

Pythagoras Foundation



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This semi-annual Newsletter gives articles and a summary of literature, book reviews of recent publications concerning Pythagoras and Pythagoreans. Interesting internetsites, work in progress and conferences are included. We will be very pleased to receive information of books and (journal, internet) articles to keep our lists up to date.
Nico Bader - Chairman of the Pythagoras Foundation.

The loftiest conception of the harmonic symbiosis of the natural and the transcendental inner spirituality and scientific rationality was achieved for the first time in the history of European thought by Pythagoras.
[In: Vamvacas, C.J. The founders of Western thought. 2009. p 83]

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Introduction

This 13th Newsletter contains a lot of information again.

From Brasil we received the sad news about the pass away of Rosala Garzuze. We remember his enthusiasm and positive words.

Marcel Roggemans was so kind to allow us an interview and sent us information about his new book and some re-issues of works about Pythagoras. We are happy and proud to have these new books published in Dutch translation.

Thanks to Graham Pont for his contribution to this Newsletter.

We received the thesis of Jacomien Prins and several readers drew our attention to new publications. We appreciate these contributions very much.

Thanks for the financial contributions we received for covering the costs of this Newsletter. If you want to support the Pythagoras Foundation and the Newsletter, we ask you to send a donation (see Colophon). Very welcome these times!

The second part of the article about the history of (and the connections between) WUPO and the Foundation will be published in Newsletter 14 (June 2010). In this issue Johan Thom will be our special guest / researcher.

Gabrielle Cornelli will be our special guest / researcher in Newsletter 15 (December 2010).

Best wishes for the New Year,
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.

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News from the library

Newsletter 12 (June 2009) was the first being available as pdf file on the Pythagoras Foundation website. During the first month (after publishing) 250 readers opened the Newsletter. So we may speak of a successful start. There was also an increased demand for former Newsletters during the last half year.

As we said before one of the aims of the Newsletter is to come to a complete bibliography about Pythagoras and Pythagoreans, starting from the year 2003.

Besides the databases like Worldcat, l'Annee Philologique and others, there is an increased amount of information on Internet.

When is a publication relevant? Here are some rules of thumb:

In general publications going back on Pythagoras and Pythagoreans. Or subjects linked to Pythagoras and Pythagoreans. Included are publications with the name of Pythagoras in its title or abstract.

Excluded are publications concerning Pythagorean Theorem, triples a.s.o. The history of mathematics is a special assessment.

Sometimes the number of times the word Pythagoras appears in an article, is sufficient to be included.

Populair, general literature (fiction, encyclopdia ..) is excluded in general.

This is surely arbitrary. It is sometimes difficult to draw the line. Suggestions in these are welcome.

Nico Bader

Acknowledgements

The Pythagoras Foundation thanks the following individuals for their contributions and generosity: Konstantine Boudouris, Jeffrey I. Friedman, Christiane L. Joost-Gaugier, Emil A. Kramer, Constantinos Macris, Jean-Claude Picot, Graham Pont, Jacomien Prins, Marcel Roggemans, Ronald Strong, Tomáš Vitek, Kim Williams, and Ruud de Zwarte

The Coin Pythagoras Might Have Touched



Stater of Kroton (530-520 B.C.E.); Image (c) CNG Inc.

This coin overlapped in time and place with Pythagoras himself. It's intriguing for a few reasons, some historical, some mystical...

The coin was minted in Kroton, the Greek colony in the south of Italy where which Pythagoras founded his school. It dates to 530-520 B.C., years during which Pythagoras most likely lived in the city.

Pythagoras himself might—just conceivably might—have touched this very coin.

Some scholars see Pythagorean influence in the iconography of Kroton's coinage. The tripod represents Apollo, a god with whom Pythagoras identified closely. The legs of the tripod boldly call out the number Three. Pythagoras' father, Mnesarchus, is believed to have been a gem engraver—the same profession that designed coinage in the ancient world.

<http://www.tetraktysnovel.com/?p=358>

Colophon

Pythagoras Foundation Newsletter.

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Editorial Board, in progress

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Marcel Roggemans

Geïnterviewd over Pythagoras

1. Interesse in Pythagoras : hoe is het begonnen?

Mijn interesse voor Pythagoras begon al op jonge leeftijd. Ik las toen wat boeken over Pythagoras zonder me echter veel vragen te stellen. De drang om meer van Pythagoras aan de weet te komen is eerder gegroeid uit mijn interesse voor muziek. Toen ik conservatorium liep leerde ik iets meer over deze man in de lessen harmonie en muziekgeschiedenis. Vooral tijdens de cursus harmonie werd ik geconfronteerd met de klassieke regels van de harmonieleer waar het octaaf, de kwart en de kwint dagelijks aan de orde was. Pas jaren later toen ik me meer ging verdiepen in de klassieke filosofie en met de kennisleer van de stelling van Pythagoras wou ik wel weten wie die man eigenlijk was. De laatste stap werd een tiental jaren terug gezet toen ik mijn boek schreef over de 'Geschiedenis van de occulte en mystieke broedersschappen'. Toen leerde ik een aantal broedersschappen kennen die veel over Pythagoras wisten. Hier werd de toon, niet de muzikale deze keer, gezet. Het resultaat was een boeiende en verbluffende ontdekking. Pythagoras was wel meer dan wat we op school leerden.

2. Stel dat je Pythagoras een vraag zou kunnen stellen, wat zou je vragen?

Ik denk dat ik tientallen vragen zou stellen. Hoe hij bijvoorbeeld er toe kwam om de verhoudingen in de muziek te bestuderen. En ... zeker zou ik vragen wat hij allemaal heeft beleefd in alle landen waar hij op zoek ging als een leergierig leerling. Vooral de periode, die 22 jaar zou duren, toen hij in Egypte verbleef. We weten dat hij daar kennis mocht ontvangen als nederig zoeker. De gesprekken die daarop volgden met de hogepriesters van Memphis, Heliopolis, e.a. zouden me zeker interesseren. Tenslotte was Pythagoras niet alleen de grondlegger van de antieke filosofie maar ook de man die bij uitstek wist hoe de Egyptische cultuur omging met taal en symbolen. De Egyptische cultuur had zich sterk ontwikkeld in een beeldentaal die we vandaag hiëroglfen noemen. Hun kennis, hun filosofie, tot dan toe nog zuiver gebleven, zou me zeker interesseren. Pythagoras was in Egypte nog voor de veroveringstochten van Alexander de Grote. Egypte was, op oorlogszuchtige volkeren na, nog blank en maagdelijk gebleven. Hun manier van denken bepaalde tenslotte de latere cultuur. Pythagoras was er nog voor de Grieken er de hand hielden. De dynastie van de Ptolemaeën moest nog worden ingezet (305 voor Christus tot 30 voor Christus). De inzet van het einde van de Egyptische Farao's. Dat maakt Pythagoras zo boeiend.

3. Welke vragen over Pythagoras en Pythagoreeërs zijn het meest fascinerend ?

De kennistheoretische beschouwingen over hun getallenleer. Bij middel van getallen stelden zij principes voor die de latere filosofie zouden kenmerken. Getallen waren er toen nog niet en ze stelden principes voor met beelden, met symbolen. Het ene punt was voor hen de Ene, of Monade. De Ene waaruit alles voortkwam. Dit is de basis van de latere Plato, Socrates, Plotinus, en vele andere. De twee punten, de Dyade, of de tweeheid, zeg maar de dualiteit. Kortom Pythagoras wist met eenvoudige symbolen, die uiteindelijk zou uitgroeien tot de Tetraktys, de hele filosofie voor te stellen. Wat me ook steeds bezig hield was de relatie tussen de beginselen van Pythagoras en de Tabula Smaragdina (smaragden tafel) van Hermes Trismegistus. De basis van het esoterisch denken van de Griekse en Egyptische cultuur zijn zeer verwant aan elkaar aangezien de meeste Griekse filosofen daar hun leer hebben gehaald. Diogenes Laërtius schrijft dat de lijst van filosofen die in Egypte in de leer zijn geweest ontzettend lang is. Dat is fascinerend !

4. Zou je jezelf een Pythagoreër noemen ?

Zeker niet ! Ik ben niet direct een aanhanger van de strenge ascetische gedragingen van de aanhangers van het Orfisme. Maar dat neemt niet weg dat ik hun ideeën zeer leerrijk vind. Zelf ben ik wel toch meer een genietter al is het met mate. Ik ben geen Dionysus-figuur. Wijn en bier mag er wel zijn voor het vertier. Dit laatste mocht niet van de Pythagoreeërs. Maar hun filosofie lust ik wel en liefst als hoofdgerecht.

5. Wat heb je gepubliceerd over Pythagoras en Pythagoreeërs?

Mijn boek over Pythagoras is net klaar. Naast een uitgebreide biografie, op basis van de bronnen van Jamblichus, Porphyrius en anderen, geeft het boek de filosofie van Pythagoras weer. Zijn getallenmystiek, zijn invloed op de filosofie, de gevolgen van de getallenmystiek in het Gnosticisme, de Kabalah, de methode die hij gebruikte om de klanken te analyseren, en spectaculair maar interessant een tempel gewijd aan Pythagoras waarvan de resten nog vrij intact zijn gebleven in Rome. Pythagoras was de eerste die een broederschap oprichtte, naar westers model, zoals wij die vandaag nog kennen. Zijn tempel diende als voorbeeld voor de latere kerken. En ... invloeden met de Mythrascultus waren er uiteraard ook.

Zijn invloed op de wiskunde en de meetkunde komen uitgebreid aan bod. Kortom Pythagoras was een leergierig man. Bovendien wordt er ook veel aandacht besteed aan zijn praktische filosofie en zijn ethiek die van het Orfisme was afgeleid.

