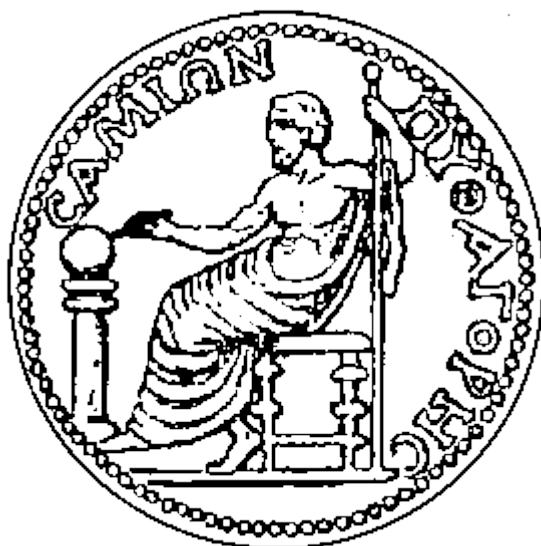


Stichting Pythagoras



Pythagoras Foundation Newsletter. No.12. June 2009.

Pythagoras Foundation



Newsletter No. 12. June 2009

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

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

Nico Bader - Chairman of the Pythagoras Foundation.

*Follow a clean, simple way of life
And guard against those acts that envy breeds.*
“Golden Words,” ascribed to Pythagoras

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Introduction

This is already the 12th Newsletter. The issue covers again a lot of information about new books, book chapters, journal articles a.s.o. about Pythagoras and Pythagoreans.

We are pleased with the contributions to the Newsletter.

Constantinos Macris was so kind to allow us an interview and sent his impressive curriculum vitae. Tom Winter, Edward J. Grippe, Brent J. Schmidt, and Angelo Balbino sent us abstracts and articles about their presentations at conferences.

Nico Bader presents the first part of an article about the history of (and the connections between) WUPO and the Foundation.

The Foundation has been hit hard by the financial crises. The small budget available for buying books is gone, and we have to do our utmost to keep things going. Donations are more than welcome.

Best wishes for a nice summer
Marie-Anne de Roode

Pythagoras Foundation Library Information.

The Library collects all publications concerning Pythagoras and Pythagoreans.

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

Copy costs and postage will be calculated.

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

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

The Pythagoras Foundation

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News from the library

The Newsletter is available now as pdf file via the Pythagoras Foundation website. Although we had some objections we decided to go digital. In fact it already was in effect. If you send a file via email to many addresses, you loose control. The counter of the website will inform us about the (number of) visitors.

Casalini: this website gives a wealth of information in the Italian, Spanish and French languages.

Especially the TOC (Table of Contents) option is most interesting.

Our activities are delayed due to less financial means. We have to concentrate on the basic activities, to keep the Foundation alive and we are looking forwards to better times.....

Nico Bader

Acknowledgements

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

Tim Addey, Angelo Balbino, Konstantine Boudouris, Carlene Chuakaw, Siem van Eeten, Edward J. Grippe, Christiane L. Joost-Gaugier, Constantinos Macris, Jean-Claude Picot, Brent J. Schmidt, Ronald Strong, Tomáš Vitek, Kim Williams and Tom Winter.



Siem van Eeten from Ommen, The Netherlands, sent me a copy of this picture postcard from Krishnamurti in Ommen in the thirties of the 20th century ("zomerkampen") (see website: www.krishnamurti-in-ommen.nl) We are curious to know if you recognize this picture or know more about it.

Colophon

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Constantinos Macris: interview for the Pythagorean Foundation



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- Tell us a few words about yourself and your formative years as a student.

I was born in Athens 40 years ago. I studied history at the Athens University then moved to Paris for preparing my Master and PhD (defended in 2004). From my Athenian period I have gained, I think, a complete historical approach of the intellectual phenomena, focusing on those of the ancient Greek world, and with a particular interest for the complexities of the so-called late Antiquity, an interest inherited from my Professor Polymnia Athanassiadi. During my Parisian period at the Ecole Pratique des Hautes Etudes – Section des Sciences religieuses (EPHE – SR) I have tried to do two things in parallel : on the one hand, to study more profoundly the interrelations between the religious and the philosophical aspects of the antique mind, between the archaic (pre-Socratic or, better, pre-Platonic) traditions and their multiple later receptions, from Plato to Psellus (including the Neoplatonists and the Christian fathers); on the other hand, to gain first-hand experience in working directly on the ancient sources and to develop philological skills (of editing, translating, and commenting texts). My thesis supervisor Philippe Hoffmann, a specialist both of Neoplatonism, especially Simplicius, and of Byzantine paleography and manuscript tradition, was my guide in both areas in the context of the seminars in religious studies followed at the EPHE.

- What about your interest in Pythagoras? Could you tell us how, where, and when it started?

Before coming in Paris I was not so much interested in Pythagoras himself. I had not really “discovered” him yet – only as an “aside”... What I had rather in

mind was simply to work on the ancient biographical tradition. Not on biographies in general, but more particularly on the *Lives* of ancient sages, philosophers, and “holy men”. I considered that these *Lives* are a precious historical source, not so much for our knowledge of the philosophers’ actual lives as for their representations (legendary, philosophical, religious, satirical, etc.) – in their own time or, often, much later. At that time (1994) I was familiar, thanks to Polymnia Athanassiadi’s seminars, as well as thanks to Garth Fowden’s well known article on the “Pagan holy man in late Antique society”, with the figure of the “*theios aner*” (divine man) and I wanted to do something on this topic. I had already read the *Life of Apollonius of Tyana* by Philostratus (3rd century AD) and started studying the modern bibliography on it, having in mind the idea of doing a more profound research on this fascinating and extremely rich text. In this perspective, I started reading, just as parallel texts, the Neoplatonic biographies of Pythagoras by Porphyry and Iamblichus (younger contemporaries of Philostratus). Before leaving for Paris I wrote a letter to Philippe Hoffmann about this “constellation” of texts, and we envisaged together to abandon Apollonius for Pythagoras, who seemed to be the archetypical figure behind Philostratus’ literary re-working of the image of the *theios aner*. It soon became clear to me that, although using earlier sources of the Classical and Hellenistic period, those texts were presenting Pythagoras in a way that corresponded to the tastes and interests of late antique Neoplatonists. Whence the subject of my research project: “The Neoplatonic Pythagoras”, a title that refers back clearly to Dominic O’Meara’s excellent 1989 study entitled *Pythagoras revived*, whose focus was not so much on the Neoplatonic re-appropriation of Pythagoras by biographical means, but rather on how (Neo)Pythagorean philosophy and mathematics were absorbed by the Neoplatonic circles of late Antiquity. Given that for our knowledge of the Pythagoras’ legend we are so much dependant on those late biographies (plus the one contained in book 8 of Diogenes Laertius’ *Lives of philosophers*), it seemed crucial for me to look more clearly at the stratification of the ancient traditions, to distinguish early from late strata, legend from historical reality, to isolate specific details and to attribute them to specific ancient authors, but above all to understand and interpret in the first place the Neoplatonic reworking of all this stuff. I started with the more “neutral” and “encyclopedical” (but still Neoplatonizing...) *Life of Pythagoras* by Porphyry, which also gives some clues to the earlier sources used by its author, because Porphyry mentions them quite systematically. So Porphyry’s *Life of Pythagoras* became the subject of a study defended in 1995 in Paris as my Master’s degree, and later the subject of a translation and extensive commentary published in modern Greek in 2001 (Katarti Publishing, Athens). Iamblichus’ longer, more

complex and elaborated, and more “neoplatonically-oriented” *Pythagorean way of life* became the subject of my Doctoral dissertation, which took the form of a commentary on the first six chapters of the text, preceded by an introduction and followed by three studies on more specific topics, including a tentative prosopography of the more or less unknown early Pythagoreans listed at the end of Iamblichus’ *Pythagorean way of life*. The whole thing, which is still unpublished, took some 770 pages, and paved the way for my current and future research projects, which focus very much on the relationship between the historical Pythagoras and early Pythagoreanism on the one side, and their Neoplatonic reception on the other. During the preparation of my thesis I also developed a more profound interest for the Neoplatonic philosophy for its own sake, and for Iamblichus in particular. Both constitute now the second focus of my research projects.

- Which questions are most fascinating about Pythagoras? (suppose you could ask him personally)

Two sets of questions come immediately to my mind, which are the most intriguing ones for modern research, the questions about which the debates among scholars seem to be endless... The first set of questions concerns metempsychosis: How did Pythagoras come to the idea of the metempsychosis (or transmigration of the soul)? Did he take the impulse for it, or the whole idea, from the Orphics? Has he introduced it from Egypt or from India? What were the basic elements contained in his theory? Did it have as its corollary the total abstinence from meat? Was it considered by him as a divine gift given to the mortals, as a version of immortality, of life after death? Or rather as a punishment for crimes perpetrated in the earlier lives of the individual? All these things are not clear at all in the ancient sources, and modern scholars are bound to propose mere conjectures and plausible hypotheses on this extremely important matter... The second set of questions concerns Pythagoras’ views about numbers and cosmic harmony: What were his own views on the subject, and how were they connected to the more religious aspects of his thought? Modern scholars have the tendency to situate the scientific side of early Pythagoreanism much later than Pythagoras, and to deny serious research on these subjects (including the famous “Pythagorean theorem”) to the Master himself, but if so, how are we to explain the association of Pythagoras’ name with mathematics and science? (an association made so early in the tradition!!)

- I think there is an increasing interest in Pythagoras and Pythagoreans during the last 20 years. Do you agree?

Yes, absolutely!! I am currently preparing an annotated bibliography on Pythagoras and the Pythagoreans for Parmenides Publishing, covering scholarship (roughly) from 1850 to 2005, and it is

obvious that the number of publications on this subject in the last two decades is enormous!! I do not have yet precise statistics to substantiate this claim, but the proliferation of studies on matters Pythagorean is clearly tangible. However, what is most useful in my sense is to go beyond this statement and to analyze the data around it. To see, for example, by means of an attentive comparison, if the orientations of the scholarly literature produced during the last decade of the 20th century and the first decade of the 21st are the same as those of the literature produced during the previous boom observed in the Pythagorean studies, namely during the sixties and the seventies. To see also, in the second place, what is going on in the domain of vulgarization of research for a wider public, a domain which in my eyes is extremely important. As far as the first point is concerned, what the two “booms” (of 1960-1970 and of 1990-2000) have in common is the proposal of bold syntheses on early Pythagoreanism: Peter Kingsley’s *Ancient philosophy, mystery and magic: Empedocles and the Pythagorean tradition* (1995), Leonid Zhmud’s *Wissenschaft, Philosophie und Religion im frühen Pythagoreismus* (1997), Charles Kahn’s *Pythagoras and the Pythagoreans* (2001), Christoph Riedweg’s *Pythagoras: His Life, Teaching, and Influence* (2005, German original 2002). Here the influence of Walter Burkert’s magisterial *Lore and science in ancient Pythagoreanism* (1972; German original 1962) is decisive, even in the case of Zhmud, who is often critical towards Burkert, and rather dissents from him. What is new, I think, is, first, the extensive study of the thought of specific Pythagoreans of the classical period, or of authors informing us on them. Here Carl Huffman’s work on Philolaus (1993), Archytas (2005) and Aristoxenus (articles from 2006 onwards, book forthcoming) are of an outstanding quality and importance. Second, the emphasis put on the Neoplatonists’ indebtedness to the (neo)Pythagorean thought, and the more positive re-evaluation of both the Neoplatonic and Neopythagorean literatures, which are not neglected any more, nor considered as second class, and so they are studied in their own right. Here the pioneering work is the one by D. O’Meara mentioned above. Thirdly, the flourishing of editions and learned commentaries

- a) of those later texts which constitute our main sources for the Pythagorean tradition, like, e.g., Diogenes Laertius’ *Lives of philosophers*, Porphyry’s *Life of Pythagoras* or Iamblichus’ *Pythagorean way of life*,
- b) of fragments of lost works from authors of the Hellenistic period who have written on Pythagoras and the Pythagoreans, and
- c) of individual Pythagorean texts of the Hellenistic and Imperial times considered to be of pseudepigraphic nature, including the Golden verses (edited and abundantly annotated by Johan C. Thom in 1995).

All this amounts to an extraordinary progress of contemporary scholarship, which now rests on more solid foundations. And what makes the situation even more promising is the fact that the boom in the Pythagorean studies goes hand-in-hand with a

similar boom in four areas which are closely tied to the Pythagorean tradition, namely the studies on Orphism, Empedocles, Middle Platonism and Neoplatonism.

If we turn to vulgarization, here things are much more confused, and even dangerous. In the bookshops, the shelves devoted to Pythagoras and the Pythagorean tradition contain very few books consisting in serious attempts at vulgarization of the results obtained by modern scholarship. Instead, they are full

a) of pseudo-novels of very low quality featuring Pythagoras and his sect as protagonists, as well as
b) of studies on numerology, magic and similar matters which have little to do with the historical Pythagoreanism, are written in a prose of rather bad quality, and are misleading, even from an esoteric perspective: the Pythagoreanizing esoterism present in the Italian Renaissance, the German Idealism, the English Romanticism, and even the European Enlightenment, is highly important and interesting from a philosophical point of view, and even from the point of view of the continuity with the late Neoplatonic reinterpretation of the ancient Pythagorean tradition, but most of the modern books written in the name of Pythagoras are very superficial and have nothing to do with that noble esoteric tradition...

On this point the *Newsletter* of the Pythagorean Foundation is precious because it embraces everything published around the world on Pythagorean matters and so it gives the possibility to readers of a wider public to come in contact, indirectly, not only with books of dubious quality they could find themselves in the market, but also with scientific literature (books and articles) of more difficult access, to be found mainly in specialized libraries of limited access. But I would like to suggest that some kind of evaluation should also be introduced in the books included in the *Newsletter*, in order for the badly informed reader to be somehow orientated in this jungle of books...

- Most of your publications deal with history, tradition, *acousmata*, divinity, Iamblichus. Does the esoteric side of Pythagoreanism have your special interest?

