

Pythagoras Foundation



Newsletter No. 11. December 2008

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

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.

In addition, the attempt to re-establish Plato as the pre-eminent dogmatist could only gain from associating him with the man – Pythagoras – who by this period was widely supposed to have invented the name and concept of *philosophia* itself.

Trapp, M. In chapter: Neopythagoreans. p 350

In: Greek and Roman Philosophy 100 BC – 200 AD, vol II. Sharples, R.W. (Ed.) 2007

Contents:

Introduction, News from the library	p 2
Acknowledgements, Correction	p 2
Pythagoras advocating Vegetarianism	p 3
Encyclopedie permanente, interactive et evolutive	p 4
Dario Vellozo and contemporary neo-Pythagoreanism	p 5
Conferences / Courses / Lectures	p 5
New books	p 8
Book chapters	p 20
Book reviews	p 25
Journal articles	p 26
Internet	p 32
CD	p 36
Colophon	p 36

Introduction

Thanks to our readers who reacted to the Newsletter 10.

A special thank you to Ruud de Zwarte, Wouter Bleijenberg and Apostolos Pieris for their material gifts.

Congratulations to the Instituto Neo-Pitagorico in Curitiba – Brasil – on the 100-year-old existence of the Institute (1909-2009).

See: <http://www.pitagorico.org.br/index.php>

The financial crisis also has its drawback on the finances of the Foundation.

Therefore financial support is more than welcome in these times.

I wish you a lot of reading pleasure and a beautiful wintertime.

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

Thorbeckelaan 46

1412 BR Naarden

The Netherlands

Rabobank 1480 00 045.

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

BIC: RABONL2U

News from the library

We are very pleased each time a new edition of l'Annee Philologique (volume 77-2006) is being published. It always contains a lot of new information for the Pythagoras Foundation.

On the other side it emphasizes that information in the non-English language is hard to find.

Even more difficult are publications in non-western script such as Greek, Russian, Arabic, Chinese, Japanese a.s.o.

In case there is no abstract in the English language available, the publication is lost to us. Our aim is to find a correspondent for each of the various languages. Suggestions on this subject are more than welcome.

The Newsletter goes digital.

This is the last Newsletter sent by e-mail.

Newsletter 12 (June 2009) can be read via the website and can be downloaded. Soon you will find this Newsletter (Newsletter 11) on the website and from that moment on the most recent Newsletter will be on the website. You can ask for former editions by e-mail. By means of counting we try to get an insight into the number of readers and their country of origine.

Well-known researcher

In each Newsletter we will pay attention to a well-known researcher in the field of the Pythagoras study. In Newsletter 12 we will start with Constantinos Macris.

Nico Bader

Acknowledgements

The Pythagoras Foundation thanks the following individuals for their contributions and generosity:

Wouter Bleijenberg, Konstantine Boudouris, Marcus Clavinicus, Rosala Garzuze, Jan Helmer, James B. Hopkins, Christiane L. Joost-Gaugier, Leonida Lazzari, Constantinos Macris, Serge Mouraviev, Heidi Northwood, Jean-Claude Picot, Apostolos Pierris, Tony Preus, Giannis Stamatellos, Kristen Szumyn, Johan Thom, Tomáš Vitek

Correction.

Newsletter 9, p 13 gives author's name Lazzaro, L. This must be Lazzari, L.

This Newsletter (p 14) gives the right bookpresentation.

Pythagoras advocating Vegetarianism

<http://www.royalcollection.org.uk/default.asp?action=article&ID=47>

Sir Peter Paul Rubens and Frans Snyders, Pythagoras advocating Vegetarianism, c.1620

10 February 2009, 18:00 – 20:00

An introductory lecture (approximately 45 minutes in length), in front of Pythagoras advocating Vegetarianism, from Desmond Shawe-Taylor (Surveyor of The Queen's Pictures) and Rosanna de Sancha (Conservator, The Royal Collection) is followed by a private view of the exhibition.

For further information and to book, please telephone 020 7766 7323, or e-mail

adulteducation@royalcollection.org.uk



Reuters. Oct 16 2008.

Palace opens treasure trove of Flemish paintings

By Samantha Pearson

LONDON - Buckingham Palace opens its ornate gates to the public on Friday for an exhibition which showcases 51 of the finest Flemish paintings in the Royal Collection, hoarded over centuries by British monarchs.

.....

Rubens and Snyder's painting "Pythagoras Advocating Vegetarianism", bought by Queen Victoria, is also on show, although not officially part of the collection. Only recently restored, it is one of the Royal Collection's 7,000 paintings which are normally on loan or in storage.

Looming over the collection's golden chairs and ornate clocks, Rubens's giant painting depicts the Greek mathematician and famous vegetarian. Pythagoras is shown trying to convince a group of men to give up meat for fruit and vegetables while buxom naked women look on in admiration.

.....

<http://www.presocratics-online.net/>

Vous êtes sur la première page du site (in statu nascendi) de Serge Mouraviev

ENCYCLOPÉDIE PERMANENTE, INTERACTIVE ET ÉVOLUTIVE, SUR LES PENSEURS GRECS AVANT SOCRATE ET PLATON »,

— a pour vocation de devenir un site international coopératif consacré aux Présocratiques qui se dotera, au fil des mois et des années, au sein d'une configuration unique en développement permanent, des éléments suivants :

- une base de données sur les Présocratiques •
- une édition critique électronique, complète et tenue à jour, des sources et des témoignages sur les, et des fragments des, Présocratiques •
- des traductions intégrales de ces textes antiques en langues vernaculaires •
- un répertoire des opinions modernes sur les Présocratiques •
- une bibliographie raisonnée, complète et tenue à jour, des travaux sur les Présocratiques •
- une bibliothèque électronique de manuscrits, livres et articles rares ou introuvables sur les Présocratiques
- des index des mots, des concepts, des noms propres, des auteurs, des lieux etc. figurant chez les Présocratiques et dans la littérature qui leur est consacrée •
- une galerie de photos relatives aux Présocratiques : portraits antiques, lieux de vie et autres éléments picturaux importants •
- une plaque tournante et une tribune (un forum) pour échange de nouvelles, d'informations, d'opinions et d'idées au sujet des Présocratiques •
- un réseau de liens avec divers sites apparentés ou complémentaires •

et bien d'autres choses encore.

Ce sera une *encyclopédie*, parce qu'elle a l'ambition de ne rien omettre de ce dont tout vrai chercheur a (et aura) besoin pour mener à bien sa recherche. Et aussi parce qu'elle veut être **aussi rigoureusement scientifique** que possible. Elle sera coopérative parce qu'elle sera le fruit de la collaboration de savants du monde entier, avant tout d'Europe et d'Amérique, qui étudient ce phénomène unique de l'histoire de la pensée des hommes que fut la naissance de la philosophie en Grèce, entre le VI^e et le IV^e siècles avant notre ère.

Ce sera une encyclopédie *permanente* et *évolutive*, parce qu'elle ne pourra que grandir et s'améliorer au fil des mois et des années, devenir de plus en plus riche, se libérer de ses défauts et se maintenir à jour, grâce à la coopération de tous ses auteurs et lecteurs compétents. Elle sera interactive parce tous ses usagers compétents auront la possibilité de contribuer en ligne à sa construction et à son perfectionnement...

Auspices, auteur, associés

Ce projet commence sous les auspices de l'iaPS (International Association for Presocratic Studies – Association internationale des Études présocratiques www.presocratic.org) fondée le 25 juin 2008 à Provo, Utah, et dont le Conseil directeur se compose actuellement des chercheurs suivants : Daniel Graham, Brigham Young University, Provo (président) ; Patricia Curd, Purdue University ; Enrique Hülsz, Universidad Nacional Autónoma de México ; Richard McKirahan, Pomona College ; Serge Mouraviev, indépendant, Gaillard ; Alexander P. D. Mourelatos, The University of Texas at Austin ; Livio Rossetti, Università degli Studi di Perugia ; David Runia, University of Melbourne ; Thomas M. Robinson, University of Toronto. Mais nous comptons aussi sur le soutien d'autres institutions. Il bénéficie de la complicité de : Apostolos Pierris (Institute for Philosophical Research, Patras), Aryeh Finkelberg (Université de Tel Aviv), Jürgen Richarz (Sankt Augustin). D'autres « complices » n'attendent qu'une occasion pour se manifester.

Serge N. Mouraviev est pour l'instant l'unique auteur et seul responsable du projet et du site.

Un Conseil scientifique est en cours de constitution.

Toutes les personnes et institutions désireuses de collaborer à ce projet sont priées de se faire connaître et seront les bienvenues. Cf. infra. [Nous écrire](#).

(premier affichage : 31.08.2008, 24 :00 GMT: A new format will be tested on January 1st. Critical remarks most welcome)

e-mail : presocratics@orange.fr adresse postale : S. Mouraviev, 7 rue de la Paix, F-75240 GAILLARD France

DARIO VELLOZO AND CONTEMPORARY NEO-PYTHAGOREANISM

Annotations from the 12th class of the Course: History of the Pythagoreanism, organized by Professor Rosala Garzuze, given at the Temple of the Muses, the international headquarters of Pythagoreanism, on July 21, 1939, transcribed on January 13, 1941, revised and completed on February 7, 2008.

Professor Rosala Garzuze is President of the Neo-Pythagorean Institute

(This 5 pages paper will be sent on request)

Conferences / Courses / Lectures

Billault, A. La représentation d'Apollonios dans la Vie d'Apollonios de Tyane

In: Religions et sociétés du monde gréco-romain. Ecritures et mises en scène de Vies. 19 et 20 septembre 2008 à Paris 12 et à l'ENS-Ulm. Colloque international en l'honneur de Françoise Prévot.

Chapman-Rietschi, P. Presocratic Cosmology

In: Cosmology Across Cultures. Granada, Spain, 8-12 September, 2008.

The XVIth SEAC (Société Européenne pour l'Astronomie dans la Culture) Annual Meeting

Abstract: The talk aims at presenting in a short but deep way the different aspects of Presocratic philosophical cosmology. Attention is on metaphor as well as rational and scientific thoughts and ideas that gave rise to atomism and modern-day atomic theory. Presocratic cosmological thinkers, who tried to explain the cosmic reality we live in, include Thales and Anaximander, as well as Pythagoras, Xenophanes, Anaxagoras, and Democritus. Underlying their ideas is a cosmogony that borders between philosophy, science, and religion.

Ancient Mesopotamian and Egyptian cosmogony and cosmology appear to have inspired Thales' and Anaximander's Cosmic- and World picture. The evidence for this rests upon Egyptian Nun (watery sheath around the Cosmos) and the Babylonian Map of the World, which in turn reminds of an Ancient Chinese equivalent. Anaximander, an associate of Thales, believed in the existence of many worlds ~ an assumption championed also by other important materialist philosophers, among whom: Archelaus, Diogenes of Apollonia, Democritus, and Leucippus. According to the Pythagorean Petron of Himera, there exist one hundred and eighty-three worlds in all! In the presentation will be discussed the Pythagorean governing principle of the Cosmos. The Pythagoreans upheld tenets centred on monistic reality. Their ideas, closely related to Orphic mysteries and dualism of sensible and intelligible worlds, led to mathematical philosophy, "central fire," and number forms and matter. The talk also focuses on the principle of cosmotheology as advanced by Steven J. Dick. The principle concentrates on cosmic design and the role of all life-forms in the visible Universe.

Grippe, E.J. The Pythagorean Contribution to Irony in Plato's Republic

In: FORDHAM UNIVERSITY: Fourth International Conference on Ancient and Medieval Philosophy (2008) Date: October 24, 26, 2008. Including the annual meetings of scholarly societies in the history of ancient and medieval philosophy. The 26th joint meeting of Society for Ancient Greek Philosophy (SAGP) with the Society for the Study of Islamic Philosophy (SSIPS)

Huffman, C.A. CLST 300: Topics: Before Socrates

DePauw University, Department of Classical Studies. 2008 Spring Topics Courses.

<http://www.depauw.edu/acad/classical/currenttopicscourses.asp>

The road up and the road down are one and the same. - Heraclitus

For in no way may this prevail, that things that are not, are. - Parmenides

And indeed all things that are known have number. For it is not possible that anything whatsoever be known without this. - Philolaus

By convention, sweet; by convention, bitter; by convention, hot; by convention, cold... but in reality atoms and void. - Democritus

Western philosophy had its origins among a group of Greek thinkers who were active in the 200 years before the death of Socrates (600-400). Both Plato and Aristotle looked back to these Presocratics as important precursors to their own work. This early Greek philosophy was in many ways an heroic age of philosophy. These thinkers are characterized by the bold nature of their speculations and the breadth of their interests. They were poets, scientists, shamans, sages and physicians as well as philosophers. One of the central questions that they addressed was how the cosmos came to be and what the requirements were for something to exist or to be known. Heraclitus is famous as the philosopher of flux, who pictured the world as a river into which you cannot step twice without its

having changed. Parmenides' account of the nature of what is has led many to argue that he thought that all change and all plurality were illusory and that all that exists is one unchanging thing. Amazingly it is as a response to Parmenides that Leucippus and Democritus developed the atomic theory. Empedocles was the first to posit the four elements of Earth, Air, Fire and Water, which would be adopted by Aristotle and dominated much of ancient and mediaeval thought. The Presocratics were also concerned with ethical issues. Pythagoras believed in the transmigration of the soul and taught his followers a way of life that was directed at obtaining the best possible rebirth. Alcmaeon gave the first argument for the immortality of the soul. In this course we will try to do justice to the variety of interests among the Presocratics, examine the cultural context in which their speculations arose, try to define what it is that makes them philosophers, and most of all discuss the intriguing arguments they developed to support their bold conjectures about the nature of reality and what constitutes a good human life.

Macris, C. Traits néoplatoniciens attribués à Pythagore dans le traité de Jamblique Sur le mode de vie pythagoricien.

In: Religions et sociétés du monde gréco-romain. Ecritures et mises en scène de Vies. 19 et 20 septembre 2008 à Paris 12 et à l'ENS-Ulm. Colloque international en l'honneur de Françoise Prévot.

Abstract: Le traité de Jamblique Sur le mode de vie pythagoricien (fin IIIe – début IVe siècle) constitue un point d'accès privilégié à l'étude du jeu subtil entre tradition et innovation qui caractérise la production culturelle, philosophique et littéraire de l'Antiquité tardive, y compris dans le domaine de la biographie. Le propos de cette communication sera de mettre en lumière comment Jamblique, tout en reproduisant fidèlement des sources anciennes et authentiques (ou au moins relativement fiables), parfois même rares et précieuses, sur la biographie de Pythagore, les réinterprète selon des schémas de pensée et des catégories qui sont celles du platonisme tardif.

Cette démarche de ré-appropriation et d'adaptation au « langage » culturel et philosophique de l'époque se rencontre quasiment sur chaque page de la biographie jambliquenne de Pythagore. Pour les besoins de la démonstration l'attention ici sera focalisée sur quatre petits détails à première vue insignifiants de ce Pythagore néoplatonisé qui jusqu'à présent ont été insuffisamment commentés ou sont passés inaperçus par la recherche moderne :

- a. Le souci typiquement néoplatonicien pour la rectitude des noms dont témoigne le père de Pythagore, Mnémarque.
- b. La façon subtile dont le jeune Pythagore incarne idéalement la triade de la paideia.
- c. La comparaison de l'amour du disciple pour son maître avec la piété filiale de la cigogne.
- d. Le parallélisme établi entre Pythagore et Minos, le roi de Crète et « confident novennal » du grand Zeus (Odyssée, XIX, v. 178-179).

L'étude s'achèvera sur quelques remarques conclusives destinées à mettre en valeur les préoccupations pédagogiques et proprement philosophiques qui animent le projet pythagorisant de Jamblique et qui expliquent la plupart des « mises à jour » néoplatoniciennes qu'on y rencontre.

Macris, C. The Pythagorean funeral rites and observations revisited

In: International Conference "Ritual Dynamics and the Science of Ritual". Ruprecht Karls University Heidelberg. Sept 29 to Oct 2, 2008. http://www.rituals-2008.com/p_open.php#1

Abstract: According to Theanor, the fictitious Pythagorean character in Plutarch's *De genio Socratis* (585 E sq.), there were some peculiar rites performed at the burials of Pythagoreans, without the performance of which the members of the sect were not thought to obtain the blessed afterlife they expected. These rites of passage were performed in secrecy, and were unknown to the uninitiated. A statement in Iamblichus' *Pythagorean way of life* (§ 85) shows that these were transmitted orally, in the form of akousmata (oral sayings). Some other sources (e.g. Herodotus 2, 81 ; Pliny the Elder, *Natural History*, 35, 160 ; Iamblichus, *On the Pythagorean way of life*, §§ 85, 154-155 and 257) give us glimpses of the funeral observances of the Pythagoreans, which included : (1) the maintaining of a religious silence (euphēmia) at the time of "departure" of the dead ; (2) the wearing of white garments made of linen ; (3) the prohibition of cremation, or of burial in coffins of cypress ; and (4) the use of terracotta coffins as well as of olive and myrtle leaves.

The purpose of my paper is to examine once again – after P. Boyancé, F. Cumont and A.D. Nock – the dossier of the funeral rites and observances of the Pythagoreans in the light of more recent anthropological research, and to give some hints of possible answers to a set of questions:

To what extent were the rites attributed to the Pythagoreans really peculiar to them? (Some decades ago, A.D. Nock supposed that those rites are no more than a canonization of elements of popular practice.)

To what extent can they go back to ancient Pythagoreanism?

What was the rationale for the performance of these rites, and how were they possibly connected to the expectations for a blessed afterlife?

How have they been explained and interpreted by the (neo) Platonists of Late Antiquity ?

Do they have parallels in other cultures? And if so, how can these parallels help our modern attempts at interpreting the Pythagorean rites?

Macris, C. Les Acousmata pythagoriciens entre oralité, ritualisme, collections sapientiales et exégèse allégorique

In: Collections sapientiales dans l'Antiquité méditerranéenne : sentences, proverbes, fabulettes entre le rite et l'anthologie. Journées d'études 17-18 octobre 2008

Le but de cette contribution est quadruple :

1) Souligner l'importance du choix de la voie de l'oralité pour la transmission, sous forme de «catéchisme» (selon le terme employé jadis par A. Delatte), des préceptes de sagesse pythagoriciens appelés acousmata.

2) Focaliser l'attention sur ceux des acousmata pythagoriciens qui portent sur des prescriptions rituelles, en commentant les listes conservées chez Jamblique et Diogène Laërce (IIIe siècle), afin d'examiner comment et pourquoi les acousmata ont été choisis comme vecteurs de transmission du savoir rituel de la secte pythagoricienne.

3) Examiner les conditions d'apparition et le caractère des différentes collections d'acousmata mises en circulation dès Anaximandre le jeune (floruit ca 400 av. J.-C.) et les différencier d'autres types de collections sapientiales à caractère pythagoricien avec lesquelles elles étaient en concurrence, comme les Aphorismes pythagoriciens d'Aristoxène de Tarente, les Vers d'or ou les collections tardives de gnômai (Conseils de Théanô ; Sentences de Démophile ; Sentences pythagoriciennes ; l'original païen dont s'inspirent les Sentences christianisées de Sextus).

4) Se demander si le double sens énigmatique des acousmata présupposait, par le biais du secret, ou a engendré dès le début l'interprétation allégorique et quel rôle a joué en cela le passage à l'écrit et la constitution de collections moralisantes et rationalisées ; pourquoi l'exégèse symbolique semble avoir laissé quasi-intacts les «symboles» ou acousmata rituels.

Northwood, H. The Hidden Harmony, the Hidden Logos: What Prometheus and Pythagoras Gave to Us Humans

Lectures DEAN'S LECTURE AND CONCERT SERIES 2008. September 19

<http://www.stjohnscollege.edu/resources/sept08comcal.pdf>

In Aeschylus' version of the Promethean myth, before Prometheus gave humans the gift of fire, "men and women looking saw nothing, they listened and did not hear, but like shapes in a dream dragging out their long lives bewildered, they made hodgepodge of everything, they knew nothing..." (639-644).

Fire and the arts, the gifts that changed all this, gave humans the ability to make shelters out of bricks, to work with wood, to know the passing seasons, agriculture, medicine, divination, and so on. But according to Socrates in Plato's Philebus, while this itself "is easy to point out...[it is] very difficult to follow" (16B). What Socrates seems to be getting at is that while it is easy enough to say that humans were given fire and the arts, what it means to have been given the arts—and so what it means to see or hear something when one looks and listens, what it means to understand, to name, and to know—is much more difficult. This lecture endeavors to make the connection between Prometheus and Pythagoras—between the arts and number—clearer by looking at what Socrates says about them in the Philebus and the Protagoras.

Rawson, G. "Presocratic Roots of Theories of Innate Knowledge"

FORDHAM UNIVERSITY: Fourth International Conference on Ancient and Medieval Philosophy

(2008) Date: October 24, 26, 2008. Including the annual meetings of scholarly societies in the history of ancient and medieval philosophy. The 26th joint meeting of Society for Ancient Greek Philosophy (SAGP) with the Society for the Study of Islamic Philosophy (SSIPS)

Szumyn, K. Pythagorean Placita on the Substance of Sperm, Embryology and Foetal Development

In: Australasian Society for Classical Studies, 29th Conference and General Meeting. 27th January – 31st January 2008. (Department of Classics. University of Canterbury Christchurch New Zealand)

Summary: According to Aristotle's account, there was a Pythagorean theory concerning the coming to be of the cosmos which was expressed by way of an embryological metaphor or biomorphic model.

This paper seeks to examine whether there actually was a lucid Pythagorean theory concerning embryology, foetal development or human gestation periods upon which this model might be founded. By examining some texts which have been often overlooked this paper will both reassess the

commonly employed methodology applied to the available evidence and attempt a preliminary reconstruction of this aspect of Pythagorean thought as it is presented within the various philosophical traditions.

Forthcoming conferences

De Pauw University, Greencastle, Indiana in Association with Project Theophrastus
Aristoxenus: Music, Biography, and Philosophy in the Early Peripatetic School
September 10-12, 2009.

Aristoxenus is the author of important works on Pythagoreanism, lives of Pythagoras, Socrates, Plato and Archytas, as well as central works on music theory, such as the *Rhythmics* and the *Elementa Harmonica*, in which is preserved one of the famous accounts of Plato's lecture on The Good.

Thom, J.C. Pythagoras's *Historiê* and the Akousmata Collection

International Federation of the Societies of Classical Studies Kongress Berlin, 24. - 29. August 2009

<http://www.fiec2009.org/proposals/thom2.doc>

Outline of the content: In the ongoing debate about the nature of the contribution Pythagoras (c. 570-c. 480 BCE) made to the development of Greek thought two sets of evidence are of particular importance: the first are the testimonia by contemporaries or near contemporaries, the second the collection of sayings known as the akousmata or symbola. In this paper I wish to explore the implications the testimonia on Pythagoras's *historiê* (ἱστορίη) have for our understanding of the akousmata, and conversely, the implications the proposed understanding of the akousmata have for the character of the early Pythagorean movement. The Pythagorean 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.

New books

Bangu, S.I. On the Pythagoreanism of modern physics

Canada: University of Toronto. 2006. Ph.D. dissertation. ISBN: 9780494220009

Abstract: Unsympathetic to abstracta, contemporary empiricists have attempted to purge physics of mathematical concepts. But the 'science without numbers' project gradually waned and nowadays many philosophers would agree that mathematics is indispensable to physics. However, even those most sensitive to the importance of mathematics rarely endeavor to further challenge empiricism by examining the question whether mathematics can play even more substantial roles in science, in addition to the seemingly indispensable descriptive and derivational roles. This dissertation is an attempt to argue for an affirmative answer to this question. I first outline and examine a 'Pythagorean' tendency in the 20th century fundamental physics, namely to construct and develop physical theories primarily on the basis of mathematical or formal considerations. Then I spell out the epistemological implications of this Pythagorean idea for the concepts of scientific prediction and scientific explanation. In the first two chapters I investigate some of the greatest physicists' views on the role of mathematics in theory construction and theory discovery. I scrutinize a recent version of Wigner's puzzle, claiming that mathematics was unreasonably effective in leading to the discovery of several fundamental laws of quantum mechanics. Although I criticize the anti-naturalist (or "anthropocentric") conclusions of this neo-Wignerian argument, I maintain that the involvement of mathematics in constructing theories has important epistemological consequences consisting in reframing the concepts of prediction and explanation.

In chapter 3 I explore the effectiveness of group theory in the emergence of a new type of predictive strategy in particle physics. I identify the novel methodological features of this type of prediction, showing how the traditional conception of scientific prediction fails to capture them.

In chapter 4 I examine the role of group theory in reframing scientific explanation. More precisely, I investigate the doctrine that explanation is unification, the motivation for carrying out this analysis being the prominent role of mathematics in theory unification. I conclude by pointing out an important consequence of this role, that a distinction should be drawn between two kinds of understanding provided by modern physics, causal understanding and mathematical-structural understanding.

Bechtle, G. Iamblichus : Aspekte seiner Philosophie und Wissenschaftskonzeption : Studien zum späteren Platonismus

Sankt Augustin : Academia Verlag, 2006.

ISBN: 3896653903 9783896653901

Contents:

I. Das Böse in Platonismus: Überlegungen zur Position Iamblichus';

II. Über die Mittelstellung und Einheit des Seelisch-Mathematischen im späteren Platonismus (mit besonderer Berücksichtigung des Syrianus);

III. Les prolégomènes dans la littérature antique;

IV. Die wissenschaftlichen Methoden und ihre Grundlegung in Iamblichus' *De communi mathematica scientia*;

V. Dihairesis, Definition, Analysis, Synthesis: Betrachtungen zu Iamblichus' Skopos-Lehre und der Interpretation des platonischen *Sophistes* (253d1-e6);

VI. Bemerkungen zur Identität des Demiurgen im späteren Platonismus;

VII. Göttliche Henaden und platonischer *Parmenides*. Lösung eines Missverständnisses?

Bernabé Pajares, A. Fragmentos presocráticos: De Tales a Demócrito

Alianza Editorial. 2008. ISBN: 9788420666976 978-84-206-6697-6 8420666971 84-206-6697-1

Description: De Tales a Demócrito (pasando por Anaximandro, Anaxímenes, Pitágoras, Alcmeón de Crotona, Jenófanes, Heráclito, Parménides, Zenón de Elea, Meliso de Samos, Empédocles, Anaxágoras, Diógenes de Apolonia y Leucipo), los presocráticos constituyeron un grupo relativamente homogéneo y unitario dentro de la historia de la filosofía; pese a sus rasgos comunes y a la similitud de las cuestiones con que se enfrentaban, cada uno de ellos dio, sin embargo, soluciones diversas y en ocasiones totalmente antitéticas a los problemas que se planteaban. Traducida y anotada por Alberto Bernabé, esta nueva edición de los FRAGMENTOS PRESOCRÁTICOS –enriquecida con nuevos fragmentos de Heráclito y de Empédocles y del llamado Papiro de Derveni, descubiertos en los últimos años– reúne los testimonios que la tradición ha conservado de sus obras, bien en citas literales, bien en meras explicaciones o paráfrasis de sus teorías.

Brezina, P. Marcus Tullius Cicero: Scipionũ sen / Somnium Scipionis

Srni : P. Brezina, 2008. ISBN: 9788025404805 8025404803

Extrema pars dialogi Ciceroniani De re publica, quae Somnium Scipionis appellatur, ad nos pervenit separata a ceteris partibus dialogi. In comparatione splendoris caeli vanitas rerum humanarum demonstratur atque de beata immortalitate disseritur, qua donantur ii, qui in hac vita virtutem coluerunt. Byzantini Somnium Scipionis legere poterant, nam Maximus Planudes hoc opusculum in Graecum convertit; interpretatio Planudea etiam in Occidente utilitatem viris doctis attulit, qui linguae Graecae studendo delectabantur. Nunc lectoribus editionem Somnii Scipionis Latino-Graeco-Bohemicam proponimus, quae instructa est praefatione Bohemica et Latina atque indice operum, quae ad textum Latinum et ad Maximum Planudem interpretationemque eius pertinent.

Burzio, P. Il pensiero delle origini. Da Talete ai sofisti.

Torino, Manzoni. 2007. EAM saggi. ISBN 978-88-6204-012-9

Un viaggio nelle parole e nei concetti delle origini della civiltà occidentale.

Un quadro completo e discorsivo sulla nascita del pensiero filosofico e sulla sua prima evoluzione, dalle coste dell'Asia Minore alla Magna Grecia, per approdare ad Atene e alla stagione che prepara l'avvento della filosofia socratica.

Da Talete a Eraclito, da Parmenide a Empedocle, da Anassagora ai sofisti Protagora e Gorgia, il discorso si snoda lungo gli assi tematici della prima riflessione greca: i concetti di arché, phýsis, lógos, «essere», «verità», vengono seguiti dal loro sorgere al loro articolarsi all'interno dei più importanti filoni del pensiero delle origini, con un costante riferimento ai frammenti e alle testimonianze dei padri fondatori della filosofia occidentale.

Carrizosa, D. El pensamiento de Empédocles a partir de sus versos

Universidad EAFIT. Colección: Bordes de Vida. Mes y año de edición: Octubre de 2003

ISBN: 958-8173-59-0

Reseña: Esta compilación de ensayos recorre los dos poemas de Empédocles, Sobre la naturaleza y Purificaciones, en el intento de aportar una línea interpretativa para su pensamiento. Se trata, ante todo, de una imagen unitaria, en la que la actividad teórica no excluye a la poesía, la preocupación

religiosa se hermana con la comprensión física del cosmos y la anécdota de vida se hace condición para el pensar.

Chardak, H.E. El Enigma De Pitágoras/ The Pitagoras Enigma.

El Ateneo Editorial 2008.

ISBN: 9789500204330 9500204339

Descripción: Se sabe que Pitágoras fue un matemático griego, que nació en Samos casi seiscientos años antes que Cristo y se hizo famoso por el teorema que lleva su nombre. Fue también héroe olímpico, campeón de lucha, alumno de Tales, amigo del faraón Amosis, geómetra, filósofo, músico, astrónomo. De su mujer Téano, en cambio, se conoce bastante poco. Fue sacerdotisa antes de conocer a quien sería su marido. Bella e inteligente, alumna y luego maestra, fue una mujer excepcionalmente moderna y desempeñó un rol fundamental en la vida de Pitágoras. Juntos fundaron una escuela que predicó la tolerancia y la apertura hacia el mundo. El enigma Pitágoras sorprende por varios motivos: la profusa investigación histórica; el empleo de textos específicos de matemáticas, filosofía e historia; la erudición que sustenta el análisis de cada suceso de los protagonistas y, sobre todo, porque se presenta como una biografía novelada relatada con sencillez y claridad.

Demoen, K. Theios Sophistes : essays on Flavius Philostratus' Vita Apollonii

Leiden ; Boston : Brill, 2008. ISBN: 9789004171091 9004171096

Serietitel: Mnemosyne : supplements, 305

Dentler, H.E. Johann Sebastian Bachs "Musicalisches Opfer". Musik als Abbild der Sphärenharmonie.

Mainz [u.a.] : Schott, 2008. Serie: Schott Musikwissenschaft. ISBN: 978-3-7957-0181-9 ; 3-7957-0181-3

Nach seiner bahnbrechenden Arbeit über Bachs "Kunst der Fuge" widmet sich Hans-Eberhard Dentler einem weiteren rätselhaften Werk des großen Komponisten. Auf den ersten Blick ist der Anlass des Werkes bekannt und vielfach dokumentiert: Bachs Begegnung mit Friedrich dem Großen und die Geschichte des "Königlichen Themas", welches der Preußenkönig auf einem Fortepiano "vorzuspielen geruheten" und welches Bach "in einer Fuge ausführen sollte". Die Forschung beschränkte sich hauptsächlich auf das so genannte "Satzfolgeproblem". Dentler zeigt, dass sich die eigentliche Bedeutung des Werkes erst vor dem Hintergrund einer aktiven Rezeption der pythagoräischen Überlieferung durch Bach erschließen lässt. So wird in dieser Darstellung ihr sakraler, keinen Ritus beanspruchender Charakter erkennbar, eine "Himmlische Musik" im Sinne der antiken Philosophie.

Diogenes Laertius: Von dem Leben und den Meinungen berühmter Philosophen.

2 Bände. In der Übersetzung von Otto Apelt unter Mitarbeit von Hans Günter Zekl neu herausgegeben sowie mit Einleitung und Anmerkungen versehen von Klaus Reich.

Hamburg: Meiner, 2008. ISBN 9783787318810

Über : thales, solon, chilon, pittakos, bias, kleobulos, periander, anacharsis der skythe, myson, epimenides, pherekydes, anaximander, anaximenes, anaxagoras, archelaos. sokrates, xenophon, aischines, aristippos, phaidon, eukleides, stilpon, kriton, simon, glaukon, simias., kebes., menedemos, speusippos, xenokrates, polemon, krates, krantor., arkesilaos, bion, lakydes., karneades., kleitomachos, aristoteles, theophrast, straton, lykon, demetrios., herakleides, antisthenes, diogenes, monimos, onesikritos, krates, metrokles, hipparchia, menippos, menedemos, zenon, ariston, herillos, dionysios metathemenos, kleanthes, sphairos, chrysippos, pythagoras, empedokles, epicharmos, archytas, alkmaion, hippasos, philolaos, eudoxos, herakleitos, xenophanes, parmenides, melissos, zenon, leukippos, demokritos, protagoras, diogenes von apollonia, anaxarchos, pyrrhon, timon, epikuros.

Fabre d'Olivet, A. The Golden verses of Pythagoras explained and translated into French and preceded by a discourse upon the essence of poetry among the principal peoples of the earth / By Fabre d'Olivet ; done into English by Nayán Louise Redfield

San Rafael, Calif. : Hermetica, 2008. ISBN: 9781597312127, 9781597312134

Originally published: New York : G. P. Putnam's sons, 1917.

Includes text of verses in Greek, with French translation on facing pages and English translation in footnotes; also includes some verses translated into Latin and German.

Ferrero, L. Storia del pitagorismo del mondo romano : dalle origini alla fine della Repubblica
Forlì : Victrix, 2008. Schriftenreihe: Sapientia ; 2. ISBN: 978-88-452-1134-8

SOMMARIO

La Storia del Pitagorismo nel mondo romano di Leonardo Ferrerò di Pierre Boyancé	p 3
La Storia del Pitagorismo nel mondo romano di Leonardo Ferrerò a cinquant'anni dalla pubblicazione: un bilancio di Andrea Balbo ...	p 9-21
Premessa	p 21-30
PARTE PRIMA: Da Crotone a Roma	31
Capitolo Primo La Vicenda dei Pitagorici	p 33-110
Capitolo Secondo Pitagora Cittadino Romano	p 111-170
PARTE SECONDA: La Nobiltà Pitagorizzante	
Capitolo Primo Concorrenza Culturale e Lotta Politica	p 171-220
Capitolo Secondo Scipione Emiliano e l'organizzazione degli intellettuali	p 221-244
Capitolo Terzo Esoterismo Pitagorico ed Opposizione Restauratrice	p 245-350
EPILOGO: Aspetti e termini di una crisi	p 351-354

González Urbaneja, P. M.: Platón y la Academia de Atenas

NIVOLA LIBRO Y EDICIONES. 2006. Colección: LA MATEMATICA EN SUS PERSONAJES 27
ISBN: 978-84-96566-25-5

INDICE: Las matemáticas y la filosofía en el mundo griego — La Academia — La teoría platónica de las ideas — Pitagorismo y platonismo — La filosofía de las matemáticas de Platón — Las matemáticas como propedéutica de la filosofía — El quadrium — El Timeo — La reminiscencia — Las matemáticas de la Academia — El método de análisis — Los poliedros de Teeteto y El Libro XIII de Euclides — Las cónicas de Menecmo y la duplicación del cubo — La crisis de los inconmensurables — La teoría de la proporción de Eudoxo — Los problemas infinitesimales. el método de exhaustión — La estructura de la geometría griega — Los irracionales de Teeteto — El idealismo platónico — La influencia de Platón — Bibliografía.

Graham, D.W. Explaining the Cosmos: The Ionian Tradition of Scientific Philosophy
Princeton University Press. e-Book. 2008. ISBN: 978-1-4008-2745-9

Summary: Explaining the Cosmos is a major reinterpretation of Greek scientific thought before Socrates. Focusing on the scientific tradition of philosophy, Daniel Graham argues that Presocratic philosophy is not a mere patchwork of different schools and styles of thought. Rather, there is a discernible and unified Ionian tradition that dominates Presocratic debates. Graham rejects the common interpretation of the early Ionians as "material monists" and also the view of the later Ionians as desperately trying to save scientific philosophy from Parmenides' criticisms.

In Graham's view, Parmenides plays a constructive role in shaping the scientific debates of the fifth century BC. Accordingly, the history of Presocratic philosophy can be seen not as a series of dialectical failures, but rather as a series of theoretical advances that led to empirical discoveries. Indeed, the Ionian tradition can be seen as the origin of the scientific conception of the world that we still hold today.

Gyselink, W. Talis oratio, qualis vita. Een tekstpragmatische benadering van de poëtica van Flavius Philostratus' Vita Apollonii

Universiteit Gent. 2008. Griekse letterkunde. Dissertation.

Zie: <http://hdl.handle.net/1854/11014>

Helmer, J.F.M. Het mysterie van Pythagoras

Uitgever: Pythagoras project. 2007. ISBN: 9789081184311

Pythagoras komt op een verrassende wijze letterlijk en figuurlijk tot leven. Om zijn onschuld te bewijzen moet hij uit een inrichting ontsnappen en heeft hij Matteo en Sophia nodig. Samen proberen zij uit handen van de bewakers en de Zuid-Italiaanse Maffia te blijven. Het drietal is ze met wiskunde steeds te slim af. Pythagoras toont zich in alle intriges en bij alle complotten een ware leermeester. 'Het Mysterie van Pythagoras' is een spannend boek voor middelbare scholieren die moeite hebben met of juist plezier hebben in wiskunde, maar ook voor volwassenen die de huidige wiskunde nog eens in een boeiende context willen tegenkomen. Na dit boek vraag je je nooit meer af waarvoor je wiskunde eigenlijk nog hebt.

Hopfner, T. Über die Geheimlehren

Hildesheim [u.a.] : Olms, 2007. ISBN: 9783487079479 348707947X

2. Nachdr. der Ausg. Leipzig, Theosoph. Verl.-Haus, 1922

Opmerkingen: Ursprünglich erschienen als Bd. 1 der Reihe "Quellenschriften der griechischen Mystik".

Beschrijving: XXIV, 277 S. ; 21 cm.

Horky, P.S. Plato's Magnesia and philosophical politics in Magna Graecia

University of Southern California; 2007. Ph.D. dissertation. ISBN: 9780549236900

Abstract: Since Aristotle's *Metaphysics*, scholars have recognized the influence of the Pythagoreans on Plato's ontological theories; less well-known is the impact of the Pythagoreans' theories of rule in the development of Plato's political philosophy. Plato's three visits to Magna Graecia and Sicily (ca. 388, 367, and 361 BCE) exposed the Athenian philosopher to political communities that had been established and given counsel by Pythagorean philosophers since the end of the 6th Century BCE. This exposure catalyzed revisions to Plato's entire philosophical program (*pragmateia*) in response to the political and ontological theories of the mathematical Pythagoreans, especially the heretic Hippasus of Metapontion and his followers in Southeastern Italy. Plato's post-Republic works, including the *Theaetetus*, *Parmenides*, *Sophist*, *Statesman*, *Timaeus*, *Critias*, *Philebus*, *Epistles VII and VIII*, and *Laws*, demonstrate Plato's recurring engagement with and adaptation of the philosophical principles--derived from mathematics--of the Pythagoreans Philolaus of Croton and Archytas of Taras, who led the massive Italiote League from 367-361 BCE.

Indeed, the political constitutions established by Pythagoreans and other philosophers in Magna Graecia, especially those of Epizephyrian Locri, Thurii, Heracleia Italica, and Taras, provided Plato with models from which to derive his own proposed colonial polity of Magnesia in the *Laws*. The polity of Magnesia, a mixed constitution of the aristocratic type, finds its closest analogue in Taras, which, as a mixed constitution of the democratic type, presented a competitive political system that was influenced by the philosophy of Plato's friend and rival Archytas. By evoking and modifying the philosophy of "mixture" advocated by the mathematical Pythagoreans, Plato was able to reconcile the ontological schism between Being and Becoming and its political analogues in the "first-best" ideal polity of Kallipolis in the *Republic* and the "second-best" imitative polity of Magnesia in the *Laws*, thereby providing both an answer to the problems raised against his Theory of the Forms in the *Parmenides* and a means to resolve the issue of incommensurability in the city-state.

Thus, Plato's entire philosophical program (*pragmateia*) was demonstrably affected by the ontological and political philosophy of the mathematical Pythagoreans Hippasus of Metapontion, Philolaus of Croton, and Archytas of Taras.

Janssen, L. Empedocles : al 25 eeuwen inspirator

Lelystad : IVIO-Uitgeverij, 2008. ISBN: 9789085870937 9085870933

AO-reeks, 2913

Joost-Gaugier, C.L. Pitagora e il suo influsso sul pensiero e sull'arte

Roma : Ed. Arkeios, 2008. Schriftenreihe: La via dei simboli. ISBN: 978-88-86495-92-9

Descrizione: I frammenti superstiti su Pitagora (nato intorno al 570 a.C.) furono all'origine di un crescente complesso di leggende sul famoso saggio e sui suoi seguaci, la cui reputazione in tutta l'Antichità e nel Medioevo non è mai stata oggetto di uno studio sistematico. Questo libro esamina i concetti unitari di armonia, proporzione, forma e ordine attribuiti a Pitagora nel corso del millennio successivo alla sua morte, e gli importanti sviluppi da essi provocati nei campi dell'arte, dell'architettura, della matematica, dell'astronomia, della musica, della medicina, della morale, della religione, della legge, dell'alchimia e delle scienze occulte. In questo volume copiosamente illustrato, Christiane L. Joost-Gaugier descrive il panorama dell'influsso di Pitagora e di quei pensatori cristiani ed ebrei che seguirono le sue idee nel mondo greco, in quello romano, nel Cristianesimo antico e nel Medioevo. Joost-Gaugier dimostra come il Pitagorismo - centrato sul ricordo confuso di una singola persona che ha attraversato i secoli per divenire sempre più influente - abbia ispirato un nuovo linguaggio per artisti e architetti, consentendo loro di essere "moderni".

Kardaras, N. Beyond reason: Transrational contemplation and Greek mystical philosophy

California: Institute of Transpersonal Psychology; 2007. Ph.D. dissertation. ISBN: 9780549183990

Abstract: The researcher hypothesized that participants engaged in a method informed by Greek mystical philosophy could experience measurable increases in their levels of personal or transpersonal awareness. Thematic Content Analysis, Narrative Analysis, and statistically significant t

-tests all confirmed the hypothesis that the Methodos Philosophia could increase levels of awareness. Participants described meaningfully increased levels of personal as well as transpersonal levels of awareness, and the Greyson/Ring Life Changes Inventory-Revised (LCI-R) yielded statistically significant increases in values associated with an appreciation for life as well as death, a quest for meaning or a sense of purpose, concern for others, spirituality, self-acceptance, and a concern with social or planetary values. Metaphysical ancient Greek philosophers had emphasized an almost-forgotten integral practice of deep "transrational" contemplation by which they used the rational, reasoning mind as a key to unlock the noetic awareness of the higher Mind. These mystical philosophers ranged their contemplations along a broad spectrum of subjects such as cosmology, mathematics, philosophy, and music. Ancient Greek philosophers such as Pythagoras, Plato, and Plotinus believed that such contemplative meditations could have profound consciousness-expanding effects wherein the individual could have a deeper, more direct awareness of personal and cosmological reality. For this study, the researcher developed a modern contemplative method, the Methodos Philosophia, which was an interpretive revisioning of Greek philosophical mystical contemplation. This 3-step method involved participants doing weekly readings, engaging in weekly dialectically active group discussions wherein the assigned readings were discussed, and then sitting for a guided contemplative meditation. Twelve persons, 6 males and 6 females, ranging in age from 23 to 67, of varying spiritual and transpersonal temperaments, participated over an 8-week period in a mixed-methods study that examined the experience as well as the accompaniments and outcomes of the practice of this contemplative method. The researcher collected 4 types of data: weekly qualitative questionnaires, poststudy semistructured interviews, phenomenologically informed weekly interviews, and a postonly standardized assessment of life changes (LCI-R).

Klug, S.U. Die Kathedrale von Chartres - Rekonstruktion des gotischen Bauablaufs mit Hilfe der Heiligen Geometrie

Rheinische Friedrich-Wilhelms-Universität Bonn. Wissenschaftliche Studie. 2005, 24 p

Dateigröße: 1012 KB. ISBN (E-Book): 978-3-638-44863-5

Anmerkungen : Der Baumeister von Chartres, der die gotische Kathedrale ab 1194 errichtete, ist bis heute unbekannt geblieben, ebenso wie die ursprünglichen Baupläne niemals gefunden wurden. So ist das Wissen um die Konstruktionsprinzipien der Kathedrale verloren gegangen. Die Anwendung der Heiligen Geometrie unter Verwendung der Blume des Lebens führt zu deren Wiederentdeckung.

Konkel-White, M. Perspectives on the division of musical space: An interdisciplinary study
California: The Claremont Graduate University; 2007. D.M.A. dissertation. ISBN: 9780549076827
Abstract: This interdisciplinary study investigates theoretical foundations for the division of musical space from scientific, cultural, historical and musicological perspectives. The first chapter analyzes pitch spectrum segmentation from linguistic, psychoperceptual, neurological, and evolutionary viewpoints. Two fundamental dichotomies of aural perception are found to influence segmentation of pitch space: (1) perception of tone from fundamental frequencies [f 0] or spectral frequencies [f sp]; (2) pitch differentiation preferences grounded in innate capacities related to human physiology and neurology and those preferences developed through acculturation and interaction with material culture.

These dichotomies exist in both logarithmically and harmonically structured systems. In turn, both logarithmically and harmonically structured systems subdivide into culturally determined prescriptive and descriptive categories.

In the second chapter, the musical system of ancient Mesopotamia as a descriptive, musica practica system is examined. Archeomusicological research examining the Old Babylonian 'tuning texts' reveals a harmonically determined musical system shared by multiple Semitic cultures from 1800 to 400 B.C.E., thus predating the Greek Pythagorean system by more than a millennium.

The third chapter examines ancient Chinese music theory as a prescriptive system that evolved towards equal tempered regimes built on concatenation of spiraling fifths. This development is evident in the lü system and subsequent microtonal tuning systems. Segmentation schemes, as evidenced in instruments found in the Mausoleum of Zenghou Yi, as well as theoretical texts of the Huai Nan Tzu, Chino Fang, Ho Ch'eng-T'ien, and Ch'ien Lo-chih, are examined.

Chapters four through seven survey Ancient Greek music theory. The syncretic nature of early Greek segmentation systems, whose source was ultimately Mesopotamian, is established by archeological evidence and proto-historic accounts. Music theories ranging from those of the early Pythagoreans of the late seventh century B.C.E. to the theorists of the Hadrianic Revival of the second century C.E. are analyzed in testimonia, fragmenta, and major texts. Major text portions in Classical Greek, as well as one in Latin, are presented with translations by the author. The conflict of

prescriptive Pythagorean theories (whose goals were philosophical and cosmological) with descriptive Aristoxenian theories (whose goals, following Aristotelian methodologies, were scientific musicological investigation) is discussed.

Lazzari, L. Pitagora. Il metodo e lo sguardo alla realtà attraverso l'esperienza scientifica

Pitagora. 2007. 1 DVD allegato. ISBN 88-371-1682-9

Collana: "Proposte

Indice: Prefazione. Introduzione. Pitagora. La nascita di Pitagora. Teorema di Pitagora. Una dimostrazione un po' complessa del teorema di Pitagora. L'irrazionalità della radice quadrata di due. La coccinella e il camaleonte. L'alimentazione di Pitagora. Educazione. Pitagora è dotato del dono dell'ubiquità. Pitagora prevede e arresta terremoti e catastrofi e cura le malattie. Pitagora ammansisce l'orsa di Daunia. Pitagora fa un sacrificio agli Dei per la scoperta del teorema. I matematici e gli acusmatici. I precetti della vita. L'invidia del nobile Cilone contro Pitagora. La rivolta contro i pitagorici. La morte di Pitagora. La fine dei pitagorici. La pentalfa. La cosmologia. Bibliografia. Indice analitico.

Losso, G.G.B. ÉTICA E POLÍTICA NO SOMNIVM SCIPIONIS DE CÍCERO

Dissertação de Mestrado apresentada ao Programa de Pós-Graduação em Letras Clássicas da Universidade Federal do Rio de Janeiro como quesito para a obtenção do Título de Mestre em Letras Clássicas. Rio de Janeiro Abril de 2008

<http://www.letras.ufri.br/pgclassicas/GuilhermeLosso.pdf>

ABSTRACT This research aims to analyze the employ of antitheses as a stylistic resource in the Somnium Scipionis, a part of the sixth book of Cicero's De Republica, considering the philosophical implications of its use and the philosophical sources used by Cicero in the elaboration of this text. The starting point of this research is the realization of the presence of stylistic and philosophical motivations for the use of antitheses in Somnium Scipionis, making their understanding vital for a more accurate reading of its text. In De Republica, Cicero appeals to Platonism, Aristotelianism, Noua Academia, and Stoicism in order to build a concept of State that would be suited to the Roman Republic, offering thus a solution for its flaws. This solution would necessarily demand a reconstruction of the character of Roman leaders, whom Cicero exhorts in the text of Somnium Scipionis. Antitheses play an essential role in his exhortation, as an aid to the expression of the philosophical basis of his reasoning.

Mannucci, E.J. La cena pitagorica : storia del vegetarianismo dall'antica Grecia a internet

Roma : Carocci, 2008. Serietitel: Quality paperbacks, 246 ISBN-13: 9788843045747

Descrizione: Oggi i vegetariani volontari sono milioni in Occidente e la loro forza numerica è un fenomeno moderno che si manifesta con mezzi altrettanto moderni, come internet, dando luogo anche a una robusta dimensione produttiva e commerciale. Gli argomenti dei vegetariani, tuttavia, hanno radici antiche e hanno mantenuto una notevole continuità nel corso della storia, evolvendo, insieme alla riflessione e al profondo scontro culturale di lunga durata sul rapporto uomo-animale, nel contesto delle tematiche e dei fenomeni distintivi di ciascuna epoca. Questo libro, non senza sfatare alcuni miti e stereotipi, ricostruisce la storia delle idee e del movimento vegetariani, le motivazioni plurali, i legami col pensiero critico ed eretico di tutti i tempi, dall'orfismo a Leonardo, dalle Rivoluzioni inglese e francese e dai medici illuministi alle femministe abolizioniste dell'Ottocento americano, fino agli sviluppi solo in parte più noti del Novecento.

Nuccio, D'A. Publio Nigidio Figulo : un pitagorico a Roma nel 1. secolo a.C

Milano : Archè ; San Donato (Milano) : PiZeta, 2008

ISBN: 9788872522820 887252282X

Publius Nigidius Figulus (d. 45 B.C.). 2nd EAN: 978-88-87625-37-0.

Serietitel: La biblioteca dell'unicorno., Serie italiana ;, 7; Tradizione, 1

Nyvt, M.J.. Aristotle and Plotinus on the simplicity of "Nous"

Massachusetts: Boston University; 2005. Ph.D. dissertation. ISBN: 9780496904136

Abstract: The goal of this dissertation is to examine Plotinus' criticism of Aristotle's noetic doctrine. Chapter One examines Aristotle's critique of the Pythagorean Table of Opposites, Plato's Two-Principles doctrine (the One and the Indefinite Dyad), the alleged Platonic doctrine of the Ideal Numbers, and Speusippus' theory of the One. By reconstructing Speusippus' argument as presented by Iamblichus, I argue that Aristotle's critique of Speusippus is a potential anticipated response to Plotinus' interpretation of Aristotle's noetic doctrine. Chapter Two discusses Aristotle's henology and

.....

