

# Stichting Pythagoras



Pythagoras Foundation Newsletter. No.30. March 2025.



# Pythagoras Foundation



## Newsletter No. 30      March 2025.

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PYTHAGORAS AND VEGETARIANISM is the subject of this annual newsletter. In addition, the newsletter contains summaries of publications [books, book chapters and journal articles] on Pythagoras and the Pythagoreans from the past year. Also interesting websites, ongoing projects and conferences are discussed.

I wished to show that Pythagoras, the first founder of the vegetable regimen, was at once a very great physicist and a very great physician; that there has been no one of a more cultured and discriminating humanity; that he was a man of wisdom and of experience; that his motive in commending and introducing the new mode of living was derived not from any extravagant superstition, but from the desire to improve the health and the manners of men.

**Antonio Cocchi, The Pythagorean Diet: for the Use of the Medical Faculty. 1743.**

[ as quoted in The Ethics of Diet by Howard Williams (University of Illinois Press, 2003, p. 159) ]

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## Introduction

In this Newsletter special attention for **Pythagoras and Vegetarianism**.

The sources go back a long way. Ovid mentions it in his Metamorphoses book 15, Rubens and Snijders depict it in a beautiful painting from 1628-1630 and title pages of books by Heshusius (1668) and Cocchi (1743 and 1750) are given. And there is a selection of (actual) articles about Pythagoras and Vegetarianism from the archives of the Pythagoras Foundation.

And there is the usual summary (and selection) of literature from recent publications on Pythagoras and Pythagoreans from the past year.

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

Our academia website <https://stichting-pythagoras.academia.edu/NicoBader> counts 406 'followers' and 367 'followings' now. Our pages were viewed 16,103 times (March 11, 2025).

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

Thanks to all contributors to this Newsletter.

Best wishes,

Nico Bader

## Pythagoras Foundation Library Information.

The Pythagoras Foundation has moved to the Ommershof, a vegetarian residential park in Oosterbeek. <https://www.vegetarischwoonpark.nl>

Address: Ommershoflaan 13, 6861CK Oosterbeek, The Netherlands.

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.

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

**BIC: RBRBNL21. Or Paypal via mailaddress.**

## Colophon

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

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SIR PETER PAUL RUBENS (SIEGEN 1577 - ANTWERP 1640) &  
FRANS SNYDERS (ANTWERP 1579 - ANTWERP 1657)

## Pythagoras Advocating Vegetarianism c.1628-30

This painting in the Royal Collection which results from a collaboration between Rubens, who did the figures, and Frans Snyders, who did the foodstuffs. In this case Snyders painted the fruit and vegetables first and then passed the canvas over to Rubens who was careful not to paint over any of his friend's work. During work on this picture Rubens moved Pythagoras's left arm, which had been extended in order to point to the fruit, and added the central nymph in the space thus created.

The subject of this painting is unique and fascinating. At one level it is an excuse to paint a still-life of fruit and vegetables of the type which could hang in a dining room opposite one depicting the spoils of the chase. It also operates on a more profound philosophical level. The text comes from the final book of Ovid's *Metamorphoses* when he tells the story of the founding of Rome and describes an encounter between Rome's founding King, Numa Pompilius, and Pythagoras, leader of a sect in Croton in southern Italy. Pythagoras (who is recognised by his trampling on that most forbidden of fruit, the bean) upbraids mankind for its savage cruelty in eating flesh (which is why he appears angry and Numa chastened); he speaks of the Golden Age when the fruits of the earth were enjoyed without labour, bloodshed or oppression (which is why fauns and nymphs fill so much of the painting in their happy and carefree harvesting). This subject offers interesting contrasts and parallels: noble and thoughtful men are contrasted with greedy and bestial fauns, but the fauns are the gentle vegetarians. Pythagoras and Numa resemble the moment Christ tells St Peter to 'feed my sheep', a deliberate parallel between the founders of Imperial and of Papal Rome.

<https://www.rct.uk/collection/403500/pythagoras-advocating-vegetarianism>

The painting "Pythagoras Advocates Vegetarianism" by Peter Paul Rubens is an allegorical work that depicts the ideas of the Greek philosopher Pythagoras on vegetarianism. Pythagoras believed in the transmigration of souls (reincarnation) and argued that animals possess a soul just like humans. Therefore, he argued against killing animals and eating meat.

Rubens shows Pythagoras in a classical-style scene in which he explains his philosophy, surrounded by people, animals and food. The composition is rich and lively, with on one side vegetable abundance (vegetables, fruits, grains), and on the other side images of animals being slaughtered – a clear contrast between vegetarianism and meat consumption.

A striking figure in the painting is a naked woman, probably a personification of nature or the earth. Her nudity symbolizes purity, fertility and harmony with the natural order – values that are central to Pythagoras' teachings.

In this painting, Rubens uses not only philosophical content, but also baroque drama and sensuality. The work is thus both a visual and moral call to respect for all life, and a hymn to the harmony between man and nature.

## Ovid: The Metamorphoses                      Book XV

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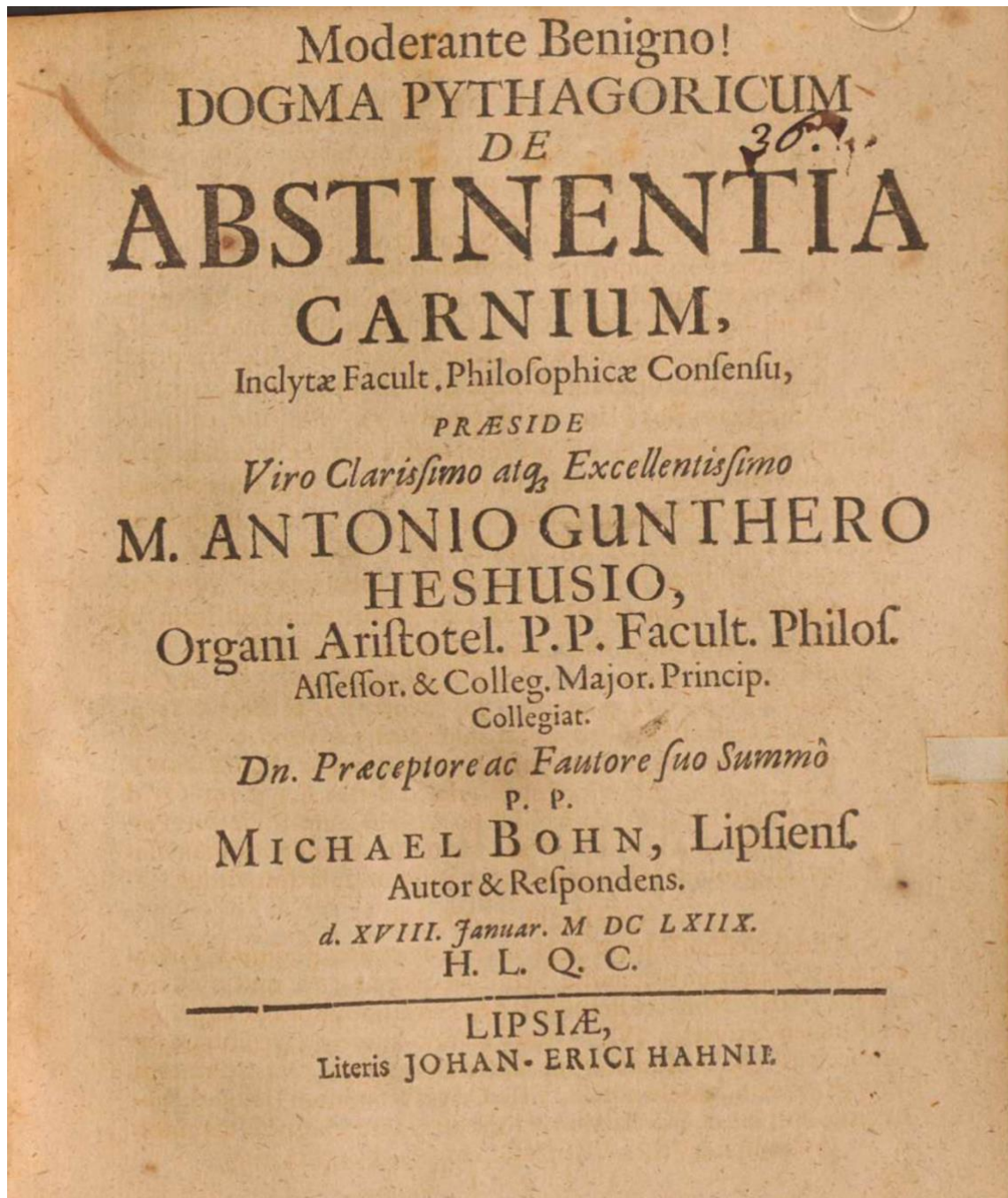
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[https://www.poetryintranslation.com/PITBR/Latin/Metamorph15.php#anchor\\_Toc64106010](https://www.poetryintranslation.com/PITBR/Latin/Metamorph15.php#anchor_Toc64106010)

<https://ovid.lib.virginia.edu/trans/Metamorph15.htm>

[https://en.wikisource.org/wiki/Metamorphoses\\_\(tr.\\_Garth,\\_Dryden,\\_et\\_al.\)/Book\\_XV](https://en.wikisource.org/wiki/Metamorphoses_(tr._Garth,_Dryden,_et_al.)/Book_XV)





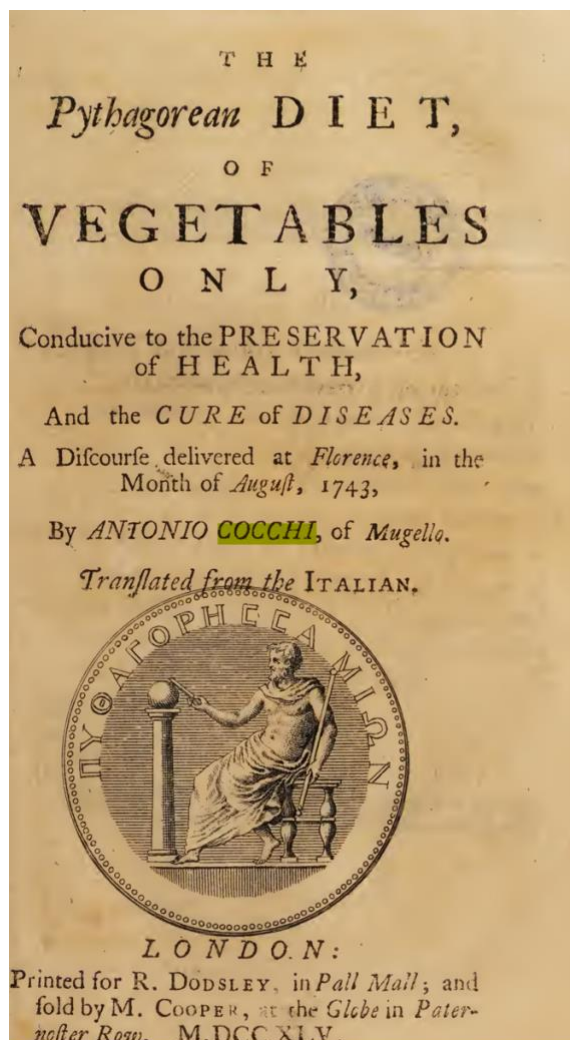
Heshusius, Anton Günther

Dogma Pythagoricum de abstinentia carniū [ The Pythagorean dogma on abstinence from meat ]

Hochschulschrift: Leipzig, Univ., Diss., 1668

The Pythagorean diet, of vegetables only, conducive to the preservation of health, and the cure of diseases. A discourse delivered at Florence, in the month of August, 1743

By: Cocchi, Antonio, 1695-1758: Publisher: London : R. Dodsley



Cocchi was a [vegetarian](#) and was influenced by [Pythagoras](#).<sup>[6]</sup> He authored the book *Del vitto pitagorico per uso della medicina* in 1743. It was translated by [Robert Dodsley](#) into English as *The Pythagorean Diet* in 1745.

Voltaire admired the book.

Du regime de vivre Pythagoricien à l'usage de la médecine; discours ... Traduit de l'italien. 1750.

By: Cocchi, Antonio, 1695-1758: Geneve, Les freres Cramer & C. Philibert



Cocchi documented the health benefits of a vegetable diet. He was the first to argue that [scurvy](#) may occur from lack of vegetables in the diet.<sup>[6]</sup>

[https://en.wikipedia.org/wiki/Antonio\\_Cocchi](https://en.wikipedia.org/wiki/Antonio_Cocchi)  
[https://en.wikiquote.org/wiki/Antonio\\_Cocchi](https://en.wikiquote.org/wiki/Antonio_Cocchi)



## E VEGETARISME

[ articles concerning Pythagoras and Vegetarianism (selection) ].

Naam / library number / title / source / year of publ / keyword

Amato, L.	6434	Ovidio e l'aurea aetas: continuita di miti, continuazione di storie (a proposito di Met. XV, 104)	Latomus	2005	OVID
Andreoni Fontecedro, E.	8854	Echi di un discorso sacro : Pitagora nella trascrizione di Ovidio : rifrazioni ovidiane	Aufidus	2008	OVID
Berg, B. van den	6668	Het vegetarisme van Pythagoras en Porphyrius: over zielsverhuizing en rationele dieren	Hermeneus	2017	METEMPSYCHOSIS
Camassa, G.	5800	Frammenti del bestiario pitagorico nella riflessione di Porfirio	Filosofi e animali nel mondo antico	1994	PORPHYRY
Chuakaw, C.J.	6005	Preparing, serving and consuming food and drink in Ovid's Metamorphoses: a road to Pythagoras	Classics Paper	2008	OVID
Clausen, W.	6367	Ovid. Met.90	The American Journal of Philology	1979	OVID
Cooke, J.P.	6368	A note on Ovid Metam. XV. 651 f	Classical Philology	1936	OVID
Corse, T.	6500	Dryden's "vegetarian"philosopher: Pythagoras	Eighteenth-Century Life	2010	DRYDEN
Corte, F. Della	3632	Il vegetarianismo di Ovidio	Cultura e Scuola	1985	OVID
Dolgert, S.	9065	Vegetarian Republic: Pythagorean Themes in Plato's Republic	PROCEEDINGS OF THE 23rd WORLD CONGRESS OF PHILOSOPHY	2015	PLATO
Dolgert, S.	6691	Vegetarian Republic Pythagorean Themes in Plato's Republik	World Congress Proceedings	2013	PLATO
Drakoulez, P.	490	O Pythagoras kata tes kreofagias [Pythagoras against meat eating ]	Parnassos	1893	
Dryden, J.	7086	On the pythagorean philosophy. From Ovid's Metamorphoses, Book XV	Fables ancient and modern	1713	OVID
Franklin, N.	4693	Unless All That Poets Sing is False: the Role of Pythagoras' Speech in Ovid's Metamorphoses	Hirundo	2005	OVID
Freedman, A.	6518	"Don't eat the beefsteak": Joyce and the Pythagoreans	Texas Studies in Literature and Language	2009	JOYCE
Freyburger, G.	3062	L'initiation pythagoricienne dans le Livre XV des Metamorphoses d'Ovide	L'initiation	1992	OVID
Galinsky, K.	1547	The speech of Pythagoras in Ovid's Metamorphoses	Internet	1997	OVID
Grant, R.M.	507	Dietary laws among Pythagoras, Jews and Christians	Harvard Theological Review	1980	RELIGIONS
Hardie, P.	1556	The speech of Pythagoras in Ovid Metamorphoses15: Empedoclean Epos	Classical Quarterly	1995	OVID
Hausleiter, J.	664	Pythagoras und die Pythagoreer	Der Vegetarismus in der Antike	1935	
Hendry, M.	6379	Two conjectures in Ovid's Metamorphoses	Classical Quarterly	1992	OVID
Herrmann, G.	871	Also sprach Pythagoras - Pythagoras, der Begründer des Vegetarismus in Europa	Vegetarier Rundschau	1955	
Holland, P.	724	Plutarch on Pythagoras and Fish	Pseudodoxia Epidemica	1603	
Hoogvliet, J.M.	6528	Pythagoras, of de Slagt	Bijzonderheden uit de schriften der ouden	1835	
Jannaccone, S.	522	El "discurso de Pitagoras", de Ovidio	Revista de Education	1959	OVID
Kaluderovic, Z.	7771	Pitagorejska I arapska recepcija ne-ljudskih zivih bica [Pythagorean and Arab reception non-human living beings ]	Nova prisutnost	2015	
Keen, V.F.	46	Pythagorean dietetics	PROC WUPO 1955.....	1957	DIET
Knox, P.E.	6907	Three notes on Ovid, Metamorphoses 15	Rheinisches Museum	1990	OVID
Krause, C.	388	Pythagoras the Vegetarian	The Calcutta Review	1932	
Lightowler, R.M.	1382	Pythagoras and the vegetarian way of life	London Vegetarian Society	0	

Little, D.	216	The speech of Pythagoras in metamorphoses 15 and the structure of the metamorphoses	Hermes	1970	OVID
Little, D.A.	7784	Non parody in Metamorphosis 15	Prudentia	1974	OVID
Little, D.A.	7785	Ovid's eulogy of August: metamorphoses 15.851-70	Prudentia	1976	OVID
Matrullo, T.	8375	Ovid's Metamorphoses/ Pursuing Pythagoras	Ovidmetamorphosesblog	2013	OVID
Miller, J.F.	1584	The memories of Ovid's Pythagoras	Mnemosyne	1994	OVID
Newman, P.	7502	Pythagoras: sacred bull slayer	Mississippi lodge of research	2013	BULL
Newmyer, S.T.	3661	Ovid on the moral grounds for vegetarianism	Ovid Werk und Wirkung	1999	OVID
Osborne, C.	8299	BOUNDARIES IN NATURE: EATING WITH ANIMALS IN THE FIFTH CENTURY B.C.	BICS	1990	
Osek, E.	8810	Dieta pitagorejska	ŻYWNOŚĆ KULTUROWO PRZETWORZONA	2017	DIETS
Ovid	8599	Metamorphoses book XV	Internet		OVID
PAPAIOANNOU, S.	9004	OVID, METAMORPHOSES 15. 418–452: PYTHAGORAS' HELENUS ON EPIC GRANDEUR AND EPIC SUCCESSION	Acta Ant. Hung	2011	OVID
Pungs, B.	4825	Das Herbarium der Pythagoreer	Vegetarismus. Eligiose und politische Dimensionen eines Ernährungsstils.	2006	HERBS
Roe, D.A.	5814	History of Promotion of Vegetable Cereal Diets	Journal of Nutrition	1986	
Scarborough, J.	917	Beans, Pythagoras, taboos, and ancient dietetics	Classical World	1982	BEANS
Schubert, W.	2499	Ovid's Poetology in the metamorphoses	Festschrift fur Michael von Albrecht	1997	OVID
Segal, C.	5284	Myth and Philosophy in the Metamorphoses: Ovid's Augustanism and the Augustan conclusion of Book XV	American Journal of Philology	1969	OVID
Setaioli, A.	2523	L'impostazione letteraria del discorso di Pitagora	Ovid Werk und Wirkung	1999	OVID
Spencer, C.	2557	Pythagoras and his Inheritance	The Heretic's Feast	1995	
Swanson, R.A.	237	Ovid's pythagorean essay	Classical Journal	1958	OVID
Todini, U.	2836	L'altro Pitagora considerazioni sulle Metamorfosi di Ovidio	Cultura, poesia, ideologia nell'opera di Ovidio	1991	OVID
Tsekourakis, D.	6219	Orphic and pythagorean views on vegetarianism in Plutarch's	Plutarchea. Atti del I Convegno di studi su Plutarco.	1986	PLUTARCH
Vial, H.	9159	« Poète est le nom du sujet qui se brise et renaît de ses cendres » : le phénix dans les « Métamorphoses » d'Ovide (XV, 392-407)	Euphrosyne	2008	OVID
Violin, M.A.	4380	Pythagoras - The First Animal Rights Philosopher	Between the Species	1990	ANIMALS
Voss, J.H.	4466	Die Lehren des Pythagoras	Internet		OVID
Vuurboom, J.	1472	Pythagoras, het akkoord der zielen	Internet	2001	
Waldauer, A.	356	Die Speiseregeln des Pythagoras verglichen mit denen des Leviticus	Monatsblätter zur Belehrung über das Judentum	1885	LEVITICUS
Weinrich, J.M.	601	Abstinencia carnis Pythagorica	Miscellanae Lipsiensia	1717	
White, C.	7850	...Pythagoras advocating vegetarianism...	The late Flemish pictures of the collection of her majesty the queen	2007	RUBENS
Wohrle, G.	5675	Pythagoreische Diätetik	Studien zur Theorie der antiken Gesundheitslehre	1990	DIETS

INTERNET / ACADEMIA

<https://www.mgrecianews.com/2024/06/10/murales-di-pitagora-a-fondo-gesu-crotone/>

Murales di Pitagora a Fondo Gesù, Crotone  
Murals of Pythagoras in Fondo Gesù, Crotone

Il meraviglioso murales raffigurante Pitagora è stato concluso, e potete ammirarlo in zona a Fondo Gesù, a Crotone:

Mgrecianews

The wonderful mural depicting Pythagoras has been completed, and you can admire it in the area of Fondo Gesù, in Crotone:

<https://www.facebook.com/reel/470280968703051>



Anonymous. Was Pythagoras a vegan: what was his diet like and what did the ancient philosopher think about eating animals?

ContentEngine Noticias Financieras [English]. (2024, September 27).

<https://link-gale-com.access.authkb.kb.nl/apps/doc/A810616589/STND?u=kobibli&sid=bookmark-STND&xid=982fa66c>

Anonymous. What nature "does not give", Pythagoras does not lend.

ContentEngine Noticias Financieras[English]. (2024, September 6).

<https://link-gale-com.access.authkb.kb.nl/apps/doc/A807879786/STND?u=kobibli&sid=bookmark-STND&xid=2ce75b16>

Anonymous. PYTHAGORAS WAS WRONG: THERE ARE NO UNIVERSAL MUSICAL HARMONIES, STUDY FINDS.

States News Service. (2024, March 4).

<https://link-gale-com.access.authkb.kb.nl/apps/doc/A785084578/STND?u=kobibli&sid=bookmark-STND&xid=8755876b>

Henderson, C. Auraculous. The sounds of space and the music of the spheres.

Natural History. 2024, 132, 3, 30+.

<https://link-gale-com.access.authkb.kb.nl/apps/doc/A790344405/ITOF?u=kobibli&sid=bookmark-ITOF&xid=745a7342>

## **Stanford Encyclopedia of Philosophy**

K. Scarlett Kingsley and Richard Parry. Empedocles

First published Thu Sep 26, 2019; substantive revision Wed Sep 25, 2024

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

Carl Huffman. Philolaus

First published Mon Sep 15, 2003; substantive revision Fri Sep 27, 2024

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

Carl Huffman. Pythagoras

First published Wed Feb 23, 2005; substantive revision Mon Feb 5, 2024

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

Carl Huffman. Pythagoreanism

First published Wed Mar 29, 2006; substantive revision Tue Mar 5, 2024

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

## ACADEMIA.EDU

ABONNEL, R. O. M. A. I. N. L'origine des unités de mesures antiques - Philosophie Pythagoricienne et métrologie, entre harmonie Céleste et étalon Terrestre. L'Origine Des Unités De Mesures Antiques. 16p (2024).

[https://www.academia.edu/121508367/L\\_origine\\_des\\_unités\\_de\\_mesures\\_antiques\\_Philosophie\\_Pythagoricienne\\_et\\_métrologie\\_entre\\_harmonie\\_Céleste\\_et\\_étalon\\_Terrestre](https://www.academia.edu/121508367/L_origine_des_unités_de_mesures_antiques_Philosophie_Pythagoricienne_et_métrologie_entre_harmonie_Céleste_et_étalon_Terrestre)

L'origine des unités de mesures antiques est peu documentée et leur méthode d'étalonnage n'est pas parvenue jusqu'à nous. Depuis plusieurs siècles les chercheurs et archéologues se sont intéressés à la question. Leurs valeurs exactes a fait débat au cours du temps mais un certain consensus est désormais établi sur les anciennes mesures grecques et romaines. Grâce à des étalons retrouvés dans les fouilles archéologiques mais également les mesures des bâtiments antiques et l'arpentage

des voies romaines, nous savons avec une marge d'erreur assez faible la mesure d'un pied grec, romain, drusien ou encore la coudée de Nippur dont nous traiterons dans cette publication. Cependant, l'étalon originel et la genèse de leurs créations manquent encore. En l'absence de textes de la haute antiquité traitant de cette question, il n'est pas évident de savoir ce qui a motivé la mise en place de telle ou telle mesure. Cette publication a pour but de formuler des hypothèses et répondre à deux questions : - Comment ont été définies les mesures antiques ? - Pourquoi la Terre a été divisée en 40 000 000 de parties ? Nous allons explorer une nouvelle approche en nous appuyant sur les auteurs antiques et modernes. Nous convoquerons notamment la philosophie Pythagoricienne et plusieurs disciplines liant philosophie, histoire, archéologie et mathématiques.

Biazus, M. Monocórdio de Pitágoras: da construção às suas potencialidades em promover a interdisciplinaridade entre física e música.

A Física na Escola. 2024, 7 pages

[https://www.academia.edu/126940761/Monocórdio\\_de\\_Pitágoras\\_da\\_construção\\_às\\_suas\\_potencialidades\\_em\\_promover\\_a\\_interdisciplinaridade\\_entre\\_física\\_e\\_música](https://www.academia.edu/126940761/Monocórdio_de_Pitágoras_da_construção_às_suas_potencialidades_em_promover_a_interdisciplinaridade_entre_física_e_música)

Palavras-chave monocórdio de Pitágoras física acústica música experimento de Pitágoras Este trabalho apresenta uma proposta de construção de uma versão didática do monocórdio de Pitágoras, utilizando materiais de baixo custo e fácil aquisição. O objetivo é apresentar a proposta de construção do equipamento, seguida de sugestões de uso em sala de aula. O instrumento construído foi testado experimentalmente os resultados obtidos estão de acordo com os indicados pelas equações matemáticas contidas nos livros-texto. Também foi possível observar o potencial de se utilizar as atividades propostas para promover uma abordagem interdisciplinar em sala de aula, relacionando conteúdos de física e música. Dessa maneira, o material favoreceu oportunidades para estabelecer uma conexão entre a teoria e a prática.

Comia, G. Rediscovering the Mystical Significance of Pythagorean Tetractys 2024. 13 Pages

[https://www.academia.edu/116113002/Rediscovering\\_the\\_Mystical\\_Significance\\_of\\_Pythagorean\\_Tetractys](https://www.academia.edu/116113002/Rediscovering_the_Mystical_Significance_of_Pythagorean_Tetractys)

The Tetractys is one of the symbols in sacred geometry that is made very interesting by its complex layers of meaning. It is a design that is very mathematical in structure and yet holds mystical significance among the Pythagoreans and the followers of the Kabbalah.

Comia, G. The Five-Sided Legacy: Exploring the Symbolism of the Pentagon 2024. 20 Pages

[https://www.academia.edu/119100413/The\\_Five\\_Sided\\_Legacy\\_Exploring\\_the\\_Symbolism\\_of\\_the\\_Pentagon](https://www.academia.edu/119100413/The_Five_Sided_Legacy_Exploring_the_Symbolism_of_the_Pentagon)

The pentagon, a geometric shape characterized by its five sides and angles, has captivated human imagination and cultural significance for millennia. From ancient civilizations to modern times, the pentagon and its star-shaped counterpart, the pentagram, have been imbued with deep symbolic meanings across various contexts. In ancient Greece, the pentagon was revered by Pythagoras and his followers for its association with the golden ratio and the five classical elements: earth, air, fire, water, and ether. This early symbolic framework laid the groundwork for the pentagon's enduring legacy in both Western and Eastern traditions. Throughout history, the pentagram has served as a powerful symbol in Christianity, representing the five wounds of Christ, and in Judaism, linked to the Seal of Solomon and the Torah's five books. Within the rituals of the Order of the Knight of York, a chivalric and Masonic order, the pentagon serves as a foundational symbol. It alludes to the five bodies of the York Rite — Lodge, Chapter, Council, Commandery, and College..

Leao, W. Cartas à Matemática: os ensinamentos do Mestre de Samos. RECIMA21. 2024

[https://www.academia.edu/115634628/Cartas\\_à\\_Matemática\\_os\\_ensinamentos\\_do\\_Mestre\\_de\\_Samos](https://www.academia.edu/115634628/Cartas_à_Matemática_os_ensinamentos_do_Mestre_de_Samos)

ABSTRACT This article seeks to portray the teachings of Pythagoras of Samos, through the golden verses, the so-called golden verses of Pythagoras. The studies and discussions presented here are of a bibliographical nature, inferring the literature in a harmonious relationship of construction of ideas and metaphysical reflections in relation to Arché for Pythagoras. The results describe an analysis of the golden verses discussed as fundamental principles of the Pythagorean School, in a panorama where ideas emerge from the altar of wisdom, polished by teachings as beautiful as they are timeless.



In this scenario, something that I consider important is contributed: the relationship of human beings in the search for Wisdom, the search for a generating principle of the universe and the birth of a beautiful lady named Mathematics.

Skhane, D. Is Stonehenge a vast Repository of all Units of Measure {One}. 15p. 2024.

[https://www.academia.edu/115963091/Is\\_Stonehenge\\_a\\_vast\\_Repository\\_of\\_all\\_Units\\_of\\_Measure\\_One](https://www.academia.edu/115963091/Is_Stonehenge_a_vast_Repository_of_all_Units_of_Measure_One)

Ancient Stonehenge is a conundrum, is it an Astronomical observatory, an Ancient place of reverence, the deceased ultimate visit of homage, prior to their proceeding to a sacred burial site, is it all or none of these. The following information containing an abundant listing regarding ancient and Modern-Day Units of Measure may possibly shed a ray of light on the matter

Stracchi, E. Il mistero dell'Harmonia Mundi 2024

[https://www.academia.edu/117545944/Il\\_mistero\\_dell\\_Harmonia\\_Mundi](https://www.academia.edu/117545944/Il_mistero_dell_Harmonia_Mundi)

20 Pages

Harmonia Mundi e i suoi misteri: la Musica delle sfere in connessione all'Arte e all' Alchimia, dall'Antichità al Barocco.

**La Scuola Pitagorica e la musica**

**Harmonia Mundi:**  
significa ricomporre le cose terrestri secondo gli schemi celesti.  
È il principio che regge il cosmo in quanto tale e poiché la natura degli elementi è comprensibile in chiave matematica, anche la musica è comprensibile come archetipo stesso dell'ordine universale

Divina Tetraktys  
1:2:3:4  
... i rapporti intervallari fondamentali (ottava, quinta, quarta) da cui partire per costruire la scala pitagorica, espressione del cosmo

Particolare della parte sinistra dell'affresco  
**Pitagora e la musica**

Waszlavik, L. (2024). SALVATOR ROSA: PYTHAGORAS EMERGING FROM THE UNDERWORLD. ASTROMYTHICAL ANALYSIS. SALVATOR ROSA: PYTHAGORAS EMERGING FROM THE UNDERWORLD. ASTROMYTHICAL ANALYSIS.

[https://www.academia.edu/114337860/SALVATOR\\_ROSA\\_PYTHAGORAS\\_EMERGING\\_FROM\\_THE\\_UNDERWORLD\\_ASTROMYTHICAL\\_ANALYSIS](https://www.academia.edu/114337860/SALVATOR_ROSA_PYTHAGORAS_EMERGING_FROM_THE_UNDERWORLD_ASTROMYTHICAL_ANALYSIS)

Two opposing legends tell of Pythagoras' underworld journey. The painter concealed both stories by means of astromythical coding.

Waszlavik, L. (2024). THE PYTHAGORAS' THEOREM IN THE HIDDEN LAYER OF SALVATOR ROSA'S PAINTING "PYTHAGORAS AND THE FISHERMAN". THE PYTHAGORAS' THEOREM IN THE HIDDEN LAYER OF SALVATOR ROSA'S PAINTING "PYTHAGORAS AND THE FISHERMAN" .  
[https://www.academia.edu/113832334/THE\\_PYTHAGORAS\\_THEOREM\\_IN\\_THE\\_HIDDEN\\_LAYER\\_OF\\_SALVATOR\\_ROSAS\\_PAINTING\\_PYTHAGORAS\\_AND\\_THE\\_FISHERMAN](https://www.academia.edu/113832334/THE_PYTHAGORAS_THEOREM_IN_THE_HIDDEN_LAYER_OF_SALVATOR_ROSAS_PAINTING_PYTHAGORAS_AND_THE_FISHERMAN)

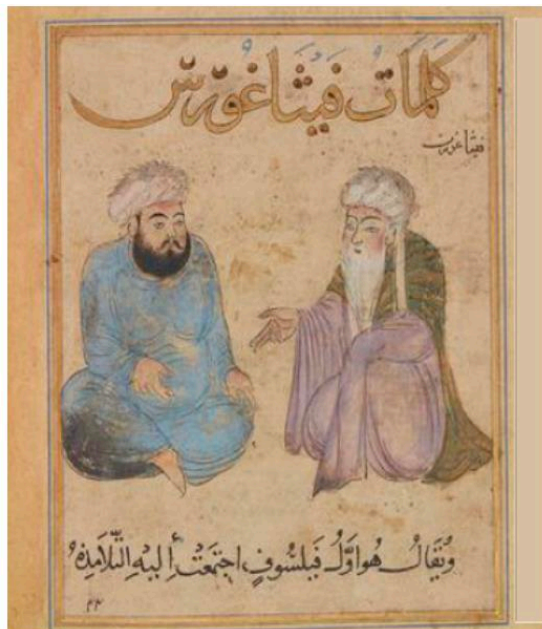
Zoltán Winkler contacted me with a possible interpretation of the painting, and he wrote an interesting article on the hidden Pythagorean theorem in the work. An earlier engraving by Salvator Rosa and the EDM analysis revealed in 2021 confirmed this hypothesis.

## N30 CONFENCES

(a selection of presentations with Pythagorean interests)

Pythagorica orientalia

8 mars 2024



Responsables :

Daniel De Smet (CNRS – PSL – LEM / CERL)

Constantinos Macris (CNRS – PSL – LEM / CERL)

Izabela Jurasz (Centre Léon Robin – UMR 8061)

L'objectif à long terme de ce projet du LEM, conçu par Daniel De Smet et Constantinos Macris en collaboration avec Izabela Jurasz et lancé en octobre 2022, est la publication d'une Anthologie collective de Pythagorica Orientalia, à savoir de textes transmis dans des langues 'orientales' (principalement le syriaque, l'arabe et l'hébreu, mais aussi, le cas échéant, en copte, géorgien, arménien, etc.) et portant sur Pythagore et les Pythagoriciens ou témoignant de la réception et réélaboration de doctrines (néo)pythagoriciennes dans les aires linguistiques et culturelles respectives. Dans cette anthologie sera proposée une traduction en français ou en anglais, avec le texte original en regard, précédée d'une notice introductive et accompagnée de notes explicatives et d'un commentaire qui se voudrait bref mais essentiel.

En vue de cet objectif, nous avons mis en place un séminaire international hybride à périodicité bimestrielle ou trimestrielle, d'une durée d'au moins deux (2) ans (2023-2024), dans le cadre duquel seront présentés et discutés les textes destinés à cette Anthologie.

Ce séminaire se donne comme vocation de réunir et faire travailler ensemble, dans un esprit collégial et interdisciplinaire, philosophes, philologues et historiens ; syriacisants, arabisants, hébraïsants et hellénistes, en vue de dégager des parallélismes et des filiations ou des singularités, de repérer des sources grecques possibles, de mettre en valeur le lexique philosophique propre de chaque langue. Les 2 premières séances d'octobre 2022 et février 2023 ont eu un caractère introductif (avec, pour commencer, des keynote speakers offrant une vue panoramique sur les dossiers arabe et syriaque) et exploratoire (avec un moment de discussion brainstorming), et il en sera de même pour les deux autres séances de 2023 (celles de mai et octobre prochain), mais par la suite on procédera à l'examen de textes et de dossiers individuels. À terme, tous les textes des communications données dans le cadre du séminaire seront réunis dans un recueil d'études.

**DERNIER SÉMINAIRE** Séminaire IV (en hybride)

*Michael Chase* - "Der Gottheit lebendiges Kleid : mythes de tissage et traces de textes orphico-pythagoriciens en arabe"

*Daniel De Smet & Constantinos Macris* - "Vers une Anthologie de Pythagorica orientalia : critères de sélection et questions méthodologiques"

**CAMWS** [Classical Association of the Middle West and South] 2024

**April 4 – 6 , 2024**

*Patrick Andrews* - Empedoclean Elements: Janus's Interview and Cyclic Time in the Fasti

"Ancient Women Philosophers: Texts and Problems" (University of Bergamo).

Online Seminar **17 April 2025**

*Dorota Dutsch and Annie Lamar*

"Reassembling the System: On the Composition of the Doric Treatises Attributed to Pythagoras' Disciples"

**Pseudopythagorica Atelier XIV 25-26 avril 2024**



Dans le cadre du projet « Pseudopythagorica : stratégies du faire croire dans la philosophie antique »

Un programme du Laboratoire d'excellence Hastec, avec le Laboratoire d'études sur les monothéismes (UMR 8584) et le Centre Jean-Pépin (UMR 8230)

Organisation : Constantin Macris, Luc Brisson et Tiziano Dorandi (CNRS)

Les Pseudopythagorica constituent un corpus de textes philosophiques divers mis en circulation à partir de l'ère hellénistique sous le nom de Pythagore et des Pythagoriciens. Les auteurs de ces textes mirent en oeuvre des stratégies du « faire croire » pseudonymie, référence à la tradition, emploi du dialecte dorien afin de convaincre (qui ? pourquoi ?) qu'ils y exprimaient fidèlement les positions du pythagorisme originel en matière de philosophie des principes et des nombres, de théologie, physique et logique, mais aussi de philosophie politique ou éthique, de mode de vie. Et ils y ont bien réussi, si l'on considère l'autorité que leur ont accordée néoplatoniciens et philosophes de la Renaissance, et même Copernic. Les plus ambitieux parmi ces textes prétendaient être les sources dont se sont inspirés Platon et Aristote pour le *Timée* et les *Catégories*. Ce corpus n'a jamais été examiné de manière systématique – philosophique et philologique – dans un Workshop. Or les conditions se sont réunies à présent pour ce faire, vu l'essor actuel des études pythagoriciennes. C'est à une palette internationale de spécialistes de ce domaine qu'on a fait appel pour ce projet.

*Corentin VOISIN* - Pourquoi certains faussaires pythagoriciens ont-ils attribué à Orphée leur production littéraire ?

*Ingolf VERENO* - Des *Physika kai Mystika* à la *Turba Philosophorum*

*Angela ULACCO* - Nouvelles considérations sur *Timée* de Locres et la question de l'éternité du monde

*Aisté ČELKYTĚ* - Dion's On Beauty

*Anonymus* - Nouvelles sur le projet d'Anthologie de textes attribués à Pythagore et aux Pythagoriciens

**Pseudopythagorica Atelier XV 14-15 novembre 2024**

*Alain Petit* - Qu'est-ce qu'être (néo)pythagoricien quand on est platonicien ? Le cas d'Eudore

*Fabienne Jourdan* - Penser et être dieu : questions platoniciennes et pythagoriciennes à propos du traité de Numénius *Sur le Bien*

*Jan Opsomer* - L'exégèse plutarquienne sur l'âme, son contexte philosophique et les liens avec le corpus pseudo-pythagoricien

*Matthieu Pignot* - Une traduction latine inédite des Sentences pythagoriciennes par Rufin d'Aquilée

*Constantinos Macris* -- Perspectives au terme d'un projet décennal (2015-2024)

"Ancient Women Philosophers: Texts and Problems" (University of Bergamo).

Online Seminar **14 May 2025**

*Caterina Pellò* "Teano e la teoria pitagorica dei principi primi: Una critica ad Aristotele"

**FAIRE LA LUMIÈRE DANS L'ANTRE SOUTERRAIN : NOUVELLES PERSPECTIVES DE RECHERCHE SUR L'HYPOGÉE DE LA PORTE MAJEURE À ROME**

**16-17 mai 2024 Rome**



École française de Rome (piazza Navona, 62)  
Le colloque international « Faire la lumière dans l'ancre souterrain : nouvelles perspectives de recherche sur l'hypogée de la Porte Majeure à Rome » a rassemblé des spécialistes du monde romain et du pythagorisme afin de reprendre l'étude du monument souterrain découvert en 1917 près de la Porte Majeure. Il a visé à présenter les dernières hypothèses relatives à l'hypogée, construire une synthèse bibliographique relative à celui-ci et réévaluer les précédents paradigmes interprétatifs à la lumière des travaux de recherche récents.

L'organisation d'un colloque sur le monument souterrain de la Porta Maggiore a pour but de dresser un bilan historiographique sur ses différentes interprétations et les paradigmes employés par les chercheurs depuis sa découverte. Dans le cadre de la célébration des 150 ans de l'École française de Rome, une attention particulière doit être portée à Franz Cumont, Jérôme Carcopino et Pierre Boyancé qui ont largement contribué à la compréhension de ce dossier, tout en s'investissant dans les activités de recherche de l'institution.

La reprise indispensable de l'étude du monument doit contribuer à faire émerger de nouvelles pistes de recherches.

Il s'agit en particulier de remettre cet ensemble architectural dans son contexte historique, en exploitant les recherches récentes sur le Principat et l'histoire culturelle du début de l'Empire. Cette approche doit également être complétée par l'établissement de trois corpus de comparaison mis à jour pour cerner davantage l'insertion du bâtiment dans son époque. Le premier, de nature archéologique et architecturale, nécessite un renouvellement qui n'a pas été entrepris depuis un siècle. Le second concerne l'ensemble de l'iconographie du monument qui doit être systématiquement sériée, dans la mesure du possible, en tenant compte de l'ensemble de la documentation récemment étudiée ou découverte. Le dernier corpus regroupe les sources littéraires et épigraphiques qui renseignent sur l'emploi de récits et d'images dans la société romaine du début de l'Empire, à des fins diverses.

*Corinne Bonnet* - "Une grande basilique souterraine conservée comme par miracle" (1918). Sur les traces d'une secte néo-pythagoricienne avec Franz Cumont  
*Constantinos Macris* - Le pythagorisme comme clé de lecture de l'hypogée de la Porta Maggiore : essai de bilan critique  
*Corentin Voisin* - Une histoire de sauts et de plongeons : remise en contexte littéraire de

l'abside du monument souterrain de la Porte Majeure

*Anton Bierl* - Sappho Orphica: Traces of Orphic Thought in Sappho and Their Relation to Her Central Presence in the Basilica of Porta Maggiore

*Gianbattista D'Alessio* - Sappho's Trajectory: the construction of an eschatological experience

*Silvia Romani* - Alla ricerca dell'immortalità. Il catino absidale riletto alla luce dei frammenti di Saffo e dell'Eroide ovidiana

*Michel Humm* - Au Jardin des Hespérides : un Hercule pythagoricien ?

*Valérie Huet* -et Stéphanie Wyler - Personnages mineurs à la Porte Majeure : identités, gestes et espaces sur le décor en stuc de l'hypogée

*Simona Morretta, Chiara Scioscia Santoro, Donato Colli, Anna De Santis* - La Basilica sotterranea di Porta Maggiore, interventi e ricerche della Soprintendenza Speciale di Roma 2016-2023: primi risultati

*Gilles Sauron* - Remarques conclusives  
Visite de la basilique de la Porte Majeure (réservée aux conférenciers)

#### PYTHAGORAS BYZANTINUS

9th Seminar Monday **3 June, 2024**

ATHANASIA MEGREMI (National and Kapodistrian University of Athens)  
Evolutions in Studying the Pythagorean Tradition : The Four Sciences as Viewed by Georgios Pachymeres

#### ABSTRACT

A significant Pythagorean tradition, the tradition of the four mathematical sciences, can be traced through Antiquity down to Byzantine times. A learning journey to be taught to those who acquired higher education, it provided firm ground not only in science but also in the study of philosophy. Ancient Pythagorean tradition has possibly been lost to us in its core but its late antique descendants give testimony to its resilient ideas and vigorous impact on the emerging medieval culture trained in the Greek scientific tradition. Around the 1310's Georgios Pachymeres, a most distinguished scholar and prolific writer, created his Syntagma tōn Tessarōn Mathematōn, a rare work, the only complete Byzantine quadrivium surviving today. In this presentation we will get to see how Pachymeres regarded his work and how he constructed its contents, upholding a tradition that goes back in time not to just hint at but to attribute itself to the Pythagorean tradition.



Programme de recherche Les Platonismes de l'Antiquité tardive Principes : Definition, Causality and Ascent III

Accademia Vivarium Novum, Frascati **16-20 June 2024**

*Federico Petrucci* - Nicomachus of Gerasa on Platonist Principles of the World.

The talk develops the theological and cosmological model attributable to Nicomachus of Gerasa on the basis of the *Introductio Arithmetica*. In particular, I will dwell on the relationship between God, the intelligibles and the world, in order to bring out how in fact, within the technical framework imposed by the work, Nicomachus is bearer of a theological and cosmological proper (Middle) Platonist model. This model is aimed at providing an explanation of the cosmic order by elaborating a specific notion of providence and insisting on the mathematical aspects of the structure of the world soul.

The 21st annual conference of the International Society for Neoplatonic Studies  
Trinity College, Dublin

**June 19-22, 2024**

Carson Greene

<[carsongreene17@g.ucla.edu](mailto:carsongreene17@g.ucla.edu)>, UCLA,

"Hypatia's Depiction in Damascius' *Philosophical History* and its Relation to the Neoplatonic Biographical Tradition."

Sergey Trostyanskiy

<[strostyanskiy@ccny.cuny.edu](mailto:strostyanskiy@ccny.cuny.edu)>,

The City College of New York – CUNY,

"Pseudo-Archytas' Reassessment of Aristotle's Paradox of Time's Nonexistence"

Victoria Lansing

<[victoria.lansing@balliol.ox.ac.uk](mailto:victoria.lansing@balliol.ox.ac.uk)>,

University of Oxford, "Allusions to Neoplatonic Allegories in the Poetry of Boethius"

*Trovato, G.* False note. Physical explanations, elemental properties and Pythagorean antecedents in Proclus' Commentary on Plato's *Timaeus*.

Workshop GANPH (AG Philosophy, Theology, and Religion)/ERC (Not another History of Platonism): Philo, On the Eternity of the World, Online, **21-22 June 2024**

*Trovato, G.* Of Peripatetics and Pythagoreans. A reassessment of *De aeternitate mundi* §§55–75

Accademia Vivarium Novum. Convegno internazionale  
VIRGILIO E LA FILOSOFIA / VIRGIL AND PHILOSOPHY

Frascati, Villa Falconieri, viale F. Borromini 5, Frascati

**24-25 giugno 2024**

*Barbara Weiden BOY*, "Virgil's Pythagorean women"

8th Conference of the International Association for Presocratic Studies

Belo Horizonte, **July 1st to 5th, 2024** Campus da Universidade Federal de Minas Gerais



Was Pythagoras Italic? Pythagoreanism and the ethnic superiority of "Italic philosophy"  
*Gabriele Cornelli*, *Universidade de Brasília*, [cornelli@unb.br](mailto:cornelli@unb.br)

Several Italian scholars have been interested in Pythagoreanism and, in particular, in its political dimension: without going to the chauvinist extremes of Capparelli (1941), various authors, starting with Rostagni (1922) and Mondolfo's revision of Zeller's work (1938), have attempted to articulate the mystical and philosophical dimensions in a complex historiographical whole in which the political dimension occupies a central role. The Italian appropriation of Pythagoreanism has its origins in Roman times and reveals the depth of Pythagoreanism's ethnic and political identification with Italic culture. Based on the ambiguity inherent in the term 'Italic philosophy', and making use of a variant of the legend about Pythagoras according to which he was the son of a Tyrrhenian, i.e. an Etruscan, Pythagoras is regarded as one of the



ancestors of the political, philosophical and religious culture of Rome. In several Ciceronian passages, the Pythagoreans, defined as “almost our fellow-citizens, they who were then called Italic philosophers” (Cato Maior XXI: 78), become a central chapter in glorious Roman history (Tusc. Disput. IV). The 15th century in Italy marks a revival of the Italic tradition of Pythagoras, in the wake of the recovery of Platonism. Two leading Italian intellectual figures of this period devoted themselves to Pythagoreanism: Marcilio Ficino and Pico della Mirandola. The former with his project of translating the Platonic corpus strongly influenced by neo-Pythagorean exegesis, the latter with the one of articulating Pythagorean philosophy with the Kabbalah, the Chaldean Oracles and Arabic wisdom. This paper is intended to be a brief review of the ancient, medieval and Renaissance tradition on Pythagoras being italic, interpreted as a paradigmatic example of the ways in which ancient Greek philosophy was appropriated to justify a desired ethnic and cultural superiority.

The contribution of Philolaus’ concept of substance to Aristotle’s theory of substance  
*Ilan Moradi Beijing, Normal University,*  
*ilanmoradi@hotmail.com*

Philolaus of Croton, a Presocratic philosopher glorified by ancient philosophers as well as by later scientists such as Copernicus, presents an original philosophy of nature. In the recent scholarship which was stimulated by W. Burkert (1962) he is appreciated not only as a Pythagorean but as an independent philosopher in his own right. Philolaus’ theory is diverse. It relates to cosmology, astronomy, ontology and epistemology. Scholars such as J. Barnes (1982), M. Schofield (1983), C. Huffman (1993) and D. W. Graham (2014) have concentrated on his principles of world-order: the unlimiteds (apeira), the limiters (perainonta) and the harmony (harmonia) which unites both. However, Philolaus’ theory is based on a developed concept of substance (estô) as well.

Philolaus uses the substance concept as “the substance of the things” (ha estô tôn pragmatôn). His concept has both the epistemological role of enabling knowledge and the ontological role of enabling existence (Philolaus DK B6). In Aristotle’s theory of substance (ousia), we find similar characteristics. Aristotle used Philolaus’ book, the first book to be written by a Pythagorean, as the primary source for his account of Pythagoreanism. Aristotle makes use of “substance of each thing” (ousia hekastou) (Met., Z, 3, 1028b35; 8, 8) and “substance of

the things” (ousia tôn pragmatôn) (Z, 16, 1040b18-19). He regards the essence as substance (Z, 7, 1032b1-2) and gives it an epistemological role (Z, 6, 1031b20-21). His substance theory implies an ontological substantiality as well (Cat., 5, 2b3-5). Following the similar characteristics and Aristotle’s use of Philolaus’ book, I argue that Philolaus’ substance concept significantly contributed to Aristotle’s theory of substance. In my paper I seek to analyze Philolaus’ concept of substance and to explain how it contributed to Aristotle’s theory of substance.

Pythagorean Vestiges in Plato’s Timaeus  
*Erick D’Luca, Universidade de Brasília,*  
*erickdlucaunb@gmail.com*

The research verified two different declarations in Diogenes Laertius’ book. The first one is from Satyrus, in D.L., 3.9, that asserts that Plato wrote a letter to Dion requesting him to buy the three books of the Pythagorean philosopher Philolaus of Croton. In D.L., 8.85, it is affirmed that Plato, in one of his trips to Sicily, bought from Philolaus’ parents the book of such Pythagorean and based on this work Plato would have written the Timaeus. Then, in that conception, Plato would be a plagiarist of the Pythagorean philosophy. The research aims to verify if Plato could be considered as a plagiarist of the Pythagorean school, specifically, Philolaus of Croton. In total, seven vestiges were found in Plato’s Timaeus that contain a Pythagorean theme, and a good number of them have references to Philolaus’ philosophy. Nonetheless, the conclusion of the research is that Timaeus is authentically platonic because several typically platonic themes are presented, such as the theory of forms, demiurgical poiesis, the distinction between Intellect and Necessity, etc. Therefore, the fact that the platonic work refers to a few themes of the Pythagorean philosophy does not make the Timaeus a copy of Philolaus’ Pery Physeos, but rather that Plato is in contact with the Greek tradition that precedes him, such as the poetry, Orphics mysteries, other philosophers, and philosophies.

Mechanisms of Sense Perception and Knowledge in Empedocles  
*Nazyheli Aguirre de la, Luz Universidad Nacional Autónoma de México,*  
*a.nazyheli@comunidad.unam.mx*

The present paper takes as its starting point the long passage of Theophrastus’ De Sensibus (§§ 7-24) devoted to discussing Empedocles’ theory of sense perception. As is widely known, this is the only place where a

comprehensive and de-tailed exposition of the mechanisms involved in sense perception and cognition according to Empedocles' theory can be found; in order to explain the workings of the organs of sense perception and the way in which men gain knowledge, a set of mechanisms is displayed in Theophrastus' account of this thinker's theory. Accordingly, the following processes can be specifically distinguished as relevant to the interaction among the 'elements' or with the medium: attraction by similarity (τὸ ὅμοιον), mixture (ἡ κρᾶσις), fitting into the pores (τὸ ἐναρμόττειν τοῖς πόροις), and effluence (ἡ ἀπορροή) which are viewed as fundamental operations or steps for the several functions of sense perception and cognition to take place. Among modern research devoted to this as yet not wholly clarified issue, the studies by Long (1966) and Curd (2016) about thinking and sense perception in Empedocles, as well as the paper by Sassi (2016), who set about to reconstruct a general theory of κρᾶσις in Parmenides and Empedocles, will be particularly considered for the purpose of this paper. In fact, despite the detail of Theophrastus' account, scholars have often pointed out that there seems not to be a perfect match with extant fragments of Empedocles, probably because Theophrastus updated Empedocles' language through Peripatetic terminology. Therefore, several possible connections between Theophrastus' critical report and some extant fragments of Empedocles (Frr. 31B 3; 89, 90; 96; 98; 100; 106-109 DK) will be explored, so that, based on this comparative analysis, a new comprehensive attempt can be made here to outline Empedocles' own presentation of the mechanisms of sense perception and thinking.

How politically engaged were the pre-Socratic philosophers? The cases of Pythagoras, Parmenides, and Zeno  
*Rafael Moreno González*, Pontificia Universidad Católica del Perú; Universidad del Pacífico, [rmoreno@daad-alumni.de](mailto:rmoreno@daad-alumni.de)  
I argue that a prevalent trait among some pre-Socratic philosophers was their active participation in the political affairs of their poleis. Like many of their fellow citizens, some philosophers were accustomed to discharging civic (legislation, governance, diplomacy) and religious (priesthood, financing and organizing festivals) duties, both within their cities and (as diplomats) beyond their boundaries. To illustrate this, I will examine the cases of Pythagoras of Samos, Parmenides of Elea, and Zeno of Elea. In the case of Pythagoras, it will be discussed his departure from Samos

and his involvement in the governance of Crotona. The evidence for Parmenides and Zeno speaks for their roles as legislator (Parmenides) and political revolutionary against tyranny (Zeno). Though the evidence in these three instances may not provide conclusive support for the thesis I am advocating for, I believe that some of it can be aligned with the evidence of a range of intellectuals who perform both civic and religious duties throughout Hellas. Presocratic philosophers, with notorious exceptions like Heraclitus, were no exception to the discharge of this or other types of duties. Thus, the notion that philosophers spurned political life due to their dedication to philosophical studies appears more like a biased assumption, reinforced by tales like that of Thales tumbling into a well, rather than a proper evaluation of the part philosophers performed as citizens in their hometowns' political scene.

The reception of Empedocles in the Renaissance: Pico della Mirandola  
*Teresa Rodríguez*, *Instituto de Investigaciones Filosóficas, Universidad Nacional Autónoma de México*, [materogo@gmail.com](mailto:materogo@gmail.com)  
Steiris (2019) states that "Fifteenth century humanists, notably Marsilio Ficino (1433–1499) and Giovanni Pico della Mirandola (1463–1494), reappraised the importance of Presocratic philosophy and acknowledged its influence on ancient Greek philosophy." Given Ficino's and Pico's interest in expanding the prevailing philosophical canon and in reevaluating the positions of presocratic philosophers, this paper aims to show such a reevaluation specifically in Pico's thought. Pico's enterprise of recovery of all knowledge available in his time is well known. In this sense, the year 1486 is of special importance since it constitutes the period during which he assembled his 900 theses and wrote the famous Oratio later called 'On the Dignity of Man'. Additionally, he wrote his *Commento sopra una canzone d'amore*. The presocratics and especially Empedocles play a prominent role in these works, not only as pre-platonic sages but also as important influences in the structure of his own philosophical proposal. Empedocles' name appears three times in the 900 theses, three in the Oratio, and once in the *Commento*. By analyzing these passages, I intend to show that Pico's reading is close to a Neoplatonic interpretation of Empedocles (characterized by Dillon in 2005 as a non literal reading), especially in his thesis II.5.5. In addition, I intend to show that his interpretation

of Empedocles' Love and Strife is important to support his project of constituting a pax philosophica as he assesses the position of Empedocles as superior to that of Heraclitus (in *Commento*, II. 8). Finally, in the *Oratio*, he presents Empedocles as a forerunner of his positions on the human soul.

Polytropia - Seminário Nacional de Filosofia Antiga – que acontecerá entre os dias **09 e 13 de setembro de 2024**  
*Rafael Cavalcanti de Souza* (UNICAMP)  
Similaridades Metodológicas entre a Teoria da Harmonia Pitagórica e a Silogística Aristotélica

International Plato Society 4th Asia 2024  
Regional Meeting "Plato and Gods" \_Program;  
**11-13 sep**  
*Tianqin Ge* : Becoming Like God and Vegetarianism in Porphyry's *De Abstinentia*  
*Margaret Corn* : The Reception of Pythagorean Divinity in Plato's *Mathematical Cosmology*

At the Limits of Imagination: Otherness in Humans & Nonhuman Animals  
Vienna, **26-28 September 2024**  
*Andrew Benjamin* Living in Peace with Animals: Pythagoras' Speech in Ovid's *Metamorphoses*  
Abstract: In the final book of Ovid's *Metamorphoses*, Pythagoras is provided with a speech that can be read as both the defence of and argument for vegetarianism. There are, however, a number of important delimitations built into the speech that add to its significance. For Pythagoras, eating animals is 'impious' (*nefas*). The position is unequivocal: 'Refrain from polluting your bodies with such an impious feast' (*Parcite, mortales, dapibus temerare nefandis/corpora!*) The inclusive use of the second person plural imperative *parcite* ('refrain from') reinforcing both the coverage as well the urgency of the claim. While the act of killing may be justified if animals menace human life—Ovid even argues that such killings occur without 'impiety'—it remains the case that animals 'should not be eaten' (*non epulanda fuerunt*). For Ovid, and the claim is a specific one, they should not be killed to be eaten. In order to justify his position he refers to 'former time' (*vetus ... aetas*) in which it was possible to live in 'peace' with animals. To the extent that this argument can be sustained, rights-based arguments no longer pertain since human/animal relations can be redescribed in

terms of war and therefore the Ovidian legacy is the question of the possibility of living in peace with animals. The aim of the talk therefore is to investigate the extent to which Ovid's *Metamorphoses* can be used to develop an argument for a relationship with animals structured in terms of peace rather than in terms of rights. While it falls beyond the remit of the talk, what this does is connect the question of the animal to more general philosophical concerns with peace, as for example occurs in Kant's *Perpetual Peace: A Philosophical Sketch* (1795).

2024 - ELEATICA II WORKSHOP Dèi e no.  
Forme di ateismo nel mondo antico **21-22 ottobre 2024**  
<https://eleatica.it/edizione/2024-eleatica-ii-workshop/>

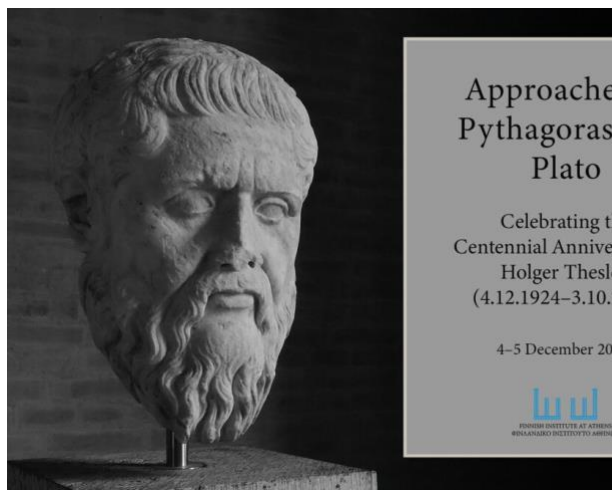
*Rossella Saetta Cottone* - Apollo, la Musa e la physis in Empédocle di Agrigento: oltre la vita e la morte  
*Anna Motta* - Scienza e ateismo: il caso di Ippazia di Alessandria

Conference: University of Kelaniya. At: University of Kelaniya. **December 2024**  
*Rupasinghe, S.* An Investigative Study on bean ban of Pythagoras  
Abstract: Pythagoras was a prominent and controversial Greek philosopher, mathematician and the founder of Pythagoreanism. Pythagoras created a cult based on reincarnation and the bean ban. This study focuses on Pythagoras' prohibition of beans. In some stories, they weren't even allowed to touch beans. Why did the Pythagoreans declare that beans were taboo? This question is even more confusing because Pythagoras wrote nothing, nor were there any detailed accounts of his thought written by contemporaries. So we have to depend on secondary sources. Many of the historical factors in this regard are intertwined with religious facts, but most modern views are more scientific. In this research, the notions of Aristotle, Cicero, Diogenes Laertius, Aristoxenus and Aulus Gellius, Plutarch, Pliny etc. were associated as historical factors. Modern scientific opinion focuses on Favism, an illness that can be provoked by some chemicals in raw broad beans. People with the genetic condition of glucose-6-phosphate dehydrogenase (G6PD) deficiency can sometimes suffer an illness called favism when exposed to broad beans. Favism destroys red blood cells and is dangerous for young children. The favism theory holds that the Pythagoreans were aware of this condition and

banned contact with beans to prevent it. Arie 1959; Lieber 1973; Brumbaugh and Schwartz 1980; Katz 1987 accepted the notion of favism and those who were against, Scarborough 1982; Simoons 1998; Dye 1999, Garnsey 1998: was undecided. In this study religious views were developed comparing with historical views and scientific views.

A workshop in honour and in memory of Holger Thesleff (1924–2023) will be held in Athens on the **4th and 5th of December 2024**, on the occasion of the great scholar's centennial anniversary.

Entitled *Approaches to Pythagoras and Plato*, the international workshop is organized at the Finnish Institute at Athens (FIA) by Lassi Jakola (FIA) and Pauliina Remes (Uppsala).



Holger Thesleff (1924–2023), a Finnish philologist and former professor of Greek philology at the University of Helsinki, died on 3 October 2023 at the age of 98. Thesleff was an internationally acknowledged scholar of ancient Greek philology and philosophy. His extraordinarily long scientific career spanned no less than 9 decades, from late 1940s to early 2020s. Thesleff's first book *Djupsjösegelare* (1951) documented the last commercial circumnavigation ever conducted on a motorless sailing vessel, the four-masted windjammer *Passat*. And while his early scientific work focused on Greek language and linguistics (e.g. *Studies in Intensification* [1954] and *Studies in the Greek Superlative* [1955]), internationally Thesleff is probably best known for his work on ancient Greek philosophy, especially Plato and Pythagoreanism. In the 1960s, Thesleff published two important studies on the Pythagorean tradition. An

Introduction to the Pythagorean Writings of the Hellenistic Period (1961) and *The Pythagorean Texts of the Hellenistic Period* (1965) have maintained their position as classics in the field of Pythagorean pseudepigrapha to present days. In Plato scholarship, Thesleff is known for three suggestive and methodologically ground-breaking monographs: *Studies in the Styles of Plato* (1967), *Studies in Platonic Chronology* (1982) and *Studies in Plato's Two-Level Model* (1999), now conveniently available in *Platonic Patterns* (2009).

Besides his scholarly work, predominantly written in English, Thesleff contributed to popularizing Plato and ancient intellectual history in Finland and in other Nordic countries. He authored two introductory books on Plato and his philosophy (*Platon* [1987] and *Platonin arvoitus* ['The riddle of Plato', 2011]), and, together with Juha Sihvola, wrote a particularly wide-ranging introduction to ancient philosophy and intellectual history (*Antiikin filosofia ja aatemaailma* [1994]). In 2006, Thesleff was awarded the prize of the Alfred Kordelin Foundation for his great merits as a promoter of European humanism and classical heritage in Finland.

The workshop "Approaches to Pythagoras and Plato", which is organized at the Finnish institute at Athens (FIA) on the occasion of Thesleff's centennial anniversary, celebrates Thesleff's scientific work, focusing especially on his contributions to Plato scholarship and the study of Pythagoreanism. The workshop's contributors revisit select key ideas, methods and proposals of Thesleff's scholarly work. You are most welcome to attend the celebratory gathering.

*Lassi Jakola* (Finnish Institute at Athens) & *Pauliina Remes* (Uppsala): "Holger Thesleff (1924–2023): An Intellectual Biography".  
*Neglected Aspects and Nordic Perspectives Mika Kajava* (Helsinki): "Holger Thesleff's Early Philological Work. From Intensification in Early and Classical Greek to Response Strategies in Early Roman Comedy"  
*Hannu Riikonen* (Helsinki): "Keeping the Classical Tradition Alive: Holger Thesleff and the Legacy of Antiquity"  
Pythagorean session:  
*Constantinos Macris* (Paris): "Sailing with Holger Thesleff in the Open Sea of the Post classical Pythagorica (1961–2024)"  
*Phillip Horky* (Durham): "The Pronoia of Holger Thesleff"  
*Tua Korhonen* (Helsinki): "Pythagoras and Plato on Metempsychosis: 'A Kinship of All Life', A Moral Argument or a Mere Metaphor?"  
*Debra Nails* (Michigan): "Middle Thesleff"

*Harold Tarrant* (Newcastle): "Holger's Episodic Approach to the Writing of Plato's Republic"  
*Necip Alican* (Istanbul): "The Ship of Neurath in Uncharted Waters: A Second Sailing with the Two-Level Model of Holger Thesleff"

Pythagoras Byzantinus: Pythagoras and Pythagoreanism in Byzantine Thought and Culture

11th Seminar Monday **16 December, 2024**

Organisation :

Eudoxie Delli (Académie d'Athènes)

Constantinos Macris (CNRS, PSL, LEM)

Dominic O'Meara (Emeritus, Université de Fribourg, Suisse)

Programme organisé par le Centre de Recherche sur la Philosophie grecque de l'Académie d'Athènes en collaboration avec le LEM (UMR 8584)

Research Center for Greek Philosophy Elli  
Lambridi Philosophical Library  
9, Ypsilantou str., Athens

#### *MARIE CRONIER*

Abstract: Les noms de plantes attribués à Pythagore chez le pseudo-Dioscoride (grec) et le pseudo-Apulée (latin)

La Matière médicale de Dioscoride ( 2nd moitié du 1e siècle de notre ère) a fait l'objet d'un très important remaniement vers le IIIe ou le IVe s. sans doute dans les milieux érudits de Rome : une sélection de quelque 450 chapitres (sur un total d'environ 800), consacrés chacun à une plante, a été associée à un recueil de figures botaniques organisé par ordre alphabétique. Pour un grand nombre de plantes ont également été ajoutées des listes de phytonymes utilisés en grec ou par d'autres peuples (Romains, Gaulois, Égyptiens, Syriens, Daces etc.) et par des personnages comme Démocrite, Ostanès et Pythagore. Cette forme textuelle est appelée l'herbier alphabétique grec du pseudo-Dioscoride. D'origine incertaine et sans autres équivalents en grec, les listes de synonymes qu'il contient sont aussi partiellement attestées dans un herbier latin tardo-antique, l'Herbarius transmis sous le nom d'Apulée. La communication s'intéressera aux 9 attestations de noms de plantes qui sont ainsi attribués à Pythagore, en tentant de les replacer dans le panorama des relations qui apparaissent à l'époque hellénistique puis impériale entre Pythagore et la botanique.

#### *ARGYRO LITHARI*

Abstract: Investigation into the heaven from a Pythagorean perspective: Proclus' astronomical considerations

As the name indicates, astronomy is the study of the heavenly bodies, i.e., the Sun, Moon, wandering and fixed stars. In antiquity there have been different approaches to astronomy. An observer of the heaven of the kind envisaged by Socrates in Book VII of the Republic, such as Autolycus, an astronomer who makes meticulous observations, analyzes empirical data, and puts forward theories to account for them, such as Ptolemy, a practicing astrologer concerned with prognostication, such as Vettius Valens, and the head of a philosophical school, such as Proclus, all lay claim to some share in the study of the heaven. It is, then, evident that in antiquity the study of the heaven was undertaken from widely divergent perspectives. In this presentation, I will explore how Proclus deploys specific representatives of Pythagoreanism and the Pythagorean tradition as a whole to justify different and even opposing forms of astronomy and to develop the form of astronomy which he regards as the most high-minded and honourable. My examination will focus on passages from his Commentary on the Timaeus and the Hypotyposis Astronomicarum Positionum which are quite indicative of Proclus' flexible and cautious invocation of what he deems Pythagorean. Then, I will attempt to explain why Proclus assigns different roles and sorts of influence to representatives of the same philosophical tradition and why the Pythagoreans, either as a group or through specific figures, are suited to serve his purposes.



N30 BOOKS

## Incontri d'Autore – presentazione libro Vogliamo Vivere – Basta armi Basta guerre Salvatore Mongiardo Di Nuova Scuola Pitagorica

CROTONE 12 OTTOBRE 2024 – Presso la sede operativa della Nuova Scuola Pitagorica a Crotona è stato presentato il libro di Salvatore Mongiardo “Vogliamo Vivere – Basta armi Basta guerre” pubblicato dal Laterza e ora disponibile nelle librerie e online.

In questa nuova opera Mongiardo ritraccia le linee dei suoi studi sull'etica italica-pitagorica come chiave per la pacificazione e l'armonia universale. In un tempo che continua a essere segnato da violenza e conflitti lo Scolarca ribadisce la chiarezza del pensiero pitagorico oggi necessaria per un concreto cambio di paradigma e una nuova epoca che abbracci l'intera umanità.

Qui di seguito il link del video in diretta dell'evento <https://fb.watch/xkv-Kx63Hj/>

## Author Meetings – presentation of the book We Want to Live – Enough Weapons Enough Wars Salvatore Mongiardo By Nuova Scuola Pitagorica

CROTONE 12 OCTOBER 2024 – At the operational headquarters of the Nuova Scuola Pitagorica in Crotona, Salvatore

Mongiardo's book “We Want to Live – Enough Weapons Enough Wars” was presented, published by Laterza and now available in bookstores and online.

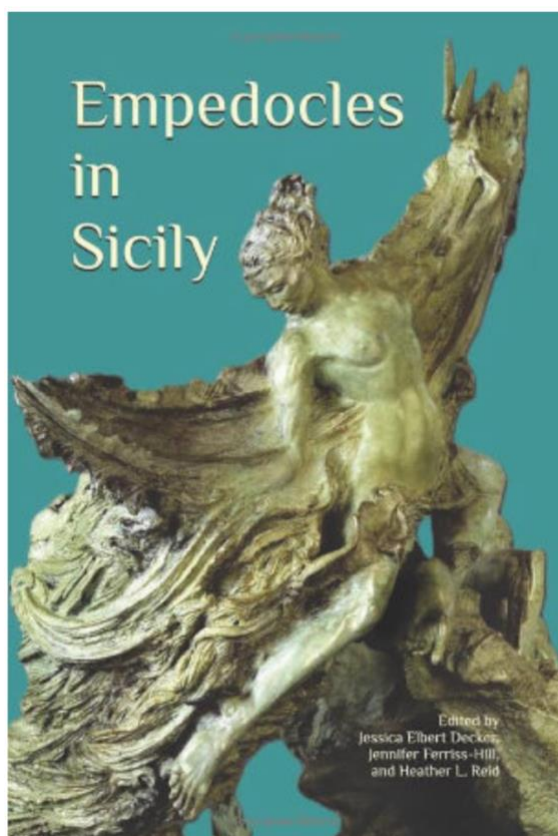
In this new work, Mongiardo retraces the lines of his studies on Italic-Pythagorean ethics as a key to pacification and universal harmony. In a time that continues to be marked by violence and conflict, the Scolarca reaffirms the clarity of Pythagorean thought, which is necessary today for a concrete paradigm shift and a new era that embraces all of humanity.

Below is the link to the live video of the event <https://fb.watch/xkv-Kx63Hj/>

The poster features the logo of Nuova Scuola Pitagorica at the top left, followed by the text 'NUOVA SCUOLA PITAGORICA' and 'Coordinamento di Crotona'. The main title is 'INCONTRI D'AUTORE VOGLIAMO VIVERE Basta Armi Basta Guerre'. Below this, it states 'Presentazione dell'ultimo libro di Salvatore Mongiardo. Discussione con l'autore per riflettere sulla necessità di un'etica universale e un nuovo paradigma di pace.' The event details are: 'Sabato 12 ottobre 2024', 'Ore 18:30', 'Vico Municipio n°1', 'Piazza Duomo | Crotona'. The program includes 'SALUTI ISTITUZIONALI', 'INTERVENTO DELL'AUTORE Salvatore Mongiardo', and 'MODERA Marco Tricoli'. It also mentions 'SEGUE DIBATTITO PUBBLICO E RINFRESCO'. On the right side, there is a small image of the book cover showing a woman in a blue dress holding a sword. At the bottom, it says 'Nuova Scuola Pitagorica Vico Municipio n°1 Piazza Duomo | Crotona' and provides contact information: 'Incontro gratuito e aperto a tutti', 'Per informazioni - info@nuovascuolapitagorica.org', 'Tel. 335 7967230', and 'www.nuovascuolapitagorica.org'.

### **Empedocles in Sicily**

Empedocles in Sicily, published in November 2024, brings together essays from the Fonte Aretusa's 2023 Conference in Siracusa. The book is edited by Jessica Elbert Decker, Jennifer Ferris-Hill, and Heather L. Reid. The volume includes essays by Athanassios Vergados, Colin C. Smith, Joel Alvarez, Kamil Aftyka, Michael M. Shaw, Jonas Čiurlionis, Ermindo Buono, Alberto Jori, Federico Casella, Sandra Šćepanović, Anastasiia Starovoitova, Katie Terezakis and Lawrence Torcello. See the BOOK CHAPTERS for abstracts.



Agarwal, R.P.

Mathematics before and after Pythagoras : exploring the foundations and evolution of mathematical thought.

Cham Switzerland: Springer. 2024.

<https://link.springer.com/content/pdf/bfm:978-3-031-74224-8/1>

This book provides the reader with a comprehensive account of the contributions of Pythagoras to mathematics and philosophy, using them as a starting point to compare pre-Pythagorean accomplishments with the myriad mathematical developments that followed. It begins with a thorough study of Pythagoreanism and the early Pythagoreans, including the major events in Pythagoras' life and the origins of the mystical significance

attributed by Pythagoreans to natural numbers. From Chapter 3 onward, the book describes how mathematical thinking works and prepares the reader for the subsequent chapters, which cover mathematical logic and proofs, their application to the study of natural and prime numbers, the investigation of Pythagorean triples, figurative numbers, and irrational numbers, all interwoven with rich historical context. Aimed at students and teachers at all levels, this work is accessible to non-mathematicians as well, with the main prerequisite being an avid curiosity about some of the ideas and thinkers that helped to forge the mathematical world as we know it.

Bajutsch, M.

Pythagoras in der Schmiede. WIKIBOOKS. 2024

Abstract: Dieser Beitrag beleuchtet die physikalischen und musiktheoretischen Hintergründe der Legende von Pythagoras in der Schmiede und weist nach, dass diese Legende eine realistische Grundlage haben könnte. Die Zusammenhänge zwischen Tönen und Zahlen wurde nicht nur in der Antike untersucht. Die Musik gehörte im Mittelalter zusammen mit der Arithmetik und der Geometrie zu den vier freien Künsten des Quadriviums. Diese Fächer bieten nach wie vor ein lohnendes Feld für musiktheoretische Betrachtungen und Untersuchungen, und dies betrifft verschiedene auch heute noch in Gebrauch befindliche Stimmtemperaturen genauso wie zum Beispiel musikästhetische Aspekte oder die Tonlehre. Der Autor hofft, dass diese Ausführungen über die antike Legende dazu beitragen können, das Interesse an der Materie zu wecken oder zu festigen.

Candel, M.

Pitágoras y la ciencia sagrada. MEMORIA MUNDI.

Edited by C. Bamford. Madrid: Atalanta. 2024. ISBN: 9788412601473

[ This volume brings together some of the best articles on sacred mathematics from the Pythagorean and Platonic traditions, which remain as alive and valuable as ever. The nature of Form, the meaning of number and geometry, the harmonic proportions of architecture, and the symbolism of light, colour, music and poetry are some of the topics explored by these prestigious authors:]

-Christopher Bamford (1943-2022), director editorial de Steiner y Lindisfarne Books, miembro de la Lindisfarne Association, conferenciante y prolífico escritor sobre las

tradiciones esotéricas de Occidente. -Robert Lawlor (1938-2022), especialista en simbolismo y mitología, así como autor de numerosos libros sobre los principios y prácticas de la antigua ciencia sagrada. -Keith Critchlow (1933-2020), artista, conferenciante, escritor y profesor de arquitectura, experto en arquitectura y geometría sagradas. -Arthur Zajonc (1949), doctor en física por la Universidad de Michigan, antiguo director del Departamento de Física del Amherst College y actualmente profesor emérito de esta institución. -Anne Macaulay (1924-1998), musicóloga, conferenciante e investigadora de las tradiciones pitagóricas. -Kathleen Raine (1908-2003), poeta británica internacionalmente reconocida, además de prestigiosa experta en William Blake y W. B. Yeats.

Centrone, B.

Vita in comune : il pitagorismo nel mondo antico. 1a edizione.

Roma: Carocci editore.

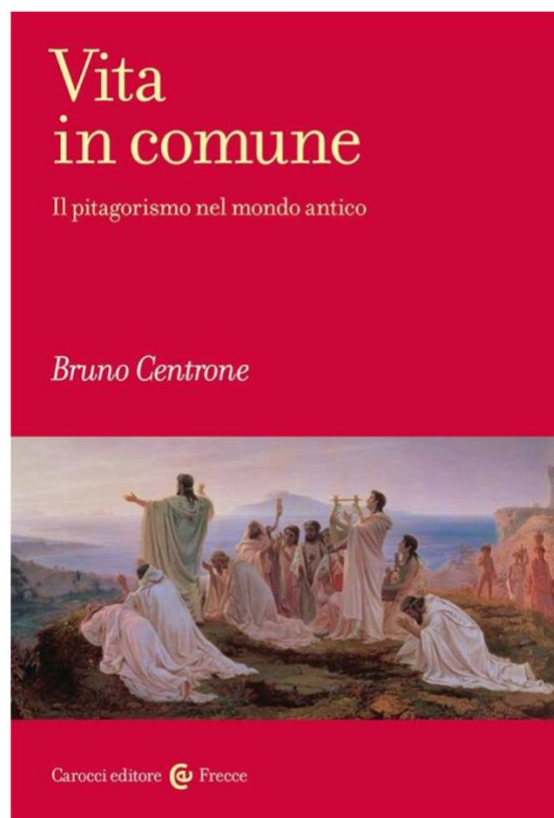
2024. ISBN: 9788829027088 :

Descrizione

Per il fascino che hanno da sempre esercitato la figura carismatica di Pitagora e le dottrine a lui attribuite, all'incrocio tra scienza e filosofia, religione e politica, il pitagorismo antico rappresenta per tutto il corso della sua storia un enigma di difficile soluzione. Che cosa significava essere pitagorico nell'antichità? Le fonti descrivono Pitagora come matematico, filosofo, politico e legislatore, taumaturgo prossimo alla divinità e fondatore di un'associazione la cui precisa natura rimane ancora incerta: scuola filosofica con interessi scientifici, confraternita a sfondo religioso, partito politico o tutte queste cose insieme? Ciò che forse permette di risolvere l'enigma è l'interpretazione del pitagorismo delle origini come forma di vita comunitaria basata su una precettistica, che determina l'identità pitagorica degli affiliati, liberi di distinguersi poi nei diversi ambiti delle attività umane. Il libro presenta una storia del pitagorismo nel mondo antico, a partire dall'associazione fondata a Crotona da Pitagora nel VI a.C. sino alla rinascita nei primi secoli dell'età imperiale, con particolare attenzione al fenomeno del pitagorismo romano e alla letteratura apocrifia.

[ *For the fascination that the charismatic figure of Pythagoras and the doctrines attributed to him have always exerted, at the crossroads of science and philosophy, religion and politics, ancient Pythagoreanism has represented throughout its history an enigma that is difficult to solve. What did it mean to be Pythagorean*

*in antiquity? The sources describe Pythagoras as a mathematician, philosopher, politician and legislator, a miracle-worker close to divinity and the founder of an association whose precise nature still remains uncertain: a philosophical school with scientific interests, a religious brotherhood, a political party or all of these things together? What perhaps allows us to solve the enigma is the interpretation of early Pythagoreanism as a form of community life based on a set of precepts, which determines the Pythagorean identity of its members, who are then free to distinguish themselves in the different areas of human activity. The book presents a history of Pythagoreanism in the ancient world, starting from the association founded in Crotona by Pythagoras in the 6th century BC. until its rebirth in the first centuries of the imperial age, with particular attention to the phenomenon of Roman Pythagoreanism and apocryphal literature.]*



Ferella, C.

Reconstructing Empedocles' thought. Cambridge, United Kingdom: Cambridge University Press. 2024.

Argues for viewing Empedocles' work as a unified whole of religion and physics by showing how rebirth is a positive doctrine



which underlies his cosmic system. Essential for all scholars of early Greek philosophy, but will also appeal to those of epic poetry, Plato and Pythagoras studies, and ancient religion"-- Provided by publisher.

Geldern, E.C.v.  
Revolutionäre Denker und ihr Erbe :  
Biographien von Pythagoras, Hypatia von  
Alexandria, Giordano Bruno, Rousseau,  
Einstein.  
Open Publishing GmbH. 2024.

Giorgi, Sandro.  
Non solo Pitagora. Piccola raccolta di teoremi  
di geometria euclidea piana.  
[S.l.] : Youcanprint, 2024.  
ISBN/ISSN: 9791222711614

Hagemeier, M.  
Lebenskunst in der Antike : Rezeptfreie  
Methoden von Pythagoras bis Boethius .  
Norderstedt : Books on Demand. 2024  
Umfang/Format: Online-Ressource (pdf)  
Wie mit den Herausforderungen des Alltags  
umgehen? Wie mit unseren Gefühlen  
umgehen? Wie zu einem gelingenden Leben  
finden? Dieses Buch beleuchtet die zeitlosen  
Methoden der antiken Lebenskunst und lädt  
dazu ein, eigene Standpunkte zu entwickeln.  
Schon Pythagoras hinterließ Methoden der  
Selbstregulierung, die bis heute praktiziert  
werden. In der klassischen Philosophie  
diskutierten Sokrates, Platon und Aristoteles  
die Bedeutung der Tugenden, und wenig  
später entstanden in Athen philosophische  
Schulen, in denen verschiedene Wege zu  
einem gelungenen Leben gelehrt wurden - von  
den stoischen Prinzipien der Gelassenheit  
über die zurückhaltende Haltung der Skepsis  
bis hin zur epikureischen Bejahung der Lust.  
Dieses Buch bietet einen Überblick zu den  
vielfältigen Positionen antiker Lebenskunst, die  
es immer wieder neu zu entdecken gilt.

Herrmann, D.  
Die antike Mathematik : Geschichte der  
Mathematik in Alt-Griechenland und im  
Hellenismus / Dietmar **Person(en)**: Herrmann,  
Dietmar (Verfasser)  
Berlin, Germany : Springer Spektrum: [2024]  
Online-Ausgabe: ISBN: 9783662684788.  
ISBN: 78-3-662-68477-1  
Einleitung Pages 1-13  
Wie die griechische Wissenschaft begann  
Pages 15-32

Thales von Milet Pages 33-42  
Pythagoras und die Pythagoreer Pages 43-71  
Hippokrates von Chios Pages 73-80  
Athen und die Akademie Pages 81-97  
Platon Pages 99-121  
Aristoteles und das Lykeion Pages 123-136  
Alexandria Pages 137-153  
Euklid von Alexandria Pages 155-184  
Die klassischen Probleme der griechischen  
Mathematik Pages 185-207  
Archimedes von Syrakus Pages 209-249  
Eratosthenes von Kyrene Pages 251-261  
Kegelschnitte Pages 263-282  
Apollonios von Perga Pages 283-298  
Anfänge der Trigonometrie Pages 299-315  
Heron von Alexandria Pages 317-344  
Klaudios Ptolemaios Pages 345-361  
Nikomachos von Gerasa Pages 363-378

Hladký, V.  
Rejoicing Sphairos, Wandering Daimon, and  
Other Living Beings Studies on Empedocles'  
Philosophy of Life (and Death). 1. Auflage,  
Verlag Karl Alber, 2024.

Jakubanis, H.  
Empedokles - Filozof, Lekarz I Mag :  
Przyczynek Do Jego Zrozumienia I Oceny.  
Wydanie pierwsze, Wydawnictwo Marek  
Derewiecki, 2024.

KATZ, V. J., & MONTELLE, C. (Eds.).  
*Sourcebook in the Mathematics of Ancient  
Greece and the Eastern Mediterranean*.  
Princeton University. (2024). Press.  
<https://doi.org/10.2307/jj.13110768>.  
OVERVIEW: Euclid, Archimedes, and  
Apollonius are familiar names to many of us,  
and their contributions have shaped  
mathematical practice up to modern times. Yet  
the mathematical activity of Greek antiquity  
extended far beyond their achievements and  
was furthered by diverse individuals in different  
contexts. *Sourcebook in the Mathematics of  
Ancient Greece and the Eastern  
Mediterranean* brings together an extensive  
collection of primary source materials that  
document the extraordinary breadth of  
mathematical ideas developed in the Eastern  
Mediterranean from 500 BCE to 500 CE, a  
millennium in which Greek cultural influence  
spanned the ancient world.  
Weaving together ancient commentaries with  
the works themselves, Victor Katz and  
Clemency Montelle present a wealth of newly  
translated texts along with sources difficult to  
find elsewhere, from writings by the great

mathematical thinkers of Greek antiquity to those by practitioners who used mathematics in everyday life. This comprehensive and wide-ranging sourcebook includes lesser-known authors who made critical contributions, sometimes in languages other than Greek, as well as accounts of technical instrumentation, papyri by anonymous authors designed for teaching purposes, and evidence of hand computations and numerical tables.

An essential resource for anyone interested in the mathematical achievements of this remarkable intellectual culture, *Sourcebook in the Mathematics of Ancient Greece and the Eastern Mediterranean* encompasses disciplines that illustrate the important role of mathematics in ancient Greek society more broadly, from astronomy, music, and optics to philosophy, literature, and theater.

León de la Vega, J.

*Pitágoras y los inicios de la cosmología*

Madrid: Dykinson, 2024

Resumen del libro

La investigación histórica, con base en los testimonios conservados, de la vida y obra de Pitágoras, nos muestra las dos vertientes presentes a un tiempo en su pensamiento: la ciencia y el misticismo. Su labor de reformador de la religión griega, émulo del más antiguo Orfeo y en pugna con la nueva religión de Dioniso instaurada por los tiranos del siglo VI a.C., no debe oscurecer el legado científico de su enseñanza. Pitágoras cambió, sin duda, la cosmovisión de griegos e itálicos al concebir esféricos los planetas y estrellas, descubrió las razones matemáticas de la armonía musical, creó la teoría geométrica de las dimensiones y postuló, por vez primera de forma clara, la idea de la infinitud del universo y la problemática imagen asociada de la infinita divisibilidad. La intención del estudio es mostrar los inicios de la cosmología, con una especial incidencia en la relación entre la escuela de Elea y la pitagórica al objeto de entender contra qué teoría reacciona el Poema de Parménides y la concepción del espacio y del tiempo atacada en las famosas paradojas de Zenón. El libro se inscribe en una trilogía presocrática dedicada a los arcanos de la religión, la filosofía y la ciencia en Occidente.

[ *Historical research based on the preserved testimonies of the life and work of Pythagoras shows us the two currents present at the same time in his thought: science and mysticism. His work as a reformer of the Greek religion, emulating the older Orpheus and in conflict with the new religion of Dionysus established by the tyrants of the 6th century BC, should not*

*obscure the scientific legacy of his teaching. Pythagoras undoubtedly changed the worldview of Greeks and Italians by conceiving the planets and stars as spherical, he discovered the mathematical reasons for musical harmony, created the geometric theory of dimensions and postulated, for the first time in a clear way, the idea of the infinity of the universe and the associated problematic image of infinite divisibility. The aim of this study is to show the beginnings of cosmology, with a special emphasis on the relationship between the Eleian and Pythagorean schools, in order to understand the theories against which the Poem of Parmenides reacts and the conception of space and time attacked in Zeno's famous paradoxes. The book is part of a pre-Socratic trilogy dedicated to the mysteries of religion, philosophy and science in the West. ]*

Lopez, F.

The Historical Landscape of Ancient Kalabria. 2024

Leiden, The Netherlands: Brill.

This book focuses on Kalabria as an ancient land of Italy from its origin to the early Middle Ages. The place name referred to the Salento peninsula, also called Messapia, as part of present-day Puglia and later to the land of the *Bruttii*, now the region of Calabria. This work is the first to carefully evaluate linguistic and historical studies in a comprehensive and monographic form. Following an interdisciplinary approach, the systematic combination of Linguistics and Landscape History guides the research step by step. The sample represents a new significant methodological instance that merges Toponymy, History, Archaeology, Topography, and Philology.

Matias, I.

The Magical Fruit? Ritual Aspects of Broad Beans in the Roman World.

dissertation. The University of Arizona. 2024.

The bean holds a rather unique place among food plants in the ancient world. While the Mediterranean triad of grains, grapes, and olives has special economic and culinary significance, all of those three most important crops lack the same breadth of ritual significance as *Vicia faba*, the fava or broad bean. Regarded in antiquity as a cheap and hearty peasant fare, fava beans also were the subject of a number of taboos and were an element in several rituals of an especially funereal nature: Pythagoras famously



prohibited the consumption of beans, the Roman flamen Dialis similarly was not allowed to consume or be near them, and Ovid describes magically-charged rites during the Lemuria and the Feralia festivals which involve beans. The avoidance of fava beans and their association with the dead has been attributed by some scholars to the condition known as favism, a severe reaction to the food which is more common around the Mediterranean than anywhere else, though a solely medical explanation is not an entirely satisfactory justification for the range of religious and philosophical attitudes towards fava beans. More likely, a combination of favism, certain features of the plant, and the ideas which over time attached to those features, is what led to the popularity of fava beans for funerary rites. Just how popular they were in actual practice, outside of literary scenes such as those from Ovid's *Fasti*, may be evident from archaeobotanical finds from grave sites around Italy — indeed, remains of beans as burnt offerings and as a part of funeral meals have been found at such sites. However, plant preservation and recovery is often a matter of chance: so, to what degree can archaeobotanical evidence be used to understand historical ritual practices? The aim of this work is to investigate this question, and the possible reasons for the customs surrounding broad beans in the Roman world.

Neumann, L.

[Jesus und Apollonios von Tyana als Leitbilder: Eusebios gegen den Christenfeind Hierokles](#) (Einleitung, Übersetzung und Kommentar zu Eusebios' "Contra Hieroclem")  
Dissertation Eberhard Karls Universität  
Tübingen. 2024

Der Antirrhethikos "Contra Hieroclem" ist vor allem wegen seiner Mehrschichtigkeit interessant: In dem Text, den der Kirchenvater Eusebios von Caesarea als Reaktion auf den nicht erhaltenen "Philalethes" des paganen Politikers Hierokles verfasst hat, schimmert die Position des Gegners deutlich hinter der Position des Autors durch. Jesus Christus und der Wundertäter Apollonios von Tyana spielen in der literarischen Auseinandersetzung eine zentrale Rolle. Sie fungieren als Identifikationsfiguren, die von den beiden Autoren jeweils entweder erhöht oder herabgesetzt werden, um die eine Gruppe von der anderen abzugrenzen. Eine weitere Schicht bildet die "Vita Apollonii" des Philostrat, die Eusebios für seine Argumentation ins Visier nimmt. Das so entstehende intertextuelle Geflecht erlaubt

einen Perspektivwechsel und die Untersuchung der Argumentationen beider Seiten in einer Auseinandersetzung, deren Ausgang zur Zeit der Entstehung der Texte völlig ungewiss war.

Philaletes, A.E.

Gli insegnamenti pitagorici per la conoscenza della "causa causarum". Enea Lanari (AE) ; a cura della Accademia di filosofia italiana "Pitagora"

Napoli : Stamperia del Valentino, 2024.

Series 1: [I Polifemi](#); XCVI

ISBN/ISSN: 9791280721754

Pythagore.

Pythagore : Commentaires Sur Les Versets d'or de Pythagore.

Philosophia Perennis. 2024

Si le mathématicien et mystique grec Pythagore avait été écouté et compris, l'histoire de l'humanité aurait été totalement différente. Pythagore est un homme proche du cœur, qui a compris que le matérialisme et le spiritualisme - l'Orient et l'Occident, le corps et l'âme - existent ensemble, ne sont pas des forces opposées mais des facettes complémentaires d'un tout harmonieux. Dans cette série de conférences, il analyse les vers de Pythagore et répond aux questions des chercheurs.

Rives, J.B.

Theorizing Animal Sacrifice I : From Hesiod to Plutarch (c. 700 BCE-c. 100 CE)

Animal Sacrifice in the Roman Empire (31 BCE-395 CE) : Power, Communication, and Cultural Transformation. 2024..

This chapter examines early Greek discourses about animal sacrifice. The first section assesses critiques associated with Orphic and Pythagorean tradition, which deemed it wrong for humans to kill and eat animals because souls could pass after death between humans and animals. Early adherents of these traditions seemed concerned not with animal sacrifice per se but with killing and eating animals generally. The second section surveys the theorization of sacrificial practice in the classical period. Plato's concern with correct understanding of the gods led him to condemn the belief that people could win them over through sacrifice, but he seems to have accepted the practice on the basis of tradition. Other schools apparently held broadly similar positions. Theophrastus roundly rejected animal sacrifice, yet his views reflect the

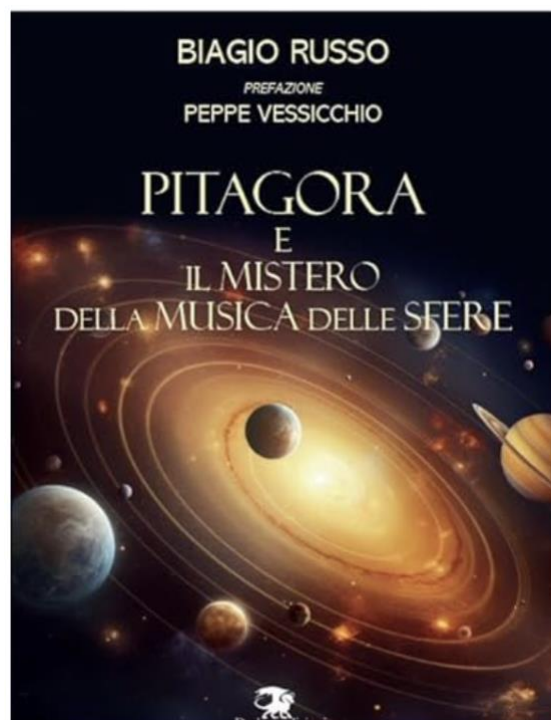
mainstream philosophical emphasis on correct belief about the nature of the divine. The major classical schools of philosophy, deeply concerned with people's conception of the gods, seem to have been less concerned with cult practices. Nevertheless, by the first century CE, the development of philosophy had created an alternative framework for social authority that made it possible for certain individuals to promote an understanding of sacrificial practice radically at odds with traditional Graeco-Roman practice.

Rovere, M.

Le Livre de L'amour Infini : Vie d'Apollonios, Homme et Dieu.

Flammarion, 2024.

Le livre de l'amour infini raconte la vie d'Apollonios de Tyane, philosophe grec du I<sup>er</sup> siècle apr. J.-C. qui, guidé par une intense soif de sagesse, a voyagé jusqu'en Inde et en Afrique noire. De retour à Rome après ses échanges avec les Perses, les bouddhistes, les Nubiens et tant d'autres, il a multiplié les enseignements et les guérisons au point d'être considéré par les oracles et par les peuples comme un homme divin. En révélant son histoire, Damis, son plus fidèle disciple, décrit aussi son propre cheminement. Une épreuve après l'autre, il perçoit que tout dans l'existence ne se joue pas dans les termes des hommes ; que le Soleil, la Lune, les étoiles, la Terre, ne sont pas les éléments inanimés d'un décor pour les drames des humains, ni des ressources à exploiter pour leur confort ; qu'ils requièrent de chacun quelque chose, dont chacun seul a le secret, mais que chacun a oublié - pour le péril de tous. Leurs aventures, riches en rebondissements, sont les sources d'une sagesse en perpétuel mouvement. Ce Livre de l'amour infini, qui donne à voir l'extraordinaire portée des spiritualités anciennes et réhabilite l'un de ses maîtres injustement oublié, est le roman vrai de l'Antiquité.



Russo, B.

Pitagora e il mistero della musica delle sfere. Drakon Edizioni, 2024.

ISBN: 9788894709858

[ In addition to the wonderful preface by Peppe Vessicchio, in this book we will ask ourselves: does universal Music exist? Does the movement of the planets generate a symphony? If everything moves, everything vibrates, nothing is at rest, can we conceive of the "silent" Universe?

And was Pythagoras really the first to understand that the pitch of a note is proportional to the length of the string? Or does this knowledge belong to the ancient Mesopotamian civilization? Pythagoras spoke of the music of the spheres, but how did the scientific contributions of Kepler and Newton modify the study of the phenomenon? What does science think today about the matter of universal Music?

To these and many other questions, through the usual careful and rigorous research, the author responds clearly by exposing the fruit of his research conducted, as always, with the help of original texts, even very ancient ones. ]

Sassu, R.

Nel Segno Di Archita : Scritti in Memoria Di Enzo Lippolis.

Edizioni Quasar, 2024.

Savvas, T.  
 Vegetarianism and veganism in literature from the ancients to the twenty-first century.  
 Cambridge, United Kingdom: Cambridge University Press. 2024.  
 This book traces the development of vegetarianism through literature. Its historical span ranges from ancient thinkers, such as Pythagoras and Ovid, to contemporary writers, including Ruth L. Ozeki and Jonathan Franzen. Its broad historical range is complemented by a cross-cultural focus which emphasises the connections between east and west-- Provided by publisher.

Scafetta, Nicola.  
 Naples: the city of the sun and Parthenope. The role of astronomy, mythology and Pythagoras in the urban planning of Neapolis.  
 Youcanprint, 2024.  
 ISBN/ISSN: 9791222757278

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Slonimsky, L.. Pitagoras i zwierzęta = Pythagoras and the animals. (translated from English by Henryk Cierniak).  
 Publisher Katowice : Śląsk Poezja 2024.  
 ISBN : 9788381832045

Souza, A.  
 No Jardim de Empédocles.  
 Húmus, 2024.  
 Sinopse: Empédocles é poeta, mago, taumaturgo, curador, político, médico, filósofo pré-socrático, profeta de Agrigento e criador, no Ocidente, do conceito que o mundo é composto de fogo, terra, água e ar. No seu jardim, prepara unguentos, promove curas, mantém íntimo diálogo com os elementos da Natureza e, tendo consciência de sua origem sagrada, prepara-se para retornar ao elemento fogo, unindo-se ao vulcão Etna.  
 [ *Synopsis: Empedocles is a poet, magician, miracle worker, healer, politician, physician, pre-Socratic philosopher, prophet of Agrigento and creator, in the West, of the concept that the world is composed of fire, earth, water and air. In his garden, he prepares ointments, promotes cures, maintains an intimate dialogue with the elements of Nature and, aware of his sacred origin, prepares to return to the element of fire, uniting with the volcano Etna.* ]

Tiedemann, A.  
 Eusebius von Caesarea: Contra Hieroclem : Einleitung, Übersetzung und Kommentar  
 Verlag: Paderborn : Brill | Schöningh. 2024.  
 ISBN 978-3-506-79638-7  
 Wer war Apollonius von Tyana? In der Antike rankten sich viele Legenden um diesen Mann. War er ein großer pythagoräischer Weiser oder doch ein Scharlatan?  
 Eusebius von Caesarea will dieser Frage auf den Grund gehen. Angestachelt durch die

Schrift „Philaethes“ des römischen Beamten Sossianus Hierocles widmet er sich einer Untersuchung dieser umstrittenen Gestalt. Hierocles sah in Apollonius einen besseren Christus. Eusebius aber hält dem entgegen, dass Schriftsteller wie Hierocles einen Mythos um den Tyanäer erschaffen hätten, der der historischen Person nicht gerecht wird. Gemeinsame Grundlage der Diskussion ist dabei die „Vita Apollonii“ des Flavius Philostratus. Diese Arbeit bietet erstmals die deutsche Komplettübersetzung von „Contra Hieroclem“, angereichert durch eine Einleitung und einen ausführlichen Kommentar.

Volk, K. (Eds.).  
Nigidius Figulus.  
Leiden, The Netherlands: Brill.  
2024. <https://doi.org/10.1163/9789004690820>

Vos, M.J.d.  
Zorg goed voor je ziel : vrouwelijke Griekse filosofen van Theano tot Hypatia.  
Amsterdam: Boom, 2024.  
In overzichtswerken van de antieke filosofie kom je nauwelijks vrouwen tegen. Dat is iets van recente datum: lange tijd hebben vrouwelijke antiek-Griekse denkers tot de filosofische canon behoord, maar vanaf omstreeks 1800 worden ze niet meer besproken. In 'Zorg goed voor je ziel' presenteren Mieke de Vos en Michiel Leezenberg de bewaard gebleven teksten en fragmenten, en miniatuurportretten van de denkers van wie het werk grotendeels verloren is gegaan. Een uitvoerige inleiding plaatst deze vrouwen tegen hun historische achtergrond en traceert het opmerkelijke nachleben van deze ten onrechte vergeten filosofen. Hier treffen we onder meer brieven van Pythagoras? vrouw Theano, met adviezen over de opvoeding van kinderen en de omgang met ontrouwe echtgenoten; een fragment van Aesara over de kosmos en de menselijke natuur; en een korte levensschets van Hypatia, die op straat door een menigte christenen aan stukken werd gescheurd.

Waterhouse, T.  
Les luths de Pythagore [Texte imprimé] : L'idée, la philosophie et les représentations du luth médiéval 1233-1470  
Sampzon : Éditions Delatour France, 2024.  
Résumé : Préface de Gérard Geay Dans toutes les civilisations et à chaque époque, la communication n'a jamais été qu'une simple

question de transmission d'idées par la seule parole parlée ou écrite, ni même par l'imagerie. Il s'agirait plutôt d'un labyrinthe de divers systèmes de communication et de signification dans lequel la connotation et la portée sociale – connues de tous – véhiculent, au bas mot, autant de sens que le fait objectif à transmettre. Cet ouvrage explore cette situation par rapport au luth médiéval dont il ne nous reste aucun exemplaire. Au préalable seront analysés en détail la figure géométrique du Luth de Pythagore, pour ensuite construire en entier un véritable luth théorique qui servira de prisme pour examiner des modèles historiques qui nous sont parvenus : les dessins techniques de Safi al-Din Abd al-Mu'min et Henri Arnault de Zwolle, mais également le luth sculpté vers 1435 par Luca della Robbia sur la cantoria dans la cathédrale de Florence. Finalement, en poursuivant la même ligne de pensée, on regardera la sculpture de Syrlin l'Ancien dans la cathédrale d'Ulm en Allemagne. Cette œuvre représente Pythagore lui-même jouant du luth. Fait important : seulement trente ans séparent le dessin de Zwolle, orienté vers le Moyen-Âge, et la sculpture de Syrlin orientée vers la Renaissance. On verra que les principes appliqués au Luth de Pythagore peuvent tout à fait être adaptés à d'autres époques. [source éditeur]

Wiser, J-F.  
Pythagoras' Archives : A Sum of Pythagoreanism  
Norderstedt : BoD – Books on Demand – Frankreich. ISBN: 978-2-322-52528-7  
The quest for truth is a passionate adventure, while philosophy is a total commitment. Such are the values that marked the exceptional destiny of Pythagoras, whose genius was equalled only by the mystery that still surrounds him. This is an atypical book that completely renews the approach to an enigma dating back twenty-five centuries. Thoroughly documented but resolutely freed from the conventions and stereotypes of a certain critical tradition coming from Aristotle, it aims to unveil new perspectives on the 'Pythagorean question', which should -at last- enable everyone to penetrate the intimacy of the Master of Samos' thought, with a chance to rediscover the path to a lost wisdom.

## N30 BOOK CHAPTERS

Aftyka, K. Empedocles's Epistemology: The Interconnections of Perception, Thought, and Love (pp. 97-120)

In: Decker, J. E., Ferriss-Hill, J., & Reid, H. L. (Eds.). (2024). *Empedocles in Sicily*.

Parnassos Press – Fonte Aretusa.

<http://www.jstor.org/stable/jj.24215717>

In this essay, I speculate about Empedocles's theory of sense perception in order to shed light on his wider epistemology, his theory of volition and love, as well as his theory of elements, and the meaning of the most famous legend about his death. I will begin by giving my account of Empedocles's theory of sense perception, which in summary is as follows:

There is something in us that distinguishes clear sensory reports from unclear ones.

Thought (which is blood, especially blood around the heart) conducts such distinguishing. It in principle does not prefer the reports from one sensory organ...

Alvarez, J. Empedocles's Ethics on the Daimones and their Purification (pp. 79-96)

In: Decker, J. E., Ferriss-Hill, J., & Reid, H. L. (Eds.). (2024). *Empedocles in Sicily*.

Parnassos Press – Fonte Aretusa.

<http://www.jstor.org/stable/jj.24215717>

The presocratic philosophers use various forms of the word *daimōn* to refer to goddesses, gods, powers, demons, divinities, or spirits. For instance, Heraclitus "Divinity" (*daimōn*).<sup>4</sup> Each of them uses the word differently, and, of course, this usage depends on the context. My focus here will be on Empedocles and the fragment in which he says that the *daimones* are punished for breaking an oath (D10/B115).<sup>5</sup> In particular, Empedocles says that they are punished because they committed murder or perjury. Some scholars suggest that the breaking of the oath...

Bolton Holloway, J. Chapter 6: Dante's Theater, Dante's Music S 157-191.

In: *Dante and His Circle. The New Middle Ages*. Palgrave Macmillan, Cham. (2024).

This chapter is divided in four sections, the first part, I. Dante's Theater, beginning with Pietro Alighieri explaining that his father bases the *Commedia* on Terence's *Comedies* and the Roman theater in the round, likewise the "Letter to Can Grande" making this observation; its second section more directly on Terence, including an explanation concerning the Greek logographers and their

relation to Greco-Roman drama; its third on liturgical drama based in turn on Terence whom the oblates read in order to learn their conversational Latin, all the while noting that Terence was the freed slave from Africa of the Scipios and their *Somnium Scipionis* that Cicero penned. The second part is on II. Dante's Music, particularly discussing the findings for the performance of the Music of the *Commedia*, that Dante composed seven motets which combine profane vernacular and sacred Latin, reconciling these with St Bernard's lauda, "Vergina Madre"

Buono, E. Between Orphic-Pythagoreanism and Plato: Empedocles and the analogy of the cave (pp. 167-184)

In: Decker, J. E., Ferriss-Hill, J., & Reid, H. L. (Eds.). (2024). *Empedocles in Sicily*.

Parnassos Press – Fonte Aretusa.

<http://www.jstor.org/stable/jj.24215717>

The aim of this essay is to highlight Empedocles's role as a theoretical mediator between the Orphic-Pythagorean tradition and the philosophical elaboration of Plato, attempting to provide a more comprehensive analysis of them, especially the Orphic one.<sup>2</sup> In particular, I propose the hypothesis that, apart from the allegory of the cave, Empedocles himself presents another allegory embraced by Plato, that of the "divided line," which is also deeply connected to the ontological and epistemological dualism expressed in the cave analogy. However, it must be acknowledged that the Platonic and the Empedoclean ideas are not identical. Therefore, to avoid arbitrary and...

Casella, F. Speaking with Images: The Rhetoric of Metaphors and Similes in Empedocles and Gorgias (pp. 203-228)

In: Decker, J. E., Ferriss-Hill, J., & Reid, H. L. (Eds.). (2024). *Empedocles in Sicily*.

Parnassos Press – Fonte Aretusa.

<http://www.jstor.org/stable/jj.24215717>

In this paper, I analyze some significant convergences between Empedocles's extant verses and Gorgias's surviving works. The particular style of these two Sicilian "intellectuals"—didactic poetry for Empedocles, prose filled with poetic expressions for Gorgias—is characterized by extensive use of metaphors, similes, and analogies, which they employ to illustrate their doctrines, to defend their theses, and thus to persuade their audiences. This form of argumentation may be



based on a specific conception, namely the materiality of the logos, the “word,” which is capable of creating visual images through metaphors and, in this way, of facilitating one’s understanding or altering...

Castaldo, D. Dante e la musica delle sfere: qualche considerazione iconografica p 293-300  
In: *Mente di Dante : visioni, percezioni, rappresentazioni.* - ( Temi e testi ; 243). 2024

Čelkytė, A. 33. The School of Hypatia and the Problem of the Gendered Soul  
In: Brill, Sara, and Catherine McKeen, editors. *The Routledge Handbook of Women and Ancient Greek Philosophy.* Routledge, 2024.

The main argument of this chapter is a methodological one: it aims to show that reconstructing the philosophical views that circulated within the school of Hypatia of Alexandria is a viable project. After discussing some of the key methods that could be used for accomplishing such a task, this chapter presents a case study to illustrate the effectiveness of the proposed methodology, a case study of the problem of the gendered soul. The reconstruction of Hypatia’s school’s approach to this well-known Platonic problem shows that the methodology can be employed fruitfully, with a variety of salient points emerging even when addressing a fairly contained, small-scale philosophical puzzle. The final section of this chapter contains the collection of fragments used in the reconstruction and organized according to the proposed methodology, thus showing what a collection of the fragments from the school of Hypatia might look like.

Čiurlionis, J. Empedocles as a Pythagorean: Analyzing the Concept of Harmonia (pp. 149-166)  
In: Decker, J. E., Ferriss-Hill, J., & Reid, H. L. (Eds.). (2024). *Empedocles in Sicily.* Parnassos Press – Fonte Aretusa.  
<http://www.jstor.org/stable/jj.24215717>  
Little is known about Empedocles’s life and death, and even less about his philosophy. There are various obscure legends about him being “an expeller of winds” or jumping into the crater of Etna to prove his immortality.<sup>2</sup> My main concern is not legends, however but rather the possibility of tracing and connecting Empedoclean philosophical ideas to those of

the Pythagoreans. This is not a new topic: the foundation for it was laid long ago by ancient biographer and philosophers, and there have also been contemporary studies of the topic.<sup>3</sup> The novelty of my approach is its analysis of the concept...

Cohen, S.J.D. Who Owns the Treasure? Alexander the Great and Apollonius of Tyana p 25-32

In: Kalmin, Richard Lee. *Making History : Studies in Rabbinic History, Literature, and Culture in Honor of Richard L. Kalmin.* Edited by Carol Bakhos and Alyssa M. Gray, Brown Judaic Studies, 2024.

Tractate Tamid of the Babylonian Talmud (the Bavli) contains a cycle of stories about Alexander the Macedonian, whom we moderns call Alexander the Great (b. Tamid 31b–32a).<sup>1</sup> In his *Migrating Tales*, our honoree, Richard Kalmin, has a wonderful discussion of this wonderful material, showing its literary and ideological connections with other Near Eastern versions of the Alexander Romance.<sup>2</sup> In this brief article I would like to discuss a different talmudic story about Alexander, this one from the Talmud of the land of Israel (the Yerushalmi). This story has numerous parallels in the classic rabbinic literature of the land of...

Cudjoe, M., Ebenezer, J. The Critical Fortunes of Pythagoras’ Probes. S 135-145

In: Geier, B.A. (eds) *The Palgrave Handbook of Educational Thinkers.* Palgrave Macmillan, Cham. (2024).

Pythagoras is one of the most important scholars of all time. He made vital discoveries that continue to be applied today in various educational fields. His most influential contribution is the Pythagorean theorem, which was named after him and attained applicability in mathematical areas. He also made essential discoveries in music and astronomy, which scholars continue to explore and expand on today. This chapter examines the life of Pythagoras, especially zeroing in on the contributions that his discoveries have had on contemporary education. The study follows an in-depth historical account of Pythagoras’ discoveries and influences on early thinkers, especially Plato. Also, the chapter focuses on how Pythagoras’ theories continue to influence a variety of current educational and professional fields. A critical portrayal rests on primary and secondary sources such as history books, original writings, and academic journals. This chapter presents the need for school students to learn mathematics from a

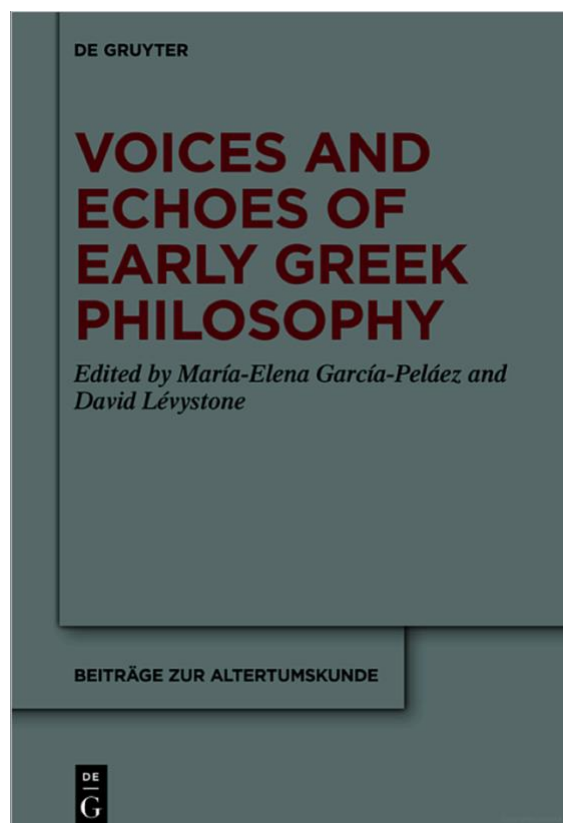
historical stance of events surrounding Pythagoras and how he developed knowledge. A cultural and contextual approach situates the learner in meaningful mathematics teaching rather than merely using the famous theorem and equation for rule-based or anecdotal problem-solving.

Decker, J.E. Press Them Down in Your Crowded Prapides: The Wisdom of the Body in Empedocles (pp. 59-78)

In: J. E. Decker, J. Ferriss-Hill, & H. L. Reid (Eds.), *Empedocles in Sicily*. Parnassos Press – Fonte Aretusa. 2024.

<http://www.jstor.org/stable/jj.24215717.18>

While the philosophy of many later and influential Greek thinkers such as Plato and Aristotle focused on the mind or soul's ability to reason, the text of Empedocles is a deeply visceral teaching that instructs the student in the proper care and nourishment of the prapides, often translated as "thinking organs," which are located not in the head but deep in the belly. Empedocles instructs the student on how to care for his words in fragment 16: If you press them down underneath your dense-packed diaphragm (prapides) and oversee them with good will and pure attention to the work, they...



Destrée, P. "Héraclite et La Satire de Ses Prédécesseurs : Le Cas de Pythagore." pp. 99–124

In: *Voices and Echoes of Early Greek Philosophy*, 2024,

<https://doi.org/10.1515/9783111561448-006>.

Following recent studies (notably Granger 2004, Huffman 2008, Zhmud 2017), I return to Heraclitus' aphorisms on Pythagoras. I propose a "satirist" reading of these texts, where Heraclitus' aim is to make his reader laugh so that he is not influenced by their doctrine. After showing that such a reading was already Timon's, I review these aphorisms, showing their humorous motivations and drawing on a selection of comparisons with other authors who practiced satire, such as Epicharmus, Aristophanes and Timon.

Ferriss-Hill, J. Empedocles in Horace's *Ars Poetica* (pp. 251-278)

In: Decker, J. E., Ferriss-Hill, J., & Reid, H. L. (Eds.). (2024). *Empedocles in Sicily*. Parnassos Press – Fonte Aretusa.

<http://www.jstor.org/stable/jj.24215717>

As the *Ars Poetica* draws to a close, Horace describes in a few lines how Empedocles threw himself into Etna, seeking immortality: I will describe the demise of the Sicilian poet. When Empedocles wanted to be considered an immortal god, he jumped, cold, into burning Etna.

Siculique poetae

narrabo interitum. deus immortalis haberi  
dum cupit Empedocles, ardentem frigidus  
Aetnam

insiluit. (AP 463–66)

The episode is one in a series of vignettes in which Horace shows off his firm grasp of the sublime before a readership of would-be poets. These sublimic criteria, however, are also Empedoclean ones: in the contrasts...

Giovannuzzi, S. *Attraverso la biblioteca di Amelia Rosselli : Pitagora, i numeri, l'Oriente* p 3-20

In: *Fondo Amelia Rosselli dell'Università della Tuscia : saggi e apparati catalografici*. - (Biblioteca di bibliografia 0067-7418 ; CCXXI)

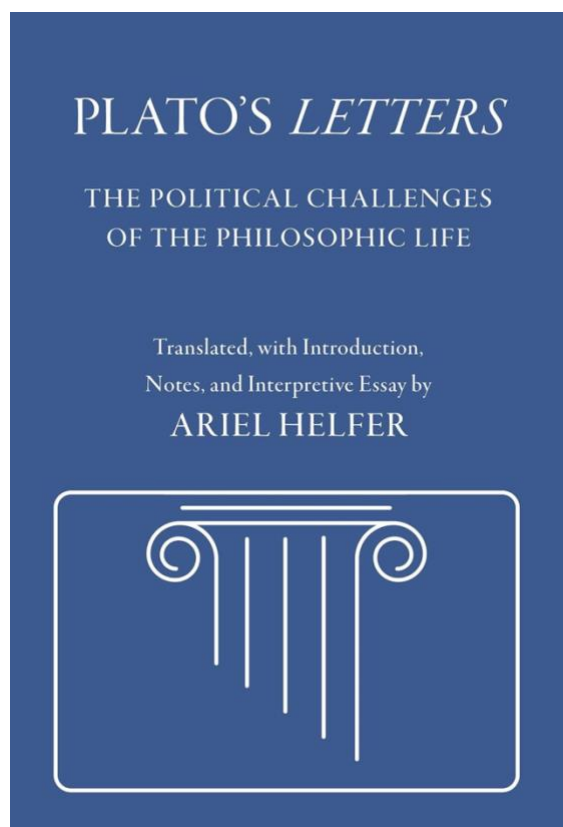
Heilmann, R. *Pythagoras und Platon: Kristalle als Abbilder der Grundstrukturen unserer Welt?*, p. 13–17

In: *Die Geheimnisse der Kristalle*. 2024. Pythagoras von Samos kennen die meisten nur durch den berühmten mathematischen

Lehrsatz, der die Längenverhältnisse der Seiten bei rechtwinkligen Dreiecken beschreibt. Pythagoras und seine Anhänger sahen das Wesen der Wirklichkeit in Zahlen, insbesondere in Zahlenverhältnissen ausgedrückt. Ein Beispiel für diese Annahme war die Tatsache, dass sich die Intervalle der Tonleitern auf Zahlenverhältnisse zurückführen lassen, die in direktem Zusammenhang zu den Längen schwingender Saiten stehen.

Heilmann, R. Homer, Empedokles und Aristoteles: Kristalle zwischen Literatur und Philosophie p 7-12

In: Die Geheimnisse der Kristalle. 2024. Homer, der legendäre Dichter der Antike aus dem 8. Jahrhundert vor Christus, hat in seiner „Ilias“ das Wort *krýstallos* für Eis verwendet. Sprachforscher nehmen an, dass sich diese Bezeichnung aus *krýos* = Kälte, Frost und *stellesdai* = erstarren, festwerden gebildet hat. Es beschreibt daher etwas, das „durch Kälte erstarrt“ ist. Die Erfahrung lehrt uns, dass dem bei Eis(kristallen) so ist.



Helfer, A. 'Letter Nine',  
In: *Plato's "Letters": The Political Challenges of the Philosophic Life* (Ithaca, NY, 2023; online edn, Cornell Scholarship Online, 23 may 2024

Abstract: This chapter overviews Plato's letter to Archytas the Tarentine. It starts with

Archippus and Philondes' report on how Archytas was restless since he was incapable of being released from the lack of leisure connected with the common things. Plato acknowledges the pleasure of doing one's own thing, but Archytas needs to be mindful of his people and this fatherland. Moreover, Archytas is advised to listen to the fatherland to leave a space for paltry human beings, especially those who do not come from the best to the common things. The chapter also mentions the care needed for Echecrates, which is alluded to as a youth.

Helfer, Ariel, 'Letter Twelve',  
In: *Plato's "Letters": The Political Challenges of the Philosophic Life* (Ithaca, NY, 2023; online edn, Cornell Scholarship Online, 23 May 2024.

[https://doi.org/10.7591/cornell/9781501772894\\_003.0013](https://doi.org/10.7591/cornell/9781501772894_003.0013)

This chapter outlines Plato's letter addressed to Archytas the Tarentine. It notes that Plato indicated his perception of Archytas and his ruling, which is worthy of his ancient ancestors. The reminders are said to be coming from Myrians, who were part of the people expelled from Troy during the reign of Laomedon. Additionally, Plato reminds Archytas that the letter he received from him was not in sufficient condition, so he dispatched the missive in the same condition back to Archytas. The chapter also mentions the notion of guarding with which Plato was in agreement, so there was no need for encouragement.

Herrmann, D. Pythagoras und die Pythagoreer. S 43-71.

In: *Die antike Mathematik*. Springer Spektrum, Berlin, Heidelberg. (2024).

Obwohl eine der (indischen) Sulbasutra-Schriften (800–600 v. Chr.) bereits den Satz des Pythagoras in Wortform (ohne Beweis) erwähnt, ist es sehr wohl möglich, dass Pythagoras den Satz unabhängig davon entdeckt hat. Da von ihm keinerlei Schriften bekannt sind und seine Schüler das Bestreben hatten, auch später Entdecktes dem Meister zuzuschreiben, ist es nicht möglich zwischen dem Wissen Pythagoras' und dem seiner Schüler, Pythagoreer genannt, zu unterscheiden. Das Kapitel behandelt daher das Wissen der Pythagoreer: Figurierte Zahlen, pythagoreische Tripel, die Musiktheorie und die Mittelwerte. Eine neuere Tendenz der Mathematikhistorie ist es, eine Vielzahl der als pythagoreisch überlieferten Erkenntnisse als spätplatonisch nachzuweisen.

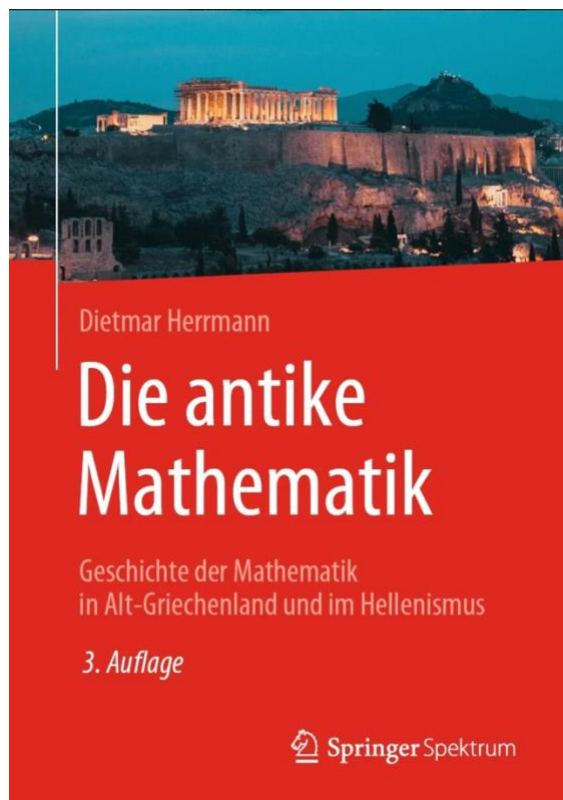
Herrmann, D. Nikomachos von Gerasa  
S 363–378

In: Die antike Mathematik. Springer Spektrum,  
Berlin, Heidelberg. (2024).

Nikomachos von Gerasa publizierte eine Arithmetik, die ganz im Geist der spätpythagoreischen Zahlenlehre geschrieben ist und zur Vorlage späterer Autoren, wie Boethius, wird. Es ist sehr wahrscheinlich, dass ein Großteil der Ideen, die man den Pythagoreern zugeschreibt, von ihm und seinem Kommentator Iamblichos entwickelt wurde. Bedeutsam ist auch sein Beitrag zur pythagoreischen Musiklehre, die ebenfalls Boethius als Quelle dient.

Herrmann, D. Theon von Smyrna S 379–386.  
In: Die antike Mathematik. Springer Spektrum,  
Berlin, Heidelberg. (2024).

Theon von Smyrna will in seiner Schrift die mathematischen Grundlagen erklären, die man seiner Meinung nach zum Verständnis der Platonischen Lehre benötigt. Die von ihm behandelte Doppelfolge zeigt einen Zugang zum Werk Platons, den anderen Autoren nicht haben. Sie erklärt eine zuvor nicht verstandene Stelle aus Proklos' Kommentar zur Politeia Platons. Seine astronomischen Beiträge werden von O. Neugebauer kritisch betrachtet.



Herrmann, D. Das Erbe der hellenistischen  
Mathematik S . 489–513

In: Die antike Mathematik. Springer Spektrum,  
Berlin, Heidelberg. (2024).

Nach dem Ende der Unterrichtstätten in Athen und Alexandria wirkte der hellenistische Geist weiterhin. Byzantinische Bibliotheken bewahrten einen Teil der hellenistischen Schriften vor dem Verfall; berühmt geworden ist die Anthologia Graeca, die in Buch XIV die älteste mathematische Aufgabensammlung enthält. Römische Schriftsteller wie Boethius übernahmen vielfach die Arithmetik von Nikomachos. Neu ist hier die Besprechung der „Geometrie“, die dem Boethius zugeschrieben wird, in deutscher Sprache. Schließlich sammelten die arabisch-islamischen Gelehrten zahlreiche Handschriften, die in arabischer Übersetzung für die Nachwelt erhalten wurden. In der Renaissance erlebte die antike Kultur durch die Übersetzung ins Latein der Gelehrten eine neue Blüte.

Humenberger, H., Schuppar, B. Pythagoras  
und Goldener Schnitt S 261–287.

In: Anschauliche Elementargeometrie.  
Mathematik Primarstufe und Sekundarstufe I +  
II. Springer Spektrum, Berlin,  
Heidelberg. (2024).

Pythagoras hat „seinen“ Satz nicht entdeckt, denn diese Eigenschaft rechtwinkliger Dreiecke wurde bereits lange vor seiner Zeit von den Babyloniern und den Ägyptern verwendet. Auch dass Pythagoras als Erster einen Beweis angegeben hat, ist umstritten (der erste überlieferte Beweis stammt von Euklid, ca. 200 Jahre später). Gleichwohl ist sein Name untrennbar mit dem Satz verbunden, der zweifellos nicht nur in der Elementargeometrie, sondern auch in der gesamten Mathematik eine herausragende Bedeutung hat. Wir werden die für die Geometrie in der Sekundarstufe relevanten Aspekte ausführlich diskutieren. Auch der Goldene Schnitt hat eine lange Geschichte aufzuweisen: In der griechischen Antike wurde dieses markante Teilverhältnis beim regulären Fünfeck erkannt und untersucht. In Kunst, Architektur und Design ist es bekannt als ausgewogene, harmonische Proportion; in der Mathematik kommt der Goldene Schnitt praktisch in jedem Teilgebiet vor, auch zur Biologie und Physik gibt es Beziehungen. Wir werden uns jedoch auf die geometrischen Eigenschaften konzentrieren: Konstruktion, algebraische Darstellung, Beziehung zum regulären Fünf- und Zehneck, Goldene Dreiecke und Rechtecke u. Ä.



Irannejad, S. Of Organs, Functions, and Body Concepts: Localization in Empedocles and Nemesius p 91 - 117

In: Living Bodies, Dead Bodies, and the Cosmos. Culturally Specific and Universal Concepts

Edited by Chiara Ferella, Tanja Pommerening and Ulrike Steinert. 2024.

Jori, A. Empedocles and the Birth of Rhetoric in Sicily: Logos between Magic and Therapy (pp. 185-202)

In: Decker, J. E., Ferriss-Hill, J., & Reid, H. L. (Eds.). (2024). Empedocles in Sicily.

Parnassos Press – Fonte Aretusa.

<http://www.jstor.org/stable/ji.24215717>

Empedocles of Akragas has a central position in the development of Greek culture: he marks the crucial moment of transition from the archaic to the classical era.<sup>3</sup> His belonging to both of these two epochs and worlds can explain his apparent contradictions.<sup>4</sup> He sought to solve the philosophical problems opened up by Eleatic ontology, and with this purpose he inquired into the “elementary” structure of reality. He was thus a philosopher of nature, a *physikos*.<sup>5</sup> Empedocles also practiced medicine,<sup>6</sup> and composed, among other works, an extensive poem on medical topics.<sup>7</sup> These facts might lead us to consider him a “scientific”...

Kalajdziewski, S. Chapter 14. The Great Pythagoras.

In: Miracles, mystics, mathematicians : searching for deep reality. First edition.

Boca Raton, FL: CRC Press, Taylor & Francis Group. 2024.

Lazarovici, D. Why the Book of Nature is Written in the Language of Mathematics S 369-381.

In: Bassi, A., Goldstein, S., Tumulka, R., Zanghi, N. (eds) Physics and the Nature of Reality. Fundamental Theories of Physics, vol 215. Springer, Cham. (2024).

The essay traces the following idea from the presocratic philosopher Heraclitus, to the Pythagoreans, to Newton’s Principia: Laws of nature are laws of proportion for matter in motion. Proportions are expressed by numbers or, as the essay proposes, even identical to real numbers. It is argued that this view is still relevant to modern physics and helps us understand why physical laws are mathematical.

Lecture, K. Athanassios Vergados: Hesiod, Empedocles and the Language of Didactic Poetry (pp. 1–38).

In: J. E. Decker, J. Ferriss-Hill, & H. L. Reid (Eds.), *Empedocles in Sicily* Parnassos Press – Fonte Aretusa. (2024).

<http://www.jstor.org/stable/ji.24215717.6>

Malara, I. Why a Commentary?.

In: Galileo and the Almagest, c.1589–1592.

Palgrave Studies in the History of Science and Technology.

Palgrave Macmillan, Cham. (2024).

[https://doi.org/10.1007/978-3-031-70614-1\\_2](https://doi.org/10.1007/978-3-031-70614-1_2)

Abstract: The second chapter investigates Galileo’s claim in *De motu antiquiora* that he had written a commentary on the *Almagest* ready for publication. Given the absence of such a commentary and Galileo’s general reluctance to write commentaries, it questions why he mentioned it. The chapter examines writings from contemporary mathematicians and astronomers, like Francesco Barozzi, Christoph Clavius, and Giuseppe Biancani, which reveal a strong demand for a Latin commentary on the *Almagest*. It also discusses Theon of Alexandria’s Greek commentary on the *Almagest* and the efforts to translate it into Latin, including Giovanni Battista Teofilo’s translation, which was eventually donated to Galileo’s pupil, Vincenzo Viviani.

Maras, D. F. Nigidius Pythagoricus: Etruscan disciplina and Greek Philosophy p 31 - 50

In: Nigidius Figulus. Leiden, The Netherlands: Brill. 2024

[https://doi.org/10.1163/9789004690820\\_004](https://doi.org/10.1163/9789004690820_004)

Moyer, A. E. Pythagoreanism in the Middle Ages.

In: Oxford bibliographies online. 2024.

<https://www.oxfordbibliographies.com>

Negrepointis, S. The Pell Equation in the Pythagoreans, Theaetetus, and Hindu Mathematics S 915-1021

In: Handbook of the History and Philosophy of Mathematical Practice. 2024

The reinterpretation of Plato’s philosophy in terms of periodic anthyphairesis, in fact of palindromically periodic anthyphairesis in the *Politicus*, and the reading of Book X of Euclid’s *Elements* under the new light, reveal deep mathematical contributions by Theaetetus, including a proof of the general Pell equation.



Fascinating similarities of Theaeteus' reconstructed proofs with the Hindus' solution of the problem of Pell are noted.

Nesselrath, H.G. Dichtung und Wahrheit in der antiken Briefliteratur. Der Fall des Apollonios von Tyana S 129 - 148  
In: Becker, Eve-Marie, and Alfons Fürst, editors. Brief Und Bildung : Von Der Antike Bis Zur Moderne. Epistula ; Band 1. De Gruyter, 2024, ISBN: 9783110742572

Oppo, A. "Chapter 1 Searching for Discontinuity: Florensky's Pythagorean Mathematics". In: Antinomy and Symbol. Leiden, The Netherlands (2024).  
Brill. [https://doi.org/10.1163/9789004709836\\_003](https://doi.org/10.1163/9789004709836_003)

Pamfilos, P. Areas, Thales, Pythagoras, Pappus S 181–310.  
In: Lectures on Euclidean Geometry - Volume 1. Springer, Cham. (2024).  
After segment lengths and angle measures the third magnitude we measure in plane Euclidean Geometry is the area of polygons. The area of a convex polygon  $\Pi$  is a positive number  $\varepsilon(\Pi)$ , of which we require the following properties.

Pellò, C. 28. Pythagorean Women: An Example of Female Philosophical Protreptics  
In: Brill, Sara, and Catherine McKeen, editors. The Routledge Handbook of Women and Ancient Greek Philosophy. Routledge, 2024.  
This chapter is about women and ancient Pythagorean philosophy. Specifically, the focus is on the letters and treatises written in the Hellenistic and Imperial Age under the name of Pythagorean female authors. Scholars have primarily raised two objections against these texts: first, they are likely to be spurious and might not have been authored by women, but rather male philosophers writing under female pseudonyms. Second, these texts are not philosophical. After a brief introduction to the role of women in Pythagoreanism and overview of the authorship issue, I show that, regardless of the original authors, these texts are written for women who are considered capable of reading philosophy. As such, they establish women's philosophical potential in two ways: on the one hand, they ascribe philosophical

arguments to female authors and, on the other hand, they encourage women to pursue philosophy. This makes the texts the first case of philosophical prose ascribed to Greek women and, I argue, an early example of female philosophical protreptics.

Pellò, C. Phintys of Sparta on Moderation S 13-29.  
In: Hagengruber, R.E. (eds) Teaching Women Philosophers (2024).

This chapter is about a Pythagorean woman philosopher from the first century BCE, named Phintys the Spartan, who is credited with authoring an ethical treatise titled \*On the Moderation of Women\*.

I first introduce the study of ancient Greek women philosophers, its problems, challenges, methodologies, questions, and answers. Next, I review the evidence for women in the Pythagorean tradition. Finally, I turn to the writings ascribed to Pythagorean women in the Hellenistic and Post-Hellenistic period. I assess Phintys' arguments and analyse how she engages with and reacts to her philosophical predecessors, Plato and Aristotle, thus contributing original ideas to ancient virtue ethics. Phintys' \*On Moderation\* revolves around two highly disputed philosophical questions: what is virtue? And which virtues are most appropriate for women? Phintys replies by combining the functionalist definition of virtue as excellence in performing one's job with a tripartite division between proper, common, and preferable things. The argument is that, whilst some virtues, such as moderation, might be more appropriate, or preferable, for women because of their social roles, as a group virtues are common to and shared by women and men. This in turn is used as an argument to justify women's ability to pursue philosophy. As such, Phintys rejects both the Platonic notion that sex and gender distinctions are irrelevant to one's individual excellence, and the Aristotelian argument that men and women are virtuous in different ways. The notion of \*preferable\* virtue represents Phintys' original contribution to ancient ethics. *tory of Philosophy and Sciences*, vol 21. Springer, Cham.

Petrucci, F. M. "Chapter 3 Towards the Quadrivium: the Role of the Timaeus in the Constitution of a Corpus of Mathematical Sciences".  
In: The Legacy of Plato's Timaeus. Leiden, The Netherlands: Brill (2024).  
[https://doi.org/10.1163/9789004705838\\_004](https://doi.org/10.1163/9789004705838_004)

Abstract: It is often assumed that the fundamental text for the constitution of the corpus of four exact sciences, which would later become the quadrivium, is Republic VII (especially through Nicomachus). This chapter argues that this is not a satisfactory interpretation, and that the Middle Platonist exegesis of the Timaeus played a crucial role. While the Republic provides a sort of formal and abstract scheme for the quadrivium, the Timaeus indicates, at least in the exegetes' view, the way in which exact sciences interact in the study of the physical world, and that their objects are functionally interwoven. This is demonstrated by focusing on the Middle Platonists Theon of Smyrna and Nicomachus of Gerasa, who provide extensive technical discussions of the disciplines of the quadrivium in a perspective revealing a strong appeal to the cosmology of the Timaeus.

Plotnitsky, A. The Ghost and the Spirit of Pythagoras S 63-89 .

In: Sriraman, B. (eds) Handbook of the History and Philosophy of Mathematical Practice. Springer, Cham. (2024).

This chapter introduces the concept of radical Pythagorean mathematics, as part of mathematical modernism, which emerged around 1900 and extends to our own time. Arguably, the greatest discovery of Pythagorean mathematics (sixth-fifth century BC) was that of the incommensurability of the side and the diagonal of the square. This discovery established the complex relationships between geometry and arithmetic and, correlatively, the possibility of a type of logos, a logos containing the alogon within it – a logical thought containing the unthinkable within it. I shall call the mathematics defined by this combination “Pythagorean mathematics.” I shall argue that, as part of mathematical modernism, there emerged a new attitude toward the unthinkable in thought, an attitude that accepts this situation as a positive, enabling condition of thinking and knowledge. I shall call the mathematical thinking defined by this attitude, while keeping the irreducible relationship between geometry and algebra (which subsumes arithmetic within it), radical Pythagorean mathematics. The original Pythagorean attitude, at least in one reconstitution of Pythagorean thought, was, as against the Platonist attitude, tolerant of this condition, but still sought to overcome it by finding a logos without the alogon within it. This attitude, often sliding into a Platonist one, has remained dominant throughout the history of

mathematics, physics, and philosophy, including during the modernist period, notable as much for the presence of the radical Pythagorean thinking as for a resistance to it.

Primavesi, O. Chapter 1 Hesiod and Empedocles on the Decline of Humankind 16p

In: Nichols, S.G., & Olk, C. (Eds.). (2024). Myths of the Golden Age in European Culture (1st ed.). Routledge.

<https://doi.org/10.4324/9781003499909>

ABSTRACT: In this chapter, the author first analyzes the tale of the successive human species, from gold to iron, that Hesiod has inserted in his Works and Days. He suggests that this is a history of the moral and physical decline of humankind, triggered by a divine change of power. The author then shows that the two poems by Empedocles of Acragas, Purifications and On Nature, are indebted to Hesiod's tale: The Purifications deplore the religious and moral decline of humankind, triggered by a divine change of power; the On Nature describes a cosmic cycle leading to the gradual decline of all life on earth.

Prochenko, K. “Necklaces of words and wisdom”. The Pythagorean Sentences as fragments from an ancient treasury (pp. 47-76).

In: F. Neuerburg, T. Tsiampokalos & P. Wozniczka (Ed.), Fragmente einer fragmentierten Welt: Zur Problematik des Umgangs mit Fragmenten in der gegenwärtigen klassisch-philologischen Forschung Berlin, Boston: De Gruyter (2024).

<https://doi-org.access.authkb.kb.nl/10.1515/9783111508788-003>

Regier, J. "Chapter 12 Johannes Kepler and the Pythagoreans".

In: The Legacy of Plato's Timaeus. Leiden, The Netherlands: Brill (2024).

[https://doi.org/10.1163/9789004705838\\_013](https://doi.org/10.1163/9789004705838_013)

Abstract Johannes Kepler (1571–1630) writes in his Harmonice mundi (1619) that the Timaeus is ‘beyond all hazard of doubt a kind of commentary on the first chapter of Genesis, or the first book of Moses, converting it to the Pythagorean philosophy’. The presence of the Timaeus in Kepler's work has been rightly commented upon by scholars, yet one issue remains generally unexplored in the secondary literature, and this is the context in which Kepler read the Timaeus and adapted it

to his ends. This chapter anchors Kepler's use of the *Timaeus* within the wider context of his intellectual inheritance, from Ficino to currents of Platonic philosophy in the sixteenth century. Attention is also paid to Kepler's appropriation of Proclus' Commentary on the First Book of Euclid's *Elements*. The chapter shows Kepler's multi-layered instrumentalization (mathematical, natural philosophical, metaphysical, theological) of the *Timaeus* and the 'Pythagorean philosophy' that he believes to be at its core, a philosophy that is, of course, largely his own construction.

Rioual, G. Qui est le Cébès du Tableau de Cébès ? p. 145-162

In: *Regards croisés sur la pseudépigraphie dans l'Antiquité / Perspectives on Pseudepigraphy in Antiquity*. Anne-France Morand, Eric Crégheur, Karine Laporte, Gaëlle Rioual (eds). 2024

Abstract: Le Tableau, un court dialogue philosophique sur le thème de la félicité humaine, est attribué par les plus anciens témoignages (Lucien et Tertullien) à un certain Cébès, traditionnellement associé au disciple thébain de Socrate. Cette identification fut toutefois contestée par plusieurs érudits dès le xvii<sup>e</sup> siècle et devint intenable à la fin du xix<sup>e</sup> siècle lorsque l'œuvre fut formellement datée du i<sup>er</sup> siècle de notre ère. Cette datation entraîna alors une multiplication d'hypothèses pour éviter au texte l'opprobre de l'anonymat. Dans cette contribution, nous reprendrons cette question à la base, en passant en revue l'histoire de la découverte du caractère pseudépigraphique de l'œuvre, ainsi que les diverses hypothèses auxquelles elle a donné lieu, avant de s'intéresser aux raisons qui pourraient expliquer l'attribution de ce texte à la figure de Cébès par son auteur.

Rösche, J. Empedokles und die Einheit des Heilswissens S 5-25.

In: *Aspekte der Theorie und Ethik in der Medizin der Antike*. Springer, Berlin, Heidelberg. (2024).

In diesem ersten Kapitel soll versucht werden mit der Gedankenwelt eines Mannes vertraut zu machen, dessen Annahme von vier Wurzeln oder in späterer Terminologie Elementen für gut 2000 Jahre das Raster abgeben sollte, auf welchem Naturbetrachtung und -deutung erfolgte. Dieses Viererschema aus Feuer, Wasser, Erde, Luft war bei Empedokles eingebettet in ein kosmologisches System, das einen vom Wechselspiel von Liebe und Streit geprägten dynamischen

zyklischen Prozess beschrieb, in dem sich sowohl der individuelle Lebensweg also auch die Tätigkeit als Arzt sinnstiftend verorten ließ. Nun soll dieses System, soweit es sich aus den erhaltenen Fragmenten rekonstruieren lässt, nicht als abstrakte Konstruktion präsentiert werden, sondern vor dem Hintergrund des Lebens seines Protagonisten und seines kulturellen Umfeldes.