Here my answer will be double. On the one side, from the earlier Antiquity onwards Pythagoras and Pythagoreanism have been tightly connected to mysteries, initiations, silence, secrecy, specific rituals, Orphism, and so on – i.e. to esoteric matters. Iamblichus, the author of this manifesto of esotericism which Marsilio Ficino entitled *The Egyptian mysteries*, has written also a ten-book compendium *On Pythagoreanism* and referred back to Pythagoras for his own self-identification; if he showed a particular interest in Pythagoreanism it was also with the purpose of going back to what he considered to be the roots of theurgy, number symbolism, etc. So, when I work either on the

religious sides of ancient Pythagoreanism or on its reception by Iamblichus, I am always confronted *de facto* with the roots of European esotericism itself. On the other side, I have never studied seriously the influence of Pythagoreanism on authors from the Byzantine period onwards, especially on the Renaissance thinkers, on modern Freemasonry or on more recent esoteric milieus of whatever kind. But I am extremely interested in extending my research in order to include these matters, and I hope I'll have the opportunity to work in these fields in the near future!!

- Would you describe yourself as a Pythagorean?

You are not the first person to ask me this question... It comes up very often – quite interestingly!! – not so much in the Academic context, but mostly in dinners, parties, free discussions, etc. But do you think that all the Pythagoreans share the same beliefs, way of life and interests? And did the ancients classify somebody as a Pythagorean always on the same criteria? This is not at all clear if we take into consideration the variety of persons who were presented as Pythagoreans in our sources: they range from magicians and tricksters to noble mathematicians or music theorists... But to answer your question by taking as a point of reference what is commonly considered as Pythagorean, I must confess that I am not at all a vegetarian, that I am particularly fond of fava beans, and that I don't believe in metempsychosis – but as you probably know Aristoxenus' Pythagoras did exactly the same thing as I do, except that he did not eat *any* kind of meat... As for mathematics, I can't say that it is my cup of tea... Moreover, I have never liked the political side of the ancient Pythagorean thought, which I find too oligarchic for my tastes... On the other side, I have observed among scholars and colleagues or friends working on specific authors or traditions that they have a tendency to develop a particular empathy for their subject, which slowly but clearly can take the form of a process of assimilation to it. I cannot see clearly to what extent this happens in my own case... But certainly I feel very close to some aspects of the Pythagorean thought like the notion of the orderly organized cosmos, the importance accorded to numbers and ratios in it, the practice of music therapy (cf. the splendid book *Musicophilia. Tales of music and the brain*, by Oliver Sacks, 2007), the ethics of moderation, virtue and friendship contained in the Pythagorean way of life, the communal life and property practiced in the Pythagorean groups, etc. And I find the idea of the harmony of the spheres extremely beautiful and poetical, even if it were not true, and the complex of ideas concerning the immortality of the soul, especially the version of astral immortality, really fascinating!

MACRIS Constantinos

For a full *curriculum vitae*: see: http://lem.vjf.cnrs.fr/Membres_LEM/Macris.pdf
(12 pages)

Here is a small selection:

Chercheur CNRS, Chargé de recherche (CR 1) – Paris, France

Centre d'Etudes des Religions du Livre (CERL)

Equipe : Philosophies et théologies antiques, médiévales et modernes

Discipline : Histoire de la philosophie, des religions et des systèmes de pensée

Points forts de mes activités de recherche

1. Histoire de la tradition pythagoricienne.
2. Rapports entre philosophie et religion dans l'Antiquité.

Thèmes de recherche développés :

1.
 - Prosopographie et onomastique du pythagorisme ancien, notamment en Italie du Sud et en Sicile.
 - Les préceptes pythagoriciens : formulation brève, oralité, ritualisme, secret et interprétation allégorique.
 - La légende biographique de Pythagore et la constitution sociale et littéraire de l'*exemplum Pythagorae*.
 - La réinterprétation néoplatonicienne du pythagorisme : dossiers thématiques issus du commentaire au traité de Jamblique *Sur le mode de vie pythagoricien*.
2.
 - Antécédents du phénomène sociologique de la « secte » dans le monde antique.
 - Les « hommes divins » du paganisme ancien : aspects philosophiques, socio-culturels et littéraires.
 - Les écoles philosophiques antiques en tant que « lieu » de construction identitaire : importance du mode de vie et de la direction spirituelle.
 - Révélation et pseudépigraphie religieuse dans les communautés textuelles de l'Antiquité gréco-romaine.
 - La philosophie de la religion dans la pensée antique, des penseurs présocratiques aux néoplatoniciens.

Projets individuels (work in progress)

1. • *Pythagoras and Pythagoreanism. An annotated bibliography (1850-2010)*, Las Vegas: Parmenides Publishing.
2. • Étude sur *La contribution des penseurs du pythagorisme ancien à la pensée religieuse de leur temps*.
3. • Traduction commentée en anglais de la *Vie de Pythagore* et des fragments de l' *Histoire philosophique* de Porphyre pour la collection 'Society of Biblical Literature Writings from the Greco-Roman World'.
4. • Commentaire historique, philologique-littéraire et philosophique du traité de Jamblique *Sur le mode de vie pythagoricien* (Paris : Les Belles Lettres, coll. "Anagôgè", 2 vols).

Participation à des projets collectifs du LEM (2009-2013)

1. • Programme de recherche international 2009-2012 *Mystique théorétique et théurgique dans l'Antiquité gréco-romaine. Paganismes, judaïsmes, christianismes*, dirigé par Simon C. Mimouni (Directeur d'Etudes, EPHE-SSR, LEM), Arnaud Sérandour (Maître de Conférences,

EPHE-SSR, LEM) et Madeleine Scopello (Directeur de Recherches, CNRS / Paris IV Sorbonne, UMR 8167, Orient et Méditerranée).

Dans ce cadre, organisation :

- a. de la journée d'introduction méthodologique, terminologique et historiographique du 17 janvier 2009.
 - b. des deux journées de janvier et de mai 2010 consacrées à la mystique et la théurgie dans les paganismes méditerranéens.
2. • Programme de recherche international 2009-2012 *Les noms divins*, dirigé par Olivier Boulnois (Directeur d'Études, EPHE-SSR, LEM), et Brigitte Tambrun (LEM).
 3. • Initiative de lancement du projet *Revisiter les monothéismes* (2010-2013) au sein du LEM, qui sera co-dirigé avec Anna van den Kerchove (Institut Européen en Sciences des Religions – LEM) et Joëlle Soler (Institut d'Études Augustiniennes – LEM).
 4. • Initiative de lancement d'un projet de Colloque International sur le *Theios anēr* (2012).

Participation à des projets européens (2008-2011)

- Programme du GDRE 2008-2011 FIGVRA. *La représentation du divin dans les sociétés grecque et romaine*.
➔ Dans ce cadre, organisation à Athènes, en collaboration avec Polymnia Athanassiadi (Université d'Athènes), d'un colloque-atelier européen de deux jours en juin 2011 sur *Les représentations du divin dans la diachronie du mythe*.

Publications (in a roughly chronological order – includes also forthcoming items)

- Πορφύριου. Πυθαγόρου βίος, introduction, Greek text, translation in modern Greek and notes by C. Macris, Athens: Katarti Publ., 2001, 384 p. (cf. <<http://www.katarti.gr/book.asp?cid=274>>).
- «Jamblique et la littérature pseudo-pythagoricienne», in S.C. Mimouni (ed.), *Apocryphité: histoire d'un concept transversal aux Religions du Livre*, Turnhout: Brepols, 2002, p. 77-129.
- «Pythagore, un maître de sagesse charismatique de la fin de la période archaïque», in G. Filoramo (ed.), *Carisma profetico: fattore di innovazione religiosa*, Brescia: Morcelliana, 2003, p. 243-289.
- Rédaction des notices relatives aux Pythagoriciens du *Catalogue* de Jamblique pour le tome IV (L-O) du *Dictionnaire des philosophes antiques*, dirigé par Richard Goulet (Paris: CNRS Éditions, 2005) (cf. <http://upr_76.vjf.cnrs.fr/Instruments_travail/DPhA/DPhA_Pub.html>), ainsi que pour les tomes V – VI (y compris la longue notice "Pythagore"), à paraître en 2010-2011.
- «Becoming divine by imitating Pythagoras?», *METIS. Anthropologie des mondes grecs anciens* (N.S.) 4 (2006), p. 297-329 (cf. <<http://www.ehess.fr/centres/gernet/metis.htm>>).
- «Les "hommes divins" et leurs dieux: le cas des cultes "orientaux"», in C. Bonnet – S. Ribichini – D. Steuernagel (ed.), *Religioni in contatto nel Mediterraneo antico: modalità di diffusione e processi di interferenza* = review *Mediterranea. Quaderni Annuali dell'Istituto di Studi sulle Civiltà Italiane e del Mediterraneo Antico* 4 (2007) [2008], p. 219-232.
- «Le pythagorisme érigé en *haireisis*, ou comment (re)construire une identité philosophique: remarques sur un aspect méconnu du projet pythagoricien de Jamblique », in N. Belayche – S.C. Mimouni (ed.), *Entre lignes de partage et territoires de passage. Les identités religieuses dans les mondes grec et romain: paganismes, judaïsmes, christianismes*, Louvain: Peeters, 2009, p. 139-168 (sous presse).
- «"Sectes" et identité dans le monde antique: bref tour d'horizon accompagné de quelques ébauches de réflexion», in N. Belayche – S.C. Mimouni (ed.), *Entre lignes de partage et territoires de passage* (cf. *supra*), p. 23-40 (sous presse).

- «Pythagoras and the early Pythagorean tradition», in Gr. Oppy – N. Trakakis (ed.), *The history of Western philosophy of religion*, London: Acumen Publishing (forthcoming in 2009; cf. http://www.acumenpublishing.co.uk/display.asp?K=e2009013016055139&sf1=subj_code&st1=R&sort=sort_date/d&ds=Reference&m=1&dc=1).
- «Traits néoplatoniciens attribués à Pythagore dans le traité de Jamblique *Sur le mode de vie pythagoricien*», in M.-Fr. Baslez (ed.), Actes du colloque international *Ecritures et mises en scène de vies dans les religions du monde gréco-romain* (à paraître en 2009).
- «Revisiting certain traditions about significant deaths of philosophers in Diogenes Laertius», in Chl. Balla – P. Kotzia – G. Zografidis (ed.), Acts of the Conference *Deaths of philosophers in Antiquity. Michael Frede in memoriam*, forthcoming as a special issue of the review *Υπόμνημα στη φιλοσοφία* (2009) [in modern Greek].
- Review of the 3 vols-edition of *Orphica* by A. Bernabé (*Poetae epici graeci. Testimonia et fragmenta. Pars II. Orphicorum et orphicis similium testimonia et fragmenta. Fasc. 1-2, München / Leipzig: K.G. Saur, 2004-2005. Fasc. 3. Musaeus, Linus, Epimenides, Papyrus Derveni, indices, Berlin: De Gruyter, 2007*); forthcoming in *Rhizai. A Journal for Ancient Philosophy and Science* (2009).
- Review of M. Bonazzi – C. Levy – C. Steel (ed.), *A Platonic Pythagoras: Platonism and Pythagoreanism in the Imperial Age*, Turnhout: Brepols, 2007; forthcoming in *Philosophie antique* 9 (2009).
- *Dans l'ombre de Pythagore: pour une archéologie de la tradition pythagoricienne* (coll. "L'Antiquité au présent"), Paris: Belin, 280 p. environ (à paraître en 2010).
- «Charismatic authority, spiritual guidance and way of life in the Pythagorean tradition», in M. Chase – M. McGhee (ed.), *Philosophy as a way of life: ancients and moderns*, London: Blackwell's (forthcoming in 2010).
- «Les *acousmata* pythagoriciens, entre oralité, ritualisme, collections de sagesse et exégèse allégorique», in R. Koch-Piettre – Chr. Batsch – M. Vârtejanu-Joubert (ed.), *De la collection aux recueils de sagesse: éléments d'une anthropologie de l'écrit pour l'Antiquité méditerranéenne*, Leiden: Brill (forthcoming in 2010).
- «The Pythagorean funeral rites and observances revisited», in A. Chaniotis (ed.), Acts of the section on Greco-Roman Antiquity of the International Conference *Ritualdynamik – Ritual dynamics and the science of ritual* (forthcoming in 2010).
- «Manifestations de l'enracinement culturel syrien de Jamblique dans ses traités *Sur le mode de vie pythagoricien* et *Sur l'âme*», in Ph. Vallat (ed.), Actes du colloque international *Damascius et le parcours syrien du néoplatonisme* (à paraître en 2010).

Nico Bader

PYTHAGORAS FOUNDATION, WCPO AND WUPO (part 1)

Pythagoras Foundation (founded in 1974), WCPO (World Congress of Pythagorean Organizations, founded in 1955) and WUPO (World Union of Pythagorean Organizations, founded in 1965) are closely connected. The history of these organisations and their mutual alliance is being told..

It started after world war two. Both Johan van der Meulen and Gerard van der Horst were active members of the youth department "Pythagoras" of the Dutch Vegetarian Union. They published a magazine with the same name (Pythagoras would be one of the first to propagate a vegetarian lifestyle).

After a few years the youth department was disbanded and the magazine disappeared. Johan van der Meulen as well as Gerard van der Horst concentrated in a broader sense on Pythagoras.

Hobart Huson, chairman of the "Pythagorean Order", founded again in 1947 in the USA, wanted to bring together all Pythagorean organisations worldwide with a common interest in one world organisation.

This idea came into being after visits to Europe where he noticed the fact that many Pythagorean organisations existed and were active within Europe.

His idea was supported by Ronald Strong and Leslie Ralph from England, and Jean Mallinger from Belgium. Huson suggested to invite all Pythagorean organizations to participate in a world congress.

This congress was to be held in 1955: in this year it was about 2500 years ago that Pythagoras founded his school in Samos. Organisations worldwide agreed to participate in the congress.

A senatus consultum of the initiating societies agreed to hold a commemorative congress and

pilgrimage in Athens, with a preliminary conference in Brussels. The Royal Greek government officially invited the congress to hold its sessions in Greece.

WORLD CONGRESS OF PYTHAGOREAN ORGANISATIONS (1955)

The **Brussels conference** took place on July 25-27, 1955 at 'l'Institut des Hautes-Etudes de

Belgique', under the presidency of Jean Mallinger and Suzanne d'Olivera. This conference had an esoteric character and representatives of Pythagorean organisations from 20 countries participated.

Nine resolutions were accepted unanimously. The text is given in the congress book, p 8-11.

The congresses having been timed to coincide with the 14th International Vegetarian Congress in **Paris** on August 1-14, 1955. Special festivities were held for visiting Pythagoreans.

On August 15-21, 1955 a special public congress (exoteric) was held in **Athens**, including some meetings and events. In the university' auditorium 22 presentations



The commemorative postage stamps

Several celebrations and a bloodless feast were held on the Pythagoras Square in **Vathy**. Gerard van der Horst participated in Brussels, Johan van der Meulen in Athens and Samos.

The Semiramis compact.

Semiramis was the name of the ferry sailing between Athens and Samos.

On the way back to Athens at the last moment - a compact, prepared by Johan van der Meulen, was signed by: Rosala Garzuze (Brasil), Amalie Engelstoft-Schmidt (Denmark), Veronika Keen Meadow Way (England), George Sakellariou (Greece), Johan van der Meulen (Netherlands) en Hobart Huson (United States).

Subsequently the compact was approved and accepted by Jean Mallinger (Belgium); the ratification included the concurrence of Pythagorean societies in Belgium, Belgian Congo, France, Sweden, Germany, Poland, Italy, Switzerland, and others.

One can find the texts of the compact in the congress book, p 15-17.

1. Boards of Directors

a. The election of the Board of Directors of the International Pythagorean Society for the period of 3 years:

President: Hobart Huson,
Secretary: Wilma J. Allen,
Publicity affairs: Johan van der Meulen.

supplemented by the national President of each member-organization or his delegate.

b. The Board of Directors may supplement itself if necessary.

2. The program to be carried out by this Board of Directors, is:

- a. to establish close international contact between the member-organizations
- b. to establish a publicity fund and finance an international journal of high standard
- c. to select a committee, whose task it is to draw up a set of by-laws by which the organization is to be governed
- d. to lay a foundation for such great plans as a Pythagorean School
- e. to prepare and preside over, in about three years hence, an international congress

3. It is understood that in being the first time that this board is elected and thereby the Society definitively established, that the voting upon this subject is either for, or an abstention from voting.

The delegates voting against are thereby giving their opinion that their organization shall not belong to the <International Pythagorean Society>.”

One of the first activities of the Board was to bring structure in the variety of organisations.

Hobart Huson wrote a Directive, dated November 30, 1955 in which a structure is proposed.

In short this directive says: the foundation of a strict exoteric organisation, named: INTERNATIONAL PYTHAGOREAN PHILOSOPHICAL SOCIETY.

This society has national branches. Within countries there are departments or groups, which study and discuss Pythagorean subjects. The society is not linked and is independent from other Pythagorean organisations: this applies especially to esoteric organisations. Members of esoteric organisations may participate actively, but have to withhold from any form of administration.

Esoteric guidelines are limited to esoteric groups.

This directive has been extended later and is published as a booklet. (The Pythagorean Philosophical Society (International). General information. 1958.)

The correspondence between Hobart Huson and Johan van der Meulen shows different points of view between esoteric groups. Hobart Huson plays an important role as a mediator.

It was the intention to hold the second world congress in Paris. For reasons unclear it became London, at a late stage.

2e WORLD CONGRESS OF PYTHAGOREAN ORGANISATIONS (1958)

The second world congress was held in London on July 28-31, 1958. Chairman of the congress was Ronald Strong. Representatives from Pythagorean organisations from 16 countries took part.

22 presentations (addresses to the Congress) were given. The texts of the presentations are not published in a congress book, alas. We have only four presentations in our files.

Nine resolutions were accepted and various ceremonies and activities took place.

Rosala Garzuze presented suggestions for an International Department of Pythagorean Relations; IDPR. The main purposes of the IDPR are:

1. to promote reciprocal acquaintance of all Pythagorean organizations,
2. to divulge Pythagoras's principles through the same Pythagorean organizations,
3. to suggest improved ways for strengthening and accomplishing the Pythagorean ideal and the Pythagorean behaviour.

The closing of the congress was divided into an “initiate Section (closed)” and an “Akousmatike Section (public)”.

A visit to “the land of the Hyperboreans”, including visits to Stonehenge and Maiden castle, concluded the congress.



NEWS

The American School of Classical Studies at Athens 07/16/2008

<http://www.ascsa.edu.gr/index.php/news/newsDetails/new-mellon-and-carpenter-professors-on-board-in-athens/>

New Mellon and Carpenter Professors

On Board in Athens

By Jack Davis

Margaret (Margie) Miles and Charles Denver Graninger arrived in Athens last week ready to assume their duties. Margie replaces John Oakley as Mellon Professor and will serve the School for the next three years while on leave from the University of California at Irvine.

Denver, on leave from the University of Tennessee, holds the Carpenter Professorship for two years.

Margie is well-known, both in Greece and Italy, as an archaeologist and historian of Greek architecture. She is particularly interested in how religion and ritual shaped physical space in both places. She has excavated in Athens and Corinth, and has studied Greek temples at Rhamnous and Sounion, and at Selinous and Agrigento. In Athens, she published the results of the School's excavations of the sanctuary of Demeter and Persephone near the Agora of Athens. Margie is currently researching a book on temples and religion in Sicily and Southern Italy, in which she intends to demonstrate how the cosmic views of Presocratic philosophers (especially Pythagoras and Empedocles) helped to shape the design of western Greek temples. She is also concerned with issues of cultural property, the ethics of collecting, and the fate of art in wartime, and has recently completed a book on the origins of the modern concept of "cultural property" in the work of Cicero. (*Art as Plunder: The Ancient Origins of Debate About Cultural Property*, Cambridge University Press, 2008).

Denver's research also focuses on ancient religion, as viewed through historical, epigraphical, and archaeological sources. Of special interest are the cults of Thessaly, particularly those of archigetai and ktistai. The entire community of ASCSA wishes both the best of luck in their new positions!

Conferences / lectures / essays

Conference 'Plato, Aristotle and Pythagoras in the first century BC'

Cambridge, 13-16 July 2009. This conference will be the culmination of Cambridge's four-year AHRC-funded project 'Greco-Roman philosophy in the first century BC', with support from the Faculty of Classics.

Riccardo Chiaradonna, 'Platonists and the Aristotelian corpus in the 1st century BC'

Myrto Hatzimichali, [Circulation of philosophical texts]

Bob Sharples, 'Metriopatheia'

Marwan Rashed, 'Boethus in the Peripatetic Tradition'

Andrea Falcon, 'Xenarchus of Seleucia and Aristotelianism in the 1st century BC'

Mauro Bonazzi, 'Pythagoreanizing Aristotle: Eudorus and the Systematization of Platonism'

Roberto Polito, [Pythagoreanism]

A.A. Long, [Alexander Polyhistor]

Anna Ju, 'Posidonius' study of Plato'

Ingo Gildenhard, 'Cicero the Platonist (cf. Q. Cic. Pet. 46)'

David Sedley, 'Cicero and the Timaeus'

Julia Annas, 'Law and virtue in Plato's Laws and Cicero's De Legibus'

http://www.classics.cam.ac.uk/faculty/seminars_conferences/first_century_bc_conference/

III Seminário de Filosofia Antiga

Será realizado de 11 a 14 de maio de 2009, pelo laboratório Noesis, com apoio do PEC-RJ, na Universidade do Estado do Rio de Janeiro. O tema deste ano é :

Os Présocráticos e sua influência .

(selections of presentations)

Profª Drª Izabela Bocayuva (UERJ): O

Banquete e alguns apontamentos acerca de sua relação com Empédocles e Heráclito

Prof. Dr. Henrique Cairus (UFRJ): Traços do pensamento pitagórico na medicina hipocrática

Dndo. Marcelo José de Carvalho (UERJ): O esoterismo pitagórico: da filosofia à vida

Mndo. Rodrigo Pinto de Brito (PUC-Rio):

Sobre o que jaz o sensualismo de Empédocles

Profª Drª Marly Bulcão (UERJ): Empédocles de Agrigento: um pretexto para o filosofar

Mndo. Ângelo Balbino Soares Pereira (UnB): A Teoria da Metempsychose Pitagórica no Fédon de Platão

Profª Drª Vera Lima Ceccon (UFRJ): Nietzsche e os Pré-socráticos

Prof. Dr. Fernando Muniz (UFF): A

Transposição: Platão e os Pré-Socráticos

Prof. Dr. Alexandre Costa: Mito e filosofia em Empédocles: a redenção pelo saber

Mndo. Ricardo Cancz (UNESA): Hen Proté/Ein SOF: Relações entre o pitagorismo e a Kabbalah

The 140th Annual Meeting of the American Philological Association, in conjunction with the Archaeological Institute of America, in Philadelphia, PA, January 8-11, 2009. Section 58 Room 401- 402

The Soul and its Afterlife

Sponsored by the International Society for Neoplatonic Studies
Svetla Slaveva-Griffin and John Finamore, Organizers.

The question of the composition of the soul and its immortality remained one of the most important philosophical issues from the time of Pythagoras and Empedocles to the Neoplatonic era and well beyond. Various philosophers argued in various ways about the nature and life of the human soul. This panel will explore the evolution of these theories and the impact of different philosophers and schools of philosophy on the way the soul was conceived.

1. *Christopher Noble*, Princeton University
Impassibility and Immateriality: Non-physical Change at Enn. III.6.2

2. *Luc Brisson*, Centre National de la Recherche Scientifique (CNRS)
Plotinus on Soul's Memory in Enn. IV.4

3. *Emilie Kutash*, St. Josephs College and Dowling College
"Mortal, All Too Mortal": Proclus and the Problem of Neoplatonist Soul which Cannot Ascend

4. *Enrica Ruaro*, University of Genoa
A Platonic deuteronekuia: Proclus' Homeric Account of Phaedo's Evil Souls

5. *Sebastian Gertz*, University of Cambridge
Dreams and the Shadows of Dreams in Synesius of Cyrene's De Insomniis

Addey, T. Plato and the Neoplatonists
COBHAM LECTURE THEATRE,
BOURNEMOUTH UNIVERSITY, TALBOT
CAMPUS (WALLISDOWN) May 6, 2009.
Under the auspices of the Theosophical Society, Bournemouth

Summary: A major influence on the intellectual or spiritual history of the West was what is now called Platonism – but the orthodox view of Platonism has produced a profound misunderstanding of this tradition which reduces it to the teachings of Socrates and Plato, as presented in the written dialogues of Plato. Orthodoxy thus ignores the roots of the tradition which are to be found in Ancient Egypt, the myths of Homer and Hesiod, the Orphic mystery cults, the

Pythagorean brotherhood, and the so-called pre-Socratic philosophers of the Eleatic school. Far more damaging, however, to the welfare of the West and, through the West's increasing influence, the rest of the world, is the failure to see the later developments of the tradition as being a valid continuation and expansion of Plato's teaching. In this talk I aim to explore the work of the later Platonists (incorrectly known as 'Neoplatonists') as the means par excellence for accessing the deepest truths of the tradition. Truths which Plato explicitly says he will not commit to the written page, but which are the key to true soul-wisdom. I will attempt to demonstrate that is these very truths which will allow a re-integration of science and religion, philosophy and art, the contemplative life with the practical, and the Eastern and Western world-views. They are, indeed, the basis for the claim that "there is no religion greater than truth", because it is through these truths, cultivated in each individual's soul, we are lead back to the divine and see the great cosmos as a divine drama, rather than a material accident.

Balbino, A. (Mestrando em Filosofia Antiga da Universidade de Brasília, 2006-2007)

A Teoria da Metempsychose Pitagórica no Fédon de Platão (The Pythagorean Theory of metempsychosis in Phaedo of Plato) 10 pages

In: V Seminário Internacional Archai.

Referências adicionais: Brasil/tipo de participação: Apresentação Oral forma de participação: Participante; Homepage: www.archai.unb.br

ABSTRACT: Pythagoras is a philosopher par excellence, inventor of the word Philosophy and defining this as the love of wisdom. The metempsychosis, the theory of transmigration of the soul, is an intriguing part by his Philosophy, so much is that Plato is building an effort to expose its in Phaedo, which is the most Pythagorean Platonic dialogue. This quadrado (Pythagoras, metempsychosis, Plato and Phaedo) is the object of our research and philosophical analysis. This article aims only propose a introductory series reading of the sources for the study of Pythagoras, the Pythagorean Question, the concept of metempsychosis and a first presentation of testimony Phaedo as platonic metempsychosis of Pythagoras

Bargelotes, L. Iamblichos' defense of the Pythagorean-Platonic doctrine of mathematics

In: Seminar "Iamblichos. His Sources and Influence", to be held in Athens, Greece, 8-10th, March, 2009.

Brisson, L. Syrianus et l'Orphisme 1. Jamblique. Programme d'enseignement 2. Jamblique et l'interprétation du Parménide 3. La lignée platonicienne: Orphée, Pythagore, Platon 4. Syrianus, Proclus et l'accord entre les théologies 5. Les commentaires 5.1. Le commentaire sur le Phèdre de Platon 5.2. Le commentaire sur la Métaphysique d'Aristote 6. Conclusions 7. Annexe
In: SYRIANUS ET LA MÉTAPHYSIQUE DE L'ANTIQUITÉ TARDIVE. ACTES DU COLLOQUE INTERNATIONAL, UNIVERSITÉ DE GENÈVE, 29 SEPTEMBRE-1ER OCTOBRE 2006 Naples, Bibliopolis 2009

Chuakaw, C. (University of British Columbia): Preparing, serving, and consuming food and drink in Ovid's *Metamorphoses*: A road to Pythagoras
CAC Undergraduate Essay Contest for 2007-2008, Honorable Mentions
Abstract: The opening lines of Ovid's *Metamorphoses* state the author's intention to sing of metamorphoses and to sing them in such a way that the song be seamless. No one can deny that the *Metamorphoses* is a multifarious collection of wondrous stories; Ovid's tales introduce his readers to a multitude of characters and places. Nevertheless, there is unity in the midst of this diversity. The chronological ordering of the stories, grouping of similarly themed stories, the use of frame stories and of transitional phrases such as *dum* and *interea* are just some of the narrative techniques Ovid employs to create unity and continuity, affirming his purpose to sing of a *carmen perpetuum*. This paper examines different episodes of eating, drinking and commensality in the poem. Upon closer examination, it appears that these episodes of eating and feasting, from Philemon and Baucis' ideal feast to Lycaon's perverted feast, contribute to the coherence of the entire poem, ultimately paving a way for Pythagoras' teachings in the final book of the *Metamorphoses*.

Grippe, E.J. The Ironic Pythagorean Influence on 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)

Summary: This paper will argue that in Plato's *Republic* Plato replicates the socio-political structure of the Pythagorean cult by promoting the tripartite division of Guardian, Auxiliary, and Commoner as a means to insure social justice. The paper's claim is that Plato did the replication *consciously* [intentionally following the example of the Pythagoreans in Croton] and *ironically*, well aware--as were all in Greater Greece--of the failure of the Pythagorean political enterprise due to their tendencies for cloistering, hierarchical elitism, and secrecy. Hence, *Republic's* message is, in part, a warning against this sort of political arrange, susceptible as it was to tyranny, and by implication a promotion of Socratic democracy suggested in *Apology* and *Crito*.

Kołodziejczyk, P. From belief, to medical analysis. Empedocles, Hippocrates, Aristotle and the relations between philosophy, embryology and teratology in ancient Greece
In: The Seventh Annual Conference of the International Society of Neoplatonic Studies, hosted and sponsored by Jesuit University of Philosophy and Education "Ignatianum," to be held in Kraków, Poland, on June 18-21, 2009

Polito, R. Cicero and Pythagoras
1st century BC Philosophy Seminar, 10 March 2009
<http://www.classics.cam.ac.uk/news/events/pg/view==month/date==01-03-2009/article==317>

ΦΕΣΤΙΒΑΛ ΗΡΑΙΑ - ΠΥΘΑΓΟΡΕΙΑ 2009 - ΔΙΕΘΝΗΣ ΔΙΕΠΙΣΤΗΜΟΝΙΚΗ ΔΙΗΜΕΡΙΔΑ

INTERNATIONAL WORKSHOP 2009

Η ΠΥΘΑΓΟΡΕΙΑ ΘΕΩΡΗΣΗ ΤΗΣ ΜΟΥΣΙΚΗΣ

PYTHAGOREAN VIEWS ON MUSIC:

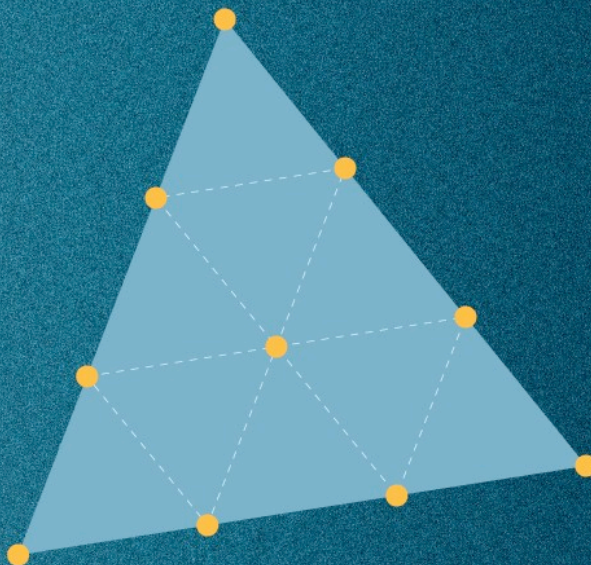
μαθηματικές & φιλοσοφικές διαστάσεις

mathematical & philosophical dimensions

ΠΥΘΑΓΟΡΕΙΟ ΣΑΜΟΥ

10-11 ΙΟΥΛΙΟΥ/JULY 2009

PYTHAGORION, SAMOS ISLAND



Οργάνωση Organisation

Εργαστήριο Μουσικής Ακουστικής Τεχνολογίας
Τμήμα Μουσικών Σπουδών, Φιλοσοφική Σχολή,
Εθνικό και Καποδιστριακό Πανεπιστήμιο Αθηνών
σε συνεργασία με το
Τμήμα Μαθηματικών - Πανεπιστήμιο Αιγαίου

Laboratory of Music Acoustic Technology,
Music Department, School of Philosophy,
National and Kapodistrian University of Athens
in collaboration with the
Department of Mathematics - University of the Aegean

Συνδιοργάνωση Co-organisation

Νομαρχία Σάμου
Οργανισμός Πολιτισμού Νομαρχιακής Αυτοδιοίκησης Σάμου
Πνευματικό κέντρο Δήμου Πυθαγορείου
Οργανισμός Τουρισμού Δήμου Πυθαγορείου
Πυθαγόρειος Ακαδημία

Perfecture of Samos
Cultural organisation, Perfectoral administration of Samos
Pythagorion Municipal Cultural Centre
Pythagorion Municipal Tourism organisation
Pythagorean Academy

Ξενοδοχείο "ΠΡΩΤΕΑΣ" • Hotel "PROTEAS"

Πληροφορίες/Δηλώσεις συμμετοχής στο <http://meeting09.pythagoriosacademy.gr>



through symbolic models and interpretations, reveal the extensiveness of his and his students' work as an important example of universal cultural science, and a never-ending source of research and study.

In order to honour the diachronic importance of Pythagoras' and his students' work, the Music Acoustics and Technology Lab of the Music Department, School of Philosophy, of the University of Athens, in collaboration with the Department of Mathematics of the Aegean University, under the auspices of the Cultural Center of Pythagoreion, Samos, and the Prefecture of Samos are organising an International Workshop entitled:

«*Pythagorean views on music: mathematical and philosophical dimensions*»

The workshop, which consists of lectures by prominent guests both from Greece and other countries, will be held on Friday the 11th and Saturday the 12th of July 2009 at the Cultural Center of Pythagoreion during the events of the Ireea Festival.

Invited Speakers

1. Haralambos Spyridis (Professor, Music Department, University of Athens, Greece): Structuring Pythagorean music scale with Dorian tetrachords upon the descending sequence (tone-tone-lemma) according to the ancient mathematical procedure.
2. Friedrich Kittler (Professor, Humboldt University, Germany): What is the oracle of Delphi? The Tetraktys.
3. Michalis Taroudakis (Professor, Department of Mathematics, University of Crete, Greece): From Pythagorean Harmony to neuronal networks.
4. Constantine Niarchos (Professor, Department of Philosophy, University of Athens, Greece): The Pythagorean doctrine on the soul as harmony.
5. Gerard Assayag (Professor/ researcher, IRCAM, France): Pythagoras and Leibniz : a dialectics of substance and language in music.
6. Pavlos Kaimakis (Associate Professor, Department of Philosophy and Pedagogy, Aristotelian University of Thessalonica): Pythagoras and J.J. Rousseau.
7. Stratos Theodosiou (Associate Professor, Department of Physics, University of Athens): The heliocentric system in Orphic hymns and Pythagoreans up to emperor Ioulianos.
8. Anthony Moore (Professor, Media Department, University of Cologne): Against the Light; Aural Arithmetic : Pythagoras and Incommensurability.
9. Cort Lippe (Associate Professor, Department of Music, University of Buffalo, USA): From Pythagoras through Fourier to Real-time Interactive Computer Music.
10. Zannos Iannis (Associate Professor, Media Department, Ionian University, Greece): Notation, media and embodiment in eastern modal systems.
11. Dimitrios Lekkas (Professor, Open University, Greece): Theory number, harmony, Pythagorism: past and present in letter, in spirit and in musical note.
12. Anastasia Georgaki (Assistant Professor, Music Department, University of Athens): Pythagorean rhizomes in modern Music Acoustics and Psychoacoustics : from monochord to virtual instruments.
13. Thomas Noll (Researcher/lecturer, Escola Superior de Música de Catalunya Barcelona, Spain): Algebraic Combinatorics on the Pythagorean Mechanical Word.
14. Moreno Andreatta (Researcher/lecturer, , France/Italy): Pythagorean heritage in contemporary mathematical music theory.
15. Martin Carle (Researcher, Humboldt University, Germany): Archytas versus Aristoxenos - an outworn antithesis. Structure and development of the Ancient Greek musical notation system: from enharmony to modulation.
16. Thomas Apostolopoulos (Assistant professor, Music Department, University of Athens, Greece): Pythagorean concepts in the theoretic texts of Byzantine music.
17. Nikos Xanthoulis (Researcher, National Opera, Greece): Nicomachus from Gerase : From Pythagorean Theory to the harmonic praxis.
18. Antonios Antonopoulos (Researcher/tutor, music Department, Aristotelian University of Thessalonica, Greece). Reverse of Pythagorism: the case of Iannis Xenakis.
19. Chrestos Terzes (Researcher/tutor, Music department, University of Athens, Greece): The tetrachordic divisions of Philolaos and Archytas : relation between theory and praxis.
20. Theodoros Kitsos (Researcher/tutor, Technological Educational Institute of the Ionian islands, Greece): Pythagorean tuning and the development of medieval polyphony.
21. Garoufallia Ntziouni (Researcher, Music Department, University of Athens) and Haralambos Spyridis: Μουσική ιατρεία. Pythagorean aspects on the benefits of music on health.

New books

Biondi, G. La favola di Euforbo e Pitagora.
Roma : Manifestolibri. 2009.

Series 1: La nuova talpa

ISBN/ISSN: 978-88-7285-563-8

Una filosofia in forma di favola: questa era la maniera di comunicare di Pitagora, il primo a introdurre nell'Occidente il pensiero di un'anima non arrestata dalla morte, ma neppure chiusa in un solo uomo, poiché le sue rinascite sono i capitoli di una vita molteplice in continuo divenire. All'uomo moderno, chiuso nel proprio io come in trincea, quest'anima pitagorica potrebbe apparire una doppia identità o un'illusoria credenza in un'altra vita che non c'è. Ma, svolta con rimandi ai misteri della Grande Madre e di Dioniso salvato da Apollo, l'analisi delle testimonianze sulla favola in cui Pitagora ricorda d'esser già stato un messaggero ermetico di Dio e un guerriero, che apprende i dolori delle altre anime e si trasforma in un filosofo, documenta che l'anima non corrispondeva all'io di una persona, ma alla vita trascorsa in connessione con un cosmo altrettanto animato e soggetto a un armonico ed eterno ritorno. La favola dell'anima contiene sia raggiri retorici, sia criptici significati; sembra una storiella delle favolose incarnazioni di Pitagora in personaggi marginali dell'"Iliade" come Euforbo o delle "Argonautiche" come Etalide, ma costituisce un'iniziazione alla filosofia: comprendere il proprio e l'altrui vissuto significa scorgere un mondo.

Bucht, G. Pythagoras' sträng : essäer kring musikens gränser

2005. Övrigt. Bokförlaget Thales 2005.

ISBN: 91-7235-061-X

Caprara, G. Scienziati : grandi uomini e scoperte da Pitagora a internet

Azzano San Paolo (Bergamo) : Bolis, 2008.

Descrizione: La scienza è stata sempre posta in primo piano nel contesto politico, religioso, culturale di tutte le civiltà in tutti i tempi; e pure oggi come non mai essa anima il dibattito delle idee sul mondo contemporaneo e sul futuro. Eppure si cocosce così poco sugli uomini e sulle donne che hanno reso possibile tutto ciò.

Alle vite degli scienziati, alle loro intuizioni e passioni, alle loro scoperte, è dedicato questo volume di Giovanni Caprara, responsabile della redazione scientifica del "Corriere della Sera" e autore di numerose pubblicazioni di alta divulgazione scientifica. Dall'età del mitico Pitagora sino alle attuali ricerche sul genoma umano e al web: 3000 anni di una grande

avventura - non limitata all'Occidente ma aperta all'Islam e alla Cina - narrati in 133 vicende di avvincente lettura, corredati da una ricca documentazione iconografica. Come Giovanni Caprara mostra, "è grazie agli scienziati, alle loro ansie, ambizioni e piaceri che la loro scienza è diventata un atto umano più avvincente, più seducente".

Casertano, G. I presocratici.

Roma : Carocci. 2009.

Series 1: Pensatori; 4.

ISBN/ISSN: 978-88-430-4923-3

Indice	Premessa	11
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Theios Sophistês is the first collection of interpretative essays on the *Vita Apollonii*. Leading scholars in the field and younger critics make for a combination of methodological continuity and innovation. The book is divided into two sections, one focusing on literary and philological discussions and relating the *Vita* to other ancient texts and genres, and one dealing with religious and philosophical aspects. The wide range of approaches and perspectives does justice to the high level of literary, historical and philosophical-religious sophistication of this text.

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- The pythagorean bios and the doctrine of transmigration -- The path of the event -- The path of remembrance or return -- The platonic rupture : writing and difference -- Plotinus : the ascent of the soul toward the one -- Plotinus as neoplatonic mystic : letter to Flaccus -- Epilogue: The fate of the doctrine of transmigration.

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Summary: 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.

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Raventós, J. *El Sueño de Escipión / M. T. Cicerón ; trad. y nota preliminar de Jordi Raventós.* Barcelona : Acantilado, 2004.
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ISBN 84-96136-61-2
El sueño de Escipión concluye *De re publica*, tratado filosófico de Cicerón inspirado en la República de Platón. Es un relato en el que Escipión Emiliano es instruido por su padre natural y por su abuelo adoptivo, Publio Cornelio Escipión Africano, sobre cómo será su vida futura, y la vida eterna que le espera después de su muerte terrenal. Unos pocos siglos más tarde, el relato platónico se volvería a reescribir para dar lugar a su versión más conocida en nuestra época: la religión cristiana.