Paul, D. PISA, Bach, Pythagoras : Ein vergnügliches Kabarett um Bildung, Musik und Mathematik
Wiesbaden : Friedr. Vieweg & Sohn Verlag | GWV Fachverlage GmbH, Wiesbaden, 2008
Online-Ressource. : v.: digital. ISBN: 978-3-8348-9466-3

Peterman, J.E. On ancient philosophy.
Australia ; United Kingdom : Thomson Wadsworth, 2008.
SERIES: Wadsworth philosophical topics.
Index. Historical and cultural background -- The Presocratics -- The sophists -- Socrates -- Plato -- Aristotle -- Greek philosophy after Aristotle.

Primavesi, O. Empedokles Physika I. Eine Rekonstruktion des zentralen Gedankengangs
Oktober 2008. ISBN 978-3-11-020925-9.
Reihe: Archiv für Papyrusforschung und verwandte Gebiete - Beihefte 22
Produktinfo: Aus dem verlorenen Lehrgedicht Über die Natur des vorsokratischen Philosophen Empedokles von Agrigent (um 450 v. Chr.) wird ein größerer Abschnitt des 1. Buches rekonstruiert und im griechischen Wortlaut sowie in deutscher Übersetzung vorgelegt. Hierzu werden die Textstücke des Straßburger Empedokles-Papyrus mit einer Zitatfolge kombiniert, die der spätantike Kommentator Simplicios demselben Abschnitt des Gedichts entnahm. So ergibt sich ein Gedankengang, der vom Nachweis der Prinzipien (vier Elemente, Liebe und Streit) zu einer ersten Skizze des Kosmischen Zyklus führt.

Remes, P. Neoplatonism
Acumen Publishing Limited. 2008. Ancient Philosophies, 4. ISBN 978-0-520-25834-1
Description: Although Neoplatonism has long been studied, until recently many had dismissed this complex system of ideas as more mystical than philosophical. Recent research, however, has provided a new perspective on this highly influential school of thought, which flourished in the pagan world of Greece and Rome up through late antiquity. Pauliina Remes's lucid, comprehensive, and up-to-date introduction reassesses Neoplatonism's philosophical credentials, from its founding by Plotinus (204-70, C.E.) through the closure of Plato's Academy in 529. Using an accessible, thematic approach, she explores the ideas of leading Neoplatonists such as Porphyry, Iamblichus, Proclus, Simplicius, and Damascius, as well as less well-known thinkers. She situates their ideas alongside classical Platonism, Stoicism, and the neo-Pythagoreans as well as other intellectual movements of the time, including Gnosticism, Judaism, and Christianity. She also considers Neoplatonism's enduring legacy in the history of philosophical thought, providing a gateway to Neoplatonism for contemporary readers.

Renneisen, E.M. Discordia concurs in Tolkien's musical universe
Middle Tennessee State University; 2008. Ph.D. dissertation. ISBN: 9780549564652
Abstract: In J. R. R. Tolkien's myth "The Ainulindalë," Ilúvatar constructs the world of Middle-earth through music. While the Ainur, Tolkien's idea of angelic beings, interweave melodies to reflect the beauty of the world, one Ainu, Melkor, interjects dissonance of his own that is responsible for the evil in Middle-earth. The act of creation through music seems to be Tolkien's own device; however, music as an essential component in cosmogony does have philosophical precedents, including ideas propounded by Pythagoras and Boethius. This interjection of discord has a significant effect on The Silmarillion as a mythology for England. All mythologies have some basis in reality, whether they explain the origins of customs, ideas, or even people. Melkor's influence can be traced throughout The Silmarillion and The Lord of the Rings . Ultimately it is Sauron, minion of Melkor, that is responsible for the emergence of Man as the dominant being in the Fourth Age, thus tying Middle-earth to our own history and lending Tolkien's stories credibility in terms of a national mythology--not as a fantasy.

Rojciewicz, R. Basic concepts of ancient philosophy / Martin Heidegger
Bloomington : Indiana University Press, c2008.
SERIES: Studies in Continental thought. ISBN: 9780253349651, 0253349656
Basic Concepts of Ancient Philosophy presents a lecture course given by Martin Heidegger in 1926 at the University of Marburg. First published in German as volume 22 of the collected works, the book provides Heidegger's most systematic history of Ancient philosophy beginning with Thales and ending with Aristotle. In this lecture, which coincides with the completion of his most important work, *Being and Time*, Heidegger is working out a way to sharply differentiate between beings and Being. Richard Rojciewicz's clear and accurate translation offers English-speaking readers valuable insight into

Heidegger's views on Ancient thought and concepts such as principle, cause, nature, unity, multiplicity, *Logos*, truth, science, soul, category, and motion.

Russos, E.N. Prosokratikoí 4 Empedokleíes
Athena Stigma 2007. ISBN: 9789602691984 9602691980
Serietitel: Bibliothekē archaion syngrapheon, 25

Sarota, D. Pythagoras von Samos in Friedrich Nietzsches Vorlesungsaufzeichnungen vom WS 1871/72 - WS 1874/75. Grenzen und Problemstellungen bei der Klassifizierung Pythagoras als Philosoph.
GRIN Verlag. 2008. ISBN: 3638905187

Sauer, H. Pythagoras und der Pythagoreismus
Universität Wien (Philologisch-Kulturwissenschaftliche Fakultät, Institut für Musikwissenschaft)
Seminararbeit. 2006, 16 p.
Dateigröße: 187 KB. ISBN (E-Book): 978-3-638-50569-7, ISBN (Buch): 978-3-638-85348-4
Abstract In dieser Seminararbeit sollen die Grundgedanken Pythagoras' und des Pythagoreismus beschrieben werden, wobei der Schwerpunkt auf der Musikauffassung liegt. Diese läuft aber mit der jeweiligen Weltanschauung kongruent. Die Einheit der Ideen „Zahl“, „Himmel“ und „Harmonie“ stand im Zentrum der (antiken) Auffassung. Im Laufe der Jahrhunderte geriet aber immer mehr die mathematische Seite der Musiktheorie in den Vordergrund der Rezeption. Um die Arbeit abzurunden, werden zusätzlich noch die Gegenströmungen kurz beleuchtet. Vor allem die Anschauung von Aristoxenos, die sich ebenfalls wie ein roter Faden durch die Musikgeschichte zieht, soll als Antipode vorgestellt werden. Demnach stehen die Sinne des Menschen über dessen Ratio. Auch die Unterteilung der Oktave in die einzelnen Ganztöne gestaltet sich bei Aristoxenos grundsätzlich anders.

Schmidt, B.J. Utopia and community in the ancient world
University of Colorado at Boulder; 2008. Ph.D. dissertation. ISBN: 9780549508687
Abstract: Strong-minded individuals whose conversion to religious and philosophical ideas led them to reject their former world, created radically communitarian groups based on their conception of the ideal life. Through their charismatic personalities, Pythagoras, the "Teacher of Righteousness", (an Essene), Pachomius and Proclus inspired groups of dedicated followers to live according to these same values. As leaders they simultaneously justified their religious authority and strengthened the moral and common purpose of the members of their community through education. Gradually their powerful ideals and the resulting communal practices seem to have mutually influenced one another. Over time each founder modified his community and its ideals. Soon each community became larger and different roles within it became more specialized. However, this was difficult as the Pythagoreans, Esseneans, Pachomians and late pagan Athenians attempted to combine ideals with practice. Ancient communities continually strove to reach their founder's ideals. As each began to form, it required the dedication, hard work and financial support of its relatively few members. Ancient utopias were neither constructed in paradise nor through idleness. Mentoring future leadership constituted a crucial element in some of these communities. These regulations further transformed and regimented the daily living arrangements of members in each community. Hierarchy was an important motif of leadership but was also a source of friction within each utopian community. Certainly each community had good and bad characteristics and achieved some measure of success. But their success in creating a framework within which members could achieve a considerable degree of concord would seem to be confirmed by their abilities to endure, at least for much of the time. Therefore as a result of their perceived successes these communities inspired and influenced later ones. Each community survived for varying lengths of time depending on different factors but hostility from outsiders often proved detrimental to some ancient utopian communities. These communities also provide examples of somewhat successful utopian experiments that belie the twentieth-century notion that the application of utopian principles must always lead to dystopia or not function at all.

Schnackenberg, M.W. Capturing kairos: A theory of rhetorical cunning
Washington: Washington State University; 2006, Ph.D.dissertation. ISBN: 9780542801624
Abstract: Capturing Kairos presents a contemporary definition of the ancient Greek term kairos for rhetoric in English studies. Kairos is the quality of rhetorical timeliness, often translated as a

combination of "opportunity" and "due measure." Though the dissertation is in part a response to James Kinneavy's 1983 call for contemporary work on the concept, the dissertation engages in a neo-sophistic and culturally critical reading of the term.

Essential to this reading is the interaction of *kairos* with the related concept of *mêtis*, translated as "cunning intelligence" in contrast to more rationalist philosophies. The interaction of the two concepts provides a theory of civic rhetoric that adds a dimension of context that often goes unconsidered in rhetorical situations. Additionally, the interaction offers insights regarding how ethically to engage multiple, competing perspectives in the process of applying singular, decisive actions in civic work. Points of discussion include: (1) a reflection on the use of neo-sophistic or sophistic, dialectical translation to adapt ancient concepts to contemporary practice, (2) a review of the *kairos* literature organized into a four-part taxonomy according to the degree that each source reinforces or questions cultural givens, (3) an introduction to the Pythagorean School and the tradition of *mêtis*, (4) an exploration of the part of competition in rhetoric, which concerns the balancing of the sometimes contradictory drives toward winning and wisdom, and (5) a redefinition of *phronesis*, or "prudent foresight," in light of the interaction of *kairos* and *mêtis*, focusing on the use of conjecture to navigate the complex contingencies of rhetorical work.

Skarsouli, P. Empédocle et Ulysse, le double aspect de l'errance

Journées doctorales en philosophie ancienne Rencontres doctorales en philosophie ancienne, 13 juin 2008

Résumé de la communication et exemplier:

http://gramata.univ-paris1.fr/IMG/pdf/P_Skarsouli_Empedocle_et_Ulysse.pdf

Snider, G.C.F. In Defense of Music's Eternal Nature: On the Pre-eminence of *Musica theórica* Over *Musica practica*

University of Saskatchewan. Thesis. 2005

Contents:

Chapter 1: Introduction: <i>Musica theórica</i> , <i>Musica practica</i> , and philosophy	1
Chapter 2: A Return to Greek Antiquity: The Pythagoreans and Non-Pythagoreans	5
2.1. The Pythagoreans	6
2.2. The Non-Pythagoreans	18
Chapter 3: An Extension of Pythagorean Thought into the Middle Ages and the Ensuing Controversy: from Boethius to Descartes	34
Chapter 4: A Shift from <i>Musica theórica</i> to <i>Musica practica</i> : Contemporary Arguments in Philosophy of Music	56
Chapter 5 Conclusion: Redefining the Interdisciplinary Nature of Philosophy of Music	76
Bibliography	80

Stahmer, C. Romanticism, hypertextuality, and metavisual information theory

California: University of California. 2005. Ph.D. dissertation. ISBN: 97805421192010

Abstract: Given the fact that words necessarily constitute the building blocks of written texts, it is logical to connect scholarly readings of theories of poetics and textuality with contemporaneous models of language and cognitive function familiar to their authors. While a great deal of scholarly attention has been paid to the philosophical and psychological models that influenced romantic era authors, very little of this attention has been directed specifically to the subject of the theories of linguistic function that these authors inherited and their relationship to underlying theories of mind. In this treatise, I examine dominant trends in linguistic, cognitive models of the seventeenth and eighteenth century, noting their strong reliance on Pythagorean, as opposed to strictly Platonic, philosophy. I argue that these early theories of language and cognition distinguished sharply between visual thinking--thoughts and ideas about which one can form a "mental image"--and metavisual thinking--thoughts and ideas with no visiospatial analogue. This distinction set the stage for divergent modes of understanding the nature of knowledge at the beginning of the romantic era. Our culture has tended to privilege visual forms of cognition. But I argue that the works of William Wordsworth, Percy Shelley, and Ada Lovelace Byron, the world's first computer programmer, are rooted in metavisual models of linguistic, cognitive function. I further argue that the work of these figures continues to exert a metavisual influence to the present day, particularly in the area of electronic text production and theory.

Suri, G. Eine gewisse Ungewissheit oder Der Zauber der Mathematik Roman Originaltitel: A Certain Ambiguity. A Mathematical Novel

DuMont Buchverlag GmbH. 2008. ISBN 3832180672

Heimlich belegt Ravi in Stanford - statt, wie die Familie es von ihm erwartet, brav BWL zu büffeln - ein Seminar über die Unendlichkeit. Das führt ihn durch zweieinhalbtausend Jahre abstraktes Denken - von Pythagoras und Euklid zu Riemann, Hilbert und Cantor. Eines Tages findet der junge Inder durch eine Fußnote zufällig heraus, dass sein über alles geliebter Großvater, ein berühmter Mathematikprofessor, 1919 in den USA inhaftiert war: Er hatte gegen das Blasphemie-Gesetz von New Jersey verstoßen, als er öffentlich erklärte, die Glaubensgrundlagen des Christentums seien unbeweisbar und in ihrer Unlogik einer aufgeklärten Nation unwürdig. Gebannt vollzieht Ravi in den Gerichtsakten die Diskussion des indischen Freigeists mit dem konservativen Untersuchungsrichter nach. Schon bald bröseln die Selbstverständlichkeiten im Denksystem des Richters und auch er fängt sich den Mathematik-Virus ein ... Ein Buch, das jedem die Wunderwelt der Mathematik erklärt. Ein didaktischer Abenteuerroman, eines der seltenen Bücher, bei denen man auf der letzten Seite kindlich wünscht, es ginge noch unendlich weiter ...

Svenbro, J. Försokratikern, Sapfo och andra studier i antikt tänkande. Med ett bihang om Martin P. Nilsson och den genetiska determinismen.

Göteborg, Glänta. (2007). Logos Pathos; 8.

Therme, A.L. Toute errance est-elle cause d'erreur : est-ce par la Haine (*neikos*) que nous nous trompons ?

Journées doctorales en philosophie ancienne Rencontres doctorales en philosophie ancienne, 13 juin 2008:

[http://gramata.univ-paris1.fr/IMG/pdf/AL_Therme - toute errance est-elle cause d erreur.pdf](http://gramata.univ-paris1.fr/IMG/pdf/AL_Therme_-_toute_errance_est-elle_cause_d_erreur.pdf)

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.

Vítek, T. Empedoklés. 2, Zlomky

Praha : Herrmann a synové, 2006. ISBN: 80-87054-02-4

Empedoklés II / Zlomky - anotace

Po teoretické studii, v níž se autor zaměřil na výklad života a díla předsokratovského filosofa Empedoklea (Praha 2002), přináší druhý svazek edici všech řeckých zlomků a svědectví, kterou provází paralelní český překlad. Svazek obsahuje také detailní analýzu filosofova jazyka, výklad edičních a překladatelských postupů a zvláštní studii o nově objeveném zlomku (jeho edice a překlad jsou připojeny rovněž).

Vítek, T. Empedoklés. 3, Komentar

Praha : Herrmann a synové, 2006. ISBN: 80-87054-03-2

Empedoklés III / Komentář - anotace

Závěrečný díl rozsáhlého empedokleovského opusu nabízí detailní komentáře textů vydaných v předcházejícím druhém svazku. Autor se snažil podchytit všechny sporné a nejasné prvky, přehledně představit jejich možná řešení a zasadit je do kontextu minulého i současného bádání. Jedná se o nejpodrobnější a nejinformativnější výklad, jaký byl kdy předsokratovskému filosofu věnován.

Wersinger, A. G. La sphère et l'intervalle. Le schème de l'Harmonie dans la pensée des anciens Grecs d'Homère à Platon.

2008 ISBN: 2-84137-230-0

TABLE DES MATIÈRES

PREMIÈRE PARTIE LA SPHÈRE: DE L'HARMONIE INFINIE À LA LIMITE (HOMÈRE, EMPÉDOCLE, HÉRACLITE, PARMÉNIDE)

Chapitre Premier: HOMÈRE, L'HARMONIE SANS L'UN INTRODUCTION

Chapitre Deux: EMPÉDOCLE, L'HARMONIE INFINIE COMME UN INTRODUCTION
Chapitre trois: HÉRACLITE, L'HARMONIE INVISIBLE ET LE LOGOS DE L'UN-CONJONCTION
Chapitre quatre: PARMÉNIDE, L'HARMONIE OU LA LIMITE
DEUXIÈME PARTIE. L'INTERVALLE: DE L'UN COMME EFFET DE L'HARMONIE À L'UN COMMENSURABLE (ANAXIMANDRE, LES PYTHAGORICIENS, PHILOLAOS ET ARCHYTAS, ANAXAGORE)
Chapitre Premier: LE «CHAÎNON MANQUANT» ANAXIMANDRE, L'HARMONIE DE L'INFINI ET L'HARMONIE DU KOSMOS
Chapitre deux: L'INFINI COMME «EXCÈS ET DÉFAUT» LES PYTHAGORICIENS
Chapitre trios: PHILOLAOS ET L'INTERVALLE
Chapitre quatrième L'HARMONIE SANS LIMITE D'ANAXAGORE
Conclusion «LE DÉLAISSEMENT DU MULTIPLE»

Wood, M.S. The first actuality. Interpretations of the "De Anima" in "Enneads" IV.7 and V.3: Plotinus, Aristotle and Alexander of Aphrodisias

Dalhousie University (Canada); 2005. M.A. dissertation. ISBN: 9780494085455

Abstract: The study begins by examining Enneads IV.7.1-8.4 and the ways in which Plotinus is dependent on Aristotelian concepts in his attack on Stoic and Pythagorean psychologies, with a focus on Plotinus' use of the terms 'simple bodies ([Special characters omitted.])' and 'ruling principle ([Special characters omitted.])' to the extent that they bear comparison with similar concepts in both Aristotle and his Hellenistic commentator, Alexander of Aphrodisias. It then proceeds in the second chapter to examine Plotinus' critique at IV.7.8.5 of Aristotle's psychological position in the De Anima , with a view to showing that Plotinus reduces the position to a point where it cannot properly be understood as belonging to Aristotle's argument in that text. There follows an examination of Metaphysics , A 1-2 and Z 12-13.

The third chapter concerns Enneads V.3 and its relation to Alexander's De Anima commentary.

The study concludes by reiterating the general differences between Plotinus and Aristotle which are considered at the end of chapter 2. (Abstract shortened by UML.)

Zuschin, D.A. Correspondences in style between music and painting of the High Renaissance in Italy Ohio: Kent State University; 2006. Ph.D. dissertation. ISBN: 9780542787478

Abstract : When Leonardo called music the "sister of painting" in the Trattato della Pittura , his aim was to raise the status of painting to that enjoyed by music as a traditional member of the liberal arts. He saw a parallel between the proportions of the Pythagorean tektraktys that governed the perfect consonances, and the proportions painters used in one-point perspective. Other writers, such as Luca Pacioli in De Divina Proportione (Milan, 1499) made similar comparisons based on the proportions of the perfect consonances.

There are significant parallels between the two arts that go beyond mathematics, grounded in the style of music and painting in the decades surrounding the turn of the sixteenth century, that reveal what was unique to both arts in the High Renaissance. Josquin des Prez in music, and Leonardo da Vinci in painting, synthesized innovations in space and form, the polyphonic interaction of these forms, expression, and harmony into a classical balance. Aspects of this style were subsequently developed in similar ways in the two arts, in music by composers such as Adrian Willaert, Giovanni Pierluigi da Palestrina, and Tomás Luis de Victoria, and in painting by Raphael and Michelangelo. Identifying these parallels helps to clarify the attributes of style that define the period as a whole for music and painting

Forthcoming books

Chambers, P. L. The Attic nights of Aulus Gellius : an intermediate reader and grammar review Norman : University of Oklahoma Press, 2009. ISBN: 9780806139937

Complete contents: Aulus Gellius -- The Attic nights (excerpts from the Praefatio) -- How Pythagoras calculated the height of Hercules (bk. i, i) -- The difficult decision of Chilo the Lacedaemonian (excerpt from bk.i, iii) -- The taunting of Demosthenes of Athens and likewise of Hortensius of Rome (bk. i, v) -- The method and order of pythagorean training (excerpt from bk. i, ix) -- The sibylline books and King Tarquinius (bk. i, xix) -- Papirius praetextatus (bk. i, xxiii) -- Why Fabricius Luscinus campaigned for Cornelius Rufinus (bk. iv, viii) -- Androcles and the lion (bk. v, xiv) -- Hannibal's joke about the army of King Antiochus (bk. v, v) -- Julius Caesar and the filibuster of Marcus Cato (bk. iv, x) -- Memorable censorial reprimands (bk. iv, xii) -- Three examples of severe censorial reprimands (excerpt from bk.

iv, xx) -- The strength and nature of the palm tree (bk. iii, vi) -- A saying of practical value (excerpt from bk. xvi, i) -- A fable of Aesop's worth remembering (excerpt from bk. ii, xxix) -- Compiled grammar charts.

Crease, R.P. The great equations : breakthroughs in science from Pythagoras to Heisenberg
New York : W.W. Norton, 2009. ISBN: 9780393062045

Flashar, H. Über die Lehrmeinung der Pythagoreer
Hrsg. v. Primavesi
Berlin : Akad.-Verl., 2009. ISBN: 3050037342 9783050037349
Serietitel: Werke in deutscher Übersetzung / Aristoteles.

Joost-Gaugier, C.L. Pythagoras and Renaissance Europe : finding heaven.
Cambridge ; New York : Cambridge University Press, 2009. ISBN: 9780521517959

Macris, C. Dans l'ombre de Pythagore : pour une archéologie de la tradition pythagoricienne
Paris : Belin (forthcoming in 2008) (coll. "L'Antiquité au présent"),

O'Brien, D. Empedocles' Cosmic Cycle. A Reconstruction from the Fragments and Secondary
Cambridge Classical Studies. 2009. ISBN-13: 9780521100373

The cosmic cycle described in the surviving fragments of Empedocles' poem is the alternation, in endless succession, of Love and Strife. Love is the cause of happiness and unity; Strife the cause of separation and misery. These forces rule in turn as they cause the One and the Many. Love makes the elements into a blissful whole, the Sphere; Strife breaks into the Sphere and causes movement and division - the condition of the world, according to Empedocles, in which we now live. Dr O'Brien's book is primarily an analysis of this elaborate system. It seeks to determine the positions which Love and Strife occupy in the world at different times, the processes involved in becoming one and becoming many and the duration of being one and being many. It examines such associated themes as Empedocles' view of the nature of the soul and his use of the traditional motif 'like to like'. Finally, Dr O'Brien considers Empedocles' place in the subsequent development of Greek philosophy. He sees Empedocles' work as a primitive anticipation of Plato, a significant union of spiritual other-worldliness with the philosophical and scientific traditions of the Presocratics.

Contents

Acknowledgement; System of references and abbreviations; 1. The Proposed Reconstruction; 2. Rest and Movement; 3. Speed; 4. Time; 5. The Place of Love and Strife; 6. The Shape of Love and Strife; 7. The Separated Elements; 8. The Cyclic System; 9. The Zoogonical Stages; 10. Conclusion; Notes; Bibliography; Author/date index to the bibliography; Index locorum; General Index.

Book chapters

Assmann, J. Gottesbilder - Menschenbilder : anthropologische Konsequenzen des Monotheismus
p 313-329

In: Götterbilder, Gottesbilder, Weltbilder : Polytheismus und Monotheismus in der Welt der Antike. 2, Griechenland und Rom, Judentum, Christentum und Islam / hrsg. von Reinhard Gregor Kratz und Hermann Spieckermann. Tübingen : Mohr Siebeck, 2006. Forschungen zum Alten Testament. 2. Reihe; 18

Résumé : Zu der Frage nach dem Primat von Monotheismus oder Polytheismus, zu den anthropologisch-soziologischen Konsequenzen, die sich aus dem Monotheismus ergeben, sowie zu einer generell konstatierbaren Sehnsucht nach « Lebensheiligung » in antiken Religionsgemeinschaften, z. B. bei den Orphikern, den Pythagoräern, den Platonikern, den jüdischen Sekten oder den frühen Christen.

Berra, A. Pythagoras' riddles : the use of the Pythagorean akousmata. p. 245-258.

In: C. Galewicz (éd.), Texts of power - The power of the text. Readings in textual authority across history and cultures.

Kraków : Homini, 2006. ISBN: 83-89598-87-67

Bodnár, I. M. Wissenschaft und Philosophie in der Akademie p 257-268

In: Wissen und Bildung in der antiken Philosophie / hrsg. von Christof Rapp und Tim Wagner
Stuttgart : Metzler, 2006

Résumé : Eine Untersuchung der Rolle der mathematischen Wissenschaften zeigt, dass in der Akademie philosophische Reflexionen zu Fragen der Methode und Ontologie mit den einzelwissenschaftlichen Forschungen zusammenhingen. Eine Trennlinie zwischen Philosophie und den mathematischen Wissenschaften konstituierte sich schrittweise in den Diskussionen, die im Kreis Platons über die Natur mathematischer Gegenstände und den Status des mathematischen Wissens geführt wurden. Indem sie die Geschichten der verschiedenen Wissenschaften auf eine deren methodologische und ontologische Unabhängigkeit anerkennende Weise darstellten, schufen Aristoteles und seine Schüler einen neuen und sehr erfolgreichen Rahmen für diese Trennlinie. Damit konnten sie definitiv mit der pythagoreischen Tradition brechen, die philosophische Einsicht und mathematische Forschung miteinander verschmolz.

Bonazzi, M. Eudorus of Alexandria and early imperial Platonism, p 365-377

In: Greek and Roman Philosophy 100 BC-200 AD / Richard Sorabji, Robert W. Sharples (ed.), 2 vols. Bulletin of the Institute of Classical Studies. Supplement 94. London: Institute of Classical Studies, University of London, 2007.

Casadesús Bordoy, F. Orfismo : usos y abusos p 155-163

In: « Koinòs lógos » : homenaje al profesor José García López / Esteban Calderón Dorda, Alicia Morales Ortiz, Mariano Valverde Sánchez (ed.)

Murcia : Universidad de Murcia, Servicio de Publicaciones, 2006

Résumé : Se intenta demostrar que en Grecia no existió nunca un movimiento órfico organizado bajo la dirección de una secta u organización religiosa. Lo que conocemos como orfismo no sería más que la amalgama de todos los que, por muy diversas intenciones e intereses, se cobijaron bajo el nombre de Orfeo para propagar sus creencias y doctrinas. Se estudia principalmente el uso de elementos órficos por parte de filósofos como Pitágoras, Platón y los estoicos.

Conway, C.M. Constructing the lives of divine men : Divus Augustus, Philo's Moses, and Philostratus's Apollonius p 35-66

In: Behold the man : Jesus and Greco-Roman masculinity / Colleen M. Conway.
New York ; Oxford : Oxford University Press, 2008.

Dillon, J. Numenius: some ontological questions, p 397-402

In: Greek and Roman Philosophy 100 BC-200 AD / Richard Sorabji, Robert W. Sharples (ed.), 2 vols. Bulletin of the Institute of Classical Studies. Supplement 94. London: Institute of Classical Studies, University of London, 2007.

Dion, J. Immortalité poétique et immortalité politique : Ennius et les Scipions. P 383-394

In: « Aere perennius » : en hommage à Hubert Zehnacker / Jacqueline Champeaux et Martine Chassignet (dir.). Paris : Pr. de l'Université de Paris-Sorbonne, 2006. Roma antiqua

Résumé : Le songe de Scipion et celui d'Ennius reflètent une conception pythagoricienne de l'immortalité

Fowden, G. Sages, cities, and temples : aspects of late antique Pythagorism p 145-170

In: : The philosopher and society in late antiquity : essays in honour of Peter Brown / ed. by Andrew Smith

Swansea : Classical Pr. of Wales, 2005

Résumé : Evidence from a range of neoplatonist authors

Garani, M. Cosmological oaths in Empedocles and Lucretius p 189-202

In: A.H. Sommerstein, Judith Fletcher (ed.), *Horkos. The Oath in Greek Society*. Exeter: Bristol Phoenix Press, 2007. ISBN 978-1-904675-67-9.

Horn, C. Der Begriff der Selbstbewegung bei Alkmaion und Platon p 152-173

In: Frühgriechisches Denken/ Georg Rechenauer (Hg.). Göttingen : Vandenhoeck und Ruprecht, 2005

Résumé : Das Konzept der Selbstbewegung bei dem den Pythagoreern nahestehenden Arzt Alkmaion von Kroton ist gerade deshalb für die Weltansicht der frühgriechischen Philosophie signifikant,

weil es sich auf einer gedanklichen Verbindungslinie von Kosmologie und Anthropologie, von göttlicher und menschlicher Welt entfaltet. An der Wiederaufnahme und Fortführung des Konzeptes bei Platon wird deutlich, in welchem Umfang Formen des frühgriechischen Denkens ihre Tauglichkeit und Wirksamkeit in späteren philosophischen Kontexten entfaltet haben.

Kenny, A. Life after Etna : Empedocles in prose and poetry
In: Kenny, A. From Empedocles to Wittgenstein : historical essays in philosophy
Oxford: Clarendon Press. 2008. ISBN: 978-0-19-955082-1

Lorite Mena, J. Pitágoras y los orígenes de la antropología griega p 60-73
In: Jenófanes y la crisis de la objetividad griega
Universidad de Murcia. Lugar y año de edición. Murcia, 2003. ISBN 84-8371-426-4

Lorusso, A. M. Dal semplice al complesso : valenza strutturale e didattica della tecnica dell'eco in Empedocle p 109-124
In: Quaderni del Dipartimento di filologia linguistica e tradizione classica Augusto Rostagni. N. S. 4, 2005
Bologna : Pàtron, 2006. Università degli Studi di Torino. Pubblicazioni del Dipartimento di filologia, linguistica e tradizione classica ; 24. ISBN: 8855529056
Résumé : Studio sulla tecnica empedoclea detta « dell'eco », cioè l'uso costante di ripetizioni e autocitazioni, in bilico tra identità e variazione formale ; esame del rapporto di consapevole derivazione dalla tecnica formulare omerica

Macris, C. Autorità carismatica, direzione spirituale e genere di vita nella tradizione pitagorica.
p. 75-102.
In: G. Filoramo (éd.), Storia della direzione spirituale, vol. I. L'età antica, Brescia : Morcelliana, 2006,

Melazzo, L. Ancora su musica e fonetica nella Grecia antica p 165-179
In: Fonologia e tipologia lessicale nella storia della lingua greca : atti del VI Incontro internazionale di linguistica greca (Bergamo, settembre 2005) / a cura di Pierluigi Cuzzolin e Maria Napoli
Milano : F. Angeli, 2006. Materiali linguistici ; 55
Résumé : A prosecuzione di, sulla conoscenza dei processi fonatori nella tradizione pitagorica

Nucci, M. La morte dell'amicizia in Empedocle p 45-74
In: Amicizia e concordia : etica, fisica, politica in età preplatonica / a cura di Emidio Spinelli
Roma : EUROMA La Goliardica, 2006
Résumé : Sulla concezione empedoclea dell'amicizia e dell'amore

Pattoni, M. P. Sofocle fr. 941 R. : testo e interpretazione p 223-252
In: Il dramma sofocleo : testo, lingua, interpretazione / Guido Avezzi (a c. di)
Stuttgart : M und P, 2003. Drama : Beiträge zum antiken Drama und seiner Rezeption ; 13
Résumé : Das Fragment, das die Macht der Aphrodite beschreibt, unterscheidet sich von anderen Tragikerfragmenten durch den Aufzählungscharakter, von epischen Katalogen durch die Charakterisierung der Aphrodite. Es lassen sich u. a. Verbindungen zu Il. 14, zum homerischen Aphroditehymnus und zu Aischylos' Zeusbeschreibung erkennen. Detailuntersuchungen ermöglichen Vorschläge zum Text. Dabei zeigt sich u. a., dass das Bild von Aphrodite als derjenigen, die erzeugt und Antrieb für die Bewegung gibt, Parallelen zum lukrezischen Aphroditehymnus aufweist, was nahelegt, dass Sophokles hier Empedokles als Vorbild verwendet hat.

Pungs, B. Vegetarismus, Naturbeherrschung und Politik: die Pythagoreer chapter 1.4.1.
In: Birgit Pungs. Vegetarismus. Religiöse und politische Dimensionen eines Ernährungsstils
Dissertation zur Erlangung des akademischen Grades doctor philosophiae (Dr. phil.)
Humboldt-Universität zu Berlin. 2006.
<http://edoc.hu-berlin.de/dissertationen/pungs-birgit-2006-05-02/HTML/>

Pungs, B. Das Herbarium der Pythagoreer Ch 2.7.
In: Birgit Pungs. Vegetarismus. Religiöse und politische Dimensionen eines Ernährungsstils
Dissertation zur Erlangung des akademischen Grades doctor philosophiae (Dr. phil.)
Humboldt-Universität zu Berlin. 2006.
<http://edoc.hu-berlin.de/dissertationen/pungs-birgit-2006-05-02/HTML/>

Quack, J. F. Die Rolle der Hieroglyphen in der Theorie vom griechischen Vokalalphabet p 75-98
In: Die Geburt des Vokalalphabets aus dem Geist der Poesie: Schrift, Zahl und Ton im Medienverbund / Wolfgang Ernst, Friedrich Kittler (Hrsg.) München : Fink, 2006. Kulturtechnik
Résumé : Eine kritische Auseinandersetzung mit den Arbeiten von E. A. Havelock, J. Goody (The domestication of the savage mind, Cambridge University Pr. 1977) und B. Powell kommt zu dem Ergebnis, dass die Rolle der Hieroglyphen bei der Ausbildung des griechischen Alphabets allgemein unterschätzt bzw. zu wenig beachtet wird. Die Griechen haben keinesfalls grundsätzlich darauf verzichtet, die älteren Schriftsysteme zu lernen. Berühmte geistige Grössen wie Pythagoras oder Eudoxos verstanden das Erlernen dieser Kompetenz als wichtiges Mittel für Kenntnissgewinn. Das ägyptische Schriftsystem ist keineswegs in einem freien Wettbewerb aufgrund geringerer Leistungsfähigkeit untergegangen, sondern weil es von politisch und sozial dominierenden Schichten nicht gewollt wurde.

