

Pythagoras Foundation



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

We will be very pleased to receive information of books and (journal, internet) articles to keep our lists up to date.

Nico Bader - Chairman of the Pythagoras Foundation.

Les Pythagoriciens pensent que les nombres contiennent et manifestent les lois de l'Univers divin; d'où le soupçon d'une vérité cachée en eux qui mène aux choses significantes. Les mathématiques étant le langage le plus abstrait connu de l'humanité, il semble donc le plus à même de décrire les lois abstraites qui gouvernent l'Univers. Dès lors pénétrer l'intimité du nombre conduit à se rapprocher des arcanes de la création.

In: C. de Callataÿ van der Mersch. Les quatre sens de nombre. Leuven. 2007. p 13.

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Introduction.

The publication of the 10th Newsletter made us very proud and happy. A lot changed since the start now five years ago. The contents as well as the number of subscriptions increased. The contact-network became wider and is still growing. Our contacts with important researchers and authors became more intensive.

This newsletter contains again much information and is as far as the content is concerned more extensive than the former ones. Each time it surprises us to see how many people are interested in Pythagoras. And from such different points of view. I have to say this is very inspiring.

Thanks to all who contributed to this Newsletter.

Best wishes for a nice summer,
Marie-Anne de Roode

Pythagoras Foundation Library Information.

The Library collects all publications concerning Pythagoras and Pythagoreans.

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

Copy costs and postage will be calculated.

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

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

The Pythagoras Foundation

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News from the library.

This is the tenth Newsletter and therefore time for evaluation.

Format: We started the Newsletter as a pdf-file and rather soon changed it into Word as a format.

Layout: Which layout is conveniently arranged and most readable? In case longer parts of text are concerned the reading is easier by dividing the text into two columns; for shorter parts it does not matter very much.

The division of bibliographic information about articles – *Author, Title, Source (year, volume, number, pages), Abstract* – is much satisfying, as well as the division of books: *Author, Title, Publisher, Publication year, ISBN, (summary or table of contents)*.

Contents: Thanks to the modern means of communication searching for information and persons became much simpler. On the other hand there is such a large supply of information that only a part of the relevant information can be found.

The language, however, is an extra complication, particularly the publications in French, Spanish, Italian and Greek. These languages in which the greater part about Pythagoras and Pythagoreans is published are not easy accessible. We have the impression that we are still missing a lot of information particularly as far as these languages are concerned. This is our foremost point of attention for the near future.

Who, in our opinion, is a Pythagorean? Iamblichus mentions 218 names. We know nothing to almost nothing about most of them. Of importance are in any case: Empedocles, Archytas, Philolaus, Nicomachus, Apollonius of Tyana, Theano and Hypatia.

Pythagorean subjects are: 'harmony of the spheres', Tabulae Cebetis, Somnium Scipionis and the Tetractys.

Is the interest in Pythagoras and Pythagoreans still growing? In a next Newsletter I will try - with the help of a number of publications – to elucidate the growth of interest.

It was a good decision to stop the Pythagoras' theorem, triples a.s.o. that is to say as far as pure technical mathematical items are concerned.

Journal: Looking at the format and contents of the Newsletter and the contacts worldwide it should be possible to turn the Newsletter into a Journal. Problem, however, are the finances and manpower. For the time being we will continue with the present Newsletter.

Pythagorean Organizations: We would very much like to map out how many Pythagorean Organizations there are world wide and to know their targets, specializations, number of members etc. The WUPO (World Union of Pythagorean Organizations), also tried to do this, but without success. However, with the present means of communication, we think this can be done. Please be so kind as to send information about your organization to : info@stichting-pythagoras.nl.

It is of importance to us to know the number of readers and their fields of interest. At the moment more than 200 e-mails including the Newsletter are being sent and 10 printed copies. The circulation of the digital Newsletter is very simple. Will you please be so kind as to let us know in case you are circulating the Newsletter?

Bibliography. We try to complete the bibliography as from 2003 on based on the contents of the Newsletters. This bibliography concerns Pythagoras and Pythagoreans and contains books, bookchapters, journal articles, conference papers and internet articles. As far as publications before 2003 are concerned we try to complete these as much as possible. At the moment the library of the Stichting Pythagoras has the disposal of about 2000 books and 5100 articles. Some books have a more general subject and some are books of reference. The books can be obtained through an inhouse database. A database for articles is almost ready: the checking of the content, however, takes a lot of time. We intend to make a separate database for the book reviews. You can make a specific request for information to info@stichting-pythagoras.nl.

Nico Bader

There are a few books "Les quatre sens du nombre" by C. de. Callataÿ van der Mersch, available for interested readers.

Acknowledgements

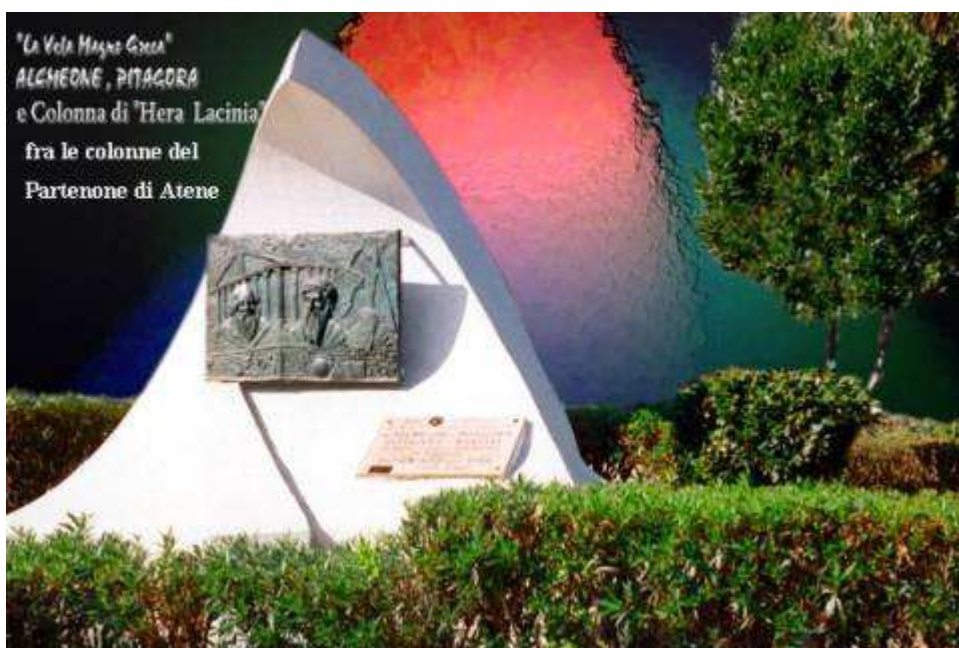
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Correction

Re: the article of Wouter Bleijenberg, "ORDO ROSAE AUREAE (ORA) 50th Anniversary" (Newsletter 9, December 2007, p 8) in the last paragraph some words failed. The correct paragraph is:
The transformation of the inner processes are often growing from opening one's heart and are independent from scientific and intellectual knowledge. When the inner light in one's heart becomes One with the universal or cosmic Light, the true transformation take place. The Old Path and tradition, in which ORA is a quite new branch, has tried to help individuals towards that experience. Not for selfish goals, but for becoming in Harmony with Life itself.

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Crotone: monumento a Pitagora e Alcmeone

LA FORMELLA BRONZEA DELL'ARTISTA L. GRAZIANI 1994

For more informations and pictures of this monument, see:

http://www.mazzeic.com/memorie_storiche_su_celebrazioni.htm

NEWS

<http://www.presocratic.org/index.php>

The International Association for presocratic Studies

We are pleased to announce the formation of the International Association for Presocratic Studies, an organization to promote the study of early Greek philosophy and to facilitate interactions among scholars in the field.

Conference and submissions

An inaugural conference will be held at Brigham Young University, Provo, Utah, USA, June 23–27, 2008. A preliminary draft of the program is found on this website. For further information, contact daniel_graham@byu.edu.

(some abstracts are given in Forthcoming conferences: see p 15; NB).

Scope

We understand the Presocratics to be the figures whose fragments and testimonies are collected in Hermann Diels' *Die Fragmente der Vorsokratiker*, edited by Walther Kranz. These figures include cosmologists, anti-cosmologists, sophists, philosophical poets, Pythagoreans, and other intellectuals dedicated to an explanation of the world and human affairs, from Thales down to the time of Socrates (and shortly thereafter, according to Diels' non-chronological understanding of 'Presocratic').

We recognize the need for philosophical, philological, textual, doxographical, historical, literary, and religious studies, as well as studies of the reception of Presocratic thought, to illuminate early Greek philosophy.

Purpose

Because Presocratic Philosophy is rather a rare specialty these days, we have felt a need for an organization dedicated to this field, with open membership and an international domain. At this time no membership or registration fees will be required. Please notify us, however, if you wish to be included in our electronic mailings. At the inaugural meeting we will organize ourselves in a more formal way and make plans for future meetings.

Prof. Carl Huffman Receives Fellowship and Visitorship to Support Study of Aristoxenus

<http://www.depauw.edu/news/index.asp?id=21373>

May 12, 2008, Greencastle, Ind. - Carl A. Huffman, professor of classical studies at DePauw University, is the recipient of a 2008-09 fellowship from the American Council of Learned Societies (ACLS) to support his sabbatical. He has also been awarded a visitorship in the School of Historical Studies at the Institute for Advanced Study for spring 2009.

The ACLS study of Dr. Huffman -- Edgar L. Minar Professor of Classical Studies and Robert Stockwell Professor of Greek Languages at DePauw -- will explore "Aristoxenus on the History of Greek Philosophy and the Biography of Greek Philosophers: Pythagoreanism, Pythagoras, Socrates and Plato." More than 1,000 scholars applied for ACLS Fellowships; Huffman is one only 65 to receive the awards.

"This is a study of the fourth-century B.C. Greek philosopher Aristoxenus as a historian of philosophy and biographer of philosophers," explains Professor Huffman. "Aristoxenus is a crucial source for Pythagoras and early Pythagoreanism and wrote the first lives of Socrates and Plato. The study provides a new edition of the Greek fragments of Aristoxenus' works in this area, English translations, and commentary on each fragment. Reevaluation of Aristoxenus' evidence will provide insight into three of the most important figures in the western tradition: Pythagoras, Socrates and Plato. The study also considers Aristoxenus as a member of Aristotle's school and, in particular, his role in the invention of the genre of biography. No book on Aristoxenus as a historian of philosophy and biographer exists in any language."

During the tenure of his ACLS Fellowship, Huffman will be a visitor in the School of Historical Studies at the Institute for Advanced Study in Princeton, New Jersey (January - August 2009).

Graham Pont

Analogia: The Pythagorean Unity of the Liberal Arts and Professions

In memory of my mother, Sylvie Heather Connie Pont (née Stein, 1909-2008).

Plato, the greatest Pythagorean of Antiquity, is remembered as the creator of higher education in the West and founder of the first university, the Academy at Athens (c.385 BC-529 AD). He also designed the first curriculum of academic studies, which originally consisted of just four 'mathematical arts' – arithmetic, geometry, astronomy and music.

After Plato's death the Academy introduced three preliminary studies of 'verbal arts' – grammar, rhetoric and logic (or 'dialectic') – thus completing the classical system of the 'Seven Liberal Arts'. This syllabus of general education, which remains a powerful influence on modern universities, became standard for the Roman Empire and much of Medieval Europe. The course of studies was originally designed to introduce students to a Pythagorean world-view in which the mathematics of music is the key to understanding the Kosmos or universal system and, in post-graduate training, becomes the theoretical basis to the practice of all the liberal professions.

The Greeks viewed the cosmos as a hierarchy of similarly ordered systems, ranging from the human soul and body, to the family and the city-state: all of these were part of the 'Microcosm' or smaller, human order and this in turn was seen as a reflection in miniature of the 'Macrocosm', the celestial system of Earth, Sun, Moon, stars and planets. Linking the system at every level was the unifying principle of 'Harmony'. The term 'armonia' was originally used in joinery and other arts to refer to the process of binding, joining or fitting together; but, in the philosophy of the Pythagoreans, the harmony of the cosmos (or 'music of the spheres') became a system of mathematical ratios which they believed was found in the natural structure of the musical scale as well as the entire world-system. This universal harmony came to be formulated as the 'analogy of the Macrocosm and the Microcosm': the technical term 'analogia', a central concept of Greek mathematics, meant 'identity (or similarity) of ratios'.

General Education

Plato's *encyclopaedia* ('cycle of studies') was a tightly integrated curriculum of the four mathematical arts organized by a logic that was unquestionably Pythagorean in origin and aim (the modern sense of 'encyclopaedia' arose when Plato's successors at the Academy recognized the need for reference books to support the teaching). For the Pythagoreans arithmetic is the fundamental study, the science of numbers which they conceived as metaphysical units, the atoms of all things. Combinations and aggregations of these units form lines, planes and solids, whose laws are studied in the next mathematical art, Geometry. The Pythagoreans had originally assumed that any form or object must consist of a finite number of units and, therefore, that geometry would be a subset or application of arithmetic; but the proof of 'Pythagoras's Theorem' (which was certainly not discovered by the Master himself) demonstrated that the hypotenuse of the right-angled isosceles triangle was incommensurable with the other two sides and could not, therefore, consist of a finite number of units. The classic proof revealed that some geometrical dimensions could not be measured arithmetically and, consequently, that in some cases numbers cannot be simple integers, units or whole numbers. To preserve the logical sequence of his curriculum, Plato had to insert an additional study of irrational numbers.

The third mathematical art is Astronomy (Cosmology or Spherics), the study of the *Kosmos* (another conception ascribed to Pythagoras): here again, Plato envisaged this third art as a subset or logical application of the preceding one: that is, geometry as applied to analyzing the motions of the 'spheres' or celestial bodies. According to the Pythagoreans, this analysis will reveal the universal harmony: that is, the series of musical ratios that define the structure of the cosmos and preserve it from dissolving into disharmony and chaos. Thus the fourth and final discipline of the mathematical curriculum is Music and its subject-matter the 'Harmony of the Spheres'. Music (or Harmonics), for the Pythagoreans, was the key to understanding the universe; but the music studied at the end of the higher education was not the practical art but the mathematical theory of 'musica speculativa'. This remained the core study of scientific astronomy until the seventeenth century AD.

The encyclopaedic curriculum features prominently in two of Plato's greatest works, the *Republic* and the *Laws*, though, in the latter work, Plato appears to place less emphasis on the final training in music. The content and rationale of the curriculum, however, is reviewed again in the *Epinomis*, an unfinished summary of Plato's general philosophy which obviously emanated from the Academy, even though Plato's authorship has been questioned. The *Epinomis* reads very much like an appendix to the *Laws* and many students have accepted the *Epinomis* as a genuine writing of Plato and his final philosophical testament.

If this attribution is correct, then the *Epinomis* (991A-B) reveals the secret of Plato's harmonic system, the very special 'analogy' or musical module of 6:8:9:12: this set of interlocking ratios specifies the proportions of the structural intervals of the musical scale – of the octave (1:2), the fifth (2:3) and the fourth (3:4). Pythagoras, on his deathbed, is said to have urged his followers to apply themselves to the study of the monochord, the instrument on which these and other musical ratios can be accurately demonstrated and measured. The Pythagorean Plato appears to have followed this precedent and injunction in finally revealing the module necessary for the tuning of the musical scale and understanding the harmony of the universe as a whole. The crucial role of this musical module in Plato's thought and practice was generally overlooked or underestimated until the publication of Ernest G. McClain's *The Pythagorean Plato* (1978), a brilliant decoding of the musical mathematics in Plato's political allegories.

From General Education to Professional Practice

The graduates of the Hellenistic system of general education emerged with a mastery of rational thought and expression in both word and number and specific expertise including a detailed knowledge of the theory of *proportio*, the Roman equivalent of *analogia*. The finished encyclopaedic or liberal arts graduates would all understand that 'a single bond naturally unites all things': (1) Theon of Smyrna is evidently referring here to the 'single bond of natural inter-connection' that Plato saw as the ultimate encyclopaedic vision of the ideally educated graduate (*Epinomis* 992A): if so, that bond must be the harmonic analogy or module 6:8:9:12 which had just been revealed in the preceding section of the dialogue (991A-B). Thus equipped with the key to the Pythagorean world-view, the finished student would then proceed to post-graduate specialisation in the higher study of pure philosophy and science (particularly cosmology and, later, theology) or in more practical applications. In Pythagorean terms, the harmonically informed graduates would become either pure or applied harmonists, employing their common knowledge of proportion either in the mathematical study of the Macrocosm or in dealing with the practical harmonies of the earthly and human microcosm.

Little is known of ancient post-graduate and professional education before the writings of Marcus Terentius Varro whose missing *Disciplinarum libri novem* (c.48 BC) added Medicine and Architecture to the Seven Liberal Arts, thus indicating their common theoretical and pedagogical foundation. But, with the gradual sharpening of the distinction between general

education and professional training (which goes back to Plato and Aristotle), Medicine, Architecture and Law came to be distinguished from the liberal arts proper and recognized in their own right as *liberal professions*. Though the history of this important educational development is still obscure, the actual process and its results are strongly indicated by the surviving evidence of the theoretical and practical role of *analogia* or *proportion* in the ancient liberal professions.

The technical term *analogia* was created by Greek mathematicians - probably Pythagorean music theorists (2) - to refer to identity or similarity of ratios in the Macrocosm or Microcosm generally and specifically to the mathematical attunement of harmonic systems. Long before the technical term was adopted into medical theory, Pythagorean physicians had employed comparable terminology, as in Alcmaeon's concept of *krasis* - that musical harmony or balance of the cosmic elements which was also the doctor's model of health in the human microcosm. The term 'analogia' is not found in the Hippocratic corpus; but, according to the on-line *Thesaurus Linguae Graecae*, 'analogia' appears no fewer than 232 times in the writings of the last of the classical physicians, Galen (c.129-210 AD). He was educated by his father (an architect) in the liberal arts for twelve years, made a synopsis of Plato's *Timaeus* and wrote a book arguing that 'the best physician must also be a philosopher'. Since Galen was a Pythagorean, who claimed to have read the 'Golden Verses' every evening, it is not surprising that he made extensive use of 'analogia'; but, by this time, the term had acquired some of its modern, non-mathematical meanings. To determine the extent to which Galen's medical theory employed the original sense of 'proportionality' - similarity or identity of ratios - would be a considerable undertaking, beyond the limits of this preliminary survey.

Galen's liberal education resembles that described by the Roman architect Vitruvius in his *Ten Books of Architecture* (c.30-20 BC). His opening chapter explains the student's need of a general education, particularly in geometry, music, history, philosophy - and even medicine and law - before proceeding to professional practice. Vitruvius also emphasises the fundamental importance of analogia or proportion, especially in the human frame and its architectural analogue, the temple (de Architectura, III.I.1). While the continuing influence of Pythagorean tradition is confirmed by Vitruvius' numerous references to *harmony*, his writing is often obscure, reflecting the Roman inferiority in philosophy and mathematics.

Before Law became a liberal profession, Aristotle proposed an important corollary to the theory of analogy: 'the just is a species of the proportionate'; (3) and injustice is 'what violates proportion' (4) As Aristotle makes clear, he is referring to analogy or proportion in the original sense of 'equality of ratios', which involves at least four terms: A:B::C:D. He divides the Just into two species, distributive and rectificatory.

In distributive justice, the judge has to resolve a dispute between two parties about dividing an honour, reward or proceeds of an investment by finding a geometrical proportion such that A (first person): B (second person):: C (first portion): D (second portion). According to this formula, the prize or profit is divided in the same proportion as is found between the relative merits or investment of the parties involved.

In rectificatory justice, the judge acts as a mediator to find a formula which restores equality to a situation where one party has been responsible for an unjust gain or damage, to the detriment or loss of another party. In an unjust situation one party has 'more of the good and less of the evil' and the judge's task is to restore equality by finding a mean between the unfair extremes of loss and gain. Injustice can be represented by a line divided into unequal parts: the judge restores equality by taking away that portion 'by which the greater segment exceeds the half, and add[ing] it to the smaller segment' (1132^a25-28). The point at which the judge cuts the line is the arithmetic mean between the extremes of the original unequal segments.

Even though he criticizes the Pythagoreans for defining justice as 'reciprocity' (an eye for an eye, etc), Aristotle's proportionate treatment of justice is very Pythagorean in spirit and method: his judicial application of the geometrical and arithmetical means strongly suggests that he, like Plato, was relying on the mathematics of the monochord. This inference seems to be confirmed by Aristotle's comment that 'the judge (*dikastes*) is one who bisects (*dichastes*)' (5): like the modern expression 'interval', the term for the line that is divided, *diastemma*, could be understood in both a geometrical and a musical sense.

So, in equating the just (*dikaion*) with the divided (*dichaion*), Aristotle was evidently envisaging the judicial decision as a *cutting of a line* in the same sense as a monochord string is precisely divided to demonstrate the ratio of a given harmony (*sectio canonis*). If so, he was interpreting the art of the judge (*technē basilike*) as another form of applied harmony, employing the same musical mathematics that ideally informed the practice of all the liberal professions of the Roman Empire.

Graham Pont taught in the General Education programme at the University of New South Wales (Sydney, Australia) for thirty years. His last appointments were a visiting professorship to the School of Science and Technology Studies, UNSW (1995-8) and a visiting fellowship to Clare Hall, Cambridge (1996-7).

(1) Theon of Smyrna, *Mathematics useful for understanding Plato*, trans. R. & D. Lawlor (San Diego, 1979), p.55.

(2) On the early history of *analogia* and the musical module 6:8:9:12, see Árpád Szabó, *The Beginnings of Greek Mathematics*, trans. A.M. Ungar (Budapest, 1978), pp. 154-161.

(3) *Ethica Nicomachea*, trans. W.D. Ross (Oxford, 1925), 1131^a 30.

(4) *Ibid.*, 1131^b15.

(5) *Ibid.*, 1132^b30

Presentation at the 2008 APA Annual Meeting in Chicago

Apollonius of Tyana and the Theology of Sacrifice

J. B. Rives, University of North Carolina at Chapel Hill

It is a truism that one of the defining characteristics of traditional Greek (and Roman) religion was an emphasis on ritual over doctrine. Animal sacrifice provides an excellent illustration of this general principle. In practice, it was one of the most important religious rituals, and was thought to play a crucial role in establishing proper relations between the human and the divine spheres. Yet there was very little discussion of how and why this should be the case, little analysis of the meaning of sacrifice within a cohesive understanding of the cosmos. Although some exegesis did exist in the form of myth, it rarely took the discursive, philosophical form that the word 'theology' normally connotes. By the end of the third century CE, however, the situation had changed dramatically, and philosophers like Porphyry and Iamblichus engaged in elaborate debates over the meaning and value of animal sacrifice. In this paper I want to suggest that Neopythagorean thinkers, exemplified by Apollonius of Tyana, played a crucial role in this transformation.

Of course, it's almost impossible to get at the 'historical' Apollonius. On the one hand, we have no evidence that is indisputably first hand, but must rely on much later material. Our main source, the account written by Philostratus, dates probably to the 220s or 230s CE, over a century after Apollonius' death. A number of letters attributed to Apollonius are also extant, but their provenance and date is very uncertain; the most that we may do with confidence is to regard them as another source of traditions about Apollonius, which may or may not be more reliable than the information in Philostratus' life. On the other hand, Apollonius seems to have inspired strong reactions, and as a result the evidence tends either to idealize or to demonize him. Philostratus' life, which presents him as a holy man with almost superhuman abilities, clearly falls into the former category; although scholars differ sharply in their assessments of this text, all agree that it's certainly not a straightforward historical account. In this paper I'll focus on two of the very few traditions about Apollonius that are relatively well attested. The first is his adherence to the Pythagorean tradition, and his consequent rejection of eating meat and killing animals. The second is his interest in the proper modes of offering sacrifice to the gods. Taken together, these two points allow us to view Apollonius as a pivotal figure in the development of full-fledged theological investigations of sacrifice.

The first point, that Apollonius regarded himself as a follower of Pythagoras, is fairly secure. The connection is assumed throughout the entire account of Philostratus, who in fact begins his work with a description not of Apollonius but of Pythagoras (VA 1.1); he has Apollonius adopt a Pythagorean way of life at the age of fifteen (VA 1.7.3) and thereafter espouse it continually. Pythagorean themes also regularly feature in the letters, as I'll discuss in more detail in a minute. More intriguing is something attested neither by Philostratus nor by the letters, and that's the tradition that Apollonius composed a life of Pythagoras. The *Suda* includes this work in its list of Apollonius' writings (A 3420), and both Porphyry and Iamblichus refer to it in their own lives of Pythagoras; scholars have in fact

usually regarded it as one of Iamblichus' chief sources. The conjunction of evidence thus makes Apollonius' adherence to the Pythagorean tradition highly probable.

Now one of the best known aspects of that tradition was its ban on eating meat. There are many uncertainties about this teaching, but by the first century CE a refusal to eat meat or kill animals had become generally accepted as a defining feature of the Pythagorean way of life. Cicero, for example, associated Pythagoras with Empedocles in asserting that the slaughter of animals brought inexpiable punishments (*Rep.* 3.19), and Ovid, in the last book of the *Metamorphoses*, presents Pythagoras as beginning and ending his discourse with a vivid denunciation of the practice of eating meat (*Met.* 15.75-142 and 453-78). There's one aspect to this doctrine that in the present context is worth stressing: it was apparently not a response to the practice of animal sacrifice. Naturally, a refusal to kill animals or eat meat would necessarily lead to a rejection of animal sacrifice, but the rejection of sacrifice seems to have been a consequence of the refusal to eat meat, and not the other way around. It's important to be very clear about this in order to understand the role of thinkers like Apollonius.