Rescher, N. *Cosmos and logos : studies in Greek philosophy.*
Frankfurt/Main : Ontos Verl., 2005.
Topics in ancient philosophy ; 1.
Abstract: Contains 6 papers dealing with topics in the philosophy of the Presocratics, the Sophists, Plato, Aristotle, and the Sceptics.

Sangalli, A. *Pythagoras' Revenge: A Mathematical Mystery*
Princeton, NJ : Princeton University Press.
2009.

ISBN 9780691049557

Summary: The celebrated mathematician and philosopher Pythagoras left no writings. But what if he had and the manuscript was never found? Where would it be located? And what information would it reveal? These questions are the inspiration for the mathematical mystery novel *Pythagoras' Revenge*. Suspenseful and instructive, *Pythagoras' Revenge* weaves fact, fiction, mathematics, computer science, and ancient history into an entertaining story.

Jule Davidson, a young American mathematician, answers difficult math riddles on the Internet and stumbles upon a neo-Pythagorean sect searching for the promised reincarnation of Pythagoras. Across the ocean, Elmer Galway, a professor of classical history at Oxford, discovers an Arabic manuscript hinting at the existence of an ancient scroll--possibly left by Pythagoras himself. Unknown to one another, Jule and Elmer each have information that the other requires and, as they race to solve the philosophical and mathematical puzzles set before them, their paths ultimately collide. Set in 1998 with flashbacks to classical Greece, *Pythagoras' Revenge* investigates the confrontation between opposing views of mathematics and reality, and explores ideas from both early and cutting-edge mathematics.

From academic Oxford to suburban Chicago and historic Rome, *Pythagoras' Revenge* is a sophisticated thriller that will grip readers from beginning to surprising end.

Schmidt, B.J. *Utopia and community in the ancient world*

University of Colorado at Boulder. e-Book. Scriptie/Dissertation

Summary: 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.

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2007. University of California Press.

ISBN: 978-0-520-25364-3

The world is configured in ways that seem systematically hospitable to life forms, especially the human race. Is this the outcome of divine planning or simply of the laws of physics? Ancient Greeks and Romans famously disagreed on whether the cosmos was the product of design or accident. In this book, David Sedley examines this question and illuminates new historical perspectives on the pantheon of thinkers who laid the foundations of Western philosophy and science. Versions of what we call the "creationist" option were widely favored by the major thinkers of classical antiquity, including Plato, whose ideas on the subject prepared the

ground for Aristotle's celebrated teleology. But Aristotle aligned himself with the anti-creationist lobby, whose most militant members—the atomists—sought to show how a world just like ours would form inevitably by sheer accident, given only the infinity of space and matter. This stimulating study explores seven major thinkers and philosophical movements enmeshed in the debate: Anaxagoras, Empedocles, Socrates, Plato, the atomists, Aristotle, and the Stoics.

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Abstract: Drei Typen des Berichts über die Erfahrung bislang unbekannter Regionen lassen sich vergleichen : Abenteuer eines reisenden Helden (z. B. in der « Odyssee »), Vorläufer des utopischen Reiseromans (z. B. « Über die Hyperboreer » des Hekataios von Abdera) und Reiseberichte in historischen Schriften (Herodot) sowie in Fahrtenberichten (Hanno, Pytheas u. a.).

Nach dem üblichen Fachverständnis führen die ersten beiden Typen ihr Publikum aus der Realwelt heraus in eine Welt, die nur in der poetischen Imagination besteht, während die Texte des dritten Typs als zumindest im wesentlichen authentische Berichte über Entdeckungsfahrten innerhalb der Realwelt gelten. Die Tatsache, dass alle drei Typen eine Reihe von gemeinsamen Erzählstrategien und literarischen Mitteln der Beglaubigung aufweisen, legt eine grössere Zurückhaltung, was das Vertrauen in die Authentizität der Fahrtenberichte des dritten Typs betrifft, nahe.

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Milano : Ponte alle Grazie. 2008.

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Bowie, E. Quotation of Earlier Texts in Τὰ ἐς τὸν Τυανέα Ἀπολλώνιον p 57-74
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Abstract: Sobre la imagen del sabio, como un ser alejado de la credulidad en las apariencias, en la « Vida de Apolonio de Tíana » de Filóstrato y en el contexto general de la tradición filosófica grecolatina.

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Abstract: Il « Contra Hieroclem » di Eusebio si pone in polemica diretta con il « Philalethes » di Ierocle, contro il confronto tra Cristo e Apollonio di Tiana, che Ierocle aveva proposto utilizzando la « Vita di Apollonio » di Filostrato.

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aspect of Socrates' discussion with his
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oder heidnischen Magiern, Mantikern und
Exorzisten, wobei er jedoch darauf bedacht ist,
den Apostel trotz der Integration des «
Wunderlichen » in sein Wesen stets in Distanz
zur Magie darzustellen. Auch die
Apolloniusvita des Philostrat, die viele
strukturelle Gemeinsamkeiten mit der
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bestünden aus getrennten Teilchen, ist vielen
(unter ihnen Aristoteles) abwegig
vorgekommen. Der Mutterboden der
befremdlichen Partikularisierung der Materie
ist seinerseits etwas höchst Befremdliches: die
Zahlenmystik der Pythagoreer und ihre
Heiligung der Eins (Einheit, monas) als
Ursprung der ins Sakrale hinaufgestiegenen
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Theophrastus. Orfeo, Pitagora, Empedocle p 61-91
In: Della pietà. a cura di Gino Ditadi Este (Padova) : Isonomia. 2005. Bibliophilia. ISBN/ISSN: 88-85944-23-X

Tilliette, J.Y. Ovide et son « moralisateur » au miroir de Pythagore : figure (s) de l'auteur dans le livre XV de l'Ovide moralisé p 201-223
In: Ovide métamorphosé : les lecteurs médiévaux d'Ovide. études réunies par Laurence Harf-Lancner, Laurence Mathey-Maille, Michelle Szkilnik Paris : Presses Sorbonne nouvelle. 2009. ISBN/ISSN: 978-2-87-854-442-8

Tonietti, T.M. Pitagora in Cina p 117-198
In: Le matematiche del Tao. Roma : Aracne. 2006. Scienze storiche, filosofiche, pedagogiche e psicologiche; 100. ISBN/ISSN: 88-548-0706-0

Torre, C. Tra Ovidio e Seneca: la traccia dellepos di Pitagora nel programma filosofico delle Naturales Quaestiones p 45-
In: La poesia filosofica. Milano, 2007

Urlan, I. Jubal e Pitagora in "miniature musicali" della Marciana p 367-371
In: Sine musica nulla disciplina... : studi in onore di Giulio Cattin. Padova : Il poligrafo. 2006. ISBN/ISSN: 88-7115-397-9

Ustinova, Y. Sages and Philosophers p 177-218
In: Caves and the Ancient Greek Mind. UOP 2009,. Abstract: In the limited data on the Presocratic philosophers, caves and descent into underground chambers appear with remarkable consistency. Prolonged sleep in Zeus' cave on Crete enlightened Epimenides with divine knowledge and endowed him with superhuman powers. Pythagoras' underground sojourns shaped his own outlook, and they probably continued to influence his followers centuries after his death. In this chapter, it is also argued that Parmenides attained his revelations in almost total isolation from the disturbances of the outer world within the subterranean chamber belonging to the Eleatic school. Parmenides' and Empedocles'

experiences and noetic insights are elucidated by means of juxtaposition with Plotinus' accounts of his multiple out-of-body experiences. The Presocratics and their contemporaries still expected to find the ultimate truth exclusively in the divine realm which could be reached by an ecstatic soul released from the body in the solitude of a cave or an underground chamber.

Uytfanghe, M. van La Vie d'Apollonius de Tyane et le discours hagiographique

p 335-370

In: Theios Sophistès. Essays on Flavius Philostratus' Vita Apollonii. Edited by Kristoff el Demoen and Danny Praet.

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Uzdavinys, A. Numenius and his pythagorean philosophy -- Cronius, the companion of Numenius

In: The heart of Plotinus : the essential Eneads including Porphyry's On the cave of the nymphs / edited by Algis Uzdavinys. Bloomington, Ind. : World Wisdom, Inc., 2009. ISBN: 9781933316697

Vanney, C.E. La escuela pitagórica y las Ideas-Número en Platón

p 131-137

In: Principios reales y conocimiento matemático : la propuesta epistemológica de Leonardo Polo.

Pamplona : EUNSA. 2008.

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Varetto, F. La Grecia: la luce riflessa (Pitagora e i Misteri Delfici)

p 269-289

In: I misteri, la filosofia, le religioni : guida alla conoscenza del piano divino dalla creazione ai misteri romani.

Pinasca (Torino) : Synthesis. 2009.

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Vamvacas, C.J. Pythagoras of Samos (ca. 570–496 B.C.)

p 53-84

In: Boston Studies in the Philosophy of Science.

The Founders of Western Thought – The Presocratics.

Springer, 2009. Volume 257.

ISBN 978-1-4020-9790-4

Summary: Who was Pythagoras? This question might at first seem naive, yet it is totally justified. While so much has been said

over the centuries about his teachings, nothing appears to be certain concerning the individual himself. A differentiation between what he himself taught, and Pythagorism during the period of its development, remains a matter of pure conjecture. The reason for this quandary is a set of inherent difficulties, beginning with the lack of contemporary sources regarding Pythagoras's work and his teachings. He appears not to have produced any writings, or if he did, they have not survived.

Vamvacas, C.J. Empedocles of Acragas (ca. 494–434 B.C.)

p 167-196

In: Boston Studies in the Philosophy of Science.

The Founders of Western Thought – The Presocratics.

Springer, 2009. Volume 257.

ISBN 978-1-4020-9790-4

He was to be likened to Faust. Nietzsche saw him as “oscillating between physician and magus, between poet and demagogue, between god and mortal, between scientist and artist, between statesman and priest, between Pythagoras and Democritus”. Renan limned him epigrammatically as “a cross between Pythagoras and Democritus, Newton and Cagliostro”. He was born in Acragas (today's Agrigenti) in southern Sicily. As an offspring of an aristocratic family he would participate passionately in the political affairs of his community, but contrary to what one would expect, he committed himself to the democratic cause.

Volk, K. Making Sense of the World

p 216-259

In: Manilius and his Intellectual Background. OUP Oxford. 2009.

ISBN-13: 978-0199265220

Abstract: The chapter examines the Astronomica's world-view and considers possible philosophical influences on Manilius. Manilius believes in the divinity of the universe, maintains that there is universal interconnectedness among all parts of the cosmos, and takes a stance of strict determinism. He holds that human beings are able and even called upon to understand the workings of the cosmos and he presents contemplation of the heavens as the means to human perfection and a way of approaching the divine. Manilius has typically been labeled a Stoic, and his world-view is largely consistent with Stoicism. Rather than identifying the poet with a particular philosophical school, however, it makes more sense to view him as a

representative of the kind of 'cosmic religion' that was widespread in Hellenistic and Roman times and that combined elements of Stoicism, Platonism, Pythagoreanism, Hermetism, and other belief systems.

Watts, E. The Murder of Hypatia: Acceptable or Unacceptable Violence? p 333-342
In: Violence in late antiquity.
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ISBN 0-7546-5498-2

Watts, E. An Alexandrian Christian response to fifth-century Neoplatonic influence.
p 215-229.
In: The philosopher and society in late antiquity : essays in honour of Peter Brown / ed. by Andrew Smith.
Swansea : Classical Pr. of Wales, 2005.
Abstract: On Aeneas of Gaza, « Theophrastus » ; Zacharias Scholasticus, « Ammonius » and « Life of Severus ».

Willi, A. Ein Epos der Verfremdung (Empedokles als Sprachschöpfer)
In: Sikelismos. Sprache, Literatur und Gesellschaft im griechischen Sizilien (8.-5. Jh. v. Chr.).
Willi, Basel: Schwabe Verlag, 2008.
Biblioteca Helvetica Romana 29.
ISBN 9783796522550.

Willi, A. Dichtung zwischen Menschengesprache und Göttersprache (Zur Sprachphilosophie des Empedokles)
In: Sikelismos. Sprache, Literatur und Gesellschaft im griechischen Sizilien (8.-5. Jh. v. Chr.).
A. Willi, Basel: Schwabe Verlag, 2008.
Biblioteca Helvetica Romana 29.
ISBN 9783796522550.

Willi, A. Eine sizilische Aufklärung (Rhetorik, Magie und Gesetzgebung im kolonialen Raum)
In: Sikelismos. Sprache, Literatur und Gesellschaft im griechischen Sizilien (8.-5. Jh. v. Chr.).
A. Willi, Basel: Schwabe Verlag, 2008.
Biblioteca Helvetica Romana 29.
ISBN 9783796522550.

Winter, T.N. Why Aristotle is Not the Author of the Mechanical Problems, and Who Is p 1-37
In: The Mechanical Problems in the Corpus of Aristotle
Classics and Religious Studies. Faculty Publications, Classics and Religious. Studies

Department University of Nebraska - Lincoln
Year 2007

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

Summary: That Aristotle is not the author does not, so far, rest on evidence, but on a priori supposition. It, for instance "seems to belong" to Strato "or one of his pupils. (Ross, Sir David, Aristotle, 1923, p. 12). Ross is following Jaeger, and Jaeger had no evidence either. Just "seems to belong." And Farrington and Lloyd follow Ross.

The evidence is in Vitruvius.

1. Vitruvius had our Mechanical Problems: Vitruvius summarizes them in the setting of his book on machines (10, chapter 3). That he has our Mechanical Problems is unmistakable, for he includes simplified versions of the easier parts of Mechanical Problems 3, 4, 5, 6, 20, 26, 27, and extends the Mechanical Problems thesis to the machines of his own time: As in all these cases motion is obtained by means of right lines at the center and by circles, so also farm wagons, traveling carriages, [winch-] drums, mills, screws, scorpiones, ballistae, pressbeams, and all other machines produce the results intended on the same principles, by turning about a rectilinear axis and by the revolution of a circle (10.3.9 Morris Morgan, tr.)

2. Vitruvius knew who the author was. Vitruvius lists his sources for the whole area of machines earlier, in Book 7, introduction 14. Vitruvius is the one to ask. Aristotle is not on the list -- and neither is Strato.

First, the date: The standard date for the Mechanical Problems, "in the time of Strato or one of his pupils," is demonstrably incorrect:

1. The author addresses pulleys, but does not have the principle of the mechanical advantage of pulleys. This puts him before Hero, Ctesibius, and Philo.

2. By the time of Strato, geometrical mathematics has advanced in rigor, has left behind the offhand illustrative mode, and has become protasis, ekthesis, diorismos, kataskeue, apodeixis, and sumperasma -- a rigorous layout already in place before the time of Euclid (Cf. Heath, Euclid in Greek, Bk One, on proposition 1, 159). Our author, in common with Plato and Aristotle, shows by his style and use of geometry that he is before the tradition in which Euclid writes.

3. Our author is content to (correctly) state the principle of the lever; Archimedes rigorously

proves it.

4. Our author has a rough, ready, tacit notion of center of gravity. Again, Archimedes proves it. He is before Archimedes.

5. No catapults: in the time wished by Ross, et al, they were already old.

Once the date is corrected, Pyrrhus, Ctesibius, Philo, Archimedes, Diades Agesistratus, Melampus, Nymphodorus, Democles -- the others on Vitruvius' list, are gone, and Archytas is left.

Diogenes Laertius and Plutarch (in "Marcellus") credit Archytas with founding the science of Mechanics. We see Vitruvius in Bk 10 use our author when he feels the need to lay out the basics of the field of Mechanics. In sum, in antiquity, Archytas was recognized as the founder of Mechanics; when Vitruvius uses our author to establish the ground work of Mechanics, he is telling us which of his sources on Mechanics is the author of the Mechanical Problems.

Xenakis, I. La música, la arquitectura y la tradición pitagórica p 764-775

In: El canto de las sirenas : argumentos musicales.

Barcelona : Galaxia Gutenberg : Círculo de Lectores. 2007.

ISBN/ISSN: 978-84-8109-701-6

Zechiel-Eckes, K. Altes Recht und falsche Päpste: Überlegungen zu Rezeption und "kreativer" Transformation spätantiker Literalität im frühen Mittelalter. Mit einem Exkurs zu den sog. Sexti Pythagorici sententiae. p 85-106.

In: Persistenz und Rezeption.

Weiterverwendung, Wiederverwendung und Neuinterpretation antiker Werke im Mittelalter. Hrsg. von Dietrich Boschung und Susanne Wittekind.

Schridten des Lehr- und Forschungszentrums für die antiken Kulturen des Mittelmeerraumes - Centre for Mediterranean Cultures. Band 6. Wiesbaden: Reichert Verlag. 2008.

Zhmud, L.J. The historiographical project of the Lyceum : the Peripatetic history of science, philosophy, and medicine. p 109-126

In: Antike Naturwissenschaft und ihre Rezeption. 13 / Jochen Althoff, Bernhard

Herzhoff, Georg Wöhrle (Hrsg.). Trier : Wissenschaftlicher Verl. Trier, 2003.

Abstract: Insbesondere zu Theophrast, Eudem und Menon.

Zielinski, S. Attraction and repulsion: Empedocles

In: Deep time of the media : toward an archaeology of hearing and seeing by technical means

Cambridge, Mass. : MIT Press, 2006.

ISBN: 0-262-24049-1

Zuntz, G. Ein philosophischer Hymnos des Empedokles?

In: Griechische philosophische Hymnen / aus dem Nachlass hrsg. von Hubert Cancik und Lutz Käppel.

Tübingen. Mohr, 2005.

Studien und Texte zu Antike und Christentum ; 35.

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Griffith, R.D. Putting your mouth where your money is : eumolpus' will, pasta e fagioli, and the fate of the soul in South Italian thought from Pythagoras to Ennius

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ISBN: 9780292719026

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Deakin, M.A.B. Hypatia of Alexandria: mathematician and martyr. 2007

Reviewed by: Berggren, J.L. Metascience. 2009, 18, 1, p 93-97

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

Demoen, K. Et al. Theios Sophistes: Essays on Flavius Philostratus'. Leiden. Brill 2009.

Reviewed by: Hoof, L. Van H-Soz-u-Kult, H-Net Reviews. May, 2009.

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Ferwerda, R. Empedokles, Aarde, lucht, water en vuur. 2006

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Helmer, J.F.M. Het mysterie van Pythagoras. 2007.

Reviewed by: Lanser, P. Euclides. 2008, 83, 6, p 305

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

Reviewed by: Bispham, E. Journal of Hellenic Studies, 2008, 128, p 188-189

Jones, C.P. Philostratus. Apollonius of Tyana: Letters of Apollonius; Ancient Testimonia; Eusebius's Reply to Hierocles. Loeb Classical Library, 458. 2006.

Reviewed by: Nesselrath, H.G. Journal of Hellenic Studies, 2008, 128, p 203

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Reviewed by: Servatius, B. The College Mathematics Journal. 2009, 40, 1, p 66-67

Rosenfelf-Loffler, A. La poetique d'Empedocle, Cosmologie et metaphore. 2006.

Reviewed by: O'Brien, D. Gnomon. 2009, 81, 2, p 97

Rossetti, L. Studi sul pensiero e sulla lingua di Empedocle. 2004

Reviewed by: Anonymus Aquinas. 2006. 49, 1, p 281-285.

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

Pisa: Edizioni della Normale, 2006.

Reviewed by: Graham, D.H. Journal of Hellenic Studies, 2008, 128, p 273-274

Reviewed by: Perilli, L. Göttinger Forum für Altertumswissenschaft. 2009, 12, p1011-1013

Seddon, K. Epictetus' handbook and the Tablet of Cebes. 2005.

Reviewed by: Stephens, W.O. Ancient Philosophy. 2008, 28, 2, p 460-465

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

Reviewed by: Gallop, D. Journal of Hellenic Studies, 2008, 128, p 273

Zhmud, L. The Origin of the History of Science in Classical Antiquity. 2006

Reviewed by: Keyser, P.T.. Classical World, 2008, 102, p 83-85

New journal articles

Agati, M.L. Un nuovo manoscritto di Emanuele Provataris. *Scriptorium*. 2006, 60, 2, p 289-290
Abstract: Concerne le ms. Rome, B. Corsiniana, 43 D 30 (Rossi 292), copie du « Tableau de Cébès » par E. Provataris (vers 1557-1567).

Álvarez Salas, O. Teatro filosófico en Luciano y Alfonso Reyes: dos diálogos de 'Pitágoras' *Nova Tellus*. 2008, 26, 2, p 271-292

Baltussen, H. Addenda Eudemea. *Leeds international classical studies*. 2006, 5, 1, 28 p.
Abstract: Text, translation, and commentary on 16 fragments of Eudemus that were not printed in the editions of F. Wehrli (=> APh 26, p. 65 and 40, p. 32, 9th title). The importance of these fragments lies in bringing greater comprehensiveness to the collection, offering at least five additional near quotations, and illustrating the new trend in fragment studies to contextualize fragments on several levels in order to gain further insight into their value and reception.

Barbara, S. Exégèse d'un zoonyme oublié : le basilic kinades. *Revue de philology, de literature et d'histoire abciennes*. 2005, 3, 79, 1, p 17-34.
Abstract: Dans un passage d'Aelius Promotus (Peri ton iobolon therion kai deleterion pharmakon 27), à verser au compte de Bolos de Mendès, le basilic est également appelé kinades. Ce terme curieux devait désigner à l'origine un animal « mordant » et il a été dans un deuxième temps rattaché à l'expression homérique « chien d'Hadès » (kuon Haidos) qui sert à désigner Cerbère. C'est ce que l'on peut déduire de deux fragments d'Hécatee de Milet (Jacoby, FGrH 1 F 27 ; fragment d'un papyrus d'Hermopolis, P.Mil.Vogl. I 1937 N° 17 [G. Tibiletti => APh 26, p. 76]) où le logographe effectue une relecture rationaliste de l'exploit célèbre d'Héraclès. Il apparaît ainsi d'abord qu'Hécatee fondait certaines de ses analyses sur la connaissance de la faune et de l'étymologie, fût-elle fantaisiste, et ensuite qu'il avait lui aussi entendu parler du serpent libyen « kinadès », plus connu sous le nom de

basilic, ce qui confirme l'ancienneté du terme utilisé par Bolos.

Barritta, F. Ritmi di coniazione e storia : elementi per una riconsiderazione della monetazione incusa a Sybaris e nel suo « impero ». *Numismatica e antichita classiche*. 2006, 35, p 53-81
Abstract: Sur les monnaies incuses de Sybaris du 6e s. av. J.-C. Leur style, leur iconographie et les techniques de frappe conduisent à abaisser le début de leur production aux années 530-520 av. J.-C.

Bechtle, G. Der Trost der Freiheit : das fünfte Buch der « Consolatio Philosophiae » des Boethius zwischen Vorlagen und Originalität. *Philologus*. 2006, 150, 2, p 265-289
Abstract: Aus dem Inhalt insbesondere des 5. Buches gewinnt man den Eindruck, dass das wesentliche Ziel, das den Rest der Erörterung bestimmt, die unbedingte Rettung der Willensfreiheit ist. Zwar ist das verwendete argumentative Material vollständig traditionell (Ammonios), doch scheint Boethius stets darauf bedacht, die Willensfreiheit, wie auch immer das Kräfteverhältnis zwischen ihr und der Providenz im Lauf der Argumentation erscheint, nicht aus den Augen zu verlieren und abwechselnd ihre Realität entweder einfach zu postulieren oder besonders herauszustreichen bzw. neu zu untermauern.

Berggren, J.L. The Life and Death of Hypatia *Metascience*. 2009, 18, 1, p 93-97
Increasing the number of feminist scientists : why feminist aims are not served by the Underdetermination

Bianchetti, S. L'Eratostene di Strabone. *Pallas*. 2006, 72, p 35-46
Abstract: La transmission d'Ératosthène par Strabon se révèle délicate, puisque celui-ci introduit des mesures résultant en fait d'évaluations personnelles, mais qu'il place sous l'autorité d'Hipparque. Tout en maintenant l'implantation géographique établie par Ératosthène, Strabon critique la fiabilité de sa « Géographie » et propose une carte nouvelle, appuyé moins sur les exigences de la science que sur celles du pouvoir romain.

Bonazzi, M. Un lettore antico della « Repubblica » : Numenio di Apamea. Méthexis. 2004, 17, p 71-84.

Abstract: In seinem Kommentar zu Platons « Timaios » löst Numenios die Probleme, die bei der traditionellen Interpretation der Ideen als Gedanken Gottes bzw. des Demiurgen entstehen, indem er die Grundlagen für eine Dreiteilung zwischen Gott/erstem Prinzip, dem Bereich des Intelligiblen der Ideen und dem Demiurgen legt. Seine Vorstellungen entwickelt er dabei ausgehend vom « Staat ». Wenn man dies berücksichtigt, wird seine Argumentation in sich stimmig, auch wenn sie sich von der modernen Platoninterpretation deutlich unterscheidet.

Brigo, R. La matematica e l'architettura del Partenone

BABESCH (Annual Papers on Mediterranean Archaeology). 2008. 83, p 99-105

Abstract: This great work of art bequeathed through time continues to arouse our interest, also because of its scientific features. Studying such an extended temple allows us to experience the sensitivity of its creator, and it evokes a sense of the ways in which people used to think and feel during that historical period. The architectural features come from the Greek passion for the sciences, in particular for mathematics; ranging from prime numbers 2 and 3, with their odd/even distinction, to their turning into 4 and 9, from the Pythagorean triangles with their 3-4-5 long sides, to the sections comprising of, as in music sheets, the architectural arrangement: science turns into art. With respect to those mathematical sets, one may identify the foot as the unit of measurement used in the Parthenon, as well as discover the intellectual and diagrammatic processes drawing us ever closer to the secret core of this work of art.

Campbell, G. "And bright was the flame of their friendship" (Empedocles B130): humans, animals, justice, and friendship, in Lucretius and Empedocles, Leeds International Classical Studies. 2008, 7, 4, p 1-23.

This paper argues that Lucretius exploits a significant doctrinal overlap between his two most important influences, Empedocles and Epicurus, in his account of the domestication of animals. Like Empedocles (although for different reasons), the Epicureans were vegetarians; like him, they regarded friendship

as the basis for society. Empedocles argued that in the golden age there existed a naturally occurring state of friendship between humans and animals. Although Epicurus and his followers disagreed with this theory, there are Epicurean sources that strongly suggest that they themselves thought of the first societies as being founded on friendship pacts made between both humans and animals.

Carter, J.C. The contributions of the sciences to the discovery of ancient rural civilization. Proceedings of the American Philosophical Society. 2006, 150, 1, p 15-61

Abstract: The goals and focus of classical archaeology began to shift in the second half of the 20th century. The horizon of research became wider as attention turned to the previously-ignored ancient countryside and also to peripheral areas including the Greek colonies. While artifacts and structures continued to be central, investigations expanded to include organic evidence. As a result, the research agendas expanded to include specialties such as palaeobotany, palinology, archaeozoology, and physical anthropology. Includes discussion of thirty years of collaborative effort by archaeologists at Metaponto, Croton, and Chersonesos.

Cirkovic M. Ancient origins of a modern anthropic cosmological argument Astronomical and Astrophysical Transactions. 2003, 22, 6, p 879-886

Cook, J.G. Pagan philosophers and 1 Thessalonians.

New testament studies. 2006, 52, 4, p 514-532

Abstract: Certain ancient philosophers (e.g. Celsus, Porphyry, Hierocles) responded antagonistically to the New Testament. Their responses to several NT themes that appear in Paul's first letter to the Thessalonians and one specific text (1 Ep. Thess. 4, 15-17) show how difficult it was to persuade some individuals to give up paganism. Their criticisms of the NT probably indicate how they would have read 1 Ep. Thessalonians.

Cordano, F. Sulle fonti di Strabone per i « Prolegomena ».

La Parola del passato. 2006, 61, 351, p 401-416.

Abstract: Eratostene e Ipparco (fonti di geografia fisica), Polibio e Posidonio (modelli

di impostazione storiografica) sono ripresi per correggerne gli errori.

Depew, D.J. Consequence Etiology and Biological Teleology in Aristotle and Darwin. *Studies in History and Philosophy of Biological and Biomedical Sciences*. 2008, 39, 4, p 379-390.

Abstract: Aristotle's biological teleology is rooted in an epigenetic account of reproduction. As such, it is best interpreted by consequence etiology. I support this claim by citing the capacity of consequence etiology's key distinctions to explain Aristotle's opposition to Empedocles. The analysis reveals that in an important respect Darwin's account of adaptation is closer to Aristotle's than to Empedocles's. They both rely on consequence etiological considerations to evade attributing the purposiveness of organisms to chance. Two implications follow: (1) Darwinian explanations of adaptation are as teleological as Aristotle's, albeit differently; and (2) these differences show how deeply resistant Aristotle's version of biological teleology is to descent from a common ancestor. (edited)

Dillon, J.M. Atomism in the old Academy. p 1-17.

Proceedings of the Boston Area Colloquium in Ancient Philosophy. 19, 2003 / ed. by John J. Cleary and Gary M. Gurtler. Leiden ; Boston (Mass.) : Brill, 2004.

Abstract: Discussion of a wide variety of texts, from Aristotle's « De caelo », « De generatione et corruptione », and « Metaphysica » to the fragments of Xenocrates' « On indivisible lines » and of Heraclides Ponticus.

Duddy, M.C. Roaming Point Perspective: A Dynamic Interpretation of the Visual Refinements of the Greek Doric Temple Nexus Network Journal. 2008, 10, p 291-306
Abstract: Writers, artists, and mathematicians since Vitruvius have attributed the use of the visual refinements as a means by which the Greek builders optically corrected the form of the Doric temple. This study proposes an interpretation in which the visual refinements of the Parthenon are considered from a non-stationary, or "roaming", point of view. The mathematics of this type of visual space reveals a dynamic zone in which objects visually increase and decrease simultaneously, a behavior consistent with conditions addressed by the visual refinements of the Parthenon.

Esposto, C. Aristarco e la iatrike tekhnē in Omero.

Eikasmos. 2006, 17, p 243-255.

Abstract: Nelle « Antiquitates Homericae » sono indagati gli aspetti materiali della « uita heroum » e non si parla in modo sistematico della medicina : l'atetesi delle competenze di Macaone in Il. 11, 515s. si spiega perché per l'Alessandrino lo iatros omerico è una figura generica e non uno specialista.

Fongoni, A. L'educazione di Telesia di Tebe fra tradizione e innovazione : (Ps. Plut. Mus. 31, 1142 BC).

Paideia. 2006, 61, p 197-205.

Abstract: L'episodio relativo all'auleta, che ha Aristosseno come fonte, è fondamentale per la conoscenza di questa figura e permette una riflessione sull'evoluzione dei rapporti tra musica ed educazione tra 5° e 4° secolo.

Forshaw, P.J. The Early Alchemical Reception of John Dee's Monas Hieroglyphica Ambix. 2005, 52, 3, p 247-269

Fraenkel, C. From the Pythagorean Void to Crescas' God as the Place of the World Zutot: Perspectives on Jewish Culture. 2008, 5, 1, p 87-94

Gago, L.G. Alcmeón de Crotona y el problema mente-cerebro.

Helmantica. 2006, 57, 174, p 387-417

Abstract: Alcmeón fue uno de los primeros médicos que estudió las funciones cerebrales y que sostuvo que el órgano más importante del cuerpo es el cerebro, ya que en él confluyen todas las sensaciones suministradas por los sentidos, y es él el que propone, frente al conocimiento sensible, el verdadero conocimiento.

Gomez, S.A. A "Littera Pythagorae" e a sua simbologia cristológica na Idade Média Portuguesa Humanitas. 2008, 60, p 177-204.

Gonçalves, C.H.B. An alternative to the Pythagorean rule? Reevaluating Problem 1 of cuneiform tablet BM 34 568 Historia Mathematica, Volume 35, Issue 3, August 2008, Pages 173-189

Hladky V. Title: EMPEDOCLES' SPHERE IN THE PERSPECTIVES OF ANCIENT INTERPRETERS (Empodokleuv Sfairos ocima

antickych interpretu)

Listy filologicke (Folia philologica). 2008, 131, 1, p 379-439

Language: CZECH

Abstract: This article attempts to shed more light on a problem we addressed in a previous work, namely the nature of Empedocles' Sphere, which we take for a structured whole and not - as it seems to be usually interpreted - as an amorphous mixture. This time we did not concentrate on the fragments of Empedocles himself, but we studied the further reception of the Sphere by ancient Greek writers. First, we attempted to show that the interpretation prevalent today is actually due to Aristotle's equation of the Sphere with his concept of first matter conceived as an undetermined substratum. The only ancient author who seems to hold the interpretation of the Sphere as an amorphous mixture is, however, John Philoponus and, moreover, in some his commentaries to Aristotle only. Then we have gone through the Neoplatonist explanation of the Sphere in which it is regularly equated with the intelligible world of the Forms. Although its transcendence is clearly at odds with the original intentions of Empedocles, in this interpretative approach it must be, however, structured as the Forms are. Finally, if we concentrate on Plato himself, we can find Empedoclean traces especially in the *Timaeus* and *Politicus*. In both cases the Sphere is equated with the sensible world which is, again, a structured whole. We have then extended our research from the *Politicus* to Symposium on the basis of which we would like to claim that mysterious 'whole-natured forms' (*oulofuies tupoi*) from Empedocles' zoogony are the same as Plato's *androgynes*. If we are then to conclude by the reconstruction of the whole cosmic as the life cycle according to the testimonies of later authors, we suggest that the both processes are closely interconnected. Under the influence of the Love more and more complex forms of life appear by composing together primarily created individual limbs. This evolutive process goes on until it reaches the 'whole-natured forms' which - similarly to everything else - form a part of the Sphere. When the perfect unity of elements is broken under the renewed influence of the Strife, the perfect 'whole-natured' organisms are destroyed by division into the men and women we know today. Then, together with the overall destruction of the cosmos, organisms will be decomposed into the primary limbs that will finally cease to exist too.

Houghtalin, L. Lessons for classics from the history of mathematics

The Classical Journal. 2009, 104, 4, p 351-62

Abstract: Presented here are examples of two problems set by ancient Greek mathematicians that engaged scholars for centuries and could be included in a course on Greek civilization. Also presented are samples from mathematical works published in Latin and some Latin anagrams produced by mathematicians and scientists, all of which could be introduced into the Latin classroom.

Huffman, C.A. Heraclitus' critique of Pythagoras' enquiry in fragment 129

In: Oxford studies in ancient philosophy. 2008, 35, p 19-47.

Kivy, P. Musical Morality

Antithetical Arts. 2009, 1, 9, p 215-235

Abstract: This chapter examines the moral claims of absolute music. It argues that absolute music shares with many other human activities the propensity to produce, in human beings, a kind of ecstasy that might seem appropriate to describe as character-enhancing, consciousness-raising and, therefore, in some vague, perhaps attenuated sense, morally improving, while it lasts. However, being just one of many such activities, absolute music seems to lose that special, magical connection to morality that goes back, one suspects, to its Pythagorean and Orphic roots.

Krell, D.F. The Death of Empedocles.

Epoche: A Journal for the History of Philosophy. 2008, 12, 2, p 289-311.

Lyskawka, A. Deification of the Man (in Polish).

Studia Philosophiae Christianae. 2007, 43, 1, p124-138.

Abstract: The article specifies and discusses three basic forms of the understanding of the idea of deification of man, which can be found in European culture. The first of them, a basis for Platonic philosophy, identified human nature with God's nature. Plato, adducing to the Orphic-Pythagorean tradition, understood man as immortal, immaterial soul among God's companions. Man-soul is a lower nature God. The second form of the idea refers to participating of human being in God's life. It is a religious understanding of the divine nature. In the Orthodox Church it takes the form of <theosis>; in the Catholic Church it is

expressed as <holiness>. Man takes part in God's life and becomes more and more of God through the state of grace and through the specific ontological structure. The third form of the idea of deification of man is found in the philosophical opinions of L. Feuerbach, F. Nietzsche and J. P. Sartre and refers to God's attributes given to man. Human is recognized as a divine being and replaces God, who is repudiated as a source of alienation. This form of deification leads to self-admiration and self-deification.

March, L. Palladio, Pythagoreanism and Renaissance Mathematics
Nexus Network Journal. 2008, 10, 2, p 227-244

Abstract. This paper examines the proportional qualities of Palazzo Antonini in terms of contemporary, Renaissance mathematics. It reveals that Palladio was either a masterful arithmetician, or a serendipitous genius.

Mastrocinque, A. Les formations géométriques de mots dans la magie ancienne
Kernos . 2008, 21 p 97-108

Abstract: Geometric formations of words in the ancient magic arts. In many magical texts (papyri, gems or lamellae) triangles, squares and circles often occur, which are created by magical words arranged in these forms. A series of gems and papyri look to the heroes of Greek mythology for the treatment of specific diseases. In fact, it is known that spells invoking Tantalos, Lycourgos or Perseus were created in order to control the organs of the human body and that triangular word formations were used to write these spells. The usual explanation of triangular word formations maintains that the progressive elimination of letters compels sickness and other evil to diminish. This is true, but this explanation cannot be applied to every triangle or wing formation. Similar triangles often add each part of the word to the others, as in the case of divine names, whose force is magnified by such a graphic operation. The pythagoric Tetraktys (a triangle which represented the sum $1+2+3+4$) is the most ancient example of such sums. The square formations multiplied one word by itself and represented other ways of extolling a divine name or the might of a magical spell. These speculations were based on the mathematics and geometry of the Pythagoric tradition. Palindromic magical words were often written in circular formations, which could cluster round and control the name of a person or symbols of something evil.

McPherran, M.L. Socrates and Zalmoxis on drugs : charms and purification.

Apeiron. 2004, 37, 1, p 12-33.

Abstract: Studies Plato's « Charmides ». This dialogue, in which Socrates engages a boy in conversation about Zalmoxian medicine, is at first glance considered a very light-hearted foray into a variety of Socratic tenets. The more complex issues of the dialogue are studied here, including underground themes concerning personal ambition, coercion, sexual desire, illness and death. Also discussed are Plato's views concerning Socrates' use of poetic and intellectual charms, instead of charms and love-spells.

Oai, T. Kepler's Views on Consonance (in Japanese).

Bigaku: The Japanese Journal of Aesthetics. 2007, 57, 4, p 55-68.

Abstract: For explaining the concept of consonance, Kepler underlines the function of human soul to recognize harmony. He classifies harmony into two types: "sensible" and "pure." Sensible harmony (i.e., consonance) is realized by the human soul while comparing things that are perceived by sense (i.e., sounds). Pure harmony, on the other hand, functions as the archetype of sensible harmonies. It is an abstract mathematical idea, inherent in the human soul, and it certifies sensible harmonies as such. Moreover, this archetypal harmony is associated with God himself. Thus, Kepler hypothesizes on consonance based on his own metaphysics, which differs from the Pythagoreans' reflections on the subject. (edited)

O'Brien, D. Plato the Pythagorean A Critical Study of Kenneth Sayre, Plato's Late Ontology, A Riddle Resolved
International Journal of the Platonic Tradition. 2009, 3, 1, p 58-77

Oliveira, L. Uma sinfonia de autoridades: notas sobre a exegese dos antigos -- Plotino, <Eneada> V, 1 (10), 8-9.

Kriterion: Revista de Filosofia. 2007, 48, p 467-479.

Abstract: This study presents the exegesis of the ancients in V, 1 (10), 8-9, showing that Plotinus establishes an agreement between the mentioned authorities; all the ancients alluded by him already knew, though implicitly and inaccurately, the doctrine of the three natures. In general, the inaccuracy of his predecessors consisted in mistaking the 'one' for the 'intellect'. Following Plotinus's argument step by step, we especially try to understand

the role of three philosophers among the ones mentioned. First, Plato, who is considered the most accurate certification of the former doctrines. Then, Aristotle, against whom Plotinus polemicizes, although he seems to serve as a model for the exegesis of some philosophers before Plato. Finally, Pherecydes, who alludes to the Pythagorean doctrine and perhaps to the mythical tradition as well.

Ortolá Guixot, Á.F. Antifonte : sofista y científico.
Estudios Clasicos. 2006, 48, 130, p 9-27

Abstract: Se comentan los fragmentos atribuidos a Antifonte que inducen a pensar en una relación específica con diversos campos del saber o de la investigación científica. Se defiende que, pese a que las cuestiones abordadas ya fueron tratadas por los presocráticos, Antifonte aporta una visión original que merece ser considerada en la historia de la ciencia.

Ostafe, L. Platonic Echoes in "On Principles" (in Romanian).
Revista de Filosofie (Romania). 2006, 53, 1-2, p 217-221.

Abstract: The article refers to the fact that <De Principiis>, the first handbook of the doctrine of the Christian church from the patristic age, is one of the most disputed works of Origen, which is situated on the line of a certain Hellenic tradition (Pythagoras, Heraclitus, Parmenides, Plato, Ammonius Saccas).

Picot, J.C. La brillante de Nestis (Empédocle, fr. 96).
Revue de philosophie ancienne. 2008, 26, 1, p 75-100

Rabbaa, A. Modeling and Measuring of the Oriental Musical Scale
Acta Acustica united with Acustica. 2006, 92, 5, p 807-811

Abstract: After a brief survey of the western system, we present a study of the oriental musical scale, based on the (diatonic) models built by European mathematicians. The main feature being the presence of the three-quarter-tone interval or medium third, we explain why a modeling by an equal-tempered scale of 24 quarter-tones of exactly 50 cents is not suitable. Our model starts with a combination of equal and pythagorean scales, displayed as a series of whole-tone and $\frac{3}{4}$ -tone intervals. Practical music performance on lute and violin, when measured, show current pitches higher than equal-tempered theory

would suggest. Some empirical adjustments of about 15 cents were needed to reach these practical pitches. Checking of some of the most common oriental keyboards proves that their $\frac{3}{4}$ -tones are not in good accordance with real performance.

Rashed, M. De qui la clepsydre est-elle le nom ? Une interprétation du fragment 100 d'Empédocle. Revue des études grecques. 2008, 121, 2, p 443-468

Rashed, M. Le proème des Catharmes d'Empédocle. Reconstitution et commentaire. Elenchos. 2008, 29, 1, p 7-37

Rees, M. Take me to your mathematician
The New Scientist. 2009, 11 February, p 36-39

Reinsch, D.R. Ein angebliches Sappho-Fragment (frg. 209 Lobel-Page) im Briefcorpus des Eustathios von Thessalonike.

Philologus. 2006, 150, 1, p 175-176.

Abstract: Alle Sappho-Zitate bei Eustathios sind auch anderweitig belegt ; lediglich für frg. 209 Lobel-Page wäre Eustathios der einzige Gewährsmann. Da ein Diktum der Dichterin Theano überliefert ist, in dem ebenfalls die beiden Wörter kalos und demosios in einem witzigen Zusammenhang stehen, liegt die Vermutung nahe, dass Eustathios nicht an ein sonst unbelegtes Sappho-Fragment gedacht hat, sondern an eine im 12. Jh. zur rhetorischen Allgemeinbildung gehörende Anekdote mit Theano. Er selbst oder ein Kopist des Briefs verwechselte jedoch die berühmte Theano mit der noch berühmteren Sappho.

Rocconi, E. La dottrina aristossenica dell'« ethos » musicale nel « de musica » dello Ps.-Plutarco. Seminari romani di cultura greca. 2005, 8, 2, p 291-297.

Abstract: Esame dei capitoli 33 e 35 del trattato pseudo-plutarceo.

Schade, G. ‚Rechts‘ und ‚Links‘ im Diskurs des Pythagoreismus
Hermes. 2009, 137, 1, p 118-123

Schwob, M. Empedocles : Deus suposto
Tempus novus. 2009, 142, p 104-106

Shcheglov, D. Eratosthenes' parallel of Rhodes and the history of the system of « climata ».

Klio. 2006, 88, 2, p 351-359

Abstract: In der Diskussion darüber, ob das bei Ptolemaios erstmals belegte System der

klimata bereits Eratosthenes bekannt war, stützt sich eines der Argumente gegen eine Kenntnis des Begriffs klima auf die Tatsache, dass die in den Fragmenten erwähnten Breiten niemals durch die Dauer des längsten Tages charakterisiert werden. Demgegenüber lässt sich mit Hilfe von Passagen aus Strabon und Hipparch plausibel machen, dass

Eratosthenes wenigstens für die Bestimmung des Breitengrades von Rhodos die Dauer des längsten Tages heranzog. Dass er den Terminus klima nicht gebrauchte, spricht nicht gegen die Verwendung des Konzepts.

Spagnoli, E. *Cultura materiale a Sibari : officine e maestranze*.
Annali dell'Istituto Italiano di Numismatica. 2006, 52, p 281-288
Abstract: In vista della pubblicazione del corpus monetale sibarita, ipotesi e considerazioni sul funzionamento e l'organizzazione della zecca di Sibari in età arcaica.

Tarrant, H. *Living by the Cratylus Hermeneutics and Philosophic Names in the Roman Empire*
International Journal of the Platonic Tradition. 2009, 3, 1, p 1-25
Abstract: This paper is about an aspect of philosophic life, showing, in the case of one Platonic dialogue in particular, that the texts that later Platonists employed in a quasi-scriptural capacity could influence their lives in important ways. The Cratylus was seen as addressing the question of how names could be regarded as 'correct', raising the role of the name-giver to the level of the law-giver. It begins with the question of how a personal name could be correct. The ancient text that offers us most evidence of the philosophic manipulation of proper names is Porphyry's *Life of Plotinus*, which makes it quite clear that the revision of individuals' names, and in particular the giving of a Greek name to those of non-Greek origins, had become a regular practice. The name, it seems, was intended to capture something of the actual nature of the individual in question. There is evidence that the practice goes back to the age of Lucian, and specifically to the circle of Numenius, whose own name is also that of a bird. His religious dialogue *Hoopoe* suggests that there was something special in bird-names; Lucian's *Gallus* reincarnates Pythagoras as a bird, while his *Death of Peregrinus* has the eponymous sham philosopher ultimately adopting a bird-name too. Curiously, the final name that Porphyry bears also closely recalls

the name of a bird. This may be explained as the apt naming of one who rose to the highest philosophic vision in accordance with the 'flight of the mind' passage in Plato's *Phaedrus*.

Tokic, M. *The Number in the Painting of Nikola Bozidarevic (in Croatian)*.
Filozofska Istrazivanja. 2007, 106, p 453-464.
Abstract: I wish to propose a philosophical approach toward the painting that explains the form proceeding from its formal elements, such as a dot and a line on the one hand, or as reflection, rotation or any other aspect of symmetry on the other hand. I am mostly interested in the visual aspects of painting. To support my interpretation I will use neo-Pythagorean logic (it will be used as a method or a tool on a trail of I. Damjanov's methodical system) to reach understanding similar to P. Klee's reflection upon the painting as such. Thereupon, by such a formal analysis that ultimately is perceived as a philosophical contribution to the arts, we will provide verification of brothers Crivelli's and Vittorio Carpaccio's stylistic influence on forming of Bozidarevic's style. At the same time we will reveal how this formal analysis transforms itself, in a vivid reversal, into a self-education of the observer towards the highest forms of beauty, such as order, proportion, definiteness, mostly revealed by the mathematical sciences.

Uždavinys, A. *Metaphysical symbols and their function in theurgy*
Eye of the Heart. 2008, 2, p 37-60

Vitrac, B. *Les mathématiques dans le « Timée » de Platon : le point de vue d'un historien de la science*.
EPlaton. 2006 2 : 11-78.
Abstract: Les sciences mathématiques interviennent principalement dans cinq passages du « Timée » de Platon. Après avoir donné quelques remarques générales ou de caractère historiographique sur quatre d'entre eux, on analyse le premier (31b5-32c4), en essayant de préciser quel en est le référent mathématique, et en examinant s'il est ou non pertinent de chercher à le coordonner avec le cinquième (53c5-55c6). Cette problématique permet de faire quelques rappels sur les mathématiques grecques anciennes telles qu'elles se développaient à l'époque de Platon. Annexe mathématique : démonstration selon laquelle les résultats contenus dans les « Éléments » d'Euclide permettent de montrer que les volumes des trois polyèdres réguliers, quand on les suppose d'arêtes égales, ne

forment pas une proportion géométrique continue.

Vitek T. PYTHAGOREAN ACOUSMATA (Pythagorejska akousmata)

Listy filologicke (Folia philologica) . 2008, 131, 3-4, p: 345-377,

Language: CZECH

Abstract: In antiquity acousmata were considered as an authentic record of Pythagoras' words, whose sense was concealed from the uninitiated by dint of their cryptic form. Later, mostly non-Pythagorean authors attempted to reveal it so that they divided them into three groups and provided allegorical interpretations for them. As they were living in different epochs and following different interests, they differed from each other both in the wording and the explanation of single acousma and in acceptance or not into their collections. Largely these interpretations were created with respect to probability (eikotologia) on the basis of comparisons with other Pythagorean material, but some authors did not hesitate to interpret very violently and fabricate their own acousmata (Iamblichus). The extant fragments of collections are very heterogeneous and mutually almost incompatible; that is why it is impossible to believe that they represent the doctrine of the oldest Pythagoreanism (or even Pythagoras himself) as a whole. Presumably the original acousmata did not hide any other sense as their main aim seems to be a regulation of human behaviour in magic-ritual sphere. The interpreters transformed acousmata into rational ethical rules, but it is controverted, for instance, with identity of acousmata with older - sometimes transcultural - magic-superstitious prescriptions. The first collection of acousmata was published in mid-4th century B. C. in the circle of pupils of Aristotle. No interpretations were appended to it, but its author already manipulated with the material in order that he might intervene in contemporary discussion on the character of the oldest Pythagorean teaching and the measure of Pythagorean heritage in philosophy of his period (especially in the philosophy of Plato). This author should be Aristoxenos who was dealing with Pythagoreans very intensively and 'creatively', but the hypothesis cannot be corroborated with any direct proof.

Wolfsdorf, D. "Empedocles and his Ancient Readers on Desire and Pleasure," Oxford Studies in Ancient Philosophy, 36, 2009, pp. 1-70.

Zumbo, A.L. Vinuleius Brocchus : magistrato con poteri censori a Copia Thurii.

Minima epigraphica et papyrologica. 2006, 9, 11, p 111-122

Abstract: Prima pubblicazione e analisi di una epigrafe in lingua latina su un frammento di marmo databile in età giulio-claudia (conservato nei depositi del Museo archeologico nazionale della Sibaritide) e da ritenersi solidale con altri due pezzi già editi da P. G. Guzzo in : Sibari. Scavi al Parco del Cavallo (1960-1962 ; 1969-1970) e agli Stombi (1969-1970) (=> 77-09622 a), p. 55, 60, 71. L'iscrizione cita Vinuleio Brocco, magistrato e evergete di Copia Thurii.

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Nouvelles Philosophiques. Pythagore, mythe ou réalité ? par Pierre Nzonzi MARDI 18 NOVEMBRE 2008

<http://nouvelles-philosophiques.blogspot.com/2008/11/pythagore-mythe-ou-realite.html>

"Le nom de Pythagore a lui seul est une légende, un mythe. Le mythe est généralement compris comme une nécessité de fondation. Les hommes aiment les mythes. Mais cet amour n'est pas un péché en soi. Il relève simplement des besoins profonds qui sont en nous. Les mythes résident eux-mêmes dans notre inconscient. Ils sont à l'origine de toute civilisation. Pythagore comme tous les avatars à l'origine de toute société sont des mythes parce que dans une société tout procède d'eux, ils sont les figures et les fondements de tout ce qui caractérise toute tradition. Toute tradition quelle qu'elle soit se fixe à partir d'un personnage marqué qui sera le visage le plus profond de celle-ci. Le guide, tel est son nom. Le guide est un personnage dont on ne conteste pas l'autorité. Ceux qui subissent son autorité lui donnent toutes les qualités projetant un idéal de vie. Ainsi, non seulement on attribue à celui-ci toutes les

valeurs de beauté mais aussi toutes les puissances et tous les miracles. On transgresse les lois de la nature pour élever ce personnage à la hauteur des dieux. De là, la difficulté de savoir quoi que ce soit sur ces personnalités." (..)

<http://www.msh-paris.fr/recherche/bourses-de-recherche-post-doctorales/>

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Ekaterina MATUSOVA (Université d'État des sciences humaines, Moscou)

Pythagorisme et Judaïsme : l'histoire des contacts culturels [philosophie de l'antiquité]
Centre Louis Gernet

16 septembre 2008 - 14 mars 2009

(FMSH / bourse Diderot – Maison Suger)

Léonid ZHMUD (Université d'État de St-Petersbourg)

Pythagore et les premiers pythagoriciens
[histoire antique]

CNRS & EHESS

1er février - 25 mars 2009

(FMSH / DEA)

DVD CD

Haldane, E.S. Lectures on the history of philosophy. Volume 1, Greek philosophy to Plato [sound recording]

Audioboek op CD. Princeton, N.J. : Recording for the Blind & Dyslexic, 2008

G. W. F. Hegel (1770-1831), the influential German philosopher, believed that human history was advancing spiritually and morally according to God's purpose. At the beginning of this masterwork, Hegel writes: "What the history of Philosophy shows us is a succession of noble minds, a gallery of heroes of thought, who, by the power of Reason, have penetrated into the being of things, of nature and of spirit, into the Being of God, and have won for us by their labours the highest treasure, the treasure of reasoned knowledge." [This volume] goes back to the sixth century before Christ. Hegel

traces the progression of Greek philosophy from Pythagoras through the Eleatic school, Heraclitus, the Atomists, Anaxagoras, the Sophists, and finally to Socrates and his followers.

Kingsley, P. Finding our ancient wisdom the spiritual origins of Western civilization
Golden Thread Films / Light to Shadow Productions, 2008. DVD

Based on a four-day workshop that Peter Kingsley conducted unfolding the complex mysteries at the root of Western civilization contained in the ancient Greek writings of Empedocles.

For the sake of Empedocles -- The silence --
The banishment -- The ocean inside us --
Trickery -- The divine within -- The tree of life.

Lewis, C.S. Somnium Scipionis

In: The discarded image an introduction to medieval and Renaissance literature
Uitgever: Princeton, N.J. : Recording for the Blind & Dyslexic, 2008. Audioboek op CD

Scherer, C. Classical Greek philosophy
Films for the Humanities & Sciences (Firm);
DVD

Princeton, NJ : Films for the Humanities & Sciences, 2008

Fragment: This program addresses core topics in ancient philosophy such as freedom and fate, permanence and change, happiness, the nature of the cosmos, and the immortality of the soul. Concepts are presented as articulated by key figures including Socrates, Plato, Aristotle, Heraclitus, Pythagoras, and the Milesian and Eleatic philosophers -- in combination with quotations drawn from Plato's Republic, Aristotle's Physics, and other influential sources -- make this program an excellent tool for building a solid understanding of Western philosophy.

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

Wheaton, Ill. : Theosophical Society in America, 2008. DVD