Ramelli, I. Archita o Ps. Archita? Il primo utilizzatore del sintagma p 48-89
In: Ramelli, I. Il basileus come nomos empsychos tra diritto naturale e diritto divino. Spunti platonici del concetto e sviluppi di età imperiale e tardo-antica. Napoli : Bibliopolis, 2006.
Schriftenreihe: Memorie dell'Istituto italiano per gli studi filosofici ; 34.
ISBN: 88-7088-528-3, 978-88-7088-528-6

Ramelli, I. Medioplatonici e pitagorizzanti: Filone e i trattatisti *De regno* p 89-96
In: Ramelli, I. Il basileus come nomos empsychos tra diritto naturale e diritto divino. Spunti platonici del concetto e sviluppi di età imperiale e tardo-antica. Napoli : Bibliopolis, 2006.
Schriftenreihe: Memorie dell'Istituto italiano per gli studi filosofici ; 34.
ISBN: 88-7088-528-3, 978-88-7088-528-6

Rubenson, S. Antony and Pythagoras : a reappraisal of the appropriation of classical biography in Athanasius' « Vita Antonii » p 191-208
In: Beyond « reception »: mutual influences between antique religion, Judaism, and early Christianity / David Brakke, Anders-Christian Jacobsen, Jörg Ulrich (eds.)
Bern ; Frankfurt am Main : Lang, 2006. Early Christianity in the context of Antiquity ; 1
Résumé : Athanase dans sa « Vita Antonii » reprend les structures de la biographie de Pythagore par lamblique, mais s'approprie le genre pour le dépasser

Schäfer, C. Zur Vorsokratikerdarstellung im « Phaidon » p 407-422
In: Frühgriechisches Denken/ Georg Rechenauer (Hg.). Göttingen : Vandenhoeck und Ruprecht, 2005
Résumé : Anhand von drei Beispielen aus dem « Phaidon » (der pythagoreische Hintergrund, die Lehren des Anaxagoras, das parmenideische Lehrgedicht) werden implizit wie explizit in den Dialog eingearbeitete Lehren und Motive der Vorsokratiker untersucht. Als wesentliche Erkenntnis ergibt sich, dass Platon aus der Kontrastierung apodiktisch-autoritativer Wissensvermittlung mit dem dialogisch-dialektischen Prinzip des Sokrates die Vermittlungsformen vorsokratischen Philosophierens subtil kritisiert.

Schwabl, H. Frühgriechische Seelenvorstellungen p 29-64
In: Der Begriff der Seele. 2, Der Begriff der Seele in der Philosophiegeschichte / hrsg. von Hans-Dieter Klein. Würzburg : Königshausen und Neumann, 2005
Résumé : Psukhe und soma bezeichnen bei Homer den Lebensodem und den Leichnam. Eine Untersuchung verschiedener homerischer Passagen geht der Frage nach, in welcher Weise Homer psychische Prozesse, die nicht mit dem Begriff psukhe, sondern mit einer Reihe von anderen Begriffen ausgesagt werden, darstellt. Neben die psychologische Problematik tritt hier auch eine theologische, so z. B. in der Epiphanierede in Ilias 1. In den Jahrhunderten bis Platon (Herodot, Pindar, Empedokles) findet eine Verschiebung und Veränderung der Begriffsfelder des Seelischen statt. Wichtige erkenntnistheoretische Konzepte der Seele finden sich auch bei den Vorsokratikern.

Swami, V. What Pythagoras unleashed upon the world p.1-9
In: The psychology of physical attraction. London ; New York : Routledge, 2008.
ISBN: 0415422507, 0415422515

Thadeusz, F. GETREU SEINEN ZAHLEN. Der Mathematiker Pythagoras stilisierte sich als Sektenführer zur Kultfigur. P 110-115
In: Saltzweil, J. Götter, Helden, Denker Die Ursprünge der europäischen Kultur im antiken Griechenland. Deutsche Verlags-Anstalt. 2008. ISBN 3421043841

Thom, J.C. The passions in Neopythagorean writings p 108-127
In: Passions and moral progress in Greco-Roman thought / John T Fitzgerald.
London ; New York : Routledge, 2008. ISBN: 9780415280693 0415280699

Trapp, M. 'Neopythagoreans', 347-363 + 467-482
In: Greek and Roman Philosophy 100 BC-200 AD / Richard Sorabji, Robert W. Sharples (ed.),. 2 vols. Bulletin of the Institute of Classical Studies. Supplement 94. London: Institute of Classical Studies, University of London, 2007.

Wardhaugh, B. From Pythagoras to Kircher
In: Music, experiment and mathematics in England, 1653-1705. Aldershot, Hants, England ; Burlington, VT : Ashgate, 2008. ISBN: 9780754665267

Forthcoming

Flinterman, J.J. The ancestor of my wisdom : Pythagoras and pythagoreanism in the life of Apollonius
In: Bowie, E. Philostratus. Cambridge ; New York : Cambridge University Press, available from April 2009. ISBN: 9780521827201 0521827205

Horn, C. Cusanus über Platon und dessen Pythagoreismus,
In: H. Schwaetzer (Hg.), Nikolaus Cusanus [im Druck].

Macris, C. Le pythagorisme érigé en haïresis, ou comment (re)construire une identité philosophique : remarques sur un aspect méconnu du projet pythagoricien de Jamblique.
In : N. Belayche – S.C. Mimouni (éds), Les identités religieuses dans les mondes grec et romain d'Alexandre à Justinien ("Collection de la Revue des Études Juives"),
Louvain : Peeters (forthcoming in 2008)

Macris, C. Pythagoras
In: Gr. Oppy – N. Trakakis (éds), The history of Western philosophy of religion, London : Acumen Publishing (à paraître en 2007)

Macris, C. Abaris théurge : retour sur le récit jambliquéen de l'épiphanie apollinienne de Pythagore
In: J.-D. Dubois – M.A. Amir-Moezzi (éds), Études orientales et classiques offertes à Michel Tardieu (à paraître en 2008)

Platt, V. Virtual visions : phantasia and the perception of the divine in the life of Apollonius of Tyana /
In: Bowie, E. Philostratus. Cambridge ; New York : Cambridge University Press, available from April 2009. ISBN: 9780521827201 0521827205

Slaveva-Griffin, S. Multiplicity as Number. Surfacing from "the Neopythagorean Underground" Outward and Inward Direction of Multiplicity in VI.6. Multiplicity as Effluence and Unity (Ch 2)
In: Svetla Slaveva-Griffin. Plotinus on Number.
Oxford University Press. Feb 2009. ISBN13: 9780195377194 ISBN10: 0195377192

Book reviews

Barker, A. The science of harmonics in Classical Greece. 2007.

Reviewed by: Solomon, J. The Classical Review. 2008, 58, 2, p 403-404

Callataÿ van der Mersch, C. de. Les quatre sens du nombre. 2007.

Reviewed by: Stenuit, B. Latomus, 2008, 67, 3, p 846

Carrizosa, D. El pensamiento de Empédocles a partir de sus versos. 2003

Reviewed by: Naranjo Boza, N. Estudios de Filosofía. 2007, 36, p 252-257

Chitwood, A. Death by philosophy : the biographical tradition in the life and death of the archaic philosophers Empedocles, Heraclitus, and Democritus. 2004.

Reviewed by: Mansfeld, J. Phronesis. 2005, 50, 4, p 337-340

Deakin, M.A.B. Hypatia of Alexandria: Mathematician and martyr.

Reviewed by: Burns, E. Isis. 2008, 99, 3, p. 609

Reviewed by: Gouvêa, F.Q. MAA Reviews. 2007, August 30.

Reviewed by: Wilson, E. The Times literary supplement. 2008, 5499-5500, p 12

Ferguson, K. The Music of Pythagoras: How an Ancient Brotherhood Cracked the Code of the Universe and Lit the Path from Antiquity to Outer Space.

Reviewed by: Albright, E.D. Library Journal. 2008, 133, 9, p121

Reviewed by: Anonymus Publishers Weekly. 2008, 255, 7, p148-149

Reviewed by: Anonymus Science News. 2008, 173, 14, p 223

Reviewed by: Anonymus Kirkus Reviews. 2008, 76, 2, p 73-74

Graham, D.W. Explaining the Cosmos: The Ionian Tradition of Scientific Philosophy. 2006.

Reviewed by: Zhmud, L. Gnomon. 2008, p 481-484.

Reviewed by: Hahn, R. Journal of the History of Philosophy. 2008, 46, 3, p 475-476

Huffman, C. A. Archytas of Tarentum : Pythagorean, philosopher, and mathematician king. 2005.

Reviewed by: Barker, A.D. OSAPh 2006 31 : 297-321

Reviewed by: Palmer, J. Phoenix. 2007, 61, 3-4, p 364-365

Reviewed by: Johnson, M.R. Ancient Philosophy. 2008, 28, p 173-199

(Review and discussion: see also journal article, p 30)

Humm, M. Appius Claudius Caecus. La republique accomplie. Ecole Francaise de Rome, 2005.

Reviewed by: Poucet, J. Latomus, 2008, 67, 3, p 810-812

Joost-Gaugier, C.L. Measuring Heaven. Pythagoras and His Influence on Thought and Art in Antiquity and the Middle Ages. 2007.

Reviewed by: Vallozza, M. Rivista di filologia e d'istruzione classica. 2007, 135, 1, p 96-100

Laks, A. Introduction to "presocratic philosophy"

Reviewed by: Castelnérac, B. Dialogue-Canadian Philosophical Review. 2007, 46, 4, p 797-801

Osborne, C. Presocratic Philosophy: a very short introduction. 2004.

Reviewed by: Dillon, J. HERMATHENA, (180): 121-122 SUM 2006

Phelps, N. The Longest Struggle: Animal Advocacy from Pythagoras to PETA.

Reviewed by: Bent, N. Booklist. 2007, 103, 22, p 11

Pierris, A.L. (ed.), The Empedoclean Kosmos: Structure, Process and the Question of Cyclicity. Proceedings of the Symposium Philosophiae Antiquae Tertium Myconense., 2005.

Reviewed by: Bryan, J. Bryn Mawr Classical Review 2008.10.37

Ramelli, I. Il basileus come nomos empsychos tra diritto naturale e diritto divino. Spunti platonici del concetto e sviluppi di età imperiale e tardo-antica. 2006.

Reviewed by: Nuffelen, P. van Bryn Mawr Classical Review 2007.06.21

Response by: Ramelli, I. Bryn Mawr Classical Review 2007.07.02

Reale, G. (ed.), I Presocratici. Prima traduzione integrale con testi originali a fronte delle testimonianze e dei frammenti nella raccolta di Hermann Diels e Walther Kranz. 2006.

Reviewed by: Mihai, A. <http://ccat.sas.upenn.edu/bmcr> Bd. 2008.09.38.

Riedweg, C. Pythagoras: His Life, Teaching, and Influence. 2005

Reviewed by: Huffman, C.A. Ancient Philosophy. 2008, 28, p 201-225

(Review and discussion: see also journal article, p 30)

Sassi, M.M. (ed.), La costruzione del discorso filosofico nell'età dei Presocratici.

Pisa: Edizioni della Normale, 2006.

Reviewed by: Bonazzi, M. RIVISTA DI STORIA DELLA FILOSOFIA, 63 (2): 381-382 2008

Sorabji, R. (ed.) Greek and Roman Philosophy 100 BC-200 AD. 2007.

Reviewed by: O'Brien, C. Bryn Mawr Classical Review 2008.08.47

Stamatellos, G. Plotinus and the Presocratics. 2007.

Reviewed by: Fleet, B. The Classical Review. 2008, 58, 2, p 441-443.

Warren, J. Presocratics. Ancient Philosophies. ISBN 978-1-84465-092-7. 2008

Reviewed by: Bryan, J. <http://ccat.sas.upenn.edu/bmcr> Bd. 2008.08.41.

Journal articles

D'Ancona, C. Concerning the 'De Anima' of Iamblichus

Revue des sciences philosophiques et théologiques. 2006, 90, 4, p 617-640

Abstract: Post-Plotinian Platonism rejected Plotinus' doctrine of the not totally fallen soul. For philosophers of this sort, the soul by all rights does not belong to the intelligible world. To rise up to it, it must hand itself over to the power of the theurgy. Iamblichus' De Anima plays an important role in the development of this new doctrine. His treatise has been partially transmitted to us in Stobaeus' Anthology and its importance has been underscored by A.-J. Festugière in Revelation d'Hermès Trismégiste. Festugière considered Iamblichus' treatise a witness to the manner in which, a century earlier, Tertullian had developed his De anima. Yet it can be shown that Iamblichus' approach is best understood in the context of Plotinus' philosophy and its interpretation by Porphyry. This is why the author has endeavored to read Iamblichus in comparing his text to the treatises IV 7[2], IV 8[6] and I1[53] of Plotinus' Enneads and to Porphyry's Sentences

Anonymus. From the Pythagorean Void to Crescas' God as the Place of the World

Zutot: Perspectives on Jewish Culture. 2008, 5, 1 p 87-94

Baldi, J. Una congettura alla Cosmogonia di Strasburgo

Prometheus. 2007, 33, 2, p 167-168.

Battezzato, L. Le vie dell'Ade e le vie di Parmenide : filologia, filosofia e presenze femminili nelle lamine d'oro « orfiche »

Seminari romani di cultura greca. 2005, 8, 1, p 67-99

Résumé : Riflessioni sull'ambito culturale e filosofico nel quale si collocano le lamine orfiche, nell'intento di comprenderne alcuni aspetti contenutistici (in talune la fonte a cui abbeverarsi all'ingresso dell'aldilà sarebbe a destra, mentre in una laminetta essa è a sinistra) e formali (nelle lamine vengono riutilizzati testi formulari diversi a seconda del sesso degli iniziati) ; analisi dei legami tra le lamelle orfiche e la riflessione filosofica magno-greca, particolarmente quelle di Pitagora e Parmenide

Bonazzi, M. Continuité et rupture entre l'Académie et le platonisme
EPlaton. 2006, 3, p 231-244

Résumé : Calling into question the idea that the Hellenistic Academy represents a mere sceptical deviation in the otherwise unified history of Platonism, studies the testimony of Cicero (« Lucullus »), and Plutarch (« Aduersus Colotem »). In addition to its suspicion with regard to the sensible world and its reactivation of Pythagoreanism, post-Antiochan Platonism may be considered as a response to the challenges of Aristotelianism

Braga, C. Terrestrial paradise, millennium and utopia (I): Three versions of the "perfect place" of the renaissance

Transylvanian Review. 2008, 17, 2, p 139-150

Abstract: The study discusses three versions of an imaginary construct extremely recurrent in European and world literature, namely, the "perfect place": the terrestrial paradise, the millennium, and utopia. As opposed to other representations of die ideal place, such as the astral Elysium of the Pythagoreans or the Celestial Paradise of the Christians, these three topoi share a distinct feature, in that they are located in the empirical world, in terrestrial history. In order to reach them, heroes must not transcend their human condition, they must not die or undergo a process of transfiguration

Brandt, O. Peas, beans, and the Pythagorean theorem - the relevance of glucose-6-phosphate dehydrogenase deficiency in dermatology

Journal der Deutschen Dermatologischen Gesellschaft. 2008, 6, 7, p 534-539

Abstract: Glucose-6-phosphate (G6PD) deficiency is a common disease characterized by acute hemolysis induced by oxidative stress. More than 400 million subjects throughout the world carry the hereditary enzyme defect with the highest prevalences in Africa, Asia, and the Mediterranean region.

Broze, M. Er the Pamphylian, angel and messenger. On the angelic soul in Iamblichus and Proclus
Revue des sciences philosophiques et theologiques. 2007, 91, 2, p 323-334

Abstract: In his expose on the hierarchy of superior beings, Iamblichus surprisingly mentions an "angelic order". This is not about an order of beings who are themselves angels, but rather one of souls placed among the ranks of angels. As Iamblichus would have it, it is possible that souls, by divine will, leave their rank and rise in the hierarchy in a process and movement opposite those of the Incarnation in which the soul descends into matter by free choice. It appears however that the angelic soul is not disembodied - it is the pure soul of the theurge. Proclus gives an illustration of it in advancing an interpretation of the Myth of Er, in which Er, the simple messenger of Plato, rises to the rank of the angels. He supports this interpretation by the theurgic practices which thus become the symbol in act of the myth. So it is that theurgic practice validated the Platonic discourse, and vice versa.

Caleon, I. From Music to Physics: The Undervalued Legacy of Pythagoras
Science & Education. 2008, 17, 4, p 449-456

Abstract: This paper presents the early investigations about the nature of sound of the Pythagoreans, and how they started a tradition that remains valid up to present times—the use of numbers in representing natural reality. It will touch on the Pythagorean notion of musical harmony, which was extended to the notion of universal harmony. How the Pythagorean ideas have inspired many great works in physics, such as those of Galileo, Kepler and Newton, will also be presented. In exploring the legacy of Pythagoras to physics and the study of the universe, some valuable insights on the nature of science that can inspire budding physicists are extracted.

Cerri, G. Empedocle narratore di miti : la vicenda cosmica
AION (filol). 2006, 28, p 49-63

Résumé : Analisi della teoria cosmologica di Empedocle attraverso i suoi frammenti : all'esposizione teoretica Empedocle ne affianca una coscientemente mitica, con essa non in contraddizione bensì complementare. Proposta di annoverare Parmenide fra i « costoro » (toi) con cui Empedocle polemizza riguardo alla teoria delle sensazioni nel fr. 3 D.-K. (v. 1)

Cosgrove, J.K. Simone Weil's Spiritual Critique of Modern Science: An Historical-Critical Assessment

Zygon. 2008, 43, 2, p 353-370

Abstract: Simone Weil is widely recognized today as one of the profound religious thinkers of the twentieth century. Yet while her interpretation of natural science is critical to Weil's overall understanding of religious faith, her writings on science have received little attention compared with

her more overtly theological writings. The present essay, which builds on Vance Morgan's *Weaving the World: Simone Weil on Science, Necessity, and Love* (2005), critically examines Weil's interpretation of the history of science. Weil believed that mathematical science, for the ancient Pythagoreans a mystical expression of the love of God, had in the modern period degenerated into a kind of reification of method that confuses the means of representing nature with nature itself. Beginning with classical (Newtonian) science's representation of nature as a machine, and even more so with the subsequent assimilation of symbolic algebra as the principal language of mathematical physics, modern science according to Weil trades genuine insight into the order of the world for symbolic manipulation yielding mere predictive success and technological domination of nature. I show that Weil's expressed desire to revive a Pythagorean scientific approach, inspired by the "mysterious complicity" in nature between brute necessity and love, must be recast in view of the intrinsically symbolic character of modern mathematical science. I argue further that a genuinely mystical attitude toward nature is nascent within symbolic mathematical science itself.

Crivellato, E. Soul, mind, brain: Greek philosophy and the birth of neuroscience
Brain Research Bulletin. 2007, 71, 4, p 327-336

Abstract: The nature of "soul" and the source of "psychic life", the anatomical seat of cognitive, motor and sensory functions, and the origin of neural diseases were broadly debated by ancient Greek scientists since the earliest times. Within the space of few centuries, speculation of philosophers and medical thinkers laid the foundations of modern experimental and clinical neuroscience. This review provides a brief history of the leading doctrines on the essence of soul and the properties of mind professed by Greek philosophers and physicians as well as the early attempts to localize brain faculties and to explain neural disorders

Dana, D. Zalmoxis et la quête de l'immortalité: pour la révision de quelques théories récentes
Les études classiques. 2007, 75, 1-2, p 93-110

De Paolis, P. Medieval tradition and critical edition of 'Somnuim Scipionis'
Latomus. 2008, 67, 1, p 172-179

Étienne, R. La volière cosmique de Varron à Casinum (Italie)
Revue des études anciennes. 2006, 108, 1, p 299-312..
Résumé : À Cassino (Casinum), Varron avait fait construire une somptueuse villa qui le classait parmi les « piscinarii ». Celle-ci était en effet accompagnée d'une volière en forme de tablette à écrire, intégrant des viviers. Sa construction répondait à l'arithmologie pythagoricienne fondée sur le chiffre 8, et l'on peut l'interpréter comme un temple du système astral.

Falco, R. Marsilio Ficino and Vatic Myth
MLN. 2007, 122, 1, Italian Issue, p. 101-122

Abstract This essay analyzes the relationship of charismatic authority to different kinds of remythification in the work of Marsilio Ficino, using the theories of Max Weber and Hans Blumenberg as background. Ficino had unorthodox views on poetry and rejected the human component of composition, reducing even the vatic poet to a mere instrument of divine will. Paradoxically, however, Ficino manipulated the myths of the *prisci poetae* and the *furor poeticus*, along with the myth of Orpheus, in creating his own personal charismatic agency among the members of his inner circle of Neoplatonists. The essay discusses Ficino's means of reconciling this paradox, drawing on such texts as the *De amore*, the *De divino furore*, and the *Platonic Theology*. Ogni dipintore dipigne s. Cosimo de' Medici The idea of *renovatio* would have been as meaningless to the Neoplatonists themselves as to those who later took up their standard if it had not been couched in highly rational terms -- in other words, "remythified." "Remythification" is Hans Blumenberg's concept, and, drawing on his approach to myth, this essay will analyze the relation of charismatic authority to forms of remythification in the work of Marsilio Ficino. Blumenberg claimed that myth, despite appearances to the...

Fernández Fernández, Á. Bibliographia daemonologica Antiquitatis Graecae et Romanae
MHNH: revista internacional de investigación sobre magia y astrología antiguas. 2006, 6, p 243-298
Résumé : Comporta los siguientes apartados : repertorios bibliográficos sobre religión, demonología y magia ; diccionarios y léxicos ; actas y monográficos colectivos ; estudios generales relativos al mundo griego, romano y bizantino ; autores antiguos ; comedia, hagiografía y tragedia ; el término « daemon » y otros afines ; filosofía presocrática, pitagórica, platónica, estoica y gnóstica ; Agathodaimon y Eros ; cristianismo ; adivinación, magia y sueños ; dioses, demonios, héroes y

personajes mitológicos ; alimentos, enfermedades y medicina ; animales ; religiones mesopotámica, judía, etrusca, e indo-búdica ; e iconografía minoico-micénica, griega, etrusca y romana

French, C. Norman Bluhm: Station Museum of Contemporary Art
ARTnews. 2007, 106, 9, p. 221
Bluhm,-Norman: Pythagorean Icon (illustration)

Giardina, G. R. Procl. In Eucl. 35, 17-42,8 : sullo statuto delle « scienze matematiche miste »
Elenchos. 2006, 27, 2, p 345-375

Résumé : Traces the history of the division of mathematics into intelligible - that is, following the Pythagorico-Platonic tradition - and practical - that is, applied or « mixed » -, a distinction presented most fully in passage of Proclus' commentary on Euclid, where it is attributed to Geminus. The gradual emergence of the importance of applied mathematics is due, on the one hand, to the success of Hellenistic engineering and technology, and on the other to the influence of Aristotelianism. Sources examined include Plato, Resp. 7 ; Aristotle, Anal. Post. A 13, Phys. B 2, Metaph. B 2 ; M 2-3.

Goncalves, C.H.B. An alternative to the Pythagorean rule? Reevaluating Problem 1 of cuneiform tablet BM 34568

Historia mathematica. 2008, 35, 3, p 173-189

Abstract: The first problem of the Seleucid mathematical cuneiform tablet BM 34568 calculates the diagonal of a rectangle from its sides without resorting to the Pythagorean rule. For this reason, it has been a source of discussion among specialists ever since its first publication, but so far no consensus in relation to its mathematical meaning has been attained. This paper presents two new interpretations of the scribe's procedure, based on the assumption that he was able to reduce the problem to a standard Mesopotamian question about reciprocal numbers. These new interpretations are then linked to interpretations of the Old Babylonian tablet Plimpton 322 and to the presence of Pythagorean triples in the contexts of Old Babylonian and Hellenistic mathematics.

Gregory, R. Piece of Pie
The Architectural Review. 2007, 222, p. 79
Museo-di-Pitagora-Crotone-Italy

Habinek, T. The wisdom of Ennius

Arethusa. 2006, 39, 3, p 471-488

Résumé : The larger significance of Ennius' dream in ann. 211-212, in which he equates « sapientia » with « sophia », and defends or celebrates his previous dream of Homer, has received less attention than it deserves. His reference to a dream of wisdom intervenes in a Roman debate over the nature, meaning, and class identification of « sapientia ». The dream presents « sapientia » as, in effect, a new player on the stage of intellectual history. Pythagorean « sophia » is interpreted as yielding to the « sapientia » of the Roman aristocrat. Thus Ennius not only founds the Roman tradition of hexameter epic, he also inaugurates an aspect of Roman imperial ideology : Greece's past finds its fulfillment in Rome's present.

Holland, B. Not Much to Discover, but Quite a Bit to Ponder.

New York Times. 2007, 12/23, p 30

Abstract: I HAVE found precious little music to rediscover this year, but several concerts have helped me rediscover other things. If none were significant musical events or, for that matter, very successful, they set me to thinking about bigger matters, and for that I am grateful. Was it just wild coincidence or a message from beyond that brought forward the Music of the Spheres to New York twice in three days in February? The Music of the Spheres Society played at Weill Recital Hall on a Friday, a trio called Music of the Spheres at the Frick Collection on Sunday. Just a month or so ago the American Symphony Orchestra played a program about the four temperaments. Pythagoras, Galen and the theories of ancient Greece have been knocked down by modern science, but evidently have still not been counted out.

Hosle, V. Cicero's Plato

Wiener Studien. 2008, 121, p 145-170.

Summary: The essay explores the relation of Cicero to Plato. First, Cicero interprets Plato fundamentally as a sceptic (and so in a way radically different from Middle and Neoplatonism);

secondly, Cicero is proud of the superiority of the Roman culture in various respects; thirdly, Cicero vies with the dialogues written by Plato.

The essay shows how even more than the explicit statements on Plato, the indirect criticism in the conception of Cicero's dialogues sheds light on his relation to Plato. Cicero's insistence on Plato's Pythagoreanism must be taken very seriously, since it does not fit well with his general view of Plato.

Huffman, C.A. The Pythagorean Precepts of Aristoxenus: Crucial evidence for Pythagorean moral philosophy

The Classical Quarterly. 2008, 58, 1, p104-119

Abstract: The article provides a discussion on the Pythagorean precepts of Aristoxenus of Tarentum. Aristoxenus was a student of Aristotle who was expected to succeed him. He is regarded as one of the first biographers of philosophers and his works are referred to in the study of Pythagoreanism. One of his works, the "Pythagorean Precepts," contain moral commands on how people should lead their lives. The article discusses the exposure of Aristoxenus to Pythagoreanism and examines his work in comparison to Pythagorean ethics and the works of Plato and Aristotle.

Huffman, C.A. Another Incarnation of Pythagoras

Ancient philosophy. 2008, 28, 1, p 201-226

Review and discussion of Riedweg, C. Pythagoras: His Life, Teaching, and Influence. 2005

Johnson, M.R. Sources for the Philosophy of Archytas

Ancient philosophy. 2008, 28, 1, p 173-200

Review and discussion of Huffman, C. A. Archytas of Tarentum : Pythagorean, philosopher, and mathematician king. 2005.

Labecki, A. The One and the Many: Part I: The One »,

Dionysius. 2006, 24, p 75-98.

The paper investigates the question as to how the Plotinian One can be the cause of all things without implying that it is implicitly multiple. To this end a methodology of two aspects, implicit in the writings of Plotinus, is developed. The first aspect is "simple" because it argues negatively according to necessity. The second aspect is "progressive" because it permits us to apply minimal discursively upon that which is properly beyond discursively. The combination of these two methods permit us to characterize the One as the intensive potency whose inward progressive activity is excluded (i.e., generated).

Labecki, A. The One and the Many: Part II: The Many

Dionysius. 2007, 25, p 129-152

Lazzari, L. "The importance of mathematical creativity in the process of youth growing"

Emmeciquadro. Scienza, Educazione e Didattica. 2008, July.

Nel breve saggio sulla figura di Pitagora e della scuola pitagorica, ho voluto evidenziare non solo il fascino dell'universo greco, ma anche il lato giocoso/creativo della disciplina stessa. Con questa pubblicazione, intitolata *Pitagora – Il metodo e lo sguardo alla realtà attraverso l'esperienza scientifica* (Pitagora, Bologna 2008) «ho voluto mettere in risalto per tutti i curiosi del mondo e della civiltà greca la poliedricità di una "figura leggendaria" quale è quella di Pitagora, nella cui opera scientifica si affaccia anche l'idea dell'infinito (vd. numeri irrazionali) che non ha tutt'ora smesso di porre interrogativi, stimolando ricerche e paradossi» (dall'Introduzione).

Ho cercato in questo modo di portare in superficie gli aspetti creativi/interattivi di questa materia al fine di rendere l'astrattezza della matematica più facilmente accessibile ai non «addetti ai lavori» e soprattutto a quei ragazzi che attraverso la creatività di un adulto, un insegnante in questo caso, scoprono una coscienza rinnovata di se stessi rispetto a un mondo superficiale che talvolta li depreda e li delude. Diceva il matematico tedesco Georg Cantor: «L'essenza della matematica è la sua libertà».

Lech, M. L. A note on Aristophanes, Clouds 76

Classica Mediaevalia. 2005, 56, p 49-55

Résumé : Studies some of the meanings of the word *atrapos*, usually denoting some kind of path, which might have been chosen by Aristophanes in order to play on its philosophical meaning : the path of the (Platonic-Pythagorean) philosopher, its martial meaning of backstabbing, the path of Ephialtes, and its proverbial contrast with *hodos*.

Macris, C. Les « hommes divins » et leurs dieux : le cas des cultes « orientaux »
Mediterranea. 2007, 4, p 219-235

Martínez Pérsico, M. Pentagrama de paisajes

Extravío: revista electrónica de literatura comparada. 2008. 3, p 27-44

Abstract: The present work analyzes the nature of the sonorous landscape composed by Federico García Lorca in his youthful notes: *Impresiones y paisajes*, written in 1918. In order to explain the peculiar cosmovision of the Andalusian writer, I will develop different conceptions about the linkage between language, world and music forged by thinkers of the old and contemporary world (Pitágoras, Baudelaire, Wittgenstein) to evidence that the Lorquian musicality depends on the principle of iconicity or isomorphism. Some literary scenes will be also analyzed to show that Lorca was an early diffuser of musical resources developed by numerous composers of the last century.

Monchy-Brulin, P. Pythagore à la croisée des savoirs

Cahiers pédagogiques : mensuel pendant l'année scolaire. 2008, 466, p 30

Pavone, C. Definizione di tempo e di moto in Varrone

Giornale italiano di filologia. 2006, 58, 2, p 287-291

Résumé : Nella definizione del tempo in de ling. lat. 5, 10-13 e del tempo legato al moto in 6, 3 la matrice non è pitagorica, ma aristotelica con contaminazioni stoiche e probabilmente mediata da fonti pseudopitagoriche

Picot, J.C. Aristote, Poétique 1457 b 13-14 : la métaphore d'espèce à espèce

Revue des études grecques. 2006, 119, 2, p 532-551

Résumé : Dans le prolongement de l'article de l'auteur, notes exégétiques et critiques sur ce passage où Aristote mentionne deux brefs fragments d'un poète dont il ne précise pas le nom. C'est à tort qu'on y a vu des citations d'Empédocle et qu'ils ont été inclus dans les éditions de cet auteur (fr. 138 et 143 DK)

Reger, G. On the road to India with Apollonios of Tyana and Thomas the Apostle

Mediterranean historical review. 2007, 22, 2, p 257-271

Abstract: This article explores some ways in which the authors of the *Life of Apollonios of Tyana* and the *Acts of Thomas* use mechanisms of social networking familiar to their readers to lend verisimilitude to tales of travel in distant India. In both works, the protagonists rely on mundane social networking through claims of ethnicity, religion, language, and commerce to overcome barriers of communication and obtain access to locals. Use of these mechanisms to achieve verisimilitude and secure the reader's belief fits well with recent scholarship that sees these works and others like them as most closely related to the genre of Greek fiction. At the same time, achieving verisimilitude serves the authors' larger purposes of presenting their protagonists as extraordinary figures engaged in extraordinary missions.

Salas, O.A. Alma, cosmos e intelecto en el pensamiento presocrático: de Tales a Heráclito

Nova Tellus. 2008, 26, p 19-54

Skarsouli, P. La « paroimia » en tant que forme discursive chez les Présocratiques : réflexions sur Empédocle et Héraclite

Revue de philosophie ancienne. 2005, 23, 2, p 39-54

Slaveva-Griffin, S. UNITY OF THOUGHT AND WRITING: ENN. 6.6 AND PORPHYRY'S ARRANGEMENT OF THE ENNEADS.

Classical Quarterly. 2008, 58, 1, p 277-285.

Abstract: A literary criticism of the book "The Enneads," by Porphyry is presented. It examines the arrangement of Porphyrus of the book in relation to the concept of Plotinus of multiplicity and number and the late Pythagorean thought of the theology of arithmetic. The author believes that Porphyry regards his work as a natural continuation of the Hellenistic and Roman publishing trend.

Tang, C. The Tragedy of Popular Sovereignty : Hölderlin's Der Tod des Empedokles
Deutsche Vierteljahrsschrift für Literaturwissenschaft und Geistesgeschichte. 2007, 81, 3, p 346-368

Tell, H. Sages at the Games. Intellectual Displays and Dissemination of Wisdom in Ancient Greece.
Classical Antiquity. 2007, 26, 2, p 249-276.

Abstract: This paper explores the role the Panhellenic centers played in facilitating the circulation of wisdom in ancient Greece. It argues that there are substantial thematic overlaps among practitioners of wisdom (sophoi), who are typically understood as belonging to different categories (such as presocratics, sophists, poets, et al.). By focusing on the presence of sophoi at the Panhellenic centers in general, and Delphi in particular, we can acquire a more accurate picture of the particular expertise they possessed, and of the range of meanings the Greeks, attributed to the word sophos. This approach seeks to challenge the conventional categories of modern scholarship and to offer a broader and more inclusive interpretive framework in its stead. One such thematic overlap is the way in which many sophoi are described as exerting an almost uncanny, yet highly conventional ability to attract listeners and enchant them with their verbal performances. There is plenty of material to support the view that sophoi, through tapping into the repository of sophia that Delphi constituted and by aligning themselves with its authority, were seen as themselves being a conduit for a similar type of charismatic speech

Villegas Guillén, S. Un fresco de Rafael, un desconocido Boecio y un diapasón
Estudios clásicos. Madrid. 2006, 48, 129, p 131-135

Résumé : Boecio, en su tratado « De musica », explica cómo Pitágoras comprobó experimentalmente que todos los intervalos musicales posibles dentro de una octava se deducen de los distintos pares de proporciones que pueden formarse con los números 6, 8, 9 y 12. Estas proporciones las representa Rafael en su fresco « La escuela de Atenas » en un dibujo que observa Pitágoras.

Wallner, G. Pythagoras philosophus cantico religioso celebratus
Latinitas. 2005, 3, p ..?

Wilson, R. The Philamath's Alphabet: P.
Mathematical Intelligencer. 2008, 30, 1, p80

Abstract: The article features several classic postage stamps that are related to the field of athematics. It includes the postage stamps of Pacoili, of Pascal's Triangle, of Plato's Academy and of Pythagoras. The article also provides information about the persons or concepts that were featured on the classic postage stamps.

Zamfir, K. Text-Critical and Intertextual Remarks on 1 Tim 2:8-10
Novum Testamentum. 2008, 50, 4, p 376-406

Abstract: After reassessing the various ways of dealing with the ellipsis in 1 Tim 2:9, it is argued that βονλομαι προσενχεσθαι offers a plausible resolution. Yet the ambiguity of the text suggests that 1 Tim 2:8-15 resulted from using several sources. The intertextual analysis shows that 1 Timothy very likely used as a pre-text the cultic rule found in 1 Cor 11 and its context. A second pre-text consists of a station code tradition and of Neo-Pythagorean exhortations. This complex intertextual enterprise allows 1 Tim to "correct" Paul's more permissive attitude regarding the role men and women can play in public worship.

Internet

Athenaeum of Hermes-Thoth Online Library
<http://www.hermesthoth.org/library/index.shtml>

Welcome to the Athenaeum of Hermes-Thoth online library. On the following pages you will be able to find a wide selection of Platonic, Neoplatonic, and Hermetic writings, as well as several books on the traditional Hellenic religion.

Because of their age, many of these works are no longer under copyright, but the English translations may still be under copyright. However, this online library only features those English translations, and other related works, which have now fallen out of copyright and are thus in the public domain. It is therefore possible to make these works freely available for your use.

Among other interesting texts:

[The Golden Verses Of Pythagoras](#)

The Golden Verses of Pythagoras are among the most important Hellenic "scriptures", given moral, ethical, and religious guidance. This book also contains other Pythagorean verses as well.

[The Orphic Hymns](#)

The Orphic Hymns are a collection of ancient hymns and prayers given in veneration to the gods.

[Ocellus Lucanus - On the Nature of the Universe](#)

An early scientific treatise speculating on the nature of the cosmos. Ocellus Lucanus was a Pythagorean, and his view of the grand cosmological scheme is important to understanding the view held by later Neoplatonists.

[Cicero - On the Nature of the Gods](#)

The Roman philosopher and statesman Cicero wrote an excellent book on the nature of the gods that is of considerable importance to Platonic and Neoplatonic studies.

[Sallustius - On Gods and the World](#)

The late Hellenistic philosopher, Sallustius, was commissioned by Emperor Julianus to write a short introduction to Iamblichaeon Neoplatonism on the nature of gods and the cosmos, which could be easily understood by "the common man". Presented here is that essay.

[The Life of Apollonius of Tyana, Volume 1](#)

The Life of Apollonius of Tyana, Volume 1, by Philostratus (translated by F. C. Conybeare) gives us the most comprehensive biography of this great traveling philosopher and holy man that we have today. The first volume covers Books I - V.

[The Life of Apollonius of Tyana, Volume 2](#)

The Life of Apollonius of Tyana, Volume 2, is the second volume of Philostratus' The Life of Apollonius of Tyana, Volume 1, and covers books VI - VIII.

[The Neoplatonists - A Study in the History of Hellenism](#)

The Neoplatonists - A Study in the History of Hellenism, by Thomas Whittaker (1918). Graeco-Roman Civilization in its Political Development; The Stages of Greek Philosophy; Religious Developments in Later Antiquity; Plotinus and his Nearest Possessions; The Philosophical System of Plotinus; The Mysticism of Plotinus; The Diffusion of Neoplatonism; The Polemic against Christianity; The Athenian School; and The Influence of Neoplatonism. This is a very large file.

Biographicon

http://www.biographicon.com/view/r6sko/Alcmaeon_of_Croton

<http://www.biographicon.com/view/46mm9/Empe docles>

<http://www.biographicon.com/view/60q2q/Philolaus>

<http://www.biographicon.com/search?q=pythagoras>

<http://www.biographicon.com/view/rnvob/Zalmoxis>

and others.

The Biographicon is the place for everyone's biography. All your friends' biographies are welcome here - you can get started on them now. You can edit or create any biography. Be bold. If you can make something better, click the [edit] link and fix it on the spot.

You are who you know. We focus on connections between people and have a place to write about the relationship two people share.

Christian Classics Ethereal Library

<http://www.ccel.org/search?qu=divTitle:pythagoras%20&category=fulltext&order=score>

Pythagoras in chapter title: Search Results 22 hits.

Empedocles in chapter title: Search Results 7 hits.

Jan Helmer. Pythagoras project: Materiaal

<http://www.pythagorasproject.nl/index.php?p=home>

Voor iedereen die na het lezen van het boek wil oefenen is er oefenmateriaal. Ook het proefwerk van Matteo is met uitwerkingen te downloaden.

Docenten die op hun school een project Pythagoras willen starten kunnen op deze site gratis materiaal downloaden.

Voor de wiskunde is er dan **Het Trio van Pythagoras**. Er volgt nog een les aan de hand van een getallenraadsel over binaire getallen en voor de collega's.

Er staat een voorbeeld van een wiskundewandeling, maar ook opdrachten voor Geschiedenis, Nederlands, Maatschappijleer, Levensbeschouwing, Muziek, (natuurkunde volgt) op. Ook het Pythagoraskaartspel is als opdracht bij tekenen/handvaardigheid, techniek of informatica te maken.

Als afsluiting kan er dan een kaarttoernooi worden georganiseerd. Projectmateriaal te over om er een geslaagd Pythagorasproject van te maken. En neem gerust contact op voor wat praktische tips.

James Hopkins HarmonixHealing 3 juli 2008

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

http://www.youtube.com/watch?v=W9eQpVQk_wQ Contributions of Pythagoras

<http://www.youtube.com/watch?v=OOqX2X5nmVM> Harmony of the Spheres

<http://www.youtube.com/watch?v=uwz1jyzcGWE> HARMONIA

Hobart Huson: Pythagoron

<http://name.umd.umich.edu/afx0159>

Pythagoron; the religious, moral, and ethical teachings of Pythagoras, [electronic resource] / reconstructed and ed. by Hobart Huson.

[San Antonio ?] : , 1947.

http://mirlyn.lib.umich.edu:80/F/?func=direct&doc_number=004939822&local_base=MIU01_PUB

The Hans Kayser Translation Project

Hans Kayser: a brief biography. by Ariel Godwin. 2007

<http://hanskayser.com/EZ/kayser2/kayser2/index.php>

For many years we have been in possession of a number of important cosmological masterpieces in various languages, which we always dreamed of having translated into English. The Sacred Science Translation Society began with the inspiration of an anonymous Angel Benefactor, who offered to support the majority of our first project, the translation of Hans Kayser's Textbook of Harmonics.

While considering our options to produce the most exact, and highest quality translations possible, we were extremely fortunate to connect with Ariel & Joscelyn Godwin, and to establish an ongoing relationship with them in which Ariel would produce the translations, under the oversight of his father, Joscelyn, one of the most respected scholars and translators of works in these fields.

Open library

<http://openlibrary.org/search?q=pythagoras&ftokens=mhsncqbxgkup>

Among others complete texts of:

[Political fragments of Archytas, Charondas, Zaleucus, and other ancient Pythagoreans, preserved by Stobæus; and also, Ethical fragments of Hierocles ... preserved by the same author.](#) door [Taylor, Thomas](#) (Printed by C. Whittingham for the translator, 1822)

[The life of Pythagoras](#) door [André Dacier](#) (Printed for J. Tonson, 1707)

[The dream of Pythagoras, and other poems](#) door [Emma Tatham](#) (Weslyan Conference Office, 1872)

[The dream of Pythagoras and other poems](#) door [Emma Tatham](#) (Longman, 1855)

[The secret history of Pythagoras.](#) door [Samuel Croxall](#) (R. Griffiths, 1751)

[Ancient philosophy](#) door [Epictetus.](#) (Lovell, 1872)

[Geschichte der pythagorischen philosophie.](#) door [Ritter, Heinrich, 1791-1869.](#) (F. Perthes, 1826)

[On a donkey's hurricane deck](#) door [R. Pitcher Woodward](#) (I.H. Blanchard Co., 1912)

[Plato or Protagoras?](#) door [Schiller, F. C. S.](#) (B. H. Blackwell, 1908)

[Bygone beliefs](#) door [H. Stanley Redgrove](#) (Rider, 1920)

[Dionysii Lambini De vitis, dogmatis & apophthegmatis eorum qui in philosophia claruerunt, libri X](#) door (Excudebat Henricus Stephanus, 1570)

[Little journeys to the homes of great teachers](#) door [Hubbard, Elbert](#) (The Roycrofters, 1908)

Sacred Science Institute

www.sacredscience.com/archive/TranslationSociety.htm

Details on currently available Hans Kayser titles:

www.sacredscience.com/archive/Kayser.htm

Sacred texts

<http://www.sacred-texts.com/cla/index.htm>

Among others the following texts of interest:

ORPHEUS [The Hymns of Orpheus](#) by Thomas Taylor [1792]

PRE-SOCRATIC PHILOSOPHERS [Ancilla to the Pre-Socratic Philosophers](#)

by Kathleen Freeman [1948]. The fragmentary textual remains of the oldest ancient Greek philosophers.

PLATO [The Dialogues of Plato](#)

PYTHAGORAS [The Golden Verses of Pythagoras](#) by Florence M. Firth [1902]

[The Golden Verses of Pythagoras](#) by Fabre d'Olivet [1917] The full Greek text with English and French translations; featuring extended essays by a prominent 18th century French esoteric writer. [Pythagoras and the Delphic Mysteries](#) by Edouard Schuré [1906] The philosopher, his times and thought, and the modern esoteric interpretation of his legacy.

[Apollonius of Tyana](#) by George Robert Stowe Mead [1901] Mead's review of the literature around Apollonius

[The Life of Apollonius of Tyana](#) by Philostrates, tr. F.C. Conybeare [1912] Philostrates' Life of Apollonius is our primary contemporary account.

PLUTARCH [Works of Plutarch: Plutarch's Morals: Theosophical Essays](#) tr. by Charles William King [1908] Six essays by Plutarch, rich with details of ancient mythology and natural philosophy.

[The Roman and Greek Questions](#) of Plutarch, tr. by Frank Cole Babbitt [1938] A treasure trove of classical pagan lore.

PROCLUS [Fragments that Remain of the Lost Writings of Proclus](#) By Proclus, tr. by Thomas Taylor, [1825] Some writings of the last classical era neo-Platonist philosopher.

PLOTINUS [The Enneads of Plotinus](#) by Plotinus, tr. by Stephen MacKenna and B. S. Page [1917-1930]

OVID [Metamorphoses](#) English and Latin

[The Mysteries of Mithra](#) by Franz Cumont [1903] The religion that might have taken the place of Christianity.

[The Oriental Religions in Roman Paganism](#) by Franz Cumont [1911] Roman paganism later incorporated a diverse set of beliefs including ecstatic near-eastern religions, a wide range of goddess cults, dualism from Persia, and astrology.

[Astrology and Religion Among the Greeks and Romans](#) by Franz Cumont [1912]

Giannis Stamatellos

Ancient Greek philosophy

<http://www.philosophy.gr/>

Ancient Greek Philosophy studies the philosophical activities and enquiries of the Greco-Roman thinkers. It covers a period of 1,000 years; from the 6th century BC to the 6th century AD. It starts from the theoretical novelty the early Presocratic thinkers such as Thales and Anaximander and ends to the late Neoplatonic and Aristotelian commentators such as Simplicius and Philoponus. Ancient Greek philosophers can be found throughout the Greek-speaking Mediterranean regions such as South Italy, Sicily, Asia Minor, Egypt and North Africa. The questions posed from the Greek thinkers concern the philosophical areas of Cosmology, Ethics, Epistemology, Logic, Metaphysics and Aesthetics such as: What is the origin of the Universe? What is the nature of Cosmos? Is there any transcendental reality beyond perceptual existence? Is there any true knowledge? Is there any ethical standard for good life? The Philosophers

Ancient Greek Philosophers were mainly pagans and for this reason their philosophical activities were not totally welcomed by the rising Christianity. Hence the end of ancient philosophy is usually marked by the close of the Platonic Academy of Athens by the emperor Justinian in 529AD. The last director of the Academy was Damascius.

The Writings

Unfortunately only a small part of the ancient philosophical writings survive nowadays. It is noteworthy that the works of the Presocratic thinkers as well as of the Hellenistic philosophers survive only in fragments mainly from late doxographical sources. On the other hand, despite the fragmentary evidences of the Greek philosophical thought, its theoretical completeness and originality can be undoubtedly observed in the survived texts.

Time Periods

Ancient Greek Philosophy is usually divided into four time-periods: (1) Presocratic Period (6th – 5th century BC); (2) Classical Period (4th century BC); (3) Hellenistic Period (late 4th – 1st century BC); (4) Imperial Period (1st BC – 6th century AD). Eminent thinkers and schools of these philosophical periods are the following:

- Presocratic Philosophy (6th – 5th century BC)
 - The Ionians ([Thales](#), [Anaximander](#), [Anaximenes](#), [Xenophanes](#), [Heraclitus](#))
 - The Pythagorean School ([Pythagoras](#), [Philolaus](#), [Archytas](#), [Alcmaeon](#))
 - The Eleatic School ([Parmenides](#), [Zeno](#) and [Melissus](#))
 - The Pluralists and the Atomists ([Empedocles](#), [Anaxagoras](#) and [Democritus](#)).
- Classical Philosophy (4th century BC)

- The Sophists (Protagoras, Gorgias, Antiphon, Hippias and Prodicus).
- Socrates
- Plato
- Aristotle
- Hellenistic Philosophy (late 4th century BC – 1st century AD)
 - Cynics (Antisthenes, Diogenes, Crates)
 - Stoics (Zeno of Citium, Cleanthes, Chrysippus)
 - Epicureans (Epicurus, Metrodorus, Hemarchus, Polyaenus, Lucretius)
 - Sceptics (Pyrrho of Elis, Carneades)
- Imperial Philosophy (1st century AD – 6th century AD)
 - Middle-Platonism (Plutarch, Albinus, Apuleius, Atticus, Maximus Ammonius, Philo)
 - Neo-Pythagoreanism (Nicomachus, Moderatus of Gades, Numenius)
 - Early Neoplatonism (Plotinus, Porphyry, Amelius)
 - Later Neoplatonists (Iamblichus, Proclus, Damascius)

Copyright 1997-2006 [Giannis Stamatellos](#) E-mail: gstamap@yahoo.com

Winter, T.N. Mechanical problems in the corpus of Aristotle

Classics and Religious Studies. Faculty Publications, Classics and Religious Studies Department
University of Nebraska - Lincoln Year 2007. 25 p.

<http://digitalcommons.unl.edu/cgi/viewcontent.cgi?article=1067&context=classicsfacpub>

Summary: When I was translating the Mechanical Problems, which I did from the TLG Greek text, I was still in the fundamentalist authorship mode: that it survives in the corpus of Aristotle was then for me prima facie evidence that Aristotle was the author. And at many places I found indications that the date of the work was apt for Aristotle. But eventually, I saw a join in Vitruvius, as in the brief summary below, "Who Wrote the Mechanical Problems . . ."

To "cut to the chase," I conclude that the likeliest author is Archytas of Tarentum.

CD

Baird, F.E. Three solitary figures-Pythagoras, Xenophanes, and Heraclitus

In: Philosophic classics. Volume I, Ancient philosophy / Forrest E Baird; Walter Arnold Kaufmann; Princeton, N.J. : Recording for the Blind & Dyslexic, 2008. Audioboek op CD; Engels.

Baird, F.E. Pluralists-Empedocles, Anaxagoras, Democritus (and Leucippus);

In: Philosophic classics. Volume I, Ancient philosophy / Forrest E Baird; Walter Arnold Kaufmann; Princeton, N.J. : Recording for the Blind & Dyslexic, 2008. Audioboek op CD; Engels.

Schweizer, S. Turning-points for the West from Pythagoras and Plato through Gnosticism and Neoplatonism.

Wheaton, Ill. : Theosophical Society in America, ©2008. DVD; Engels

ISBN: 9780835698955 0835698955

Beschrijving: 3 videodiscs (149 min.) : sd., col. ; 4 3/4 in.

Colophon

Pythagoras Foundation Newsletter.

Semi-annual Newsletter of the Pythagoras Foundation.

Editors: Nico Bader, Marie-Anne de Roode.

Translation : Nellie Kaarsbergen

Address: Thorbeckelaan 46. 1412 BR Naarden. The Netherlands.

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

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

Editorial Board, in progress.

Advisory Board, in progress.

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