Rothman, A. "Chapter 4 Kepler's *Somnium* as Purgatorial Journey".

In: *The Eschatological Imagination*. Leiden, The Netherlands: Brill (2024).

[https://doi.org/10.1163/9789004688247\\_005](https://doi.org/10.1163/9789004688247_005)

Abstract: In place of the motionless earth at the centre of the hierarchically ordered Ptolemaic system, the Copernican system posited a moving, de-centred earth in a vastly larger (some argued infinite) cosmos. This raised questions both about the old hierarchy and traditional Christian conceptions of heaven and hell, and about the earth's uniqueness and the privileged status of its inhabitants. In answer to these questions, Johannes Kepler, like some of his contemporaries, reimagined Eden as an epistemological state, rather than simply a physical space. Kepler used his *Somnium* to posit the moon as a metaphorical purgatory, knowledge of which enabled astronomers to reach divine truth on and about the earth. Kepler likewise argued that it was not stability or centrality of position but rather reasoned, moving perspective that signalled the privileged status of the earth, and enabled its inhabitants to recognize their divine likeness.

Sanz, A. S. ¿Vegetarianos en la Antigua Grecia? (Vegetarians in Ancient Greece?) p. 315-336

In: Valdés Guía, M.; Notario, F. (Eds.). *La Antigua Grecia Hoy: Los Límites De La Ciudadanía y El «Desarrollo Sostenible»*. (2024).

Madrid. Universidad Complutense De Madrid. ISBN 978-84-669-3857-0

[ *Vegetarianism already existed in ancient times, although it is necessary to clarify the differences between this movement and today. Today, vegetarianism, a term derived from the Latin "vegetus" (healthy), seeks to improve physical and mental health by rejecting foods of animal origin. In other words, it is a belief based on ethics and physiology; however, in ancient times, the decision was made based on the division of foods into two large groups: *apsucha*, meaning "lacking soul," versus*

*empsucha, understood as "endowed with soul" (Euripides, Hippolytus, 952). Therefore, this decision often had more to do with philosophical or religious principles than with dietary benefits. Therefore, all foods were initially divided into two basic categories, based on which their consumption was considered lawful or not, namely, the possession of a "soul," meaning their origin in a living being.]*

Savvas, T. Pythagoreans; or, Vegetarians before 'Vegetarianism.' (pp. 20–63).  
In: Vegetarianism and Veganism in Literature from the Ancients to the Twenty-First Century chapter, Cambridge: Cambridge University Press (2024).  
Summary: This chapter provides an overview of vegetarian and vegan practice from Ancient times to the beginning of the twentieth century. The first section focuses on the representation of Pythagoras in Ovid's *Metamorphoses* and on the Aristotelian and Biblical depictions of the relationship between humans and non-human animals; the second explores Early Modern attitudes, including a discussion of the vegetarianism in More's *Utopia*; the third offers readings of Swift's *Gulliver's Travels* and Goldsmith's *The Citizen of the World*; the fourth details the emergence of the word 'vegetarian' in the context of Romanticism and Transcendentalism.

Šćepanović, S. Empedocles in Plato's Myths (pp. 229-250)  
In: Decker, J. E., Ferriss-Hill, J., & Reid, H. L. (Eds.). (2024). *Empedocles in Sicily*. Parnassos Press – Fonte Aretusa.  
<http://www.jstor.org/stable/jj.24215717>  
Plato mentions Empedocles by name only twice in his dialogues, *Theatetus* 152e,<sup>3</sup> and *Meno* 76c;<sup>4</sup> the Sicilian philosopher is also referred to indirectly by the expression "Sicilian Muses" in *Sophist* 242d.<sup>5</sup> Empedocles's implicit presence, however, has been detected in several Platonic myths, notably those of the androgynous humans in *Symposium* 189c–193d, and the chariot of the soul in *Phaedrus* 246a–257a; less prominently in the creation myth of *Timaeus* 29d–92c, and perhaps the periods of the world's history in *Statesman* 268e–274e. Scholars have pointed out the similarities these stories share with Empedocles's fragments in terms of language,...

Scheuer, H.J. Hagiographische Transformationen des Tricksters (Apollonius von Tyana - Jesus von Nazareth) S 79 - 107  
In: *Der urbane Trickster*. Berlin : Schwabe Verlag. 2024. ISBN 978-3-7574-0137-5

Schierl.P. Begegnung mit Cicero: Vives' Somnium et Vigilia in Somnium Scipionis und der Basler Buchdruck S 203 - 222  
In; *Cicero in Basel : Locating Classical Reception in a Humanist City*  
Walter de Gruyter GmbH & Co. KG (Verlag). 2024. ISBN 978-3-11-144782-7

Schiltz, E. Soul, Body, and the Philosophical Way of Life: Plato and a Pythagorean at the Syracusan Court. (pp. 63-78)  
In: J. R. Gatt, S. Newington, & M. Senkova (Eds.), *Body and Soul in Ancient Greece and Rome: Selected Essays from the Eighth Interdisciplinary Symposium on the Hellenic Heritage of Sicily and Southern Italy*. Parnassos Press – Fonte Aretusa (2024).  
<https://doi.org/10.2307/jj.19783682.9>  
Plato's concern for bodily practices in the development of a properly philosophical way of life may seem, at first glance, to contrast with the received view that he is a dualist primarily concerned with the soul. On the one hand, beginning at *Republic* 403c, Socrates prescribes an educational program that begins with the "exercises and toils" of gymnastics and emphasizes the development of a sound lifestyle.<sup>3</sup> On the other hand, at *Phaedo* 66a, Socrates describes the philosopher as one who:  
...employs pure, absolute reason in his attempt to search out the pure, absolute essence of things, and...removes himself, so far...

Shaw, M.M. Hypenerthe in Homer and Empedocles pp. 121-148  
In: Decker, J. E., Ferriss-Hill, J., & Reid, H. L. (Eds.). (2024). *Empedocles in Sicily*. Parnassos Press – Fonte Aretusa.  
<http://www.jstor.org/stable/jj.24215717>  
Empedocles Fragment B26 describes a cosmic cycle in which the universe perpetually grows from one into many and from many back into one. Of the 12 lines in Fragment B26, only lines 2 and 7 do not appear in Fragment B17. Scholarship generally holds that line 7 describes the moment of cosmic unity in which Strife is expelled and in which Love reigns supreme.<sup>3</sup> This singular line also contains the lone instance in Empedocles of the adverb ὑπένερθε (hypenerthe), meaning "underneath"



or “beneath.”<sup>4</sup> Aristotle understands Empedocles’s cosmic unity as a qualityless undifferentiated sphere, and most translations of ὑπένεργε follow that...

Silver, C.L. Ch 11 More Ancient Wisdom: Theodorus, Plato, Hypatia, and Thales  
In: Nifty Math Notions: An Exploration of Puzzles, Problems, Ideas, and Discoveries. 2024

Abstract: Theodorus is said by Plato in his dialogue Theaetetus to have proven that the square root of each non-perfect-square number besides 2, up to 17, is irrational. A positive irrational number is a positive integer that cannot be expressed as a fraction (a rational number) or a terminating decimal (which later will be shown to be the same as a fraction). The first few perfect squares up to 17 are 1, 4, 9, and 16 (respectively equal to 12, 22, 32, and 42). All the rest, 2, 3, 5, 6, 7, 8, 10, 11, 12, 13, 14, 15, and 17, have irrational square roots. Theodorus is said to have proved these numbers irrational by use of what has come to be called “the spiral of Theodorus.”

Smith, C.C. Empedocles on Becoming and Temporality (pp. 39-58)

In: J. E. Decker, J. Ferriss-Hill, & H. L. Reid (Eds.), Empedocles in Sicily (pp. 305–326). Parnassos Press – Fonte Aretusa.

<http://www.jstor.org/stable/ji.24215717.19>

My aims in this chapter are both to save Empedocles from the accusation of philosophical naivete with which a recent commentator has charged him and to argue that his account of dynamic reality in fact has valuable lessons to teach us in our own day. My focus will be on the Empedoclean view of becoming and the implicit view of temporality upon which it draws. I will argue that Empedocles’s account of becoming gives us the critical resources to reject the notion of creatio ex nihilo and better grasp the true nature of change once we have understood the restrictiveness..

Starovoitova, A. Discordant Sphere: Inverted Empedocles in Ovid (pp. 279-304)

In: Decker, J. E., Ferriss-Hill, J., & Reid, H. L. (Eds.). (2024). Empedocles in Sicily.

Parnassos Press – Fonte Aretusa.

<http://www.jstor.org/stable/ji.24215717>

In the opening of Metamorphoses, Ovid depicts a primordial spherical mass in which all the future entities of the world are meshed together. In some ways this sphere resembles

the Sphairos of Empedocles, a product of the unification of everything under the growing activity of Love. In Ovid and in Empedocles, the sphere is an a-cosmic (i.e., without the manifest world order) state of the universe imagined in contrast to the present arrangement of the world.<sup>3</sup> The two presentations of spherical uniformity, however, differ drastically. If we pay closer attention to Ovid’s proem, we can observe a curious inversion of...

Terezakis, K. Empedocles on the Law of Natural and Political Association: E Pluribus Unum and Back Again (pp. 305-326)

In: Decker, J. E., Ferriss-Hill, J., & Reid, H. L. (Eds.). (2024). Empedocles in Sicily.

Parnassos Press – Fonte Aretusa.

<http://www.jstor.org/stable/ji.24215717>

We are going to argue that Empedocles’s doctrines suggest a formula for pluralistic socio-political frameworks. This is both an obvious case to make and an impossibly tall order. It is relatively obvious because Empedocles’s comments on the ceaseless association and mutual transformation of the elements (stoicheion/rhizōmata) are well-established and readily serve as stand-ins for their social iteration as politika. Anecdotes about Empedocles’s support for popular anti-aristocratic politics, albeit doxographical, would seem to reflect his ontology with a consistency that is a hallmark for so much of ancient philosophy that it is tempting to attribute this same kind of organizational structure...

Thibodeau, P. Nigidius Figulus and the Roman Reinvention of Pythagoreanism p 18-30.

In: Nigidius Figulus. Leiden, The Netherlands: Brill. (2024).

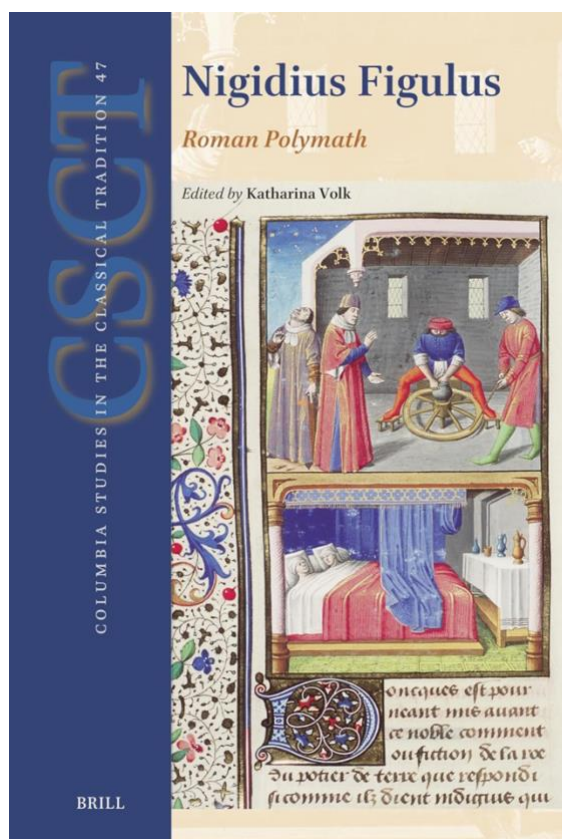
[https://doi.org/10.1163/9789004690820\\_003](https://doi.org/10.1163/9789004690820_003)

Thom, J. C. Chapter 16 The Bioi of Pythagoras as Gospels.

In: Narrative Hermeneutics, History, and Rhetoric. Leiden, The Netherlands: (2024).

Brill. [https://doi.org/10.1163/9789004702004\\_018](https://doi.org/10.1163/9789004702004_018)





Tutrone, F. Aristotle to Pythagoras?: Nigidius Figulus' Biology in Late Republican Rome.  
In: Nigidius Figulus. Leiden, The Netherlands: Brill (2024).  
[https://doi.org/10.1163/9789004690820\\_009](https://doi.org/10.1163/9789004690820_009)

Vergados, A. Hesiod, Empedocles and the Language of Didactic Poetry (pp. 1-38)  
In: Decker, J. E., Ferriss-Hill, J., & Reid, H. L. (Eds.). (2024). Empedocles in Sicily. Parnassos Press – Fonte Aretusa.  
This chapter examines some features of Empedocles's poetry that render it "didactic." To be sure, very little ancient theorizing survives about this genre.<sup>3</sup> While the clearest indication of the existence of theoretical discussions involving didactic poetry is perhaps the Tractatus Coislinianus, it is safe to assume that poets whom we designate as didactic did see themselves as belonging to a poetic tradition that was distinct from the "heroic" hexameter tradition with which it nevertheless engages. In contrast to other

chapters in this volume, this paper does not discuss the philosophy of Empedocles in itself. I will not be engaging in...

Waschke, J. 4 Anatomie und Beobachtung - Anatomie im antiken Griechenland: Alkmaion, Empedokles, Hippokrates, Aristoteles  
p 31 – 42

In: Cutting edge: Anatomie - woher? wohin? : warum nicht nur Vesal und Leonardo, sondern auch Goethe, Aristoteles und die Humboldt-Brüder Leichen im Keller hatten und das uns samt den Politikern auch heute nicht schaden würde / Jens Waschke. [2024]

Wieland, C.M. Dreyzehntes Buch.  
Agathon kommt nach Tarent, wird in die Familie des Archytas eingeführt, entdeckt in der wieder gefundenen Psyche seine Schwester, und findet die schöne Danae wieder.  
S 465 – 498  
Beschluß.

Kapitel. Agathon faßt den Entschluß sich dem Archytas noch genauer zu entdecken, und zu diesem Ende sein eigener Biograf zu werden.  
S. 557

II. Kap. Eine Unterredung zwischen Agathon und Archytas. S. 561

III. Kap. Darstellung der Lebensweisheit des Archytas. S. 586

In: Geschichte des Agathon : Roman / Christoph Martin Wieland ; herausgegeben von Hans-Peter Nowitzki und Frank Zöllner Göttingen : Wallstein Verlag. 2024. ISBN 978-3-8353-5652-8

Williams, R. L. Part II: Third Century  
Biographies: Pythagorean  
Chapter 5: Philostratus: The Life of Apollonius of Tyana  
Chapter 6: Iamblichus: On the Pythagorean Way of Life  
In: Spectral Lives by Luke and Philostratus : Journeying of Holy Men.  
Lexington Books, 2024. ISBN: 9781793651075

## N30 BOOK REVIEWS

G. Boter. *Critical Notes on Philostratus' Life of Apollonius of Tyana*. Berlin and Boston: De Gruyter, 2023.

Reviewed by: Katsumata Y. *The Classical Review*. 2024, 74, 2, p 450–452.

Reviewed by: N. G. Wilson *BMCR*. 2024.10.40

Reviewed by: Amarasinghe, P. *Religious Studies Review*. 2024, 50, 3, p 601-605

Reviewed by: Antonio Tibiletti *Plekos*. 2024, 26, p 439-459

Brill's Companion to the Reception of Pythagoras and Pythagoreanism in the Middle Ages and the Renaissance, ed. Irene Caiazza, Constantinos Macris, Aurélien Robert (Brill's Companions to Classical Reception, 24), Leiden: Brill, 2021

Reviewed by: Oosterhoff, R.J. *Int Journal of the Classical Tradition*. 2024, 31, 3, p 356-359

Saetta Cottone. *Soleil et connaissance. Empédocle avant Platon*. Paris: Les Belles Lettres, 2023.

Reviewed by: Nuria Scapin *The Classical Review*. 2024, 74, 2, p 400–401.

Reviewed by: Simon Trépanier *BMCR* 2024.06.07

Chiara Ferella, *Reconstructing Empedocles' thought*. Cambridge; New York: Cambridge University Press, 2024.

Reviewed by: Tom Mackenzie *BMCR* 2024.11.04

Reviewed by: Luijn, N.R. *Classical World*. 2024, 118, 1, p 107-108.

Jean-Claude PICOT. *Empédocle. Sur le chemin des dieux*, Paris, Les Belles Lettres, 2022.

Reviewed by: Pinelopi Skarsouli *Philosophie antique*. 2024, 24, [En ligne]

Katharina Volk. *Nigidius Figulus: Roman polymath*. Columbia studies in the classical tradition, 47. Leiden; Boston: Brill, 2024.

Reviewed by: Voisin, C. *BMCR* 2024.08.39

## N30 JOURNALS

Abdulmanova I.V. Features of the development of natural science knowledge in Alexandria in the IV century AD (on the example of the activities of Papp and Theon) Samara Journal of Science. 2024. 13. 2. p 111-114. doi: [10.55355/snv2024132204](https://doi.org/10.55355/snv2024132204)

**Abstract** The article is devoted to the analysis of the personal and professional path of the outstanding Alexandrian intellectuals Papp and Theon. The work examines the main works of scientists and their scientific achievements in the field of natural science knowledge, as well as the linking of the intellectual heritage of Papp and Theon to the confrontation between secular intellectuals and Christians that unfolded in the IV century in Alexandria. The article proves the idea that Papp and Theon continued to develop natural scientific knowledge in Alexandria in a situation when Christian power had strengthened so much that any attempts to appeal to pagan heritage called into question the very existence of such a school in the city. The author of the article carries out the idea that the activities of these scientists became one of the reasons for the subsequent confrontation in the scientific environment of the city between pagans and Christians. At the same time, the author argues that Papp and subsequently Theon made an attempt to combine mathematics and philosophy, forming a new layer of scientists in Alexandria in the person of Theon's daughter Hypatia and her students, who made philosophy not a speculative, theoretical science, but highlighted its practical aspects.

Afonasina, A.S. On the problematic nature of the concept of "Greek shamanism" (Russian) Vestnik of Saint Petersburg University Philosophy and Conflict Studies. 2024, 40, 3, p 473-485

**Abstract:** The notion of "shamanism" began to penetrate into classical studies from the 19th century onwards. Legendary and real-life figures such as Orpheus, Aristeas and Epimenides began to be declared shamans. Gradually it came to philosophers such as Pythagoras, Parmenides, Empedocles and Socrates. Then Odysseus and Jason joined the list, and recently Christ and Mohammed have been added to it. Today the idea of "Greek shamanism" is so firmly rooted in many works that one might get the impression that it has a sound evidential basis. However, a critical examination of the studies in which this idea has been actively disseminated for more

than a hundred years has revealed the groundlessness of the concept of "Greek shamanism". Many arguments, due to the authority of their authors, were simply copied from one work to another without being questioned or verified. The present work attempts to look deep into the methodological foundations and intentions of different authors, who liked this concept, and see whether the use of the notion of "Greek shamanism" leads to any positive and productive conclusions. It seems that the transfer of the concept of "shamanism" to the ancient Greek religious substratum does not bring anything useful to the understanding of religious phenomena of the ancient Greek religion, and therefore it should be abandoned. As an alternative approach it is proposed to clearly define the concept of "shamanism" and its cultural, geographical and historical framework, which manages to do with the original ethnographic material.

Afonasina, A. The Image of Aphrodite in Empedocles.

Dianoesis. 2024, 16, p. 153–70

Aphrodite is one of the important deities of the Greek pantheon. But she is not the only one and at first glance does not seem to be the most honoured and powerful. In the Homeric epic and hymns she is presented as a narcissistic, capricious and passion-prone goddess. She is mostly associated with beauty and love charms. It might seem that this was enough for Empedocles to identify her with one of the two active powers – Love. However, in Empedocles' poem the image of Aphrodite is very complex and, in many ways, differs from the traditional view of her. She acts as a god-craftsman, is involved in such activities as metal casting, pottery, and artwork. The main question I will try to answer is the following – can we find the origins of this complex image in the literary and cultural tradition known in Empedocles' time, or did he make a radical turn and invent a new previously unknown idea of the deity?

Afonasina, A.S. Simplicius on Empedocles: A Note on His Commentary in Phys. 157.25–161.20.

Shagi / Steps. 2024, 10, 2, p. 183–96

The present study attempts to show what influence a commentary can have on the formation of ideas about a preceding

philosophical tradition. A case in point is Simplicius' commentary on Aristotle's "Physics" and on fragments of Empedocles' poem. The selected passage, though small in size, is quite remarkable in terms of content and the way Simplicius deals with it. With regard to content, we are dealing here with one of the fundamental problematic plots of Empedocles' philosophy about the alternate rule of Love and Strife. But Simplicius adds to this his own view of Empedocles' philosophy, dictated by his desire to harmonize the views of all the pagan philosophers and place them within a single consistent scheme. Simplicius wanted to counterpose something to Christianity, which was gaining in strength, and to show that all Greek philosophy developed along a certain path and contains no internal disagreements. On the one hand, Simplicius has preserved for us very valuable material — fairly lengthy sections of the text of Empedocles' poem. On the other hand, wishing to implement his program, Simplicius chose those fragments of the poem that fit well into it. Therefore, the question arises whether we should take into account the context in which the fragments are quoted, or simply extract from the general body of the commentary those fragments of Empedocles' poem that we need and consider them independently?

Andolfi, I. Equivocal and Deceitful Didactic Poetry. What Style Matters Can Say About Empedocles' Audience.

Archai: Revista de Estudos Sobre as Origens Do Pensamento Ocidental. 2024, 34, p .. Since antiquity, Empedocles has been considered as an example of both successful and unsuccessful communication. Aristotle credits him with vividness of images, but blames him for failure of clarity, and eventually compares his obscurity to that of oracles. Therefore, scholars in the past came to the conclusion that Empedocles deliberately employs an opaque style, like Heraclitus and his "studied ambiguity", as means for initiation. This paper challenges this assumption and asks whether and how ambiguity can work within a didactic poem. By showing how Empedocles' and Heraclitus' communicative strategies differ from one another, I shall point to the poet's role as a charismatic and spiritual guide, displaying at times a Sibyl-like attitude. Being a mediator between two separate dimensions puts Empedocles in an ambiguous position, because he delivers what the Muse and the gods made available for him to share, and so his opacity does not come directly from him. Ultimately, this style analysis also

says something about who the ideal audience must have been.

Angeli Bernardini, P. Eracle al bivio : un antico racconto nella nuova interpretazione di Malcolm Davies  
Quaderni urbinati di cultura classica. 2024, 138, 3  
<https://www.torrossa.com/it/resources/an/5896799>

Audié, P. Empedokles in Nietzsches Dramenentwürfen.  
Nietzsche-Studien. 2024, 53, 1, p. 1–16  
Empedocles in the Face of Mythological Deities. A Reading of Nietzsche's Dramatic Drafts. This article examines Nietzsche's interest in Empedocles. Less prominent in Nietzsche's thought than other pre-Socratic philosophers, Empedocles is difficult to classify. He is characterized by his tensions and ambivalence. By examining Nietzsche's various drafts for a drama about the death of the philosopher from Agrigento, I will show how philological studies combine with Nietzsche's philosophical thinking to question Empedocles' ambivalence toward mythological divinities. Art of staging, excessive desire for knowledge, expression of disgust with existence, recognition of the true measure of the living: the death of Empedocles is as ambiguous for Nietzsche as his conception of nature, torn between wonder, demystification and poetic fervor.

Audié, Prudence. "Die Bedeutung von Nietzsches Empedokles-Lektüre Für Die Ausbildung Seiner Dionysischen Naturauffassung."  
Nietzscherforschung. 2024, 31, 1, p. 235–45,  
<https://doi.org/10.1515/NIFO-2024-014>

Bondzhev, A. Greco-Hyperborean Contacts in Antiquity.

Open Journal for Studies in Philosophy. 2024, 8, 1, p 63-70.

<https://doi.org/10.32591/coas.ojsp.0801.05063b>

The Hyperboreans appeared at key moments in the history of Ancient Greece, bringing innovations to its culture and helping in time of need. They had important dealings with the Greeks until historical times. This study presents some of their contacts, mainly focusing on the Hyperborean maidens and the philological interpretations of Herodotus (4.35).



Special attention is given to pseudo-Plato's account of Opis and Hecaergus (Agre) having brought sacred bronze tablets with eschatological teachings from the Hyperboreans to Delos, which remarkably resemble the Orphic gold tablets. Olen, although being from Lycia, is also mentioned, in the context of Pausanias (10.5.7-8) account, where the poet seems to have close connections with the Hyperboreans.

Bratuchina, L. V. Pythagoras and the Neo-Pythagoreans in Pound's poem The Cantos. *Indo-European linguistics and classical philology*. 2023, 27, p 191-201.

Brovkin, V.V. The Early Pythagoreans and the Political Development of Greece in the 6th–4th Centuries BCE.

*Vestnik of Saint Petersburg University. Philosophy and Conflict Studies*. 2024, 40, 2, p. 280–93.

The paper deals with the question of the socio-historical conditionality of the political ideas of the early Pythagoreans. It is established that the philosophy of the early Pythagoreans reflected such traditional values of the polis as political activity, patriotism, collectivism. The weak manifestation of individualism among the Pythagoreans testifies to the existence in their worldview of an indissoluble connection between the polis and the citizen. The political ideas and way of life of the Pythagoreans were conditioned by the flourishing of the polis system in the 6th–4th centuries BCE. The desire of the Pythagoreans for political stability and moderation was associated with the idea of a great danger emanating from anarchy and tyranny. The fear of lawlessness contributed to the formation of Pythagoras and his followers' idea of the importance of political loyalty. It was also found that in the political preferences of the early Pythagoreans manifested two tendencies — aristocratic and democratic. The aristocratic tendency manifested itself in the elitist nature of Pythagorean teaching, in adherence to aristocratic virtues and distrust of democratic practices. The democratic tendency was associated with the early Pythagoreans' idea of equality as the basis of laws, justice and friendship. It was shown that the changes in the correlation of these tendencies in Pythagoreanism were also conditioned to the socio-historical development of Greece in the late archaic and classical periods. The predominance of the aristocratic tendency among Pythagoras and his disciples was associated with the dominance of the

aristocracy in the Greek poleis of the 6th century BCE. The strengthening of the democratic tendency in the views of Archytas and, possibly, Lysis was due to the rapid development of democracy in the 5th–4th centuries BCE.

BUBER, A. Science and values: Pythagorean Cup of Justice activity.

*Science Activities*. 2024, 61, 1, p. 44–55.

This paper introduces a scientific activity named 'Pythagorean Cup of Justice' for teacher candidates to discuss values by integrating moral and ethical dimensions into science education, offering crucial insights into the cup's historical significance, enhancing fluid dynamics understanding, and engaging STEM-based activity. The study group for this research consists of twenty pre-service science teachers (PSSTs) and nine middle school students who were 11 and 12-years-old. The research was conducted in four stages: (1) Experiment on developing the Justice Cup and understanding its working mechanism (PSSTs), (2) STEM activity (PSSTs), (3) in-class discussion on concepts of justice and equality (PSSTs), (4) repetition of the activity with middle school students. During the implementation process with PSSTs, Pythagoras, a scientist and philosopher, was initially introduced and then, the working principle of Justice Cup was examined through scientific research, and a question-and-answer session was conducted regarding the concepts of justice and equality. Finally, they were interviewed about how scientists can demonstrate justice and equality in their work. Two PSSTs repeated the activity with middle school students and wrote reports regarding their teaching experiences. In results, PSSTs expressed that this activity increased their motivation toward their profession and responsibility and gained experience in integrating science with different fields such as philosophy and history.

Carrozza, M. La Theanó di Michele Coniata fra παίγιον erudito e rivelazioni ispirate.

*Synthesis*. 2024, 30, 2, p 1-17.

<https://doi.org/10.24215/1851779Xe140>

[ The present contribution aims to explore, in the wake of studies already personally conducted, further facets of a little-known late-Byzantine epillium (Michele Coniata, Theanó), yet extremely interesting both from a literary and a more broadly cultural point of view. In particular, we will focus on two sections of the poem, namely the proem and the inspired

revelation of the (neo)Pythagorean Theano, announced, not by chance, from the beginning of the poem. For the sake of accessibility to the text and the translation we provided, the verses examined are reported as an appendix to this contribution.]

Carrozza, M. Un indovinello neopitagorico nella Theano di Michele Coniata.

Myrtia. 2024, 39. P 154-163

<https://doi.org/10.6018/myrtia.607521>

This paper aims to solve a Neopythagorean enigma that occurs in a little-known poem, namely the Theano by Michael Choniates. It constitutes a peculiar poetic evidence about the survival of Neopythagorean ontological monism, which here takes on theological implications bringing it closer to the Trinitarian Doctrine, so that the poet resorts to it in order to elaborate a sort of riddle where we witness to a complex intermingling between the Neopythagorean principles and the hypostases of the Trinitarian Ontology.

Casella, F. The Four Elements: Living Beings or Inert Matter? Plato's Timaeus against Empedocles's on Nature.

Revista de Filosofia Antiga. 2024, 18, 2 p 32-60

In this paper, I argue that Empedocles's peculiar expression according to which the roots - living entities, each endowed with thought and desires - "are themselves" forces the reader to think of them not solely as the principles of generation, never born and destined never to perish, but also as the true being, in the sense that the many particular entities are only an aspect, an image, a form assumed by the roots.

I then argue that in his Timaeus Plato implicitly opposes Empedocles by describing the four elements as generated, sensible, and corporeal: therefore, not as entities with life and thought or even the true being, but as contingent forms or images of necessity. In this way, Plato prevents Empedocles's theories from developing into a tradition: no longer conceived as intelligent and living beings, in ancient physics the four elements become inert matter.

Cheney, L. Hypatia of Alexandria: A Fiercely Intelligent Woman.

Cultural and Religious Studies. 2024, 12, 8, p 475-487 <https://doi.org/10.17265/2328-2177/2024.08.001>

The novel Hypatia: Or New Foes With an Old Face by Charles Kingsley, published in 1853, provided valuable insight into Hypatia's achievements and the unfortunate circumstances surrounding her untimely demise. Kingsley's novel portrayed a fiercely intelligent woman, Hypatia, who sparked the interest of many artists, particularly sculptors. They were eager to capture in their statues the personification of this remarkable ancient mathematician, philosopher, and scientist of ancient Egypt, Hypatia of Alexandria (355-415). This essay has two parts. The first provides a brief overview of Hypatia's life and accomplishments. The second part focuses on four sculptures from the 19th century created by different artists: Hypatia (1873-1876) by the American Howard Roberts, Hypatia (1874) by the Italian Odoardo Tabacchi, Hypatia (1890) by Francis John Williamson, and Hypatia (1894) by Richard Claude Belt. The two latter works are by British sculptors.

Chiotis, E.D. Tunnel and ventilation design of the Eupalinos' aqueduct in Samos, Greece The International Journal for the History of Engineering & Technology. 2024, 94, 2, p. 108-128.

Polycrates' extended reign and a recently discovered extension of the distribution sector of the aqueduct prompted this review of the design and tunnelling of the Eupalinos' aqueduct. Both aqueducts, the Archaic and Roman, cross an affluent area of the upper city, located less than 10 m below the level of the water source, a condition critical for the aqueduct's design. The tunnel's detour from its initial axis and the function of the tunnel as an integrated element of the city's defensive works are also discussed. A key consideration of this review is the ventilation of the lengthiest blind segments of the Eupalinos' tunnel, given that natural ventilation in a blind gallery is generally not effective beyond about 50 m. Considering the historical evolution of ventilation in underground works, it is proposed here that a ventilation circuit was maintained along the tunnel through an auxiliary gallery dug simultaneously a few meters below the tunnel.

Chondrokoukis, M. Who Draws the First Breath?

Ancient Philosophy. 2024, 44, 2, p 283-304. Suggesting a new reading of A74 in an exclusively physiological context and in combination with a new interpretation of B100, this article argues for a new reconstruction of

Empedocles' respiration theory, involving two complementary and parallel respiratory processes, where the pressure of the innate heat acts together with the movement of the blood to drive the air in and out and reach all body parts and organs

Choudhury, T. Apollo, Pythagoras, and the Language of the Universe: The Bridge between the Divine and the Rational. *MAGIS: Xaverian Journal of Education*. 2024, XIII, 14 p

Pythagoreanism, a cult of the 530s BCE, is shrouded in mystery and very few accounts of their secretive knowledge have been passed down to us. These worshippers of the sun god Apollo were some of the first mathematicians, scientists and philosophers. What we do know of them presents a stunning picture of the advanced experimental and calculative nature of Archaic Greece. The figure of Apollo helms the proposition of several radical ideas in the fields of mathematics, philosophy and music, providing a bridge between the divine religious abstract and the logical observable reality. Much of our current knowledge is built upon the Pythagoreans' works, who saw the language of the universe in mathematics and translated it through music, art, justice systems and more. This essay analyses the connection of the mundane with the arcane through the core essence of numbers, with specific focus on the Pythagoreans' study of the world.

Conti, U. From Gospels to Boethius. The Third Rhyme as a Metre for Vernacular Translation. *Griseldaonline*. 2024, 23, 1, p. 125–46, <https://doi.org/10.6092/issn.1721-4777/19321>. The paper aims to conduct a rhythmic and syntactic study of the third rhyme as a metre for medieval vernacular translations. Since scientifically reliable and specific tools for the rhythmic and syntactic analysis of the tercets are already available for Dante's *Commedia*, the verses of *Purg.*, XI, 1-24, in which the proud souls recite a vernacular version of the *Pater noster* from *Matt.* VI, 9-13, has been chosen as the starting point of this essay. After this preliminary section and using the same method, the study focuses on how the third rhyme works in a sample of passages from the vernacular version of Boethius' *Consolatio philosophiae*, composed by Alberto della Piagentina in the first half of the 14th century. Thanks to this privileged point of view, the comparison between the two works opens up a new perspective to the stylistic study of the

third rhyme, allowing the subtle differences that characterise the style of the two different authors to emerge and making possible a better understanding of how the metre works.

Darroz, L. M. Monocórdio de Pitágoras: Da Construção Às Suas Potencialidades Em Promover a Interdisciplinaridade Entre Física E Música. *A Física Na Escola*. 2024, 22

Di Stefano, N. Cultural Accounts of Consonance Perception. A Lakatosian Approach to Save Pythagoras Music Perception. 2024, 42, 2, p. 165–176. In 1945, Norman Cazden published a groundbreaking article in the literature on consonance perception. In this seminal work, Cazden combined historical, musicological, and theoretical arguments to assert that the Pythagorean approach to consonance, based on integer ratios, lacked substantiation. Recent empirical evidence has bolstered Cazden's perspective, indicating that the perception of consonance is primarily shaped by culture rather than by arithmetical ratios. Nevertheless, some scholars have drawn attention to other evidence from the bio-musicological literature that supports the Pythagorean hypothesis. Consequently, the current debate on consonance tends to center around the nature vs. culture dichotomy. In this paper, I endeavor to demonstrate that many of the "cultural" arguments can coexist with the Pythagorean hypothesis if we adopt a more epistemologically suitable framework, as proposed by Imre Lakatos's philosophy of science. To achieve this, I conduct an in-depth analysis of Cazden's arguments, along with examining both historical and contemporary reinterpretations of them. Then, I apply Lakatos's concept of "research programme" to the case study of consonance, highlighting various research avenues that have drawn inspiration from the Pythagorean hypothesis and have been successfully pursued. I conclude by claiming that the Pythagorean account can be regarded, in Lakatosian terms, as a progressive research programme.

Doaa Abd Elmoniem Abd Elrahman Rehan (2024) "سamos مدينة عملات على فيثاغورس تصوير مغزى" المصاحف ضوء في دراسة" الميلاديين والثالث القرنين إبان الرومانية الأدبية" The Significance of Representing Pythagoras on Samos Coinage during the Second and Third Centuries A.D.

“Study in Light of Roman Literary Sources,”” *Journal of General Union of Arab Archaeologists*. 2024, 25, 1, p. 1–20.  
Abstract: This paper aims to shed light on Pythagoras’s representation on Samos coins spread during the Second and Third centuries A.D. The literary sources assert that Pythagoras was a topic of admiration and interest to the Roman writers. The Roman world saw him as the wisest man and also considered him a god and a miracle worker. This study shows how the ruling class was interested in Pythagoras and his philosophy, which clearly reflects Roman art and architecture, especially during the Hadrian and Severian dynasties. Pythagoras was depicted in two types: The first type is the most common, so it is found on the coins of most of the emperors of this period. The second type appeared only on Commodus’s coins. In both types, he appeared as an astronomer with the celestial globe symbol, and the study proves that his portrayal was influenced by the age spirit. As he was depicted with the symbol of astronomy and astrology, which occupied the forefront among the sciences and was of interest to the emperors, in addition to that, Pythagoras enjoyed a prominent position as one of the first sources of astronomy. As well, the comparative study proves that Pythagoras’s representation differs from that of the other philosophers and astronomers; he was depicted as god Zeus holding a scepter, a symbol of divinity, and this would confirm that Pythagoras was elevated to divinity and honored cult worship for centuries after his death, especially in his hometown of Samos

Duarte, C.D. Pythagoras babelis: as metamorfoses do discurso pitagórico em Ovídio, *Metamorfoses*, Livro XV, vv. 252-390 *Cadernos de Literatura em Tradução* (USP). 2024, 28, p 193 – 219  
<https://www.revistas.usp.br/clt/article/view/234582/212522>

Abstract: The translation we offer here stems from an exercise of analysis of one of the most intriguing passages of *The Metamorphoses* by P. Ovidius Naso. In one stroke, it results from joint meetings and discussions mediated by Professor Rodrigo Tadeu Gonçalves (UFPR) as well as from the singularities of each translator presented here. This is a collective/singular translation of verses 252-390, Book XV, which covers three of Pythagoras’ discourses: Geological Changes, Physical Changes, and Autogenesis. We focus precisely on the emergence of differences, changes and metamorphoses from one

excerpt to another and present multiple translational orientations that, although disparate, offer a joint effort of reflection not only on the Ovidian work, its symbolic composition, the constitution of its verses, and, more specifically, of this sui generis character that is the Ovidian Pythagoras but on the difference itself that constitutes the translation process.

Farhadian, Reza. A Probabilistic Proof of Nicomachus’ Identity. *Resonance* : Published by the Indian Academy of Sciences. 2024, 29, 11, p 1583–86,  
Abstract: In this note, we offer a probabilistic proof of the well-known **Nicomachus’** identity, namely  $13 + 23 + \dots + n^3 = (1 + 2 + \dots + n)^2$ .

Feke, J. Ancient Greek Laws of Nature. *Studies in History and Philosophy of Science*. 2024, 107, p 92-106.

The prevailing narrative in the history of science maintains that the ancient Greeks did not have a concept of a ‘law of nature’. This paper overturns that narrative and shows that some ancient Greek philosophers did have an idea of laws of nature and, moreover, they referred to them as ‘laws of nature’. This paper analyzes specific examples of laws of nature in texts by Plato, Aristotle, Philo of Alexandria, Nicomachus of Gerasa, and Galen. These examples emerged out of the closely intertwined Platonic and Pythagorean traditions, and these philosophers’ texts make reference to laws of nature when describing arithmetical methods, arithmetical doctrines, or medical theories. Nicomachus’ laws of nature are especially noteworthy, because they have features that historians look for in the search for the origin of the modern concept of laws of nature. Nicomachus’ laws of nature are mathematical, universal, and necessary. This paper raises the possibility that the ancient Platonic and Pythagorean traditions influenced the subsequent development of the idea of laws of nature in medieval and early modern Europe, including the conception of laws of nature deployed by Johannes Kepler and Isaac Newton.

Felner, F. and Petrželka, J. Antičtí filosofové a život – povýšení Pýthagorás, Hérakleitos, Xenofanés. [“Ancient Philosophers and Life – The Rise of Pythagoras, Heraclitus, Xenophanes] *Studia Philosophica*. 2024, 71, 1, p. 81–87.



Ferella, C. Cosmic Emotions; or, Why Is the Universe Joyful according to Plato's Timaeus and Empedocles?  
Aestimatio: Sources and Studies in the History of Science. 2024, 3, 2, p. 13–46,

Frank, D.  
Ein Meilenstein auf dem langen Weg der Empedokles-Exegese  
Enthalten in: Goethe-Universität Frankfurt am Main: Uni-Report (, 57.2024, 5, S. 12)  
Online-Ressource (pdf)  
<http://publikationen.uni-frankfurt.de/frontdoor/index/index/docId/85025>  
(Verlag) (kostenfrei zugänglich)

Glass, R. G. Authority from the Back of Beyond: Cosmic Travel as a Rhetorical Strategy across the Myth of Er, the Book of the Watchers, and the Dream of Scipio.  
Religions. 2024, 15, 10.  
<http://dx.doi.org.access.authkb.kb.nl/10.3390/rel15101161>

Abstract: Ancient Near Eastern and Mediterranean cosmologies shared general assumptions about the interconnectivity of heaven and earth. Plato's Myth of Er, the Book of the Watchers in 1 Enoch, and Cicero's Dream of Scipio, narrate the travels of Er, Enoch, and Scipio, respectively, into the Beyond, where they each learn astonishing things about the cosmos, and are tasked with imparting a message to humanity. This comparative study argues that cosmic travel is an integral means of constructing a rhetoric of authority designed to recruit its audiences to its socio-political vision. By analysing literary conventions like pseudepigraphy and epiphany in the features that make up cosmic travel, we better understand how each story bridges the gap between the narrated (story) world and the external (real) world. The ability to blend the realities of a story and its audiences stems from the ways in which tropes of legitimacy render spatio-temporal reality malleable, but is also imperative to the very authority these tropes offer. Without arguing for deliberate intertextuality between all these sources, this study compares the use of heavenly voyages as a literary device for legitimising worldview across cultures, times, and places.

Grigoriadou, V. FEMALE GREEK PHILOSOPHERS OF CLASSICAL ANTIQUITY.

ISTRAŽIVANJA JOURNAL OF HISTORICAL RESEARCHES. 2024, 35, p 7-33

<https://doi.org/10.19090/i.2024.35.7-33>

In this paper, I discuss an important knowledge gap observed in Greek philosophical research and historiography, which reflects some well-established social circumstances and beliefs: the absence of systematic and extensive research on the theories of ancient Greek female philosophers and their exclusion to some extent from the historical frameworks. This issue shows that nowadays in Greece history is still being misread. It also highlights the need for a new start for research into the contributions of ancient female philosophers, for the historical framework of human intellectual activity of antiquity to be reformed, and for a revision of our cultural and intellectual habitudes. This paper provides a list of ancient Greek women thinkers as a starting point for more in-depth research. I have compiled an extensive list presenting fifty-four women philosophers from classical antiquity, including information about the period and the city they lived in; their field; the philosophical school, community, or academy to which they belong; and other relevant information such as whether their texts have survived.

Hartog, P. B. Journeys without End: Narrative Endings and Implied Readers in Acts of the Apostles and Philostratus' Life of Apollonius of Tyana.

Religions. 2024, 15, 5

<http://dx.doi.org.access.authkb.kb.nl/10.3390/rel15050606>

Abstract: This contribution compares the final sections of Acts of the Apostles and Philostratus' Life of Apollonius of Tyana.

Through this comparison, I aim to show that these two writings resemble one another in their attention to travel as a literary theme. Both Acts and Life employ this theme to communicate their message and, in their narrative endings, set up their implied readers as travelers who are meant to continue the journeys of the protagonists in these writings. At the same time, Acts and Life differ in how exactly they envision their readers to continue the journeys of their protagonists.

I will argue that these similarities and differences can be explained by the shared social and intellectual climate that Acts

and Life inhabit: both writings result from discourses on travel and self that were rife among intellectuals in the Roman Empire in the first three centuries of our era, irrespective of their ethnic, legal, or cultural affiliations.

Healow, C.G. Aristotle, Empedocles, and the Unity of All Things  
Proceedings of the Boston Area Colloquium in Ancient Philosophy. Colloquium 2: Commentary on Shaw. 2024, 3, p 81-96.  
Abstract: Michael Shaw has provided a novel and intriguing account of Empedocles' cosmology, wherein he attempts to outline a few ways in which interpreters (beginning with Aristotle) have failed to capture fully Empedocles' most important ideas. Central to Shaw's account of Empedoclean cosmology is a distinctive interpretation of the life cycle of the cosmos that presupposes that the four elements that make up everything and the twin forces that govern them—Love and Strife—interact in ways quite different than often is supposed. The upshot of this is that Shaw thinks Empedocles' theory may not fall prey to the Aristotelian critiques designed to undermine it because they are based on a misunderstanding of his actual view. While I am sympathetic to his impulse to defend Empedocles against Aristotle's attacks, I am not convinced that Shaw's reading should be widely adopted, both because I highly doubt that the depiction of Empedoclean cosmology developed by Shaw is Empedocles' own and because I think the traditional interpretation of Empedocles' cosmology fares better against Aristotelian critiques than Shaw's interpretation of it does. Such are the contentions I intend to show in what follows.

Horky, P. S. Order and Chaos in the Ancient Greco-Roman Philosophical Imagination.  
Journal of Physics: Conference Series. 2024, 2877, 1,  
When did chaos come to be opposed to order? This paper considers the earliest references in the Western world to the concepts of "chaos" (Χάος) and "order" (κόσμος), understood as cosmological concepts; these terms are first attested in the epic Theogony of the ancient Greek poet Hesiod and the treatise On Nature of the Pythagorean philosopher Philolaus of Croton. This paper argues by way of a close reading of these texts that originally chaos was instrumental to an orderly Universe and that this idea persisted in the formal development of cosmological texts in the Greek world. The paper concludes by suggesting that the first

person in the Western world to make chaos the opposite of order, i.e. absence of order or disorder, was the Roman epic poet Ovid in his celebrated Metamorphoses some seven hundred years after Hesiod first accounted for the role of chaos in instantiating the world order.

Hrigorkiv-Korotchuk, I. Severinus Boethius' Existential Eudemonism: Millennial Echo.  
Visnyk of the Lviv University. 2024, 54, p. 45–53, <https://doi.org/10.30970/PPS.2024.54.5>.

Ilievski, V. The Presocratics on the Origin of Evil.  
Religions. 2024, 15, 10.  
<http://dx.doi.org.access.authkb.kb.nl/10.3390/rel15101260>

Abstract: This paper argues that reflections on evil and its origin formed part of philosophical inquiry already in the times of the Presocratics. It considers only those thinkers whose contribution to the issue may be characterised as noteworthy: Anaximander, the Pythagoreans, Heraclitus, Parmenides, Empedocles, and the Atomists. It is undeniable that none of the Presocratics presented an articulate theory of evil or a theodicy; therefore, the suggestions presented here are bound to remain conjectural. Still, it is my conviction that their fragments contain significant ideas related to evil's origins. Insofar as they turned their attention to the problem of evil, the Presocratics displayed the following tendencies: (a) they declined to ascribe the existence of evil to the will of the gods. Instead, (b) the emergence of badness was seen as instigated by the disruption of the primeval harmony (Anaximander), or (c) coeval opposed principles in constant struggle for dominance were posited, one of which was the cause of good, the other of evil (Pythagoreans and Empedocles). (d) Attempts were made to make good's existence dependent on the existence of evil or to declare the latter illusory (Heraclitus and Parmenides). (e) Emphasis was placed on the moral agents' personal responsibility for badness ([Democritus](#)).

Kočandrlje, R. (2024). Parmenides and the Origins of the Heavenly Sphere in Ancient Greek Cosmology.  
Apeiron. 2024, 57, 3, p 339-362. <https://doi.org.access.authkb.kb.nl/10.1515/apeiron-2023-0110>

Abstract: Aristotle presented an influential conception of the universe consisting of a

sphere of fixed stars with a spherical Earth at its centre. A spherical conception of heaven and Earth appears also in Plato's writings. In presocratic cosmology, the idea of a spherical universe appears probably first in the thoughts of the Pythagoreans and Parmenides. But while there is no surviving evidence for the cosmology of early Pythagoreans, various sources mention in relation to Parmenides a solid surrounding part and a spherical Earth at the centre of the universe. Being, which Parmenides had likened to a sphere, may have moreover in a cosmological sense referred to 'heaven.' Furthermore, we can observe in presocratic cosmologies a development which shows that the cosmology of heavenly sphere appeared in the fifth century BCE. Although Parmenides is commonly thought to have influenced especially ontology, one can argue that it was he who introduced the concept of a heavenly sphere to cosmology, a notion which in Aristotle's thought evolved into the notion of a sphere of fixed stars forming the boundary of the world.

KROCZAK, J. Neoplatonizm i chrześcijaństwo w twórczości Synesjusza z Cyreny (370–414) – przyczynek do zagadnienia. [Neoplatonism and Christianity in the works of Synesius of Cyrene (370–414) – a contribution to the problem.] *Studia z Historii Filozofii* [online]. 2024, 15, 2, s. 69–88. DOI 10.12775/szhf.2024.009. **Abstrakt:** The article presents creative personality of Synesius of Cyrene (4th/5th century CE) against the background of ideological tendencies of late antiquity. It aims to answer two questions: First, whether the term Christian Neoplatonism, rightly criticized in relation to patristic writers, reflect the nature of Synesius' outlook, and second, whether his work significantly complements our image of late antiquity in its philosophical aspect, viewed as a clash between Christian and classical, mainly Neoplatonic, philosophic paradigms. Synesius' rich correspondence, consisting of one hundred and fifty-six letters, provides the main source for the present analysis; yet, his other works (mainly the Hymns) and biographical details are also drawn upon to attain a wholistic perspective. This broader selection of sources is necessary because a reading of his works leaves some doubt as to his ideological affiliation. On the one hand, he was a disciple of Hypatia, and, on the other, a friend of St. Theophilus of Alexandria, who called him to the post of bishop. These and other ambiguities in the life and outlook of

Synesius make him an interesting object of analysis.

Kroeker, S. Go( $\Phi$ )d is Number: Plotting the Divided Line & the Problem of the Irrational *Athens Journal of Philosophy*. 2024, 1 may, 16 Pages

Plato believed that behind everything in the universe lie mathematical principles. Plato was inspired by Pythagoras (571 BCE), who developed a school of mathematics at Crotona that studied sacred geometry as a form of religion. The school's motto was "God is number," or "All is Number". Pythagoras believed that numbers represented God in pattern, symmetry, and infinity. When one of its students, Hippasus told the world the secret of the existence of irrational numbers, Greek geometry was born and Pythagoras' idea of divinity in numbers died because how could God not be perfect and symmetrical? In Plato's Republic he discusses something called The Divided Line, which is a map, of sorts, for reaching what he calls the highest Good, which is the ultimate truth where one realizes the true state of the universe and can see the world for what it really is. Many mathematicians have attempted to plot Plato's Divided Line only to come across a litany of problems and conundrums. Some have said that it the Divided Line cannot be plotted and is merely an allegory not meant to be plotted. This paper discusses some of the conundrums preventing the plotting of Plato's Divided Line (not an exhaustive list), including Whole 'vs' Separate, Equality 'vs' Ontological Dissimilarity, Linear 'vs' Non-linear, and Infinity 'vs' Finite.

This paper also explores a new understanding of the Allegory of the Cave in light of 'the problem of the irrational.' In exploring the link between the Divided Line and the 'the problem of the irrational,' I was able to plot it. It was found that the Divided Line is not a line in the linear sense, but a spiral, the Golden Ratio! This paper is an example of a new category of scholarly inquiry I call "Math Theory" based on scholarly mathematical axioms in theory, rather than including actual maths. In my papers I use existing mathematical equations and place them in an encompassing theory, rather than finding new formulae to fit an existing theory.

Lazăr, A. The Eternal Return. Apocatastasis and its Manifestations in Ancient Philosophies: Pythagoreanism, Stoicism, Zoroastrianism, Platonism and Gnosticism. *EON*. 2024, 5, 4, p 218-225

This study explores the acceptances of the concept of apocatastasis in five of the most influential philosophical and religious traditions of antiquity: Pythagoreanism, Stoicism, Platonism, Gnosticism and Zoroastrianism. Apocatastasis, defined as 'restoration' or 'return to the original state', was interpreted differently in each of these systems of thought, reflecting distinct views on the nature of the cosmos, time and human destiny.

In Pythagoreanism and Stoicism, apocatastasis is closely linked to cosmological cyclicity, implying the periodic renewal of the universe.

Platonism emphasizes the restoration of the harmony of the soul and the cosmic order, seen as a return to the perfection of the world's ideas.

In Gnosticism, apocatastasis takes on an eschatological and soteriological dimension, referring to the liberation of the soul from the material world and the return to the divine origin.

Zoroastrianism offers a dualistic interpretation, where the final restoration of the world is associated with the triumph of good over evil and the restoration of cosmic order. Through a comparative analysis of these traditions, the study highlights the diversity of the meanings of apocatastasis and its relevance in understanding different visions of universal restoration and salvation.

Nel, A. What Was Pythagoreanism? The Cult of Pythagoras Explored Pythagoreanism was a philosophy and a cult based on the beliefs of the famous mathematician Pythagoras. The Pythagoreans worshiped numbers, believed in reincarnation, and practiced vegetarianism.

The Collector. 2023 Apr 1.

<https://www.thecollector.com/cult-of-pythagoras/>

Nikolov, P.N. Pythagoreanism and Modern Models of Cosmology IJFMR [International Journal for Multidisciplinary Research]. 2024, 6, 6, Turning to the accumulated philosophical knowledge, the scientist almost always discovers that there are ideas in it which are far ahead of their time, but which can help in solving scientific problems of quite another historical epoch. In this respect one of the most revealing examples are associated with the discovery of heliocentrism and the General Theory of Relativity. Philosophical ideas and principles immanent in one or another

particular science and serving for the solution of some problem of it form the very philosophical foundations of the given science. These, in turn, are by no means identical with the whole body of knowledge which philosophy creates. By reflecting on the foundations of science and turning to the analysis of its arbitrary forms – namely cosmology – philosophical reflection elaborates ideas and principles that can play an essential role in a certain stage of scientific inquiry.

Ocoleanu, A. Women, Philosophy, and Violence: St. Catherine and Hypatia from Alexandria or Being Women Philosophers in Alexandrian Late Antiquity. DIAKRISIS. 2024, 7, p 53-61. doi:[10.24193/diakrisis.2024.4](https://doi.org/10.24193/diakrisis.2024.4)

Oliveira, Leonardo. De Archytas a Franck Uma Recapitulação Da Formulação Da Teoria Da Espacialidade Na Arquitetura. Revista Espacialidades. 2024, 19, 2, p. 120–42,

Padilha, Í. A. O Ritmo E a Musicalidade Na Poética Do Ator. Pitágoras 500, vol. 14, 2024, p. e024022, <https://doi.org/10.20396/pita.v14i00.8676775>.

Perrin, J. L.. Hypatie d'Alexandrie : « Le Souffle de Platon et Le Corps d'Aphrodite » (Leconte de Lisle, Poèmes Antiques, 1852) Alexandrie, Mars 415 Apr. J-C. Humanisme. 2024, 345, 4, p. 23–28,

Petrou, A. Pythagorean Philosophy and Theurgy on Friendship Dianoesis. 2024, 16, p. 111–125 Abstract: In the Pythagorean tradition, friendship is elevated beyond a mere human relationship, serving as a means to transcend human frailty and attain immortality. This philosophy posits that humans are imprisoned and require liberation through the benevolence of the gods. The Pythagorean way of life is seen as a path to achieving immortality and freedom, where friendship with the gods is the highest form of association. The spiritual practice of theurgy is essential in this process, enabling humans to purify themselves and receive the gift of friendship from the gods. The Pythagoreans distinguished between various forms of friendship, including the highest and most noble understanding



between gods and humans, which requires faith, knowledge, philosophy, and theurgy. True friendship is characterized by trust, piety, and scientific worship, and its pursuit necessitates the avoidance of jealousy and conflict, as well as careful judgment and reverence. Additionally, purification, self-control, and a healthy diet are crucial in the pursuit of wisdom and friendship. Ultimately, the Pythagorean philosophy on friendship offers a profound understanding of human relationships, emphasizing the importance of spiritual growth, self-transcendence, and the pursuit of wisdom, leading to the cultivation of true and lasting friendships that bring about wholeness, reconciliation, and harmony.

Pongsarayuth, S. Pythagorean Music Theory and Its Application in Renaissance Architectural Design Malaysian Journal of Music. 2024, May, p 18-29

This article concerns Alberti's approach to architectural design integrates Pythagorean consonance ratios from music theory, not by direct application but as a conceptual guide for aesthetic ratios in buildings. He expands spatial dimensions using methods derived from past artisans, adhering to and building upon the foundational consonance ratios. While applying these two-number proportions to width and length poses no problem, calculating height in a three-dimensional space requires a three-number proportion. Alberti resolves this issue by adopting the mean value strategy from music theory, where the mean is typically the middle value in an octave ratio, to determine the height in the spatial configuration. Alberti advocates for architects to leverage the insights of skilled artisans. However, his own architectural work demonstrates deviations from his theoretical principles.

This study highlights Alberti's application of musical intervals such as the major and minor thirds, sixths, and sevenths, which were not traditionally emphasized in the musical science of the quadrivium, focused primarily on octaves, fifths, and fourths. These choices reflect the broader evolution of music during the 15th century, marking a shift towards "practical music" and signaling music's departure from the liberal arts to become a significant element of the fine arts, showcasing the influence of Pythagorean consonance in European music and arts through the 16th century. Thus, this article reflects the interactions between music and architecture of knowledge received from ancient Greek civilization in the Renaissance. The art of

music in this period is founded on the philosophy and knowledge of Pythagoras.

Privitello; L. Approaching Empedocles through PWL [ philosophy as a way of life] practices

Eidos A Journal for Philosophy of Culture. 2024, 8, 4, P 224-261

Abstract: To approach the poem-fragments of Empedocles as a discourse emerging from the drama of living, is to allow their performatively theorized snapshots to return from mere stills to moving images of practice in modulated stages of training. This study will propose two ways of approach: aesthetically, and as a transformative spiritual exercise (*askēsis*). The aesthetic way employs four terms from Adorno's Aesthetic Theory, and the way of spiritual exercise follows Hadot's four stages of a Goethe inspired practice from his text, *Don't Forget to Live*. Adorno's four terms (fragmentary, enigmatic, fixated, shudder), work as a frame for Empedocles' poem-fragments (and those of other Presocratics), that dovetails with PWL practices, and examples of self-transformation, both personal and historical. Nested within each of Hadot's four stages, including a conclusion on the "deaths of Empedocles," I have placed and re-ordered a selection of Empedocles' fragments in my translation that reframe the poem-fragments back to their continuing ways of coming back to life as *memento vivere*. This study, stages, and examples serve as a guide to a larger project involving a re-translating and re-sequencing (re-ordering) of all of Empedocles' extant fragments. Such a task hopes to add to the PWL's cartographic and hermeneutic project of the arts of living, teachers of ways of living, and as an alternative and vibrant history of philosophy.

Renders, H. Religião e enredos de videogame: God of War 4, o homo viator e a tabula Ceбетis

Estudos de Religião. 2024, 36, 1, p. 55–77.

Abstract and figures: Far beyond merely testing tactile skills, reaction speeds, observations of virtual environments or interactions with other players, video games can project paths through plots built around the occasional inclusion of motifs, languages or even religious rituals. In this article we investigate the main elements of the plot of the video game *God of War 4* (2018) to verify the hypothesis that the plot is inspired by a text called *Tabula Ceбетis*, created in late antiquity, rediscovered in the Renaissance, and valued

even in education until the mid-19th century. To do this, its structures, motives and dynamics are compared. It is concluded that, due to the number of aspects in common, God of War 4 appears to represent, at least partially, a reinterpretation of the plot of the *Tábula Cebetis*.

Richardson, J. Numa and Pythagoras: Did Livy Misrepresent Valerius Antias? *Histos*. 2024, 18, p. 38–51.  
According to Livy, Valerius Antias claimed that the books of Numa Pompilius, Rome's second king, contained Pythagorean material, a claim that is chronologically impossible. Other evidence for Antias' account does not support Livy's allegation, although it has often been assumed that it does, with the result that the allegation has been widely accepted in modern scholarship. These circumstances have not been helped by the way in which some of the other evidence has been presented. As for Livy's accusation, that may be little more than the hasty conclusion of a man eager to find fault with a predecessor in whose work he had already found much to criticise.

Sabatini, A.M. Metempsychosis and Individual Identity in Edgar Allan Poe's "The Black Cat," *Miscelánea: A Journal of English and American Studies*. 2024, 70.  
Pythagoras and Empedocles are not generally believed to have left an indelible imprint on Edgar Allan Poe's oeuvre, despite the direct allusion to each of these Presocratic thinkers in the poet's writings. It is also quite remarkable that "The Black Cat" (1843) has not typically been considered a tale of metempsychosis, even though this motif is clearly present in the story. Moreover, the fact that Poe allows transference to occur from one cat to another hints at his acceptance of the contentious Pythagorean premise that the transmigration of souls is not restricted to the human body. In addition, while a number of scholars have acknowledged the ambivalent nature of the daemon in other works by Poe, most studies of "The Black Cat" portray it as an unequivocally dark and malevolent entity. In contrast, this article conceives of the daemon as an ambiguous being that reemerges in feline form to inflict punishment on the protagonist for his vile acts. In this disturbing narrative, Poe once again explores a question that haunted him throughout his life —namely, whether individual identity can survive bodily death.

Salerno, L. THE MATHEMATICAL EXAMPLE OF GNOMONS IN ARISTOTLE, PHYSICS 3.4, 203a10-16.

*The Classical Quarterly*. 2024, 74, 1, p 67–84,  
This article examines a complex passage of Aristotle's *Physics* in which a Pythagorean doctrine is explained by means of a mathematical example involving gnomons. The traditional interpretation of this passage (proposed by Milhaud and Burnet) has recently been challenged by Ugaglia and Acerbi, who have proposed a new one. The aim of this article is to analyse difficulties in their account and to advance a new interpretation. All attempts at interpreting the passage so far have assumed that 'gnomons' should indicate 'odd numbers'. In this article it is argued that the usage of 'gnomon' related to polygonal numbers, which is normally considered late, could be backdated to at least the fifth/fourth centuries b.c.; in particular, it explains the link between the philosophical explanandum and the mathematical explanans in Aristotle's passage.

Santaniello, C. Empédocles B30: ἐθρέφθη ἢ ἐρέφθη? παρ' ἐλήλαται ἢ παρελήλαται? [was he nourished or nourished? was it spoken or was it spoken? ]

*Emérita / Junta para Ampliación de Estudios, Centro de Estudios Históricos*. 2024, 91, 2, p 251-270

Abstract: B30 introduces the breaking of the *Sphairos* by Strife. At v. 1 the variant ἐθρέφθη, transmitted by Arist., *Metaph.*, is widely accepted, although the rest of the fragment (except for the emendation of παρελήλαται into παρ' ἐλήλαται) is taken from *Simpl.*, in *Ph*. The author brings forward many arguments in favour of the commentator's reading ἐρέφθη: Aristotle quoted from memory, whereas *Simplicius* very likely had a complete exemplar of the *Physical Poem* at his disposal; we cannot be sure that the verb τρέφω belongs to Empedocles' vocabulary, because θρεφθεῖσα in B17.5 is simply the result of an emendation by F. Panzerbieter; and we should trust the *lectio difficilior* ἐρέφθη ('took cover'). This choice significantly contributes to understanding how the disruption of the *Sphairos* starts. The author also discusses the text of v. 3; he restores the *lectio tradita* παρελήλαται, and proposes a partially new interpretation of the line.

Shaw, M.M. Colloquium 2: Empedocles, Aristotle, and the Unity of All Things. *Proceedings of the Boston Area Colloquium in Ancient Philosophy*. 2024. 38, 1, p. 39–80, This project reframes the four roots (or elements) in Empedocles in order to challenge the Aristotelian account of the One as undifferentiated sameness. Aristotle credits Empedocles with developing both the theory of four material elements and introducing the conception of dualistic moving causes into philosophy through Love and Strife. Aristotle's interpretation maintains a singular moment in the evolution of the cosmos when Love dominates the whole and unifies all things into a perfectly spherical One, which he describes as an undifferentiated, qualityless substratum. Based on Fragments B17, B62, and B110, this paper argues that a rhizomatic motion in which each root tends towards its own kind emerges from the roots independently of Love and Strife. Thus, Empedocles actually maintains three different sorts of motion: (1) the motion of unlike towards unlike, motivated by Love, (2) the motion of unlike away from unlike, motivated by Strife, and (3) a rhizomatic motion of like to like. The presence of six sources of motion challenges Aristotle's assumption that, as the One, the universe enjoys a moment of identity without difference. The presence of rhizomatic motion makes the blending or mixing of the roots impossible in the Σφαῖρος. The paper begins by developing Aristotle's paradox of Strife in the *Metaphysics* and his paradox of alteration in *On Generation and Corruption*, followed by Empedocles' account of mixture and separation in Fragments B8 and B35. Section three examines the precise functions of Love and Strife in Fragments B17 and B21. The last section considers the Empedoclean Σφαῖρος under these different conditions, arguing that the cosmic sphere should not be viewed as an inconsistent disappearance of the roots, but as god understood as a singular community of difference.

Silva, S.C. A dieta pitagórica de Apolônio de Tiana na biografia escrita por Filóstrato: a construção de um homem divino e sua atuação política como reformador religioso Romanitas – *Revista de Estudos Grecolatinos*. 2024, 24, p. 118-135.

Abstract: In this text, we propose to address the representation of Apollonius of Tyana as a follower of a Pythagorean diet free from the consumption of animal meat in the biography *Life of Apollonius of Tyana*, written

by the sophist Flávio Filóstratus (3rd century CE). We start from the observations of Marcel Detienne (1970, 1975, 1998 [1972]) that the choice for a diet without animal meat by ancient philosophical-religious groups can be considered as a rejection of the city because the sacrifice to the gods was refused. And, in the case of some Pythagoreans, it could mean a proposal for political reform of cities. Knowing this and perceiving Apollonius as politically active in the biography written by Philostratus, we will analyze the construction of his political role as a reformer and the meaning of his diet and lifestyle to achieve this.

Solomonik-Pankrashova, T. Runcofa and the Inner Temple in the Alfredian Metres of Boethius.

*Selim*. 2024, 29, 1,

<https://doi.org/10.17811/selim.29.2024.95-107>.

This article will argue that the author of the *Old English Metres of Boethius* enhanced the mystical themes of the B text (the prose text) in the light of ideas articulated in John Scottus Eriugena's *Periphyseon*, permeated by the Greek thought of Gregory of Nyssa, pseudo-Dionysius and Maximus the Confessor. In particular, it presents a mystical reading of the unique poetic compound runcofa, "the mystery chamber," which appears in Metre 22 paired with incofa, "an inner chamber," proposing that these terms bear the mark of what Eriugena terms adyta, "the inner sanctuary," the dwelling place of "obscurissimas tenebras excellentissimae lucis," "the uttermost darkness of the most excellent Light" (Eriugena, *Periphyseon* V, 983B). Interpreting Metre 22 as a theophany, the article focuses on Mod's descent into the innermost heart—runcofa—the place of mystical union

Spalic, C. A Satirical Pythagoras? Ovid's *Metamorphoses* 15.60-478 and Horace's *Satires* 2.4,

*Mnemosyne*. 2024, p. 1–21.

This paper aims at exploring the presence of humor in the Pythagoras episode (*Met.* 15.60-478), and, hence, proposing parallels between Pythagoras' speech and Horace's *S.* 2.4, analyzing the Ovidian manipulation of this satirical model and the interpretative possibilities suggested by this perspective.

Stokel-Walker, C. Pythagoras was wrong about music

*New Scientist*. 2024, 261, 3481, p. 15.

The idea that musical notes sound best in certain mathematical combinations doesn't seem true.

Theodosiadis, M. The Pursuit for Cosmic Wisdom and 'Promethean' Leadership in the Pythagorean and Al-Farabian Political Philosophy. *Religions*. 2024, 15, 10. <http://dx.doi.org.access.authkb.kb.nl/10.3390/rel15101280>

Abstract: This study reflects on aspects of the Pythagorean political philosophy and compares them to those of Abu Nasr Muhammad al-Fārābī's thought. Both share a key assumption: excellent rulers must be political scientists who seek divine guidance to ensure the prevalence of reason over passions in public life while reconciling society with the harmony and wisdom of the cosmos. By imitating God's perfection and incorporating divine wisdom into governance, virtuous rulers promote felicity, prosperity and peace within a city. We highlight al-Fārābī's emphasis on the role of religion in enabling citizens to internalize the wisdom of the cosmos, thereby minimising the need for coercion in the pursuit of order and social concord. In addition, the populace leverages the superior knowledge of each governor while observing their behaviour. Thus, the people have a share in the exercise of political power. This insistence on the involvement of the populace in politics aligns with the concept of 'political Prometheism'.

Tolsa, C. Surveying the Types of Tables in Ancient Greek Texts. *Apeiron*. 2024, 57, 4, p 479-517. <https://doi.org.access.authkb.kb.nl/10.1515/apeiron-2024-0006>

Abstract: We may take tables for granted. However, due to a variety of factors, tables were a rarity in the history of ancient Greek culture, used only limitedly in very special contexts and generally in a non-systematic way, except in astronomy. In this paper I present the main types of tables that can be found in ancient Greek texts: non-ruled columnar lists (accounts and other types of informal tables), ruled columnar lists (mostly astronomical tables), and symmetric tables (mainly Pythagorean displays of numbers).

Torjussen, S. Journeys to the Underworld. A comparative analysis of Etruscan tomb paintings and the "Orphic" gold tablets of Southern Italy in the fourth century BC

ACTA - Ad archaeologiam et artium historiam pertinentia. 2024, 23, p 177 - 214  
This article discusses the hypothesis that Etruscan eschatology was influenced by Orphic ideas, which are thought to have flourished in southern Italy in the fifth and fourth century BC. This hypothesis is often used to explain changes in motifs in Etruscan tomb paintings from the fifth century, with its merry scenes of revellers, to the fourth century, when scenes depicting the soul's journey to the underworld gained popularity. The hypothesis has been discussed at irregular intervals for more than a century, and today this explanation is often mentioned without thorough elaboration or critical examination. Through a critical, comparative analysis of Etruscan tomb paintings and Orphic texts from the fifth century and later, I argue that there is little evidence to support this hypothesis, and that the reasons for the change of motifs needs to be approached from a different perspective.

Trostyanskiy, S. INDIVISIBLES AND THE TEMPORAL CONTINUUM: ARISTOTLE AND NEOPYTHAGOREAN THOUGHT. *Aristotelica*. 2024, 6, p 47 - 84 <https://doi.org/10.17454/ARIST06.03>

Abstract; This article aims to shed light on the reception of Aristotle's theory of the continuum in late antique thought. It starts with a brief introduction to Aristotle's theory and then moves on to analyze its reassessment in the philosophy of Pseudo-Archytas, a thinker whose significance for the development of Neopythagorean thought was unprecedented but whose theoretical heritage, as far as the theory of the continuum is concerned, has not yet been fully scrutinized. The main thesis of this article is that Pseudo-Archytas's appropriation and creative reworking of Aristotle presents us with a full-fledged theory of the temporal continuum which at its core is a mathematical continuum. As such, this continuum is antithetical to that of Aristotle, as its key point is to substantiate the possibility of a continuum made of indivisibles (or, to use more up-to-date language, of infinitesimals) as a new philosophical orthodoxy.

Trostyanskiy, S. Pseudo-Archytas on Time's Existence: Aristotle and Neopythagorean Thought. *Aristotelica*. 2024, 5, p. 5 – 38 <https://doi.org/10.17454/ARIST05.02>.

This article aims to explain the reception and reassessment of Aristotle's philosophy of time during the first century BCE by Pseudo-



Archytas, a thinker who exercised great influence over and laid the groundwork for Neopythagorean and Neoplatonist philosophies of nature.

The article scrutinizes Pseudo-Archytas' theory by examining his solution to the paradox of time's existence. Through a comparative analysis of Aristotle's and Pseudo-Archytas' discourse, it seeks to demonstrate that their theories, despite apparent similarities (associated with their overall approach to the subject matter, the terms utilized in discourse, etc.), exhibit different philosophical underpinnings and are in many ways antithetical.

Trovato, G. The Matter at Hand. Prime Matter as an Unqualified Body in a Post-Hellenistic Pseudepigraphic Text.

Apeiron. 2024 <https://doi-org.access.authkb.kb.nl/10.1515/apeiron-2024-0068>

Abstract: The treatise *On the Nature of the Universe*, attributed to the Pythagorean Ocellus, has frequently been the subject of scholarly attention due to its engagement with Aristotle's theory of elemental transformation or its role in the late Hellenistic debate on the eternity of the universe. In this paper, I argue that its author endorses a peculiar conception of matter: prime matter is an unqualified body, only potentially perceptible. Ps.-Ocellus draws this doctrine from Stoicism but reworks it for his purposes outside the framework of Stoic corporealism.

The author presents it as an antecedent to both Plato's receptacle and Aristotle's prime matter. As it turns out, the doctrine was meant to address some of the challenges posed by an incorporeal material principle.

Tsiampokalos, T. Wie schreibt man 'Alkmaion' richtig? Zur Namensproblematik in der Überlieferung der Zeugnisse zum Naturphilosophen Alkmaion von Kroton, *Museum Helveticum*. 2022, 79, 2, p 179–202. <https://doi.org/10.24894/2673-2963.00079>

This article deals with the textual transmission of the name of the presocratic philosopher Alcmaeon of Croton. The spellings of his name which are common today in various languages all lead back directly or indirectly to the form Ἀλκμαίων, which is the most widespread form in the manuscript tradition. Nevertheless, if one examines the manuscripts in question, it turns out that from antiquity until the late middle ages the name <Alcmaeon> was rendered in numerous alternative forms. One of them

(Ἀλκμέων) could well be considered to be the original form, although there is no way to decide whether it is a likelier candidate than the more popular Ἀλκμαίων. Be that as it may, all the variants of the name deserve careful consideration because they are highly revealing of the philosopher's reception history

Tsiampokalos, T. (2024). "A note on Theon Prog. 73,14-21 and Io. Sard. Comm. in Aphth. Prog. 8,1-11"

Eikasmós. *Quaderni Bolognesi Di Filologia Classica*. 2024, 35, p 251–260.

<https://doi.org/10.19199/2024.XXXV.1121-8819.251>

This paper focuses on an odd testimony documented in John of Sardis' *Comm. in Aphth. Prog. 8,1-11*, referring to a person named Aeolus as being among those who knew of fables before Aesop. This name is probably a mistake that arose in the course of the manuscript tradition. The parallel passage Theon, *Prog. 73,14-21* suggests that the original testimony might have read Hesiod. While this is possible, it is not the only way to explain this mistake. A further testimony in Isidore, *Orig. I 40,1*, ascribing the invention of the fable to the Presocratic thinker Alcmaeon of Croton, might point at an alternative direction, which, even though it likewise cannot be confidently accepted as true, is certainly worth considering, particularly insofar as it circumvents certain difficulties that arise from the former hypothesis.

Tussay, Ákos. *Nomos Empsychos: Towards a Historiography of the Greek Living Law Idea*. *Polis: The Journal for Ancient Greek and Roman Political Thought*. 2024, 41, 3, p. 456–78, <https://doi.org/10.1163/20512996-12340447>.

Abstract : In the Middle Ages, the idea of legislative sovereignty was expressed with reference to a host of commonplace arguments, such as *pater legis*, *Sol Iustitiae*, or *lex animata*. And many believe that it was the Roman legal concept of animate law which eventually laid the foundation for the elaboration of the idea of absolute power in the late Middle Ages. If this hypothesis is correct, the philosophic background of some late medieval and early modern absolutistic doctrines of political government could be sought after as early as the classical Greek descriptions of a king who is *nomos empsychos*, that is, a living law. In this article, I intend to consider this intellectual tradition, and raise some doubts about the merits of the

above claim, arguing instead for a separate consideration of the individual sources of the *nomos empsychos* concept. As such, I am tracing the genealogy of the expression to the fifth-century Pythagorean, Archytas of Tarentum, and I am demonstrating that originally the *nomos empsychos* was inseparably associated with an intrinsically Archytean tradition.

Ulacco, A. *Filosofia, esegesi e pseudepigrafia negli Pseudopythagorica*.

*Syzetesis - Rivista di filosofia*. 2024, p 303-314. <https://doi.org/10.53242/syzetesis/96>

Nota a partire da una recente pubblicazione: C. Macris-T. Dorandi-L. Brisson (eds.), *Pythagoras redivivus. Studies on the Texts attributed to Pythagoras and the Pythagoreans*. *Academia Philosophical Studies 75*, Academia Verlag within Nomos Verlagsgesellschaft, Baden-Baden 2021

Uzelac, M. *Aristarchus of Samos and the Heliocentric Model of the Universe Almost two thousand years before Copernicus, Aristarchus of Samos proposed a heliocentric model of the universe. Unfortunately, Aristarchus' ideas were rejected. The Collector*. 2023, Dec 7. <https://www.thecollector.com/aristarchus-samos-heliocentric-model/>

Varoli, M. *Pliny and the Silence of the Spheres the Rejection of Heavenly Music in Pliny the Elder in Its Philosophical Context*.

*Greek and Roman Musical Studies*. 2024, 12, 2, p. 295–318

This article deals with two passages from the second book of Pliny the Elder's *Natural History*, devoted to the topic of cosmic music. Pliny seems to reject a theory that was widely accepted in most contemporary sources as a commonplace. A close survey of these passages sheds some light on the reasons for Pliny's scepticism: he looks well informed about the philosophical debate about the problems of acoustics that the theory raised as early as the time of Archytas, and his objections against the theory seem to refer to the early Pythagorean arguments reported by Aristotle in the treatise *On the Heavens*. Pliny's position on cosmic harmony is also relevant for the understanding of his own cosmology and of his perspective on human knowledge, leading

to a reconsideration of the role of sensory experience in his 'scientific' work.

Voisin, C. *Les premiers temps de l'arithmologie pythagoricienne : les nombres comme discours philosophico-religieux*. *Alliage*. 2024, 84, nov

Contrary to popular belief, Pythagoras' investment in mathematics remained very small or non-existent. In the same way, the Pythagoreans are far from having a uniform discourse in this area, and even paid no attention to it for the vast majority. While there are indeed Pythagorean mathematical works in the literal sense, other speculations on numbers have led to the construction of philosophical-religious discourses on numbers. This arithmological tendency has long been considered late, but there are a large number of fragments that testify to what these speculations may have been between the fifth and fourth centuries BCE. A reprint of the record shows the Pythagorean attempt to connect abstract concepts with numbers and deities, in order to formulate ethical, moral, or political propositions. Number or mathematical reasoning thus becomes a support for philosophical demonstration, without being a principle.

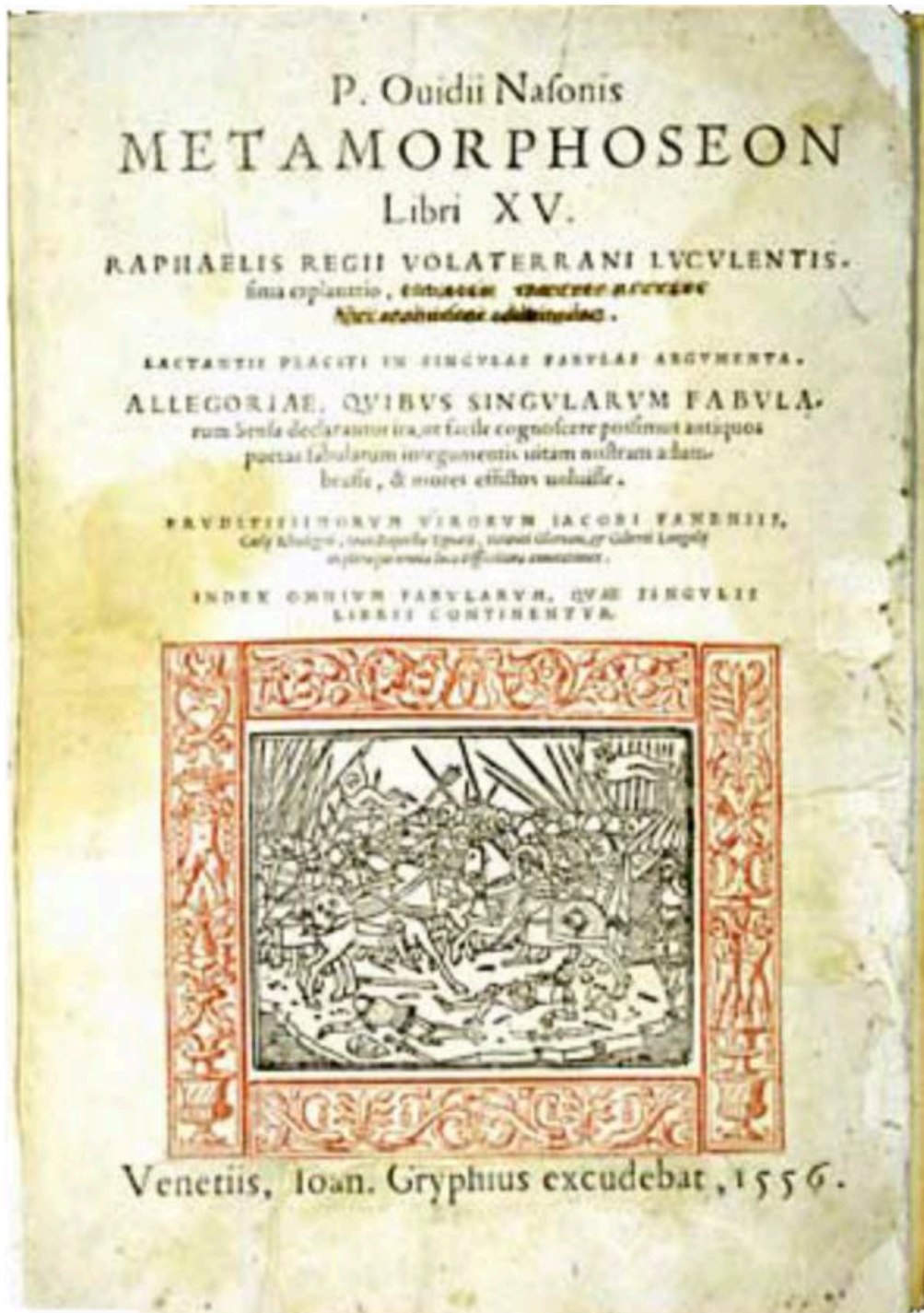
Wash, L. *Two Additional False Duals in Empedocles (Fr. 15 DK)*. *Symbolae Osloenses*. 2024, p 1–11

Wolfe, Jessica. *Thomas Browne and the Mystery of Number*. *South Atlantic Review*. 2024, 89, 2, p. 158+.

Zatta, C. "Is the Embryo a Living Being?" (*Aët.* 5.15): *Embryology, Plants, and the Origin of Life in Presocratic Thought*. *Mnemosyne*. 2024, 77, 7, p 1061-1083.

Abstract: Building on previous studies, this essay discusses the use of embryological images and analogies in Anaximander, Empedocles, Democritus, and Lucretius. It pursues their intertextual connections arguing that in ancient philosophy embryology was not only relevant for conceiving the early formation of the cosmos as has been claimed so far, but that it also shaped the conception of the primeval rise of animal life and the living processes of plants.

Title page of 1556 edition published by Joannes Gryphius (decorative border added subsequently). Hayden White Rare Book Collection, University of California, Santa Cruz.





OVIDE. METAMORPHOSEON LIBRI XV. Raphaelis Regii Volaterrani. explanatio...  
Lactancii Placitii in singulas fabulas argumenta Venice, Jean Gryphius, 1565.





OVIDIUS NASO, PUBLIUS. *Metamorphoseon libri XV*. Edited by Thomas Farnaby. 15 engraved plates by Salomon Savery after Frantz Klein. [8], 88, [2] pages, including engraved additional title and portrait of Ovid. 1637.



Ovidii Nasonis Metamorphoseon Libri XV  
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Beautiful 17th century edition of Ovid Metamorphoses. Published in Amsterdam in 1671.  
Amsterdam, Janssonius, 1671. Pp.: 402; [12] ind.





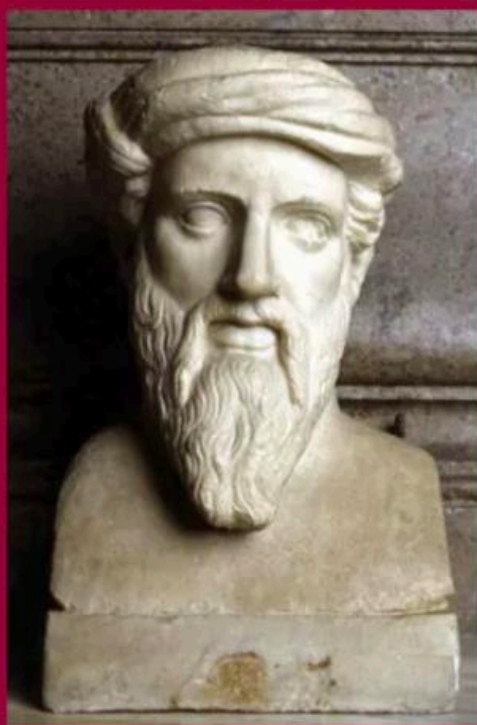
## A textual Commentary on Ovid, *Metamorphoses*, Book XV

[Luck, Georg.](#)

Published by Universidad de Huelva., Huelva, 2017

### A TEXTUAL COMMENTARY ON OVID, *METAMORPHOSES*, BOOK XV

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Universidad de Huelva