As a follower of Pythagoras, Apollonius too abstained from meat. According to Philostratus, one of the first things that he did on becoming a Pythagorean was to refuse meat 'as impure and dulling the mind' (VA 1.8.1); two of the letters attributed to Apollonius also attest to this principle (*Epp.* 8 and 43). Two other letters reject animal sacrifice in particular, and these are worth quoting in full. One is Letter 26, to the cult personnel of Olympia: 'The gods do not need sacrifices (qeoì qusiw~n ou0 de/ontai), so what might one do to please them? Acquire wisdom, it seems to me, and do all the good in one's power to those humans who deserve it. That is what pleases the gods, but your actions are those of atheists.' The second, addressed to the priests at Delphi, follows immediately (*Ep.* 27): 'Priests pollute altars with blood (ai3/mati bwmou\j miai/nousin i9erei=j), and then some people wonder why their cities are unfortunate when they suffer great misfortune. What ignorance! Heraclitus was wise, but not even he could dissuade the Ephesians from cleaning mud with mud.' Philostratus similarly relays two anecdotes in which Apollonius refuses to participate in animal sacrifices. When in Babylon, he encounters the Persian king just as the latter is about to sacrifice a horse to the Sun; Apollonius politely declines the king's invitation to join him and instead offers some incense. He then absents himself so as not to participate in bloodshed, and on his return explains to the king his Pythagorean principles (VA 1.31-2). Later, in Alexandria, he disapproves of the animal offerings in the temple of Sarapis; when challenged by the priest to explain why he rejects these practices, he in turn challenges the priest to explain why he observes them. He then 'sacrifices' a bull made of incense, an anecdote that seems modeled on earlier stories about Pythagoras and Empedocles (VA 5.25).

What's interesting about these letters and anecdotes is that they depict Apollonius as not merely rejecting animal sacrifice as a corollary of avoiding meat, but as making pronouncements about sacrifice *per se*. In Letter 27, for example, sacrifice is bad because blood is actually a source of pollution. In Philostratus' anecdotes, although the killing of animals is out, the burning of incense is in. In other passages as well Philostratus portrays Apollonius as having a particular interest in the proper forms of rituals. He gave the Athenians, for example, a lecture in which he revealed 'how, and at what time of night or day, to make a sacrifice, libation, or prayer in the way appropriate to each god' (VA 4.19). Apollonius incorporated his teaching into a book on sacrifices, *Peri Thusiôn*, a book that

Philostratus claims to have seen 'in many sanctuaries, many cities, and the homes of many wise men' (VA 3.41.2, trans. Jones). Although there is often reason to doubt Philostratus' claims, there's other evidence for Apollonius' treatise on sacrifices, which comes from a writer whose views on Apollonius were diametrically opposed to those of Philostratus.

Eusebius of Caesarea, in the *Praeparatio Evangelica*, his comprehensive attack on traditional Greek religion, quotes a passage that he attributes explicitly to Apollonius' treatise (*Praep. evang.* 4.13): 'Therefore, one might best enact suitable care for the divine thus . . . , if to the god whom we call first, being one and pleasing above all . . . , one should sacrifice nothing at all nor light a fire nor name anything perceptible whatsoever'; the only appropriate offering to this supreme god, Apollonius concludes, is pure thought. A doctrine like this certainly fits Philostratus' description of Apollonius' treatise as explaining 'how one might sacrifice to each god in an appropriate and acceptable fashion' (VA 3.41.1). But it also seems to imply something that we would not necessarily have guessed from that description, namely, that different sorts of offerings were appropriate to the different levels of divine beings. The notion of a divine hierarchy that Apollonius apparently invokes here was by his day already a staple of philosophical/religious thought. What Apollonius seems to have done was to correlate it with a hierarchy of offerings, a schema that in the following generations became quite widespread.

One notable exponent of that schema was Porphyry, who in his treatise *On Abstinence from Killing Animals* cites the authority of the very same passage that Eusebius quotes, without, however, explicitly naming Apollonius. In arguing that vegetarianism does not require the neglect of sacrifices, Porphyry asserts that 'we too shall sacrifice. But we shall make, as is fitting, different sacrifices to different powers. To the god who rules over all, as a wise man said, we shall offer nothing perceived by the senses, either by burning or in words. For there is nothing material which is not at once impure to the immaterial. . . . But we shall worship him in pure silence and with pure thoughts about him' (*Abst.* 2.34.1-2, trans. G. Clark). Porphyry then continues down the divine hierarchy: to those gods who rank just below the supreme god, he says, the intelligible gods, we should offer hymns formulated in words: 'for sacrifice is an offering to each god from what he has given' (2.34.4, trans. Clark). To the visible gods of the heavens 'we should kindle fire which is already kin to them' and make non-animate offerings of 'barley-grains and honey and the fruits of the earth' (2.36.3-4, trans. Clark). But the slaughter of animals, Porphyry concludes, is pleasing only to maleficent *daimones* (3.42.3; cf. 3.40.2). It's worth asking whether this entire schema goes back to Apollonius. It's by no means incompatible with the evidence for his views that I've presented, although given the nature of that evidence, it would be rash to do more than raise the possibility.

But the theory of a hierarchy of sacrifices correlated with a hierarchy of divine beings could also include the practice of animal sacrifice. Writing about a century before Porphyry, the philosopher Celsus, in his systematic attack on Christianity, apparently invoked that theory to reprove Christians for refusing to offer animal sacrifice. As Porphyry did after him, Celsus evidently believed that animal sacrifices were offered not to gods but to *daimones*; unlike Porphyry, however, Celsus saw these *daimones* not as maleficent, but as the legitimate rulers of the material world, to whom the supreme god has assigned the various provinces of nature (Origen, *Cels.* 8.24-36). Porphyry's slightly younger

contemporary Iamblichus presented a much more sophisticated and subtle version of this theory in his defense of theurgy, commonly known as *On the Mysteries* (*Myst.* 5.14-25). Since Iamblichus' discussion is too complex to summarize here, I'll simply point out a few of its general principles. First, it too presumes a divine hierarchy, part of the more complex hierarchy of being that embraces all levels of reality. Second, the different modes of sacrifice reflect the different levels of this hierarchy; each mode, including that which involves the slaughter of animals, is appropriate at its own level. Third, because humans, both individually and collectively, embrace more than one level of this hierarchy, animal sacrifices present correspondences to those who offer them as well as to those who receive them. With Iamblichus, in short, we have evidence for a highly developed theology of sacrifice.

Let me conclude by pulling together these various strands. It's easy to identify, in the writings of Porphyry and Iamblichus, a theology of sacrifice of a sort not observable in earlier Graeco-Roman culture. It's less easy to determine its origins. What I am proposing today is that those origins lie with Neopythagorean thinkers like Apollonius of Tyana. The evidence we have to work with is very uncertain, of course; we can't even be sure that the quotation from Apollonius' treatise *On Sacrifices* is authentic. But in a sense the traditions concerning Apollonius simply provide a convenient focalization for what was undoubtedly a more generalized development. As I see it, the Pythagorean rejection of the consumption of meat, which in origin probably had nothing to do with the practice of animal sacrifice in particular, nevertheless eventually stimulated a philosophical reconsideration of that practice. Self-proclaimed followers of Pythagoras like Apollonius were prompted by their rejection of animal sacrifice to speculate about the significance of sacrifice more generally, to understand it within in a more fully articulated conception of the cosmos, and to prescribe on that basis more appropriate modes of sacrifice. In this way, the rejection of animal sacrifice gradually led to the development of a true theology of sacrifice.

Conferences

Abstracts of papers

Thom, J. "Who are you, Pythagoras?" Hermeneutic pressure and identity in the Pythagorean *akousmata* collection'

CASA Conference / KVSA-Kongres. University of Cape Town / Universiteit van Kaapstad.

2-5 July 2007

Summary: The Pythagorean sayings known as the *akousmata* are usually considered cult precepts that were obeyed literally by the early Pythagoreans, only to be interpreted as symbolic utterances in the later tradition. It is suggested in this paper that a tendency to interpret them symbolically is already noticeable in the early tradition, and that this tendency gained momentum when the sayings began to function as a collection. This has significant implications for our understanding of the identity of the early Pythagorean community.

Kirby-Hirst, M. Fitting the Notion of 'Religious Fundamentalism' to the Roman World of Apollonius.

CASA Conference / KVSA-Kongres. University of Cape Town / Universiteit van Kaapstad.

2-5 July 2007

Apollonius of Tyana was an itinerant philosopher and wonder-worker living in the 1st century AD. He chose as his core belief the ancient Pythagorean tradition. He also possessed a unique desire to return Graeco-Roman traditional religion to its roots and did this by travelling to many temples and correcting what he perceived as the degradation of this tradition. This, coupled with his relationships with several Roman emperors, put him in a position to influence the practice of religion. In everything, including the new imperial cult, he preferred the fundamentals, religion in the most basic Graeco-Roman incarnation. Because of his actions and preaching we can argue that he was attempting to reorganize religious life in the Empire according to fundamental principles.

Labecki, A. Numbers as Henads: The Role of Number in the Development of Neoplatonic Henology
Presentation at ISNS Group at the 2007 American Philosophical Association Eastern Division

Meeting December 27-30, 2007, Baltimore, MD. GV-6. International Society for Neoplatonic Studies

Conclusions: In this talk I have attempted to demonstrate several things. Historically, I have attempted

to support two primary conclusions: first, that Nicomachus' project of matching numbers with gods is carried through Neoplatonism from Plotinus to Proclus; and, second, that this sort of project is in continuity with the Old Academy and perhaps Plato himself. Philosophically speaking, have attempted to support three primary conclusions. First, I have attempted to show how Neoplatonic henology differs from traditional metaphysics both in that it takes individuation into account and in that the primal set of individuals is to be found beyond even eternal Being. Second, I think that it is evident that this concern for individuation is primarily theological and, more particularly, polytheistic. This because it cannot be said that the existence of gods, angels, daemons, and heroes are accidental and, moreover, because providence must guide all things. Finally, I would like to suggest that this sort of framework, as fantastic as it may seem or even be, is the only one that can support the claim of separable entities and thus the only sort of framework to really provide an alternative to nominalism. And to this claim, I would even suggest that this sort of framework is the only real alternative to nihilism.

Forthcoming conferences

IAPS Conference.

Brigham Young University, Provo, Utah, USA, June 23–27, 2008

Tentative Program: a selection of abstracts:

SYMPOSIUM MYCONENSE ALTERUM DE PAPYRO DERVENIENSI

It is with great pleasure that I announce the organization of a major symposium devoted to a focused study of the Derveni Papyrus. This special meeting will be held from 6 to 14 July 2008, in Mykonos, Greece.

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Abstracts of papers

Cornelli, G. Philolaus's Epistemology: The Method of Archai Between Ionian and Eleatic Philosophy.

IAPS Conference: Brigham Young University, Provo, Utah, USA, June 23–27, 2008

Abstract: Per essere la prima letteratura pitagorica conosciuta, l'opera di Filolao (*Perí Phýseos*), datata alla seconda metà del sec. V, è con tutta probabilità la prima fonte scritta di questo movimento filosofico. Il più recente studio di Huffmann (1993) considera sicuramente autentici i primi sette frammenti della classificazione di Diels-Kranz. Di questi sette, i frammenti 1, 2, 3 e 6 sono relativi al tema del limitante/illimitato. Filolao sembra sviluppare la sua riflessione all'interno di una già secolare tradizione filosofica, operando una sintesi (tutta presocratica) tra la cosmologia milesia dell'illimitato e la concezione della perfezione dell'essere nel limite di matrice eleata, fondamentalmente come risposta o dialogo in progress con filosofie come quelle di Anassagora e Parmenide. Il fr. 2, che rimanda direttamente alla dottrina del limitante/illimitato, ritornando alla stessa terminologia del fr. 1, avanza teoricamente nella comprensione del reale significato ontologico della teoria. È evidente, nella precisa argomentazione del fr. 2, che il punto centrale sta nel fatto che limitanti e illimitati non devono essere pensati — in Filolao — come principi astratti e separati dal mondo, ma come attributi della stessa realtà. Nello stesso fr. 6 Filolao, a conferma di ciò, si rifiuta di definire o elencare esattamente quello che intende dire, e cioè quali siano le realtà che considera limitanti e illimitate. Invece di trattarsi — come vuole Kahn — semplicemente di un esempio della "modestia caratteristica del pensiero arcaico" (1974:173), qui il riferimento al divino — ampiamente già notato nei passi sopra citati del Filebo — sembra invece metterci di fronte più che altro a una affermazione polemica anti-ionica. Qualcosa del tipo: la conoscenza della realtà ultima è così "superiore alle capacità della conoscenza umana", che è preferibile accontentarsi di definire che tutte le realtà devono essere sorte, in qualche modo, da limitanti e illimitati, invece di "buttare lì" archai come l'acqua, l'aria, ecc.

Risiede qui quella che è forse la più grande originalità del pensiero di Filolao: l'introduzione della coppia di principi limitanti/illimitati come principi esplicativi della realtà, e non già come realtà essi stessi. Un punto di vista piuttosto epistemico, perciò, che metafisico "in senso forte" (o almeno nel senso che, forse, gli Ionici davano al concetto di principi) — verrebbe voglia di dire. Tutto ciò è, ovviamente, ben distante dal "mix di mito e fisiologia" (Burkert, 1972: 350, 400) al quale molti commentatori hanno ingiustamente rilegato il pensiero di Filolao.

Huffman, C. Did Pythagoras Develop an Ionian Style Cosmology?

IAPS Conference: Brigham Young University, Provo, Utah, USA, June 23–27, 2008

Abstract: Despite the strong case developed by Walter Burkert to show that Pythagoras was not a mathematician or rational cosmologist, several recent scholars have argued that Pythagoras did indeed develop a rational cosmology, which was similar to and influenced by Ionian cosmologies. Thus Riedweg argues that "Pythagoras developed a relatively systematic explanation of the world such as we find ... in the Milesians, Anaximander and Anaximenes" (2005: 76). Kahn similarly argues that Pythagoras was influenced by Milesian speculation and developed a mathematical conception of the cosmos (2001: 36-37). In my paper, I argue that the early evidence for Pythagoras is inconsistent with the supposition that he was cosmologist of the Ionian sort. The evidence of the Pythagorean akousmata, oral sayings that are often thought to go back to Pythagoras, suggests that he did have a systematic cosmology; nonetheless, the cosmology of the akousmata is ordered not by an attempt to explain phenomena rationalistically, such as is found in the Ionians, but by moral and religious concerns. In particular, I will show that the common assumption that Pythagoras tried to explain the rainbow naturalistically (Riedweg 2005: 75; Burkert 1972:170; Delatte 1915: 277) is based on a faulty emendation of the Greek text of one of the akousmata.

McKirahan, R. The Metaphysics of Philolaus

IAPS Conference: Brigham Young University, Provo, Utah, USA, June 23–27, 2008

This abstract has not yet been posted online.

Palmer, J. Diogenes Laertius's Conception of Ionian Philosophy.

IAPS Conference: Brigham Young University, Provo, Utah, USA, June 23–27, 2008

Abstract: Over the summer I was approached by Princeton University Press to prepare a new translation of Diogenes Laertius's *Lives of the Philosophers*, with introductory and supporting materials. The overture caught me at a propitious moment, as I was just finishing the book on

Parmenides and Presocratic Philosophy I've been working on for the past few years and was thus already thinking about what I would turn my attention to next. So I prepared an proposal for the Press, on which they solicited and soon received reports that proved favorable, the editorial board approved the project, and we are now in the process of making final adjustments to the contract.

Since my work on this rather large project is just beginning, my thoughts on Diogenes and the multitude of issues pertaining to his work are still at a very preliminary stage. Nonetheless, upon receiving the announcement and call for papers from the IAPS (a society I would very much like to be a part of), I thought that it would suit both of our purposes if I were to write and present a short paper on Diogenes' conception of Ionian philosophy. The mere fact that what "Ionian philosophy" means for us is something quite different than what it meant for Diogenes certainly raises interesting issues regarding this particular historiographic category. Just to remind ourselves of how Diogenes organizes his work:

In its Prologue (I.13-16), Diogenes himself describes the principles he employed in organizing his presentation. After discussing the early "sages," he divides the history of philosophy into two major lines of derivation, the Ionian tradition, specified as originating with Anaximander, and the Italian tradition, specified as starting with Pythagoras. His presentation of the Ionian tradition occupies the greater part of the work, comprising Books II through VII. He traces a line of succession from Anaximander via Anaxagoras to Socrates and the Socratics (Book II), then two lines from Socrates: first via Plato (Book III) to the Old, Middle, and New Academies down to Clitomachus (Book IV), and second via the Cynics (Book VI) to the Stoics down to Chrysippus (Book VII). From Plato, Diogenes also traces a line of succession beginning with Aristotle and continuing with the members of the Peripatetic school (Book V). All these lines of succession comprise what Diogenes calls the Ionian tradition. The second major phase of his work, his exposition of the Italian tradition, begins with the direct line of succession he traces from Pythagoras to other members of the Pythagorean school (Book VIII). While at the end of Book VIII Diogenes refers to the figures treated in Book IX as the "scattered" philosophers (of *sporādhn*), the Prologue indicates that he sees the Italian tradition as continuing via the Eleatics, Xenophanes, Parmenides, and Zeno, through the atomists, Leucippus, Democritus, and their pupils, down to Epicurus, who receives extensive treatment in Book X.

Diogenes' division of the philosophers into the Ionian and Italian traditions raises a number of questions that merit further exploration. For example: What are the origins of this division? Was this a standard division among ancient philosophical historiographers? What are the principles of this division? Are they merely what we might consider artificial principles of categorization? Or do they reflect a judgment that there genuinely was a common philosophical identity among those thinkers identified as belonging, respectively, to the Ionian and Italian tradition? What in Diogenes' view distinguishes members of the Ionian tradition from those belonging to the Italian tradition? Such questions are fundamental to an endeavor to understand Diogenes' organizational plan. The proposed paper will focus on questions such as these as they pertain particularly to Diogenes' conception of Ionian philosophy.

Pierris, A. L. The Logical Order of Presocratic Chronology

IAPS Conference: Brigham Young University, Provo, Utah, USA, June 23–27, 2008

The idea is to examine whether the emergence and first developments of the philosophical way of thinking in Archaic and High Classical Greece conform to a meaningful pattern or not. By "meaningful pattern" I mean an overarching scheme within which each one (or most) of the various philosophical accounts that were formulated in that period finds its natural position (as if in a Pherecydian "niche"). Such a natural position would then help better understand the inner logic of the respective account, and, of course, vice versa, the aggregate of the diverse "systems" that could be included without distortion in such an orderly overview would put substance into the grand, formal structure.

The undertaking, if results are positive, could have a mighty impact on our understanding of early philosophy. Equipped with such a pragmatic conception of orderly relationships among the Presocratic systems, and given their essentially systematic character in themselves (for they aimed to explain, at least in principle, everything in a coherent way and according to explicitly laid down principles, we can then attempt to fill up the missing parts from the transmitted several accounts. We will then have two instruments to guide us in such projections—the inner logic of the system and its position within the logical order of developments.

Admittedly, this endeavour, presupposes a more "organic" make up of both each Presocratic philosophy and of the nexus of their interrelationships than is currently considered permissible, although a change is gradually occurring in scholarly perceptions relative to such perspectives. The results to be attained will finally judge the issue.

I shall concentrate (among the various interconnected aspects of a Presocratic system) on the cosmogonical principle. What in each case is (are) the ontological first principle(s) and how reality is produced from, out or by, them, how in other words they account for the order of things, for the "Cosmos".

The line of development that I shall consider is the traditional sequence, Ionian philosophy with the singularity of Anaximander—Pythagoreanism—Heracleitus—Parmenides—the group of atomistic theories, of an atomism primarily qualitative (Anaxagoras), quantitative (Atomism proper) or mixed (Empedocles).

The role of the "mixed theologies" (esp. of the Pherecydian and Orphic type) in the philosophical developments and vice versa will have to be tackled. This interaction and mutual feed back can best be understood precisely by means of common driving forces, and of a general meaningful pattern resulting through their working, in the intellectual dynamics of that exceedingly fertile age.

Account will be naturally taken of the ancient doxographical tradition on the matter, with its "Schools" and "Successions".

As an example of the filling-in measured process that I mentioned above, my reconstruction of the operational philosophy in the Derveni papyrus text will provide a useful illustration.

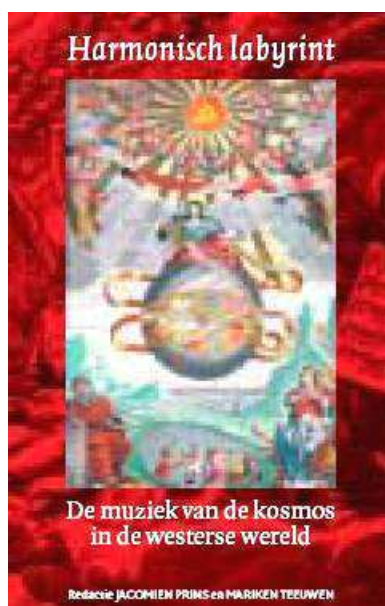
Trépanier, S. Empedocles and His Demons.

IAPS Conference: Brigham Young University, Provo, Utah, USA, June 23–27, 2008

Abstract: The meaning of the term daimon in Empedocles lies at the very centre of a number of unresolved debates, and plays a pivotal role in perhaps the single largest question in the study of Empedocles, the unity of his thought. For when interpreters claim that Empedocles' thought presents an unresolved contradiction between his physics and eschatology, what this mostly means is that an apparently immortal daimon, as found in fragment B 115, does not seem to square with Empedoclean physics. One way of formulating this might be as follows. If we allow that the transmigrating daimon is a compound of elements, as is everything else in Empedocles' system, then even if it could manage to survive from one reincarnation to the next, it could not survive those parts of the cosmic cycle when Love and Strife predominate: under Strife, no stable compounds endure, while under Love, no individuals exist outside the united, homogeneous and blessed Sphere, or so at least on the symmetrical reading of the cycle. According to this formulation, there lies a contradiction at the heart of Empedocles' philosophy: a compound daimon cannot be immortal in a cosmos subject to cyclical destruction and rebirth.

My first, negative, claim, which I will not argue in full, will be that this traditional formulation of the issue is simply invalid: The assumption of immortality is fact a later Platonist assumption imposed upon the material by our sources. By default, the term daimon can only denote temporary beings of some kind. My second positive claim, based on closer examination of the term daimon in the fragments, in particular B 59, is that the term daimon does not function to denote any sub-set of living beings, but is in fact a way of denoting them all; it is an early theory of substance. That is, the word is used to denote individual elemental compounds, informed by a specific interplay of Love and Strife, such that they can be seen as 1) a unit of some sort, either classifiable as a 'certain kind of thing' or natural kind and 2) having a unifying function, as in the case of organs. In other words, daimones stand out from the rest of the cosmos by being more than just random clumps of stuff. Their universal or timeless aspect is given by the ratio and structure of their components. Further, Empedocles recognizes the special 'emergent' ability of certain special mixtures, 'harmoniously' blended in the right proportions, and with appropriate structures, to be alive, that is, to perform biological functions, self-perpetuate and, apparently, to progress from one reincarnation to another. In other words, for Empedocles all of the following are daimones: long-lived gods (perhaps including the Sphairos -god), reincarnated souls, men and women, animals, plants, as well as all of the parts of the above. Nevertheless, although all of them are mortal, not all Empedoclean daimones are equal, and Empedocles seems to have ranked them into an early kind of scala naturae, based on their longevity and/or perfect blending. Though not without serious difficulties, both from an internal standpoint, as well as from the standpoint of later criticisms, especially those of Aristotle, I suggest that such an interpretation saves the philosophy of Empedocles from the charge of contradiction, and demonstrates a much more sophisticated conception of individuals than previously granted him.

Prins, J. ,Teeuwen, M. (Red) Harmonisch labyrint. De muziek van de kosmos in de westerse wereld
Uitgeverij Verloren. 2007. ISBN 978-90-6550-974-1



Eeuwenlang waren geleerden in de Westerse wereld ervan overtuigd dat er een vorm van perfecte muziek bestond in een wereld die mijlenver afstaat van die van ons. De wetten van deze perfecte wereld waarin muziek, wiskunde en filosofie één geheel vormden, zouden volgens hen ten grondslag liggen aan het ontwerp van het universum. In de banen van de planeten kwam de universele harmonie van de kosmos op de meest perfecte wijze tot uitdrukking. Het thema van de kosmische harmonie of 'muziek der sferen', die voor het eerst in de zesde eeuw voor Christus door Pythagoras werd geformuleerd, was tot ver in de zeventiende eeuw een stimulerende en verbindende factor in het denken over de fysica van de kosmos. Ook na de wetenschappelijke revolutie bleef de harmonie der hemelsferen een inspiratiebron voor vele filosofische stromingen, literaire en beeldende kunst, en natuurlijk composities. In deze bundel komen onderwerpen uit de filosofie, theologie, natuurwetenschap, sterrenkunde, geneeskunde, literatuur, muziek en architectuur aan bod die illustreren hoe ideeën over hemelse harmonie hun sporen hebben nagelaten in de geschiedenis. Het levert een doolhof op aan ideeën, dwars door verschillende tijden en disciplines, waarin het prettig dwalen is.

Met bijdragen van:

Mariken Teeuwen, Hemelse harmonie in de vroege middeleeuwen: visies op antieke tradities

Eddie Vetter, Sferenharmonie en engelenkoren in de middeleeuwen

José van der Helm, De harmonie der sferen in de 'Divina Commedia'

Willem Elders, Symbolische partituren: de notie van 'musica celestis' in composities uit de renaissance

Jacomien Prins, Marsilio Ficino: hemelreiziger en geneesheer

Koen Ottenheim, Harmonische proportie in de Hollandse bouwkunst van de zeventiende eeuw

Natacha Fabbri, Tweestemmig contrapunt: een zeventiende-eeuws debat tussen Kepler en Mersenne over kosmologie en harmonie

James Webster, Haydns 'Schöpfung' en het muzikaal sublieme

Joscelyn Godwin, De revival van speculatieve muziek

New books

Altindal, A. Hangi İsa
İstanbul : Destek Yayınları, 2006. ISBN: 9752976247 9789752976245
Apollonius of Tyana.

Anonymus. The Commentary of Hierocles on the Golden Verses..
Gardners Books 2007. ISBN: 9780548006863 0548006865

Anonymus. The Golden Verses of Pythagoras and Other poems.
Gardners Books 2007. ISBN: 9780548074039 0548074038

Anonymus. The Dream of Pythagoras, and Other Poems.
Gardners Books 2007. ISBN: 9781432648701 1432648705

Anonymus. Apollonius of Tyana: Founder of Christia.
Gardners Books 2007. ISBN: 9780548085240 0548085242

Anonymus. The Golden Verses of Pythagoras.
Gardners Books 2007. ISBN: 9780548280621 0548280622

Anonymus. Hipatia.
Xerais De Galicia Edicions 2007 ISBN: 9788483023020 8483023024

Antonov, V. Pythagoras and His School
New Atlanteans. 2008. ISBN: 978-1-89751-034-6
This book presents information about the spiritual knowledge left to people by the great Divine Teacher — Pythagoras and by His followers who attained higher stages of spiritual self-realization. The book can be useful to those interested in history and spiritual self-development.

Antonov, V. École de Pythagore — dans le Passé et Aujourd'hui
New Atlanteans. 2008. ISBN: 978-1-89751-021-6

Busch, I. Apel les Fenosa die vier Elemente = the four elements; auf den Spuren des Empedokles = in the footsteps of Empedocles 28.01.-26.03.2006
Hessisches Landesmuseum (Darmstadt) Conference publication.
Barcelona Ed. Poligrafa 2006. ISBN: 8434310899 9788434310896

Cailléz Angeles, G. Plato's adaptation of pythagorean temperance : music and moral health
Thesis (M.A.) San Francisco State University, 2007

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Louvain (Peeters) 2005. ISBN 9042917105

Callatay van der Mersch, C. de. Les quatre sens du nombre.
Leuven: 2007. ISBN 978-90-429-2026-2.

Casertano, G. Empedocle tra poesia, medicina, filosofia e politica
Napoli : Loffredo. 2007. ISBN – 9788875642280
See book chapters, authors: Ceni, Dixsaut, Grammatico, Greco, Indelli, Leone, Martin, Mele, Montevocchi, Nonvel Pieri, Palumbo, Primavesi, Puglia, Rispoli, Scarpì, Trindade Santos, Waibel,

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The enthralling story of Pythagoras and the Pythagoreans, whose insights transformed the ancient world and still inspire the realms of science, mathematics, philosophy, and the arts.

Praised for her ability to illuminate complex subjects, Kitty Ferguson brilliantly evokes the archaic world of Pythagoras, showing how ideas spread in antiquity, chronicling the influence he and his followers have had on so many extraordinary people in the history of Western thought and science, and bringing a poignant human saga to readers who are daily reminded that harmony and chaos can and do coexist.

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ISBN: 9781845115418 (vol.1) ; 9781845115425 (vol.2) ; 9781845116057 (vol.3)
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An Anthology of Philosophy in Persia Volume Two introduces Isma'ili and hermetico-pythagorian philosophy that is most under-represented in philosophical surveys even though it has deep roots in late and even archaic Hellenistic culture. Among the important philosophers represented is the hermetic alchemist, Jabir ibn Hayyan known in the west as Gerber; some works by the Brethren of Purity; Al-Mu'ayyadfi'l-Din Shirazi; and the philosophic poetry of the great Nasir-i Khusraw; and Nasir al-Din Tusi, the great Shiite philosopher

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Montréal : Liber, 2008. ISBN: 9782895781417 2895781419

Slonimsky, L. Pythagoras in love
Washington [D.C.] : Orchises, 2007. ISBN: 9781932535136 19325351362007
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Smith, N. Ancient philosophy: Essential Readings with Commentary
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ISBN: 140513562X; 1405135638; 9781405135627; 9781405135634
The progression of philosophy in ancient Greece spans an extensive and complex period in history. Between 600 BCE and 600 CE the foundations of philosophy as we know it were laid, establishing the central areas of philosophical concern, and creating an agenda for future study and debate. This thorough introduction to ancient philosophy: focuses on the key philosophers and their texts, from Pre-Socratic thinkers through to the Neo-Platonists; brings together the key primary writings of Thales, Xenophanes, Parmenides, Anaxagoras, Gorgias, Plato, Aristotle, Epicurus, Lucretius, Seneca, Sextus Empiricus, Plotinus, and many others; and is broken down into eight chronological sections for easy comprehension and comparison. The readings are accompanied by expert commentary from the editors.

Snijders, C.J. De Gulden Snede.
Den Haag (Synthese). 2007, Vierde herziene druk. ISBN 9789062719860

Het exacte en het levensbeschouwelijke wordt over het algemeen beoordeeld als tegenstellingen. Dit werk laat zien hoe deze gebieden samenkomen in de 'gouden snede', het begrip waarmee een bepaalde verhouding tussen lijnen binnen meetkundige figuren, tussen opklimmende getallen in een systematische volgorde wordt aangeduid. De gouden snede illustreert op treffende wijze dat zowel de 'scheppende mens' als de spontane groei in de natuur door hetzelfde principe worden geleid wanneer zij schoonheid bereiken - zowel in o.a. architectuur, beeldhouwkunst, schilderkunst en muziek als in de vorm van bloemen, boomtakken, zeekrabben en schelpen.

Dit klassieke werk van ir C.J. Snijders heeft zijn actuele waarde nooit verloren; binnenkort zal de herziene druk verschijnen, deze druk is aangevuld o.a. met beeldmateriaal door prof. ir M. Gout.

Staeger, R. Ancient mathematicians

Greensboro, N.C. : Morgan Reynolds Pub., 2007. ISBN: 9781599350653, 1599350653

Stern-Gillet, S. Reading Ancient Texts. Volume I: Presocratics and Plato. Essays in Honour of Denis O'Brien

Series: Brill's Studies in Intellectual History, 161. ISBN: 978 90 04 16509 0

(see book chapters: authors: Huffman, Picot, and Rashed)

Strohmeyer, A. Die Pythagoras-Akte

Lilienthal b Bremen : Simmering, M. 2008. ISBN: 978-3-927723-66-5, 3-927723-66-5

Dies ist mein erster Roman, wobei ich mich gleich an einen schwierigen historischen und philosophischen Stoff gewagt habe. Denn fremde Welten begegnen sich in diesem Text: Ein nationalsozialistischer Wissenschaftler, der eine merkwürdige Wende in seinem Leben vollzieht, das bunte Leben der Hippies im südkretischen Matala in den sechziger Jahren des vergangenen Jahrhunderts und die geheimnisvolle Gestalt des antiken Philosophen Pythagoras bilden den Hintergrund für ein dramatisches Geschehen. Ein mutiger Mann setzt dem Chaos in der Welt die ordnende Kraft der Schönheit und der Musik entgegen ...

Strom Rudman, P. How mathematics happened : the first 50,000 years

Amherst, N.Y. : Prometheus Books, 2007.

Stubbs, P. Et cetera. Een verklaring van alledaagse woorden

BOX Press Oisterwijk, 2007. ISBN: 9789088910159

Percy Stubbs geeft de soms verrassende klassieke oorsprong van vele woorden die wij in het Nederlands vaak gebruiken.

Talemarianus, P. et al. Natural architecture, or, a report by Petrus Talemarianus on the establishment of a "golden rule" according to the principles of tantrism, taoism, pythagoreanism, and the Kabala, serving to fulfill the laws of universal harmony and contributing to the accomplishment of the great work

Idyllwild, CA : Sacred Science Institute, 2007

Tengour, H. Il *sandalò di Empedocle

Genova : S. Marco dei Giustiniani. 2006. ISBN 9788874941988

Collezione: Quaderni di poesia

Trapp, M.B. Philosophy in the Roman Empire : ethics, politics and society

Aldershot ; Burlington, Vt. : Ashgate, 2007.

Ashgate ancient philosophy series. ISBN: 0754616185; 9780754616184

Summary: Presenting an unusually broadly based study of Imperial period philosophical thought, Michael Trapp examines the central issues of personal morality, political theory, and social organization: philosophy as the pursuit of self-improvement and happiness; the conceptualization and management of emotion; attitudes and obligations to others; ideas of the self and personhood; constitutional theory and the ruler; the constituents and working of the good community. Texts and thinkers discussed range from Alexander of Aphrodisias, Aspasius and Alcinous, via Hierocles, Seneca, Musonius, Epictetus, Plutarch and Diogenes of Oenoanda, to Dio Chrysostom, Apuleius, Lucian, Maximus of Tyre, Pythagorean pseudepigrapha, and the Tablet of Cebes. The distinctive doctrines of the individual philosophical schools are outlined, but also the range of choice that collectively they presented to the potential philosophical 'convert', and the contexts in which that choice was encountered. Finally, Trapp turns his attention to the status of philosophy itself as an

element of the elite culture of the period, and to the ways in which philosophical values may have posed a threat to other prevalent schemes of value; Trapp argues that the idea of 'philosophical opposition', though useful, needs to be substantially modified and extended.

Tubbs, R. What is a number? : mathematical concepts and their origins

Baltimore, Md. : Johns Hopkins University Press, 2008.

ISBN: 9780801890178 9780801890185 0801890179 0801890187

Contents: Mysticism, number, and geometry : an introduction to Pythagoreanism -- The Elgin Marbles and Plato's geometric chemistry -- An introduction to infinity -- The flat Earth and the spherical sky -- Theology, logic, and questions about angels -- Time, infinity, and incommensurability -- Medieval theories of vision and the representation of space -- The shape of space and the fourth dimension -- What is a number? -- The dual nature of points and lines -- Modern mathematical infinity -- Elegance and truth.

Wanker, T. Muziek in de oudheid: een 'betoverende' manier om te genezen : de grondslagen van de antieke muziektherapie

Deventer. Scriptio, 2008. ISBN: 9789087730093 9087730098

Historische studie over het genezend aspect van de Griekse muziek van de klassieke oudheid in het werk van onder meer Homerus, Pythagoras, Hippokrates en Plato.

Wardhaugh, B. Music, experiment and mathematics in England, 1653-1705

Aldershot, Hants, England ; Burlington, VT : Ashgate, 2008.

ISBN: 9780754665267 0754665267

Contents: From Pythagoras to Kircher -- Musical pitch : discrete or continuous? -- Faculties of hearing -- Harmony in the mechanical world -- Theories and practices.

Wright, J. Music's mask and measure

United States : Flood Editions, US Small Press Dist, 2007. ISBN: 0978746732

Abstract: Music's Mask and Measure presents a series of five "equations" in a cosmic algebra.

Drawing from such disparate sources as medieval theology, modern physics, and a Pythagorean sense of harmony, these poems offer glimpses of a dance in which only one partner can be seen.

Reading them, we move in "the firm embrace / of the unsolved

Young, T.J. Perceiving Parmenides [microform]: a reading of Parmenides of Elea's philosophy by way of the poem

Ottawa : Library and Archives Canada = Bibliothèque et Archives Canada, 2007.

Thesis (M.A.)--Dalhousie University, 2006.

This paper operates under two premises: first, that Parmenides' philosophy is rooted in his time and place; and, second, that a reading of the fragments as a whole will provide a substantial and accurate analysis. Through comparative analysis the nature of the Hesiodic and Homeric influence on Parmenides will be examined. The paper will also consider the significance to the poem of contemporary philosophic, notably Pythagorean, and religious elements, specifically in relation to Heracles and the Eleusinian mysteries. It will be seen that Parmenides' achievement is a statement of the singular and unique nature of the divine, spoken of through mythic allusions and imagery, and identified with a synthesis of being and 'nous'. In the end Parmenides outlines a true 'philosophia', a statement of how one ought to live. Such a statement will resonate in Plato, Plotinus, and others, and lay the basis for the heart of Greek philosophy.

Zaborowski, R. Sur le sentiment chez les Présocratiques. Contribution psychologique à la philosophie des sentiments,

Stakroos, Warszawa 2008. ISBN 9788386700233

<http://www.ihnpan.waw.pl/homer.zaborowski/books/2.htm>

Zeller, E. Die Philosophie der Griechen in ihrer geschichtlichen Entwicklung : drei Teile, jeder Teil in zwei Abteilungen / Eduard Zeller. -

Darmstadt : Wiss. Buchges. 2006

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Joost-Gaugier, C.L. Finding Heaven. Pythagoras and his influence on Art and Architecture in the Renaissance and the early modern World.
Cambridge University Press. 2009

Melchert, N. Philosophical conversations : a concise historical introduction
New York ; Oxford : Oxford University Press, 2009.
ISBN: 9780195328462

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Adamson, P. Science p. 160-181

In: Al-Kindī. 2006. Oxford Scholarship Online Monographs

Abstract: This chapter is divided into three sections dealing with pharmacology, optics, and music, and emphasizes the issues of methodology, especially how al-Kindī thinks mathematics is used in science. In pharmacology, al-Kindī gives an arithmetical theory for calculating the effects of compound drugs. In optics, he expands on ideas inherited from Ptolemy to provide a novel theory of light and color. In music, he puts forward an ambitious theory, influenced by Pythagoreanism, which holds that all things are interconnected by relations of harmony.

Brisson, L. Aristoxenus: His Evidence on Pythagoras and the Pythagoreans. The Case of Philolaus.
p 269-284.

In: Die griechische Biographie in hellenistischer Zeit. Akten des internationalen Kongresses vom 26. - 29. Juli 2006 in Würzburg. Hrsg. von Michael Erler und Stefan Schorn. (Beiträge zur Altertumskunde. Band 245.). Berlin / New York: Walter de Gruyter. 2007.

Casertano, G. Una volta fui arbusto e muto pesce del mare p 331-3??

In: Empedocle tra poesia, medicina, filosofia e politica. by Giovanni Casertano

Includes papers presented at a conference held in Naples, Italy, Dec. 15-17, 2005, and one essay.
Napoli : Loffredo, 2007.

ISBN: 9788875642280 8875642281

Ceni, G. Livello scientifico e livello mitico nei poemi di Empedocle p 122-142

In: Empedocle tra poesia, medicina, filosofia e politica. by Giovanni Casertano

Includes papers presented at a conference held in Naples, Italy, Dec. 15-17, 2005, and one essay.
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Cohen, M. Pythagoras counts up to ten (c. 570-495 BCE)

In: Philosophical tales by Martin Cohen.

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ISBN: 9781405140362 1405140364 9781405140379 1405140372

Cohen, M. Hypatia, holds up half of the sky (circa 70-415 CE)

In: Philosophical tales by Martin Cohen.

Malden, MA : Blackwell Pub., 2008.

ISBN: 9781405140362 1405140364 9781405140379 1405140372

Cremonesi, C. Apollonio di Tyana e il viaggio della Sapienza

In: Religioni per via.

Caselle di Sommacampagna, Verona : Cierre, 2006

ISBN: 8883143655 9788883143656

Dixsaut, M. L'Empedocle di Nietzsche p 310- 330

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Includes papers presented at a conference held in Naples, Italy, Dec. 15-17, 2005, and one essay.
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Echandi Ercila, S. La contestación en la antigüedad a la doctrina platónica del arte figurativo (Filóstrato, Vida de Apolonio de Tiana II 22) p 13-30

In: Las raíces de la cultura europea : ensayos en homenaje al profesor Joaquín Lomba / coord. by Elvira Burgos Díaz, José Solana Dueso, Pedro Luis Blasco Aznar, 2004, ISBN 84-7733-687-3

Gasparro Sfameni, G. Il sofista e l'uomo divino: Filostrato e la costruzione della 'vera storia' di Apollonio di Tiana, p. 247-309

in: Modi di comunicazione tra il divino e l'umano. Tradizioni profetiche, divinazione, astrologia e magia nel mondo mediterraneo antico, Themes and Problems of the History of Religions in Contemporary Europe / Temi e problemi della Storia delle religioni nell'Europa contemporanea 2, Atti del II Seminario Internazionale Messina 21-22 Marzo 2003, pubblicati a cura di G. Sfameni Gasparro, Cosenza 2005,.

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In: O.D. Cordovana-M. Galli (a cura di), Arte e memoria culturale nella seconda Sofistica, Catania 2007,

Ginestí Rosell, A. Presencia de extranjeros en Atenas a partir de las inscripciones funerarias: el epigrama en honor de Pitágoras de Selimbria (IG I3 1154) p 303-310

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González Martínez, C. Empédocles, Fausto y los "musulmanes" del Lager: la muerte a través del tiempo y la memoria histórica. p 39-56

In: Miradas a la historia reflexiones historiográficas en recuerdo de Miguel Rodríguez Llopis / coord. by José Antonio Gómez Hernández, María Encarna Nicolás Marín, 2004, ISBN 84-8371-447-7 ,

Grammatico, G. L'immaginario empedocleo p 48-70

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Gerión. 2004, 22, 1, p 403-420

Sinesio de Cirene (370-413) es un buen ejemplo de un intelectual rico que llega a obispo. La primera educación la recibió en su ciudad. Después frecuentó durante unos años la Academia de Hypathia en Alejandría, que era una de las academias más importantes del momento. Hypathia daba a sus alumnos una formación en el neoplatonismo, en la matemática, en la geometría y en las ciencias ocultas. En esta academia se formaron alumnos que alcanzaron altas magistraturas del Imperio. Sinesio fue un intelectual entregado a la filosofía, buen diplomático, buen guerrero y cazador y buen obispo en Ptolemaida. Hypathia fue barbaramente asesinada por los cristianos.

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Abstract: In its historical evolvement, "the knowledge of music" in Ancient Greece is revisited from a media-archaeological perspective. Therefore, the effective cultural technique of the Greek vocal alphabet to analyze and encode only acoustical elements is considered to act as an epistemological model that shapes the discursive, mathematical and practical formation of knowledge about music. It especially guides the early development of musical notation. To capture the rich interplay of these factors with the development of musical techniques themselves, a brief history of hearing is constructed that, within the concept of a sonosphere, shall enable to track the origin and implementation of (en-)harmonic theory. The historical unfolding of these concepts from the 6th to the 4th B.C. is being discussed against the background of ideas from Hermann von Helmholtz, Max Weber and Carl Dahlhaus. As a result, the one-sided opposition of Pythagoreans and Aristoxenians is being dissolved into a broader epistemological framework. The overall attempt is to develop a media theory of music theory powerful enough to grasp and facilitate music's seminal linkage with science and technology.

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Abstract: The so-called <<Holy Geometry>> is a metaphor about the universe's Order, the digital sign of Creation. This article is an interdisciplinary study that offers information about diverse themes ranging from aesthetics theory and history of art, to quantum mechanics, through symbolism, anthropology of religions, microbiology, and cosmology. The interest of this study is the heuristic and

trans-disciplinary vision projected to a perennial and holistic knowledge concerning the meaning of geometry as a semiotics of the sacred in life. We begin our journey from the dawn of humanity, when geometry was linked with the possibility of communication in such a way that its semiotics was not the sole source of social and economic management. Above all, there was a strong motivation to communicate with the tremendous, the magnificent, the ineffable, and the sacred (Mircea. Eliade), or <<the holy>> (Rudolf Otto). We will see how said Semiotic-symbolic link acquires greater complexity, although its degree of abstraction was already subtle beginning from the neolithic period. The complexity came from the application.

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Abstract This article offers a study of the early formation and development of the ideal of harmony in ancient Chinese philosophy and ancient Greek philosophy. It shows that, unlike the Pythagorean notion of harmony, which is primarily based on a linear progressive model with a pre-set order, the ancient Chinese concept of harmony is best understood as a comprehensive process of harmonization. It encompasses spatial as well as temporal dimensions, metaphysical as well as moral and aesthetical dimensions. It is a fundamentally open notion in the sense that it does not aim to conform to any pre-set order. This broader, richer, and more liberal understanding of harmony has had a profound influence on Chinese culture as whole in its long history.

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Coral Morales Villar, M^a del. El desequilibrio de la proporción
El Genio Maligno: revista de humanidades y ciencias sociales. 2007, 1, p 33-
Abstract: La música, a lo largo de la historia, se ha sustentado sobre una base racional. A Pitágoras se debe el fundamento matemático de la música basado en las proporciones numéricas que conforman los intervalos entre los sonidos y que reflejaban la armonía del universo. El pensamiento pitagórico también contemplaba el llamado *ethos* musical o la influencia de la música sobre el alma y el carácter humano. Otros autores retomarán esta teoría, como daimon y, más tarde, Aristóteles al afirmar que los ritmos y las melodías podían representar "con un alto grado de semejanza con el modelo natural, la ira y la mansedumbre, el valor y la templanza y sus opuestos, y en general todos los otros polos opuestos de la vida moral, como demuestran los hechos, con los cuales resulta que escuchando la música nosotros mudamos nuestro estado anímico".

Craik E. The Hippocratic treatise *peri opsios* (de Videndi Acie, On the organ of sight).
Studies in ancient Medicine. 2005, 31, p 191-207.
The nature and affiliations of the work are addressed. The closest affinities in medical subject matter (details of eye flux and cautery), linguistic expression (features of syntax, grammar and vocabulary) and stylistic tone (didactic and magisterial aspects) are seen to be with *Places in Man*. The inference that the work has an 'early' date and west Greek provenance, and that the author may have interacted with Alcmaeon or Empedocles, both known to have taken an interest in the eye, is examined. Evidence for an 'Egyptian' or 'Libyan' (North African) connection is adduced, and a case made for input from Cyrene.

Crickmore, L. The musicality of Plato ('Republic')
Hermathena. 2006, 180, p 19-43

Abstract: A certain passage the eighth book of Plato's Republic has been described as 'notoriously the most difficult in his writings'. This article offers a commentary on the passage, in the light of recent musicological and other related research and its insights into the ways in which Plato's political and moral thought is underpinned by the ancient science of harmonics. It argues that whilst the Greek is difficult and the proportional arithmetic unfamiliar, the central problem in understanding this text is that modern scholars have forgotten the conventions of Pythagorean mathematics and their intrinsic

Doty, R.W. Alkmaion's discovery that brain creates mind: a revolution in human knowledge comparable to that of Copernicus and of Darwin.

Neuroscience. 2007, 147, 3, p 561-8

Abstract: Without special examination the brain offers no clue that it is the organ of the mind. From the dawn of time man thus either ignored the problem as to the source of thought, or attributed it to a variety of anatomical structures, usually the heart. The brain held no place in such intuitions, and in most languages it is analogized to bone marrow. Furthermore, nothing in early medical systems claimed any intellectual capacity for the brain; and the Egyptians, so fastidious in care for their afterlife, heedlessly discarded the brain in funerary practice. It was thus a unique event in world history when Alkmaion of Kroton (Alcmaeon, ca. 500 bc), based on anatomical evidence, proposed that the brain was essential for perception. Although no writings of Alkmaion survived, it was probably via a fortuitous linkage that his idea of the mental primacy of the brain was transmitted to, and preserved within, the teachings of the Hippocratic school. Nothing, of course, was secure as to mechanism, two millennia unfolding until the search for mind passed from the ventricles to the cerebral cortex. Nonetheless, Alkmaion was the beginning, and the ensuing understanding that he initiated is still transforming humanity's perception of the natural world, and their place within it.

Doty, R.W. Alkmaion, ca 500 BC, discovers that mind is in the brain

Neuroscience Research. 2007, 58, supp/1, S243

Dueso, J.S. The Greek philosophers and their schools

Arbor - Ciencia Pensamiento y Cultura. 2008, 184, 731, p 413-422

Abstract: The Greek philosophy developed three types of philosophical schools. The first one, represented by the Milesians, the Eleatics and partly the Aristotle's Lyceum, understands the philosophical activity as a set of projects of investigation, not necessarily lacking of pragmatic interest, moved by desire to explain the phenomena. Next to their activities of investigation, many of these philosophers maintain a political activity within the framework of their own cities. The second type, represented by the Pythagoreans and the Academy of Plato, aims to reach the union between knowledge and political power. This proposal finds its better synthesis in the ideal of philosopher king. At the hellenistic period, the goal of philosophical schools would be to offer the cultivated and instructed man a particular way of life.

Fotopoulos, G. On Theory and Practice : Pythagoras, Euclid and Archimedes and their Influence on Navigation

Geomatica. 2007, 61, 4, p 470-475

Frede, M. Aristotle's Account of the Origins of Philosophy

Rhizai. 2004, 1, p 9-44

Summary: This paper investigates Aristotle's account of the origins of philosophy in Met. A.3-10. To appreciate it as a guide to our understanding of the beginnings of philosophy, it is crucial to see that this account relies on the preceding account of wisdom understood as theoretical knowledge of things in terms of their principles and causes. Since there is a highest form of wisdom, which involves knowledge of the ultimate principles of what there is, there is also a philosophy which aims at this sort of knowledge, that is philosophy in the primary sense of the word, i.e. metaphysics. Aristotle's account in Met. A 3-10, the paper claims, is an introduction into such philosophy. The primary aim of the account is to show that philosophy is indeed a matter of explaining things in terms of principles or causes, of which there are exactly four types. Aristotle's account of the origins of philosophy is thus a story of the progressive discovery of these four types of explanation, starting with Thales' use of explanation in terms of matter. The crucial development in this story comes with the insight that reality is not exhausted by the sensible world, more specifically that there are immaterial substances which make the sensible world intelligible, which necessitated explanation in terms of form and purpose.

Fuhrmann, W. Ancient music theory and the natural science revolution of the early Modern Age

Musiktheorie. 2007, 22, 4, p 317-327

Abstract: One of the most striking features of the so-called Scientific Revolution of the late 16th and 17th centuries is the mathematization of physics, as embodied, for instance, in Galileo Galilei's famous claim that the book of the Universe is written in mathematical language.. In two research fields however, music and astronomy, this claim was already an established part of the age-old Pythagorean-Platonic tradition. Why, after almost two thousand years, did the time-honoured idea of

sounding number suddenly give rise to experiments and new theories in the realm of musical acoustics? it is probable that the study of ancient Greek music theory during the sixteenth century was one of the main factors in this process. Two key episodes in the history of early modern acoustics - the emergence of the coincidence theory of sound, and Vincenzo Galilei's musical experiments - can be shown to be directly dependent on texts by Nikomachos and the peripatetic tradition. For, even if they wanted to read the book of Nature, early modern science still had to study the books of the Ancients.

Gagné, R. L'esthétique de la peur chez Empédocle
Revue de philosophie ancienne. 2006, 24, 1, p. 83=110

Gain, F. Le statut du daimon chez Empédocle
Philosophie Antique. 2007, 7. "Présocratiques". p 121-150.

Summary: The aim of this article is to set out a relation between the practical occurrence of daimon in Empedocles B 115, usually taken to carry the proper meaning of the term, and its use in B 59 in a merely physical context. In order to decide whether the two occurrences are equivalent, independent from one another, or in a relation of subordination, I analyse, from a lexical point of view, the two occurrences in their syntactical contexts: the fact that, in both cases, the term refers to an individuality considered in relationship to other entities of the same level suggests a common notion of daimon, which could enable us to ground an analogy between physical and practical daimones.

Garnsey, G. Pythagoras, Plato and communality
Hermathena. 2005, 179, p 77-88

Gemelli Marciano, M.L. L'altra faccia del filosofo: filosofia, mistica, magia nel mondo antico
Bulletin*. 2003, 62, p 5-11

*Bulletin ist das Mitteilungsblatt des SAV Schweizerischer Altphilologenverband

Gemelli Marciano, M.L. Lire du début : remarques sur les incipit des écrits présocratiques
Philosophie Antique. 2007, 7. "Présocratiques". p 7-37.

Summary: This paper considers the way in which different authors usually labelled as Presocratics used to start their speeches. In the context of a mainly oral transmission, like that of the archaic Greek culture, the incipit is of crucial importance, insofar as it lays the basis for the communication, defines what kind of message the author intends to convey and indicates which course he is adopting. Thus it gives indications not only about the nature of the text but also about the kind of audience whom this text was meant for. When the audience is a limited and selected one, generally the incipit is generally elitist, obscure and refers to a code that is not easily understood, or, as in the case of Alcmeon's work, it highlights the difficulty of an undertaking that disciples have to overcome with the help of their master's teaching. When a larger audience of well-educated amateurs is aimed at, the incipit relies on pompous sentences which call forth awe-inspiring visions and emotions and put the speaker in a position of mastery over the audience.

In this paper the incipit of four authors is considered, being quite different from one another and dating from the end of the 6th up to the last third of the 5th century B.C. : Heraclitus, Alcmeon, Anaxagoras and Diogenes of Apollonia. By means of linguistic analysis and by comparing the texts with other texts of the same period, the paper aims at defining the peculiarity of each text in relation to its content and to its addressees. The result of this analysis invites us to reconsider the method to be used in studying the fragments of the so-called Presocratics, and to throw off the "anthological" Aristotelian model of hermeneutics, a model that, aiming at establishing a philosophical "system", neglects the rhythm of the sentences, the harmony of the language, the persuasive features of the texts and their cultural context.

Giovannozzi, D. Studi e ricerche - <<Paigñion dia tou katoptrou>>. Lo specchio di Pitagora tra prestigio e leggenda
Giornale critico della filosofia Italiana. 2006, 26, 3, p. 458-468

Glaister, P. Pythagoras - Couched in Mystery?
Mathematical Spectrum. 2006, 38, 2, p 64-67

González, S. Las bellas artes como terapia en Pitágoras y Platón
Ars médica [artículo de revista]. 2006, 13, p. 123-140

González Urbaneja, P.M. Referencias Bibliográficas, Pitágoras, el Filósofo del Número Epsilon: Revista de la Sociedad Andaluza de Educación Matemática "Thales". 2005, 62, p 253-256

Gyselinck, W. Pinning down Proteus: some thoughts on an innovative interpretation of Philostratus' Vita Apollonii"

Antiquité classique. 2007, 76, p 195-203

Huffman, C.A. The Pythagorean precepts of Aristoxenes: crucial evidence for Pythagorean moral philosophy.

Classical Quarterly. 2008, 58, 1, p 104-119

Ierodiakonou, K. Plato's Theory of Colours in the Timaeus

Rhizai. 2005, 2, p 219-233

Summary: This article attempts to give a systematic analysis of the passage 67c4–68d7 from the Timaeus, in which we find Plato's most detailed, but also extremely obscure, account of the nature and perception of colours. In particular, I focus first on the question how Plato conceives of colour, comparing Plato's notion with that of Empedocles and showing Plato's dependence on, but also divergence from, the Empedoclean tradition. Second, I discuss the question what, according to the Timaeus, makes things have the particular colour they have; my interpretation is meant to give a better account of Plato's view both of what he considers as basic colours and of what he considers as mixed colours. And third, I conclude with some remarks about the ontological status of colours on Plato's theory, in part by contrasting it with Democritus' conception of colours as secondary qualities.

Iribarren, L. Rationalisations de la croyance : La construction de la pistis comme philosophème chez Parménide et Empédocle

Revue de philosophie ancienne. 2006, 24, 1, p 63-82

Jagger, J.M. The oldest proof of Pythagoras' theorem

Mathematics in school. 2007, 36, 2, p. 33

Kampert, O. "Dies ist kein Apfel". Modellvorstellungen von der Natur in griechischer Antike und Gegenwart – ein Fächer übergreifendes Projekt. [Empedokles, vorsokratiker, sek. II] Der altsprachliche Unterricht latein/griechisch. 2007, 50, 1, p 54-67.

Krell, D.F. "A Double Tale I Shall Tell... ": Empedocles and Holderlin on Tragic Nature and Tragic Purification

Epoche, 11, no. 2, (2007): 287-304

Kruger, J.S. The place of Empedocles in metaphysical-mystical tradition

Hervormde theologiese studies. 2007, 63, 2, p 409-430

Librán Moreno, M. Colación de "Dertusensis 134 (Ov. Metamorphoseon libri XV) II

Exemplaria classica: journal of classical philology. 2007, 11, p 83-104

Marini Palmieri, E. Caracteres pitagóricos en Ama tu ritmo (Rubén Darío)

Río de la Plata. 2003, 28, p 219-236

Masahiro I. [The philosophical influences of Empedocles in the Hippocratic medical treatise De Natura Hominis] [Article in Japanese]

Kagakushi Kenkyu. 2006. 45, 237, p 11-22.

Abstract: The Hippocratic treatise De Natura Hominis (On the Nature of Man) has been very influential in the history of western medical thought from antiquity, because it argues the theory of four humors as the essential constituents of human body. There has been a traditional view on the theory among scholars that the author Polybos referred to Empedocles' philosophical doctrine of four elements as a model in the formation of the humoral physiology of his own. However, the theory of four humors, as compared with the doctrine of four elements, turns out to be different on the following points. 1) The four elements are introduced as substantial entities, which always remain self-identical, whereas the four humors change into one another, according to the degree of the four elemental qualities (Hot and Cold, Humid and Dry), which constitute their own nature. 2) In the Empedoclean doctrine, human nature comes into being emergently from the four elements, when they come

together, or when they separate out of their primordial lump. In NH, the generation process seems to be dependent on human nature, which exists as the determinant of the conditions under which the generation can take place. 3) The Empedoclean cosmic cycle functions as a structural framework, within which the generation takes place. The cosmic system in NH has its own purpose of giving a causal explanation about how the four humors increase and decrease reciprocally in the human body, according to the alternation of the four seasons. These results will make us suppose that the philosophical influences of Empedocles on the theory of four humors remained within a very limited scope, although there are traces in some phrases and sentences as well as forms of argumentation in NH, which may be judged to be a reflection of the Empedoclean philosophical poems.

Montevecci, F. L'eterno movimento della physis alcune riflessioni su Empedocle di Agrigento
La Società degli individui. 2007, 10, 28, p 9-23.

Nagy, G. Hymnic Elements in Empedocles (B 35 DK = 201 Bollack)
Revue de philosophie ancienne. 2006, 24, 1, p 51-62

Naiden, F.S. The fallacy of the willing victim
Journal of hellenic studies. 2007, 127, p 61-73.

Summary: Following the lead of Walter Burkert, scholars have believed that the ancient Greeks required that sacrificial animals assent to being killed, or at least appear to assent. The literary evidence for this view, however, is weak, being confined mostly to dramatic scholia and Pythagorean sources, and ample visual evidence suggests an alternate view: the Greeks required that sacrificial animals make some display of vitality that would show that they were fit to present to a god. The Greek practice of inspecting sacrificial animals supports this alternate view.

Nelson, M. The phantom stelai of Lysias, Against Nicomachus 17
Classical Quarterly. 2006, 56, 1, 309-312

O'Brien, D. « Immortel » et « impérissable » dans le Phédon de Platon
International Journal of the Platonic Tradition. 2007, 1, 2, p 109-262

Pearce, M. Transnational-Transcultural Identities : The Black Atlantic and Pythagoras's Theorem
Callaloo : a journal of African-American and African arts and letters. 2007, 30, 2, p 547-554

Primavesi, O. Empedocles : divinité physique et mythe allégorique
Philosophie Antique. 2007, 7. "Présocratiques". p 51-89.

Summary: The purpose of this paper is to investigate the relationship between Empedocles' physical theory and his mythical law about the guilty daimon. Two features of the physical system are of special importance here: First, several basic items of the system unequivocally count as "long-lived gods"; this applies on the one hand to the four pure concentric masses of earth, water, air, and fire during the 4 000 years period of complete separation, on the other hand to the Sphairos, i.e. the all embracing combination of the four elements during the 4 000 years period of complete unity. In this sense, the physical system is a physical theology. Second, within the exposition of the system, there are two different ways of referring to the five long-lived gods: Sometimes they are addressed in straightforward physical terms, sometimes they are identified in an allegorical way with the traditional gods of myth and cult. Thus, the four long-lived pure masses can be called Zeus, Hera, Aidoneus, and Nestis; similarly, the Sphairos was possibly called Apollo. It will be argued that the mythical law about the guilty daimon belongs to the allegorical level of expression; its function is to mirror the cosmic cycle of the physical system in a way which brings out its impact from a human perspective.

Rodríguez Magda, R.M. Hipatia de Alejandría, filósofa y mártir pagana
Debats. 2005, 90, p 112-114

Roy, S. De l'Iser au Senegal. L'expérience de Tetraktys
ESPACES. PARIS. 2006, 233, p 35-38

Sassi, M.M. Ordre cosmique et isonomia : en repensant Les Origines de la pensée grecque de Jean-Pierre Vernant

Philosophie Antique. 2007, 7. "Présocratiques". p 189-218.

Summary: My aim is to examine in detail the arguments put forward by Vernant in the early sixties of

the past century, when he famously characterized Greek philosophy as "fille de la Cité" (daughter of the polis). My main point is that the category of isonomia, which is central in the political debate of Athens only since the last decades of the sixth century, cannot be easily used to explain the new conception of physical space, which emerges in Miletos at the beginning of that century. In any case, the use of political models in the early Greek science of nature is a conscious one, as I attempt to show by analysing some famous texts like Alcmaeon's fragment 4 and Anaximander's fragment 1. Moreover, in Anaximander's case one may wonder if the explanandum in the analogy was the order of the world or rather of polis.

Schaffer, E. Die pythagoreische Tradition. Studien zu Platon, Kepler und Hegel
Hegel-Studien. 2007, 42, p 152-156

Senseney, J.R. Idea and visuality in Hellenistic architecture - A geometric analysis of Temple A of the Asklepieion at Kos
Hesperia. 2007, 76, 3, p 555-595

Abstract: The author uses analytic geometry and AutoCAD software to analyze the plan of Temple A of the Asklepieion at Kos, revealing a circumscribed Pythagorean triangle as the basis for the plan's design. This methodology and its results counter earlier doubts about the application of geometry to Doric temple design and suggest the existence of an alternative to the grid-based approach characteristic of Hellenistic temples of the Ionic order. Appreciation of the geometric system underlying the plan of Temple A leads to a consideration of the role of visuality in Hellenistic architecture, characterized here as the manner in which abstract ideas shared by architects and scholars conditioned viewing and influenced the design process.

Skarsouli, P. Calliope, a Muse apart. Some Remarks on the Tradition of Memory as a Vehicle of Oral Justice

Oral Tradition. 2006, 21, 1, p 210-228

Abstract: Our analysis of the special role of Calliope, the Muse of "the beautiful voice", is based on four ancient Greek poetic texts: an extract from Hesiod's Theogony, an elegy of Solon, a Pindar's ode and a fragment of Empedocles. Indeed, Calliope is connected with a particular kind of speech. This speech embraces the notions of eloquence and persuasion, and therefore contributes to the application of justice and the peaceful settlement of social conflicts.

Takahashi, A. El hechizo de Pitágoras. El discreto encanto de la geometría
Ideas y valores: Revista Colombiana de Filosofía. 2006, 131, p 97-111

Abstract: El artículo señala la fascinación ejercida por la matemática sobre algunos pensadores, antiguos y modernos, y sugiere una posible explicación basada en la utilidad de la matemática, la certeza de sus afirmaciones y la elegancia de sus procedimientos.

Thadeusz, F. Getreu seinen Zahlen

SPIEGEL special Geschichte 2/2008. 29. April 2008. p

Seinen Jüngern verordnete er fleischlose Kost, Enthaltsamkeit und eisernes Schweigen. Dennoch ist Pythagoras legendär geblieben - und sei es nur als Namensgeber eines berühmten Satzes der Geometrie. Aber wer war der seltsame Guru von Samos?

Therme, A-L. Est-ce par un tourbillon que l'amour empédocléen joint ? L'hypothèse de l'aimantation
Philosophie Antique. 2007, 7. "Présocratiques", p 91-119.

Summary: Becoming is analyzed by Empedocles in terms of motion : the four material elements are mixed and dissociated by two opposite forces, Love and Strife. Are these processes to be conceived as symmetrical, that is as operating within the same framework, though in opposite ways ? At a cosmic level, we know that separation by Strife occurs by means of a discriminating whirl : but how does Love mix the dissimilars ? The hypothesis of this article is that cohesion and compactness of the mixtures produced by Love may be understood by analogy with the « magnetic » attraction, which Empedocles' theory of effluences accounts for.

Turner, P. Making Pythagoras Count

Australian Senior Mathematics Journal. 2006, 21, 1, p 48-52

Unal, H. Pythagoras and four colours

Mathematics teaching. 2008, 206, p 27-31

Visser, G. De Arimaspea van Aristéas
Frons. 2008, 28, 1, p 8-25

Zitarelli, D.E. Was Pythagoras Chinese?
MAA NOTES. 2007, 72, p 41-48

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Anonymus. Pitágoras y los números perfectos
Internet Resource: redalyc.uaemex.mx
Publisher: Universidad Autónoma de Yucatán 2006-01-31
Publication: Ingeniería Revista Académica

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Doose, C. Raffaels Fresko "Die Schule von Athen" Die Tafeln des Euklids vor und nach der Restaurierung ...
See: <http://www.juelich.de/contentory/datapool/ffz/SchuleVonAthen.pdf>
In: Das 'italienische' Jülich. Elemente der Palastarchitektur und der Idealstadtanlage in den Planungen des Renaissancebaumeisters Alessandro Pasqualini. Conrad Doose, Hajo Lauenstein (Hrsg)
ISBN 3-87227-077-X, Jülich 2006 (in Druckvorbereitung)

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Ἐμπεδοκλῆς Bibliographie présentée par Tomáš Vítek, avec la collaboration de J.-C. Picot

Kappraß, J. Anne Bulckens' Analysis of the Proportions of the Parthenon and its Meanings
<http://www.trinitas.ru/rus/doc/0000/006a/00001002.htm> 28.08.2006
Abstract: Based on the PhD thesis of Anne Bulckens, the proportional system of the Parthenon is examined. With the appropriate choice of a module and the length of a «Parthenon foot», all dimensions are shown to be integers. These integer values are shown to be related to the musical scale of Pythagoras. Among the many musical relationships expressed by this structure, this paper focuses on a pentatonic scale made up of lengths, widths and heights of the outer temple and the inner temple or cella.

Musajo-Somma, A. The physician - philosopher: Alcmeon.
39th International Congress on the History of Medicine. September, 5-10, 2004
BARI METAPONTO ITALY
<http://www.bium.univ-paris5.fr/ishm/Final%20Program%20Bari.pdf>

The Online books page.

<http://onlinebooks.library.upenn.edu/>

The Online books page. Listing over 30,000 free books on the Web

Edited by John Mark Ockerbloom (onlinebooks@pobox.upenn.edu)

Pythagoras cup. The potter Vagelis, Kokkari.

<http://samostour.dk/Pythagoras-cup-W/index.html>



It is said that Pythagoras invented the cup to learn his students not to fill the cups to the edge and to be moderate when drinking wine.

When the Cup is filled then the outer tube in the center of the Cup is also filled through small holes in the bottom. If the level of the liquid in the cup exceeded the height of the inner tube the cup was immediately emptied through the hole in the bottom.

If you want to see how it works click on this link: [Pythagoras cup in action](#)

Schmitzer, U. Reserare oracula mentis – abermals zur Funktion der Pythagorasrede in Ovids Metamorphosen.

http://www.kirke.hu-berlin.de/schmitzer/preprint/pythagoras_schmitzer.pdf

17 p internet

Schulze, W. HARMONIK

<http://www.werner-schulze.at/content/blogsection/6/13/>

Für die Harmonik ist kennzeichnend, theoretisches & künstlerisches & heilendes Wissen als Einheit darzustellen, zu lehren und zu leben. Dabei kommt dem Beitrag der Harmonik zu einem integralen Weltverständnis von Jahr zu Jahr größere Bedeutung zu. Harmonik zeigt sich als ein großes, kaum einzugrenzendes Gebiet, das an jener Schnittstelle liegt, an der sich sowohl die Künste und ihr theoretisches Durchdringen wie auch die Geistes- und Naturwissenschaften berühren. Die Pflege eines vernetzten Denkens durch Verknüpfen von Teilaspekten der Einzeldisziplinen zu ganzheitlicher Perspektive ist wesenhaftes Kennzeichen harmonikalen Denkens.

Das INTERNATIONALE HARMONIK-ZENTRUM übernimmt dabei die Funktion eines Informations-, Verknüpfungs- und Kompetenz-Zentrums, das seine Rolle vor allem in einem Zweifachen sieht:

1. jene Personen und jene Wissensgebiete verknüpfen, die offensichtlich zusammengehören,
2. jene Personen und jene Gegebenheiten unseres Lebens bewegen, die einer Bewegung (Veränderung) bedürfen.

Stakhov, A. Museum of Harmony and the Golden Section. Mathematical connections in nature, science, and art

<http://www.goldenmuseum.com/> 01.12.2006

Abstract: In the article we consider a concept of the Museum of Harmony and the Golden Section as unique history-nature-science-art museum, collection of the Nature, Science and Art works based on the Golden Section

Stanford Encyclopedia of Philosophy

<http://plato.stanford.edu/new.html> Stanford Encyclopedia of Philosophy (SEP)

Alcmaeon (Carl Huffman)

First published Thu Apr 10, 2003; substantive revision Mon Apr 28, 2008

Changes to: Main text, Bibliography

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Philolaus (Carl Huffman)

First published Mon Sep 15, 2003; substantive revision Tue Apr 8, 2008

Changes to: Main text, Bibliography

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Arieti, J.A. Philosophy in the ancient world an introduction
Publisher: Princeton, N.J. : Recording for the Blind & Dyslexic, 2007
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Curd, P. A Presocratics reader selected fragments and testimonia
Publisher: Princeton, N.J. : Recording for the Blind & Dyslexic, 2008.
ISBN: 0872203263

Contents: Milesians: Thales; Anaximander; Anaximenes -- Pythagoras and pythagoreanism: Philolaus -- Xenophanes -- Heraclitus -- Parmenides -- Pluralists: Anaxagoras; Empedocles -- Zeno of Elea -- Atomism: Leucippus; Democritus -- Melissus -- Diogenes of Apollonia -- Sophists: Protagoras; Gorgias; Antiphon; Critias.

Kolak, D. The Longman standard history of ancient philosophy
Publisher: Princeton, N.J. : Recording for the Blind & Dyslexic, 2007.
ISBN: 0321235134

Compact disc, video

Joost-Gaugier, C.L. Discovering Pythagoras
<http://www.americaninsight.org/DiscoveringPythagoras.php>

In this one-hour documentary, hosted by the author of Measuring Heaven, internationally known scholar Professor Christiane L. Joost-Gaugier will accompany us in a visual discovery of how the ideas of a single man, who lived in Southern Italy long ago, were transformed into concepts that continue to inform our lives, even in Philadelphia today.

Nagy, A. The Secret of Pythagoras
Distributor: [CreateSpace](http://www.create-space.com). Added: 30-10-2007 Runtime: 36m:00s
<http://uk.truveo.com/The-Secret-of-Pythagoras/id/1423147598>

The nature of "secrets" has changed. In modern days we have information overload and many "new teachings" that borrowed from the old. Like placing old wine into a new bottle these ageless ideas are... The nature of "secrets" has changed. In modern days we have information overload and many "new teachings" that borrowed from the old. Like placing old wine into a new bottle these ageless ideas are repackaged and resold as new. We tried to keep the original ideas and not sell it as one of our own. The secret of Pythagoras describes the Cosmology that was origination of many other esoteric cosmologies and thought systems. Due to age and the destruction of ancient scrolls there is very little known of Pythagoras and his teachings. The fact remains that the name "Pythagoras" is in the public consciousness forever. This Video tells us why.

Internet videos

DYBoulet2 The Golden Verses of Pythagoras
<http://uk.truveo.com/The-Golden-Verses-of-Pythagoras/id/1527241578>
Added: 22-11-2007 Runtime: 5m:00s

This video consists of a recitation of moral exhortations composed in a poem by the pre-socratic philosopher, Pythagoras of Samos. To read the text of this recitation, please go to:
<http://www.sacred-texts.com/cla/ogv/ogv11.htm>

EllinikiKardia. Cosmos7. Ionia birthplace of science part4.
<http://uk.truveo.com/Cosmos7-Ionia-Birthplace-Of-Science-Part4/id/966298629>
Added: 26-1-2008 Runtime: 8m:04s

The Pythagoreans believed "the world is knowable" this proposition is the foundation of science. The ideas of the Ionian scientists are as relevant today... Cosmos7. Ionia birthplace of science part4. The Pythagoreans believed "the world is knowable" this proposition is the foundation of science. The ideas of the Ionian scientists are as relevant today as ever. We live in an era of religious fanatics that attempt to hijack liberty, democracy, peaceful coexistence with all and free inquiry. They try to turn back the clock to the dark ages. When the human spirit was chained. Renaissance is inevitable though: "we humans evolved to wonder" as Carl Sagan said.

Energyium. Pythagoras Part 1 genius

Channel: [YouTube](#) ; <http://uk.truveo.com/Pythagoras-Part-1/id/1941541198>

Added: 28-5-2008 Runtime: 9m:58s

Energyium. Pythagoras Part 2 genius

Channel: [YouTube](#) <http://uk.truveo.com/Pythagoras-Part-2/id/250394834>

Added: 28-5-2008 Runtime: 9m:38s

Energyium. Pythagoras Part 3 genius

Channel: [YouTube](#) <http://uk.truveo.com/Pythagoras-Part-3/id/2698683565>

Added: 28-5-2008 Runtime: 9m:54s

Energyium. Pythagoras Part 4 genius

Channel: [YouTube](#) <http://uk.truveo.com/Pythagoras-Part-4/id/738093369>

Added: 28-5-2008 Runtime: 9m:58s

HarmonixHealing. The Gongs "Harmony of the Spheres"

<http://uk.truveo.com/The-Gongs-Harmony-of-the-Spheres/id/128733143>

Added: 21-5-2008 Runtime: 3m:19s

Alternative Healing through Sound, Vibration and Harmonix. An overview with Dr. James Hopkins

HarmonixHealing The Pythagorean Monochords

<http://uk.truveo.com/The-Pythagorean-Monochords/id/2918921742>

Added: 21-5-2008 Runtime: 7m:01s

Alternative Healing through Sound, Vibration and Harmonix. An overview with Dr. James Hopkins

Colophon

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