος), una umana e l'altra divina. Viene sostenuta qui l'identificazione della ragione divina menzionata da Sesto con il dio protagonista del fr. 134DK, a cui il suo citatore, Ammonio, attribuisce il nome di Apollo. L'analisi proposta cerca di mostrare in particolare 1) che il dio menzionato nel fr. 134 è il sole della cosmologia empedoclea conosciuto grazie alla testimonianza di Aezio (A56) ; 2) che la costituzione fisica di questo dio solare, immagine luminosa proiettata sulla volta dell'etere, ne fa una figura velata della conoscenza, come relazione necessaria di esperienze sensibili e di contenuti intellettivi. La tradizione pitagorica che identificava il sole con Apollo troverebbe un prolungamento nella divinizzazione empedoclea della ragione.

Sampson, K. Den kjente og den glemte Hypatia

Norsk filosofisk tidsskrift. 2018, 02-03, p 53 - 65

Det har vært hevdet at Hypatia er verdens mest kjente nyplatoniske tenker, og den femte mest kjente greske filosofen i det hele tatt, etter navn som Platon, Sokrates, Aristoteles og Pythagoras (Watts, 2017, s. 4). I tillegg til en rekke mer faglige bøker og artikler om Hypatia har det blitt skrevet romaner og dikt om henne, og hun er avbildet i kunsten gjennom både malerier og film, og to tidsskrift er oppkalt etter henne. Når Michael A. B. Deakin i sin bok Hypatia of Alexandria: Mathematician and Martyr, publisert så sent som i 2007, etterlyser berømmelse for Hypatia og fremstiller henne som glemte og ukjent, stemmer det rett og slett ikke (Deakin, 2007, s. 13). Problemet er ikke at Hypatia ikke er kjent, men snarere måten hun er blitt legendarisk på, og hva hun er berømt for.

Santos Alonso, A.D. dos Cebetis Tabula E Enchiridion: Interseções.

Prometeus. 2018, 11, 27, p 63 - 79.

By the end of the XVth century, the anonymous text Cebetis Tabula was published for the first time in the West. Initially attributed to Cebes of Thebas, who is mentioned more than once in Plato's dialogues, the text had its authorship questioned in the XVIth century by Hieronymus Wolf. The work - an ekphrastic text - had a major success with its use in youth education, having been repeatedly published throughout the following centuries with the Handbook of Epictetus. The aim of the present paper is to analyze pragmatic and doctrinal possible reasons that would explain this phenomenon.

Saumell, J.C. Who Are 'the Ancients'?

METHODOS-SAVOIRS ET TEXTES. 2018, 18, p 1 – 22/

Abstract: Who are 'the Ancients'? This article is intended to study the meaning of the expression 'the Ancients' in the Anonymus Londiniensis papyrus; and in so doing, also to attribute a more feasible interpretation to such appellation. The perusal of the occurrences in the papyrus suggests that the identification of 'the Ancients' with the Aristotelians might be accurate. Our claim lies in some striking analogies drawn from Aristotle, as well as in the use of the same expression in the medical literature coeval to the Anonymus papyrus. After having provided insight into these textual witnesses, there seems to be enough room to believe that the scribe of the papyrus could have made reference to the Peripatetics, and not to Plato or his heirs, in the first case; and as regards the second occurrence, to the pre-Socratics, either to Heraclitus or to Empedocles.

Schluderer, L.R. Imitating the Cosmos: The role of Microcosm- Macrocosm relationship in the Hippocratic treatise On Regimen

Classical Quarterly. 2018, 68, 1 p 31 - 52

In this paper, I provide an innovative interpretation of the treatise De Victu, showing that, though Heraclitean, Anaxagorean and Empedoclean borrowings in the work are certainly pervasive, the author also develops a sophisticated and multi-purpose explanatory framework, which, being based on an original conception of the nature of man, the cosmos and the relationship between the two, provides an effective foundation for the medical enterprise, allowing him to propose his dietetics as a 'way of life'. At the core of this enterprise is the relationship between microcosm and macrocosm: in virtue of this relationship, I submit, the cosmos becomes both an active factor to be taken into account for the maintenance of individual physical well-being and the normative standard to which a dietician and whoever cares about health must refer in order to live the healthiest possible life.

SCHMELZER, F. K. E. (2018). Los versos pitagóricos de Clara Janés. RILCE. Revista de Filología Hispánica. 2018, 34, 1, p 365–382.

The late work of the Spanish poetess Clara Janés is characterized by the reception of mathematics. The present article analyses this particular characteristic focusing on the question how the concept of number unfolds itself in the poems. On the basis of a brief reflection on the relation between poetry and mathematics from a general point of view, the author presents a double lecture, cosmological and mystical, of Janés' work, concluding that she follows the Pythagorean tradition and "poetizes" mathematics in order to indicate the ineffable mystery of creation which is, in the end, also the mystery of poetry itself.

SERRANO CUETO, A. Los Symbola Pythagorae : el enigma de las habas en los Adagia de Erasmo y otros comentarios latinos de los siglos XVI al XVIII. (Spanish).

Latomus. 2018, 77, 1, p 191 - 206.

Abstract : Este trabajo revisa los comentarios latinos de varios autores (siglo XV al XVIII) que intentan explicar el sentido del symbolum pitagórico A fabis abstineto, tomando como referencia principal los Adagia de Erasmo de Rotterdam y su influencia en la tradición. El elenco de autores es amplio, entre los que cabe destacar a Filippo Beroaldo, Lilio Gregorio Giraldi, Gregorio Giraldi, Piero Valeriano, Konrad Gesner y Johann Albert Brömel. Las hipótesis varían en función de la moralidad cristiana o de la formación del autor, si bien se modulan generalmente sobre las cinco tipos de argumentos ofrecidos por los escritores griegos y romanos: político (no implicarse en política); religioso-escolástico (no tocar lo que es sagrado ni, mucho menos, comer aquello que contiene el alma de los muertos); generativo (una derivación del anterior, pues en la Antigüedad se creía que los muertos ejercían una acción benefactora sobre los campos y la fecundidad humana); cosmogónico (relacionado con el anterior: de la podredumbre inicial surgió el hombre y germinó el haba); natural o dietético.

Shaw, M.M. Architecture and Eternity: Physis in Nietzsche and Empedocles

Contributions to phenomenology : in cooperation with the Center for Advanced Research in Phenomenology. 2017, 92, p 3 – 26

Silva, S.C. Memories around Apollonius of Tiana: sorcerer, holy man and rival of Jesus Christ
ANTITESSES. 2018, 11, 21, p 368-389

Abstract: The article aims to show how two memories about Apollonius of Tyana were constituted, one as a sorcerer and charlatan and another as a holy man, in the Roman Principate. For this, we will present the very fine line that existed between what was considered beneficial and what was seen as a curse among what the ancient Greeks and Romans thought about the sorcery. Similarly, we will seek to show some aspects of the construction around Apollonius of Tyana in the documentation of the Late Antiquity and in the conflicts from that context. From this, we will address considerations about Apollonius of Tyana in the contemporary society, among which one of the memories of Apollonius the Late Antiquity left us is his constitution as a rival of Jesus Christ.

Vendries, C. Orphée, Isis, Sarapis et l'âne terrassé, le décor d'un cadran solaire de Durostorum (Siliistra)

Revue Archéologique. 2017, 2, p 285 – 310.

Resume: Analyse iconographique d'un cadran solaire découvert à Siliistra en 1958. Le cadran en calcaire, peut-être daté du 3e s., est anépigraphé et porte un décor en relief sur sa face avant. La présence d'Orphée au centre, un thème iconographique inhabituel, s'explique par le rapprochement du héros avec Apollon Phoibos et Mithra, mais aussi par une dimension cosmique plus générale : la lyre du musicien symbolise le soleil comme l'harmonie des sphères. Les autres figures, Isis, Sarapis, le lion et l'âne renversé, forment un ensemble cosmologique syncrétique associant des influences isiaque, mithraïque et pythagoricienne.

Zhmud, L. Physis in the Pythagorean Tradition

Philologia Classica. 2018, 13, 1, p 50 - 68

This paper discusses the notion of physis in the fragments of the Pythagoreans Philolaus of Croton and Archytas of Tarentum. Building on the twentieth-century discussion of the two basic meanings of physis, 'growth' and 'being' (section 2), it argues that Philolaus was most probably the author of the first treatise entitled Περὶ φύσεως, as the first-century BC writer Diogenes of Magnesia testifies. The remaining evidence on Presocratic books entitled Περὶ φύσεως is late and unreliable (section 3). ἅ φύσις in Philolaus B 1 and 6 denotes 'all that exists'; the Pythagorean speaks of physis in a generalized collective sense as of everything that came into being and exists in the world-order (section 4). As distinct from Philolaus, Archytas did not develop a doctrine of principles, and his epistemology was not constrained by metaphysical presuppositions. Archytas B 1 considers physis from both cosmological and epistemological points of views, as 'the nature of the whole' that is available to human cognition. Without setting any conditions or limitations to this process, as Philolaus did, he reinforces the latter's declaration that "all the things that are known have number" (B 4) by making four Pythagorean mathēmata the principal cognitive tools for scientific enquiry into nature (section 5).

Zhmud, L. Ancient Greek Mathēmata from a Sociological Perspective: A Quantitative Analysis
Isis. 2018, 109, p 445 – 472

This essay examines the quantitative aspects of Greco-Roman science, represented by a group of established disciplines that since the fourth century B.C.E. had been called mathēmata or mathēmatikāi epistēmai. Among the mathēmata, which in antiquity normally comprised mathematics, mathematical astronomy, harmonics, mechanics, and optics, the essay also includes geography. Using a data set based on The Encyclopaedia of Ancient Natural Scientists, it considers a community of mathēmatikoi (as they called themselves), or ancient scientists (as they are defined for the purposes of this essay), from a sociological point of view, focusing on the size of the scientific population known to us and its disciplinary, temporal, and geographical distribution. A diachronic comparison of neighboring and partly overlapping communities—ancient scientists and philosophers—allows the pattern of their interrelationship to be traced. An examination of centers of science throughout ancient history reveals that there were five major sites—Athens, Alexandria, Rhodes, Rome, and Byzantium/Constantinople—that appeared, in succession, as leaders. These conclusions serve to reopen the issue of the place of mathēmata and mathēmatikoi in ancient society.

INTERNET

A Neo-Pythagorean Defense of Polytheism by Pseudo-Onatas

L. K. M. Maisel 2017

https://www.academia.edu/31879619/A_Neo-Pythagorean_Defense_of_Polytheism_by_Pseudo-Onatas_2017_campaign=upload_email

Fractal dos Intervalos Musicais de Filolau de Crotona

Enviado por **Juliano Gustavo Santos Ozga Julik**

Descrição: DEMONSTRAÇÃO FRACTAL DA HARMONIA DO LIMITANTES E ILIMITADOS ATRAVÉS DOS NÚMEROS NOS FRAGMENTOS DE FILOLAU DE CROTONA REPRESENTANDO OS INTERVALOS MÚSICAIS DE QUARTA (4:3), QUINTA (3:2), OITAVA (2:1) E UNIDADE DE TOM (9:8).

<https://pt.scribd.com/document/382050285/Fractal-dos-Intervalos-Musicais-de-Filolau-de-Crotona>

Yaeger, T. Patterns of thought in Late Neolithic and Early Bronze Age Britain

<https://shrineinthesea.blogspot.com/search?q=Pythagoras>

Blogspot 5 March 2018.

Abstract: Pythagorean elements detected in megalith circles in ancient Britain have no easy explanation, and precede 1st millennium Pythagoreanism by an extraordinary period of time. This paper explores the idea that there is a connection between some core Pythagorean mathematical and geometrical concerns, and ideas of divinity and Eternity. On the basis of a close examination of Pythagorean ideas in the 1st millennium, for which we have extensive documentation, It is suggested that this connection is a logical one. It is therefore possible that similar conclusions were arrived at in the Late Neolithic and in the Bronze Age.

Yaeger, T. Pythagorean Triples and the Generation of Space

<http://shrineinthesea.blogspot.com/2018/02/pythagorean-triples-and-generation-of.html>

Blogspot Friday, 16 February 2018

The traditional formulation of the theorem of Pythagoras is that the square on the hypotenuse of a right angled triangle is equal to the sum of the squares on the other two sides. This is the Greek formulation, but we know that some of the properties of Pythagorean triangles were known in earlier cultures, such as in Babylonia.

Yaeger, T. What is Philosophy?

Blogspot 30 december 2018.

<https://shrineinthesea.blogspot.com/2018/12/what-is-philosophy.html>

ACADEMIA.EDU

Blick, F. Wordsworth's poem 'The Primrose of the Rock': From Pythagoras and Pantheism to Christianity

As published by The Wordsworth Trust on 6 December 2017

https://www.academia.edu/36535582/Wordsworths_poem_The_Primrose_of_the_Rock_From_Pythagoras_and_Pantheism_to_Christianity

Blick, F. Renaissance aesthetics and the harmony of discord: Pythagorean Symbolism in Chess and the Octave

https://www.academia.edu/2050380/Renaissance_aesthetics_and_the_harmony_of_discord

Lebedev, A. The Theogony of Epimenides of Crete and the origin of the Orphic-Pythagorean doctrine of reincarnation (complete English version, December 2018)

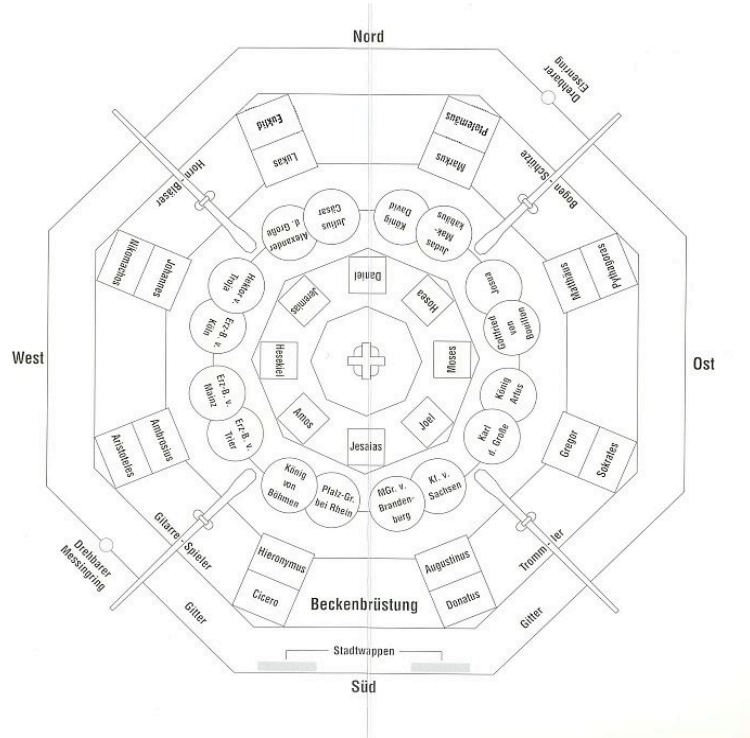
https://www.academia.edu/38002181/The_Theogony_of_Epimenides_of_Crete_and_the_origin_of_the_Orphic-Pythagorean_doctrine_of_reincarnation_complete_English_version_December_2018

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

Am Schönen Brunnen in Nürnberg. Petra Schuster

<http://www.petraschuster.de/nuernberg/geschichte/schoenerbrunnen.shtml#1>

(Wie im Mittelalter üblich, deutete die himmelragende Spitze des Brunnens an, dass alles Weltliche zum Himmel gerichtet sein muss. Unter der Spitze sind die Vertreter des christlichen Glaubens dargestellt.)



Nikomachos: Arithmetik



Pythagoras: Musik