Daarom vond ik het ook nodig dat de 'Gulden Verzen van Pythagoras' opnieuw mochten worden uitgegeven. Het is bijna 100 jaar geleden dat er nog een Nederlandstalige versie op de markt kwam. Het is een verbeterde versie van de vertaling van Dione Fortune. De teksten werden ook bijgewerkt en nagekeken door een vriend en collega van mij die tevens ook voor een deel de lay-out verzorgde.

6. Wat ga je in de nabije toekomst publiceren?

Wel ja, boeken schud je niet uit je mouw. De eerst volgende publicatie zou over de Tabula Smaragdina gaan van Hermes Trismegistus. Eigenaardig genoeg bepaalde de omstandigheden dat dit boek eerder klaar was dan het boek van Pythagoras. Ik was aan beide tegelijkertijd bezig. Het boek heeft nu de titel 'Geheim Egypte – De Tabula Smaragdina en Hermes Trismegistus'. Het is een analyse en verklaring van de tekst van de Tabula. Vers voor vers en een vergelijking met de heersende gedachten in Egypte. Een boeiende reis die begint in de derde eeuw voor Christus met de geschriften van Manetho, hogepriester te Heliopolis.

Ik heb nog twee projecten in het achterhoofd. Deze keer een boek dat zeker niet in mijn lijn ligt. Het gaat over het verhaal van Nicodemus en de Acta Pilati. De Acta Pilati is een deel dat behoort tot het evangelie van Nicodemus en waar het verhaal in wordt beschreven hoe Pilatus Christus veroordeelde tot de dood en kruisigde. De bekende kruisweg wordt er in beschreven. Er is wel een probleem. De Katholieke Kerk heeft het boek pas in handen gekregen in de vierde eeuw na Christus. Het is helemaal niet geschreven door Pilatus maar door een zekere Nicodemus die in de vierde eeuw leefde. Het zorgde tijdens de eerste concilies voor nogal wat woordenwisseling. Het is dit boek dat later het verhaal van de 14 stadiën zou worden. Maar dit is nog niet alles. Volgens andere onderzoekers zou het een getrouwe kopie zijn van een kleitablet uit Babylon van omstreeks 2000 voor Christus. Deze kleitablet bevindt zich in het British Museum. Ik wacht nu het antwoord op een mail over het waarheidsgehalte van deze oude tekst die als model zou hebben gestaan voor het lijdensverhaal 2000 jaar later. Voor kenners is dit niet zo eigenaardig gezien de parallellen die we kennen met andere 'zonen van God' zoals Osiris, Athis, Mythras, enz..

Overigens wordt dit ook aan Pythagoras toegeschreven wat ik duidelijk vertel in het boek over Pythagoras. (hoofdstuk 'Het Gouden been van Pythagoras')

Een ander project dat me al jaren boeit is een studie over mandala's en labyrinten. In mijn boek 'Inleiding tot het esoterisme' heb ik daar enige ideeën neergezet. Ik denk er aan dit gegeven uit te werken en er dieper op in te gaan. Labyrinten en mandala's zijn in alle culturen bekend. Zeker de moeite waard om te bestuderen hoe men in de wereld van de Maya's, de Hopi-Indianen, onze christelijke cultuur, tot in het verre Tibet en Azië dit principe bekend is.

Zekerheid kan ik niet bieden omdat ik vooral werk op de momenten dat de dingen me grijpen en de nodige tijd en energie wil investeren om iets zinnigs te zeggen. Tenminste dat hoop ik toch.

Een boek over Alchemie en het Hermetisme behoort ook tot de mogelijkheden. Dit zou wel een enorm werk worden aangezien we deze manier van denken ook weer over verschillende culturen vinden. Dat is wat me nu zo boeit. Dat wat alle culturen gemeen hebben. Ik heb het perennialisme genoemd. Het woord bestaat amper in onze taal maar heeft een verstrekkende betekenis. De dingen die alle mensen bindt, die dingen die verschillend in taal en cultuur over dezelfde principes gaat, dat boeit me ! Dat maakt alle mensen tot broeders en zusters.

Pythagoras boeken; geschreven door of heruitgegeven door Marcel Roggemans:

Roggemans, M. De Gulden Verzen van Pythagoras

2009 (Standaard Copyright Licentie)

<http://www.lulu.com/product/hardcover/de-gulden-verzen-van-pythagoras/5330369>

Roggemans, M. Pythagoras zijn leven en zijn leer

2009 (Standaard Copyright Licentie)

<http://www.lulu.com/product/paperback/pythagoras-zijn-leven-en-zijn-leer/5608157>

Pythagoras leefde in de zesde eeuw voor Christus. Hij had veel interesses. Hij was een wiskundige, een astronoom, een musicoloog, maar was vooral de stichter van de Griekse filosofie. Pythagoras leerde, bij talrijke wijzen uit de naburige culturen, dat alles uit getallen bestond. Hij noemde het arithmologie of numerologie of de leer van de getallen en hun verhoudingen. Maar cijfers waren voor hem niet direct wiskunde. Cijfers stelden kosmische principes voor. Pythagoras ontdekte dat alles in de Kosmos in verhouding was met getallen. De verhouding tussen deze getallen noemde hij harmonie. De harmonie der sferen is een gedachte van hem en werd ook in de muziek aangetroffen. Zo ontstond onze muziek en haar verhoudingen in de ons bekende toonladders. Pythagoras was door zijn vele reizen ingewijd in talrijke mysteriën, leerde van vele hogepriesters en bouwde zo de basis van de latere filosofie. Zijn leer inspireerde dichters, schrijvers, filosofen en kunstenaars.

Roggemans, M. The Golden Verses of Pythagoras

2009 Marcel Roggemans (Standard Copyright License). ISBN 978-1-4092-8347-8

<http://www.lulu.com/product/paperback/the-golden-verses-of-pythagoras/4857297>

In this small volume an attempt has been made together the best and most reliable of the sets of Ethical Verses attributed to the Pythagoreans. Both Hall's translation from the Greek (1657), and Rowe's translation from the French of André Dacier (1707), have been used in reproducing the Golden Verses of Pythagoras, but Dacier's version has been almost exclusively followed, being clearer and more intelligible.

The Golden Sentences of Democrates, the Similitudes of Demophilus, and Pythagorean Symbols are from Bridgman's translation, and are to be found in his little book, Translations from the Greek, published in 1804. The Pythagorean Sentences of Demophilus, translated by Taylor, are contained in that volume also.

The remaining sets of verses, translated by Taylor, are appended by him to his Iamblichus' Life of Pythagoras, published in 1818.

Roggemans, M. Turba Philosophorum

2009 (Standaard Copyright Licentie)

<http://www.lulu.com/product/paperback/turba-philosophorum/4802869>

The Turba Philosophorum, also known as Assembly of the Philosophers, is one of the oldest European alchemy texts. It has been claimed that it was written as early as the 12th century.

Roggemans, M. Was Apollonius of Tyana the real Christ ?

2008 Marcel Roggemans (Standard Copyright License)

<http://www.lulu.com/product/paperback/was-apollonius-of-tyana-the-real-christ/3652748>

In the year 325 A.D. was perpetrated one of the most colossal frauds and deceptions in the annals of history. This was the date of the Council of Nicaea, whose task it was to create a new religion that would be acceptable to Emperor Constantine, who, at the time, was engaged in the bloody persecution of those communists and pacifists of ancient times who were known as early Christians. "The Unknown Life Of Christ - The Essene Teacher Of Rightousness, Apollonius of Tyanna, Who in the Year 325 A.D. at the Council of Nicea was replaced by a fictitious Messiah called "Jesus Christ". The Historical Apollonius Versus The Mythical Jesus. By Dr. R. W. Bernard, B.A., M.A., Ph.D. (1964)

<http://www.camws.org/meeting/2007/program/abstracts/08D1%20E.%20Kramer.htm>

Raphael's School of Athens: The Big Picture

Emil A. Kramer (Augustana College)

My presentation reveals what I believe is the biggest of the "big picture" ways to understand Raphael's famous fresco known commonly as the School of Athens. My argument is quite simple: the artist's composition perfectly reflects the paradigm of education set forth in Book 7 of Plato's Republic.

Book 7 of Plato's Republic begins with an elaborate tale that is sometimes called the "Allegory of the Cave" (Republic, 514a–521b). The "Allegory of the Cave" depicts education as a journey from the shadows of the Cave into the light of the Sun, with the caveat that those who have glimpsed the Sun must return to the Cave to assist those still trapped therein. Socrates goes on, then, in the remainder of Book 7, to describe the sort of education that might effect such a journey from the Shadows to the Light. Students should begin, Socrates tells us, with the study of simple mathematics (522c–526c). The next step is the study of plane (two dimensional) geometry (526c–527d), and the third—at least initially—is the study of astronomy (527d–528a). But at this point Socrates suggests that he has made a misstep—the study of solid (three dimensional) geometry should come before that of astronomy. So, solid geometry (528b–e) becomes the third step, and astronomy (528b–531b) the fourth. The sort of study of astronomy that Socrates has in mind, however, is not the sort that focuses on the heavenly bodies, "the way astronomy is done at the moment" (530c), but rather the sort that attempts to ascertain, in accordance with the Pythagorean school (530d), the mysteries of "astronomical motion" and the harmony of the spheres, with a close attunement of the sciences of harmonics and astronomy (e.g., 530d: "These may well be in some sense sister sciences"). But, all of this is "merely the prelude" (531d). The final stage of a student's education will be in the dialectical method (531d–541b).

The design of Raphael's masterpiece adheres rather closely to the paradigm of education described in Book 7 of the Republic (my apologies to the reader for the lack of visual aids here). In the foreground, at the lowest level of the composition, we find students studying, on the right, plane geometry, the first stage in Plato's paradigm. Next to them and standing, at the far right, are figures who have always been associated, because of the globes they hold, with astronomy—an interesting nod to Socrates own (seeming) misstep in placing the study of astronomy before solid geometry; the artist grasps Plato's point: the study of "simple" astronomy, which involves basic knowledge of the heavenly bodies, may precede the study of solid geometry and higher astronomy. The next step in Plato's paradigm of education finds itself, again, quite perfectly depicted in the School of Athens. On the lower level still, but on the left, we find Pythagoras, whose school Plato mentions by name at this point in his paradigm. He is writing in a book and looking at a tablet held before him by one of his pupils; this tablet has written upon it in Greek, in schematic form, the harmonic ratios that Pythagoreans believed to be the key to the "music of the spheres". Having completed this "prelude," a student progresses up the stairs to the final stage of his education: dialectics. As the student makes his way up the stairs an anonymous figure points him towards Plato and Aristotle, the masters who will introduce him to two different understandings of dialectics: one, the theoretical approach advocated by Plato, seeks knowledge of things that cannot be perceived by the senses—hence Plato points up toward things beyond the visible world; the other, the more practical approach advocated by Aristotle, deals more with the things of this world—hence Aristotle's downward gesture to the world in front of him. The figures on the highest level with Plato and Aristotle, we may therefore conclude, are engaged in dialectics.

The School of Athens shows its debt to Book 7 of Plato's Republic in another way which, again, quite precisely reflects its source of inspiration. The semi-circular architectural setting for the School of Athens, called in Italian a grottesco ("little cave"), a common architectural frame for many Renaissance works, takes on added significance in the School of Athens. Here, its cave-like frame reminds us of the "Allegory of the Cave" that opens Book 7 of the Republic, and so also of the ascent from shadow to light which is Plato's allegory of education. The path through the two vaults behind Plato and Aristotle leads to a view of blue sky and clouds—a stunningly brilliant blue in Raphael's fresco that contrasts remarkably with the shadows of the coffered ceilings of the vaults. Clearly, we have here the mouth of the Cave which leads to the light of the Sun. That Plato and Aristotle seem to be walking into the Cave reflects the injunction at the end of the "Allegory" that philosophers must not be allowed to spend their lives gazing at the Sun, but must return to those imprisoned in the Cave. That the Sun itself is not visible—only its light—reflects the overall message of Plato's philosophy: we must strive to see what is real, even though we can never actually do so while we live in the material world.

Graham Pont

A Monument of Pythagorean Scholarship
Leo Spitzer's **Classical and Christian Ideas of World Harmony**.

Most people who have studied German as a foreign language will remember the problems their teacher had in explaining the word 'Stimmung'. In my desk copy of *Cassell's German & English Dictionary*, the entry for 'Stimme' and its associated phraseology occupies about two thirds of a column, with 'Stimmung' being translated in a bewildering variety of terms - 'tuning, key, pitch; mood, humour, temper, disposition, state or frame of mind, morale... impression, atmosphere', and so on. These lexical complexities attracted the interest of the great Austrian philologist Leo Spitzer (1887-1960) who, near the end of the second World War, published a long study of 'Stimmung' in two instalments of the review *Traditio* (1944-45). This was carefully re-edited in 1963 as 'Classical and Christian Ideas of World Harmony; Prolegomena to an Interpretation of the Word "Stimmung"'.

The book is a brilliant demonstration of Spitzer's expertise in 'historical semantics', an inter-disciplinary synthesis of philology and history of ideas or, as one of his editors aptly described it, 'word history within a general history of thought'. Spitzer's comparative study of 'Stimmung' and related terminology led him into a massive survey of European languages and literature, both ancient and modern, which resulted in a 'stupendous display of world harmony as a creed, a demonstration that "all is all", that everything is related to everything'. No wonder our teachers balked at such a vast prospect.

This book, however, is very readable - even by readers who are not fluent in ancient Greek and Latin, old French and Spanish, Italian, Catalanian and all the other languages from which Spitzer draws his abundant evidence. The main text of 138 pages is augmented by 88 pages of erudite notes and references and an index of proper names; but, unfortunately, there is no index of terms which would have made the argument much more accessible - and the book much longer again. Nonetheless, I found this work could be read and appreciated by undergraduate students who were mostly monolingual - once they had grasped its central argument, the pervading influence of Pythagorean ideas on European language, philosophy, custom and religion.

After only a lecture or two on early Pythagorean thought, many of my students (all from non-Arts faculties of the University of New South Wales) were able to make an intelligible tutorial presentation of Spitzer's argument. Their comprehension was accelerated by a lecture on a fundamental premise of the Pythagorean worldview: the *analogy of the Macrocosm and the Microcosm*, which is assumed but not adequately explained by Spitzer or his editors.

Central to the Pythagorean worldview or cosmology is the concept of Harmony which Pythagoras presumably acquired during his sojourn in Egypt and/or Babylon. Harmony is a musical structure or pattern which is defined by the proportions or mathematical ratios of the natural scale - particularly, by the exact proportions of the so-called 'fixed' or harmonious intervals, octave (2:1), fifth (2:3) and fourth (3:4). This concept can be

quickly demonstrated to students with the instrument used by Pythagoras himself, the monochord; or better, with a two-stringed version of this instrument which can sound at the same time both the open string or fundamental tone and the specific intervals created by the 'sectio canonis' or division of the string plucked at the precise points which yield the different intervals. Spitzer's argument conspicuously lacks an appropriate exposition of this essential world model and its crucial application to the analogy of the Macrocosm and the Microcosm.

Once the student has grasped the elementary mathematics of the monochord – surely, the oldest exact lesson still taught in the modern Academy – it is not at all difficult to explain the Pythagorean worldview as a vision or theoretical model of the 'cosmos' as a harmony or attunement which exhibits these same musical proportions at every level of reality, from the great universal system (the Macrocosm) to the individual human body and soul (the Microcosm). To define this harmony in mathematical terms, the early Pythagoreans

had to invent the concept of 'analogia', meaning 'similarity of ratios or proportions'. Thus they hypothesized that the great Macrocosm of Sun, Moon, stars and planets exhibited a *system* of proportions, or musical ratios, that is also found in the musical scale and in the Microcosm – the structure and workings of the human body and soul and perhaps their local environment. 'System', another technical term borrowed from Greek music theory, originally meant 'structure of a musical scale' and, by extension, came to denote the harmonic structure of any cosmos, large or small.

Thus briefed with this basic Pythagorean lesson, even the average student could proceed to read Spitzer with pleasure and easily understand his method of 'continuously rediscovering the same pattern of thought recurring in so many manifestations of linguistic and cultural life throughout the centuries...' Though the scholarly details and lengthy asides are sometimes overwhelming, they can often be skimmed or enjoyed later, as I do with regular bed-time reading of this rich and harmonious text. The author neatly sums up result of his long study in a single sentence: 'The Pythagorean concept of world harmony was revived in modern civilization whenever Platonism was revived; and the German word *Stimmung* is the fruit of one of these revivals'.

There is no doubt that the world has seen several revivals of Pythagorean and Platonic thought – including the present resurgence of Pythagorean studies, so well documented by this *Newsletter*. But there remains the interesting question as to whether these revivals are historically connected and represent the more visible manifestations of a continuous and unbroken tradition. This possibility, which is not discussed by Spitzer, is strongly suggested by the linguistic evidence he has accumulated - by the very antiquity of the 'Pythagorean' vocabulary, as well as its wide geographical distribution and extraordinary degree of penetration throughout the occidental languages.

In considering this question, we must keep in mind that some of Spitzer's scholarship has dated. Modern historians no longer accept the old claim that the Greeks or 'so-called Pythagoreans' of the fifth century BC were responsible for 'the first picture of the world seen in a harmony patterned on music'. The creator of the harmonic world-view is unknown but that genius, most probably an oriental, could have lived a thousand years

or more before the historic Pythagoras.¹ Spitzer's time-frame is far too narrow for modern inquiries and his preoccupation with the ancient Greek and philosophers and medieval theologians represents an ethnocentric prejudice which was typical of his school and period. What Spitzer writes about the Greek Platonists and Pythagoreans is still worth reading but it is quite misleading to suggest that a comprehensive 'Stimmungsgeschichte' or history of the harmonic vocabulary would begin with Graeco-Roman literature. Instead of proceeding to the Middle Ages in Chapter II, Spitzer should have moved in the other direction, to investigate thoroughly the origins of the harmonic vocabulary in the older high civilisations.

Spitzer's Chapter III is a similarly narrow and ethnocentric study of the four cosmic elements – earth, air, fire and water – and their mixture or proportional balance which was thought to determine the macroscopic climate as well as the microscopic health or 'temper' of the human being (the four 'humours'). Spitzer rightly detects the harmonic world-view as the theoretical connection among the very ancient and diverse vocabulary of the 'Tem-' words (temper, temperance, temperature etc.) and he correctly emphasises the importance of the fourfold Tetraktys in classical and medieval thought. To the traditional fourfold vocabulary, he proposes the surprising addition of 'carillon' (derived from old French 'quarreignon' = 'quaternio'), meaning a (tetrachordal?) system of four church bells. The philosophy is certainly 'Pythagorean'; but, in his further exploration of the 'Tem-' words, Spitzer remains confined to the Graeco-Roman world and its medieval legacy, apparently ignoring the fact that the fourfold cosmology and the 'Tem-' vocabulary are unquestionably pre-Greek in origin.

In the 'Tem-' vocabulary is deeply embedded the sexagesimal number-system that the West inherited from Babylon and still preserves in our divisions of space (the 360-degree circle) and time (60 seconds in a minute, 60 minutes in the 12 hours of day and night). From the same root term the Greeks obtained their 'temenos', the sacred space or temple-site, ceremonially cut off from the profane world. Thus Spitzer is right in seeing words like 'temple' and 'time' ('tempus') as cognate and in concluding that the common root-meaning of the 'Tem'- words is 'a cut-off section'; that is, the rational or mathematical division of spatial, temporal and other dimensions. But here again he shows little interest in pursuing the historical origins of the harmonic or 'Pythagorean' philosophy which these ancient terms represent. His book, however, shows the right way for later inquirers.

Leo Spitzer was a distinguished academic and influential philologist whose work is an imposing product of Germanic humanistic scholarship of the late romantic period, which ended with the second World War. His 'Classical and Christian Ideas of World Harmony' is one of the finest Pythagorean studies of the 20th century, a masterpiece of harmonic exegesis which anticipated – and, to some extent, must also have contributed to – the new global efflorescence of Pythagorean thought and practice that we enjoy today.

(1) Graham Pont, 'Philosophy and Science of Music in Ancient Greece: The Predecessors of Pythagoras and their Contributions', *Nexus Network Journal*, Vol. 6, No. 1 (Spring, 2004), pp.1-16.



CLASSICAL AND CHRISTIAN IDEAS OF WORLD HARMONY

BY LEO SPITZER

Edited by Anna Granville Hatcher

Foreword by René Wellek

Conferences / Symposia

Barros, K.A. de Céus: harmonia e números - Aristóteles e a Matemática Pitagórica.
2005. Trabalho de Conclusão de Curso. (Graduação em Curso de Filosofia) - Universidade Metodista de Piracicaba.

Este trabalho foi apresentado por Kauíza Araújo de Barros no V Seminário de Monografias do Curso de Filosofia.

Groves, R. Cycles of Time: The Legacy of Empedocles in the Argonautika
<http://www.camws.org/meeting/2007/program/abstracts/06F4%20Groves.htm>

David Toye, "Pherekydes of Syros, the Seer, and Pythagoras of Samos."
<http://www.camws.org/southernsection/meeting2008/CAMWS-SS08program.html>

March 8-10, 2009, Athens: a seminar Iamblichos. His sources and Influence
together with the Irish Institute of Hellenic Studies at Athens

P R O G R A M

John Finamore IAMBlichus ON VIRTUES

Svetlana Mesyats IAMBlichus' EXEGESIS OF PARMENIDES' HYPOTHESES AND HIS
DOCTRINE OF THE DIVINE HENADS

Leonidas Bargeliotis IAMBlichos' DEFENSE OF THE PYTHAGOREAN-PLATONIC
DOCTRINE OF MATHEMATICS

Panos Eliopoulos ARS VITAE IN IAMBlichus AND IN THE STOIC SENECA

Sotiria Triantari LATER NEO-PLATONISM IN BYZANTIUM

José Molina IAMBlichos ON THEURGY

Crystal Addey ASSUMING THE MANTLE OF THE GODS: 'UNKNOWABLE NAMES,' HIERATIC
FORMULAE AND INVOCATIONS IN IAMBlichus' DE MYSTERIIS

Charalampos Magoulas VIRTUES IN IAMBlichus AND THE SHIFT OF PARADIGM

Levan Gigineishvili NEOPLATONIC INTERPRETATION OF PAUL'S PASSAGE IN IOANE
PETRITSI: THEORY ON MATTER

Christina - Panagiota Manolea THE HOMERIC TRADITION IN IAMBlichus

Elias Tempelis THE PERCEPTION OF IAMBlichus IN EARLY MODERN GREEK HISTORIES OF
PHILOSOPHY

John Dillon POPULAR PHILOSOPHY IN A NEOPLATONIC MODE: THE LETTERS OF
IAMBlichus

Eugene Afonasin and Anna Afonasin HOUSES OF PHILOSOPHICAL SCHOOLS IN ATHENS: A
STUDY AND A SITE VISIT

Seminário OUSIA. 11-15 de MAIO de 2009 - 14h. IFCS/UFRJ

Conferência do Prof. LAMBROS COULOUBARITSIS - U. Libre de Bruxelles

Le rapport entre Physique et Métaphysique chez Aristote

<http://www.noesisfilosofia.com.br/>

- Izabela Bocayuva – A presença de Empédocles no Banquete de Platão

- Henrique Cairus – Alcmeon de Crotona e a medicina pitagórica

- Gisele Amaral – Filosofia Pré-socrática: tradição e transformação

- Alexandre Costa – Mito e filosofia em Empédocles: a redenção pelo saber

FIFTH INTERNATIONAL ARCHAI SEMINAR:

ANNUAL SYMPOSIUM OF THE BRAZILIAN PLATO SOCIETY

SECOND UNB NÚCLEO DE ESTUDOS CLÁSSICOS SEMINAR

THE ANCIENT CITY: CONCEPTUAL CATEGORIES AND SOCIAL REPRESENTATIONS

Brasília, June 2nd to 6th, 2008. Universidade de Brasília

EDRISI FERNANDES, Santuário, jardim e pólis: pitagorismo, epicurismo, urbanidade e política

ANGELO BALBINO SOARES PEREIRA A teoria da metempsychose pitagórica no Fédon de Platão

Colloque : La Rationalité tragique

20 juin 2009. (Université Paris 1, UFR Philosophie, attention changement de salle : D632)

Anne-Laure THERME, (Université de Paris 1) : « Une tragédie cosmique : l'exil amnésique des daimones d'Empédocle »
<http://www.zetesis.fr/IMG/pdf/>

LES PRESOCRATIQUES CHEZ CICERON □ □ Paris-Sorbonne, 2-3 juillet 2009 (Salle F 366) □ □ Colloque organisé par Carlos Lévy, avec le soutien de l'ANR □
(Programme "Présocratiques grecs, présocratiques latins, resp. □ André Laks) et de l'Université Paris-Sorbonne, 1 rue Victor Cousin, □ 75005 Paris. □ □
C. LEVY (Paris-Sorbonne) : Considérations générales sur □ la doxographie cicéronienne des Présocratiques □
P. BADALOTTI (Udine) : Physici ueteres dans les traités □ philosophiques de Cicéron □ □
A. BALBO (Turin) : Cicéron et Pythagore, sondages et □ perspectives de recherche □
E. VIMERCATI (Rome) : Cicéron et les atomistes □ □
P. M. MOREL (ENS, Lyon) : Démocrate chez Cicéron □
L. SAUDELLI (Paris) : La vérité dans l'abîme : le □ fragment 117 DK de Démocrate, Cicéron et le scepticisme □ □
M. BONAZZI (Milan) : Eraclito tra l'Accademia e il □ platonismo. Cicerone e Plutarco a confronto □
E. SPINELLI (Rome) : Généalogie présocratique: entre □ Cicéron et Sextus Empiricus

INTERNATIONAL ASSOCIATION FOR GREEK PHILOSOPHY. 2009, 21st - 27th JULY.
website: <http://www.hri.org/iagp/> and <http://www.iagp.gr/>
21th International Conference of Philosophy: PHILOSOPHY, ARTS AND TECHNOLOGY
Lisa **Wilkinson**, (Nebraska Wesleyan University) The Art of an Early Sophos: Empedocles

X Simpósio da Soc. Bras. de Platonistas e VI Seminário Int. Archaï:
A REPÚBLICA DE PLATÃO.
Refundar a cidade: do projeto filosófico-político das cidades pitagóricas à utopia projetual da República de Platão. 25 a 28 de Agosto / 2009 2009. (Congresso).

ARISTOXENUS: MUSIC, BIOGRAPHY, AND PHILOSOPHY IN THE EARLY PERIPATETIC SCHOOL
September 10-12, 2009 - DE PAUW UNIVERSITY, GREENCASTLE, INDIANA.
Stefan Schorn (Katholieke Universiteit Leuven, Belgium) – Aristoxenus' Biographical Method
Carl Huffman - Aristoxenus' Life of Socrates
Andrew Barker– Aristoxenus and the Early Academy
John Dillon– Aristoxenus' Life of Plato
William W. Fortenbaugh– Apollonius on Theophrastus on Aristoxenus
Antonella Provenza - Aristoxenus and Music Therapy: Fr.26 Wehrli Within the Tradition on Music and Catharsis.
David Creese– Instruments and empiricism in Aristoxenus' *Elementa harmonica*
Eleonora Rocconi - Aristoxenus and the Theory of Musical Ethos
Stephen White– Aristoxenus' Presentation of Pythagoras
Timothy Power– Aristoxenus and the Neo-Classicists
Leonid Zhmud - Aristoxenus and the Pythagoreans
Elisabetta Matelli– Evidence for Aristoxenus on Dance

XVII Congresso Nacional de Estudos Clássicos. Natal, Brasil, 21 a 25 de setembro de 2009
Amizade e prazer no Mundo Antigo.
<http://sbec2009.classica.org.br/programa.asp>
Gabriele Cornelli, Koinà tà filôn: a amizade pitagórica entre economia, política e cosmologia
Resumo: Platão atribui aos pitagóricos a autoria da celebre expressão koinà tà filôn (tudo em comum entre os amigos). A presente comunicação busca reconstruir a história da tradição do dito à procura dos diversos sentidos da amizade no interior da filosofia pitagórica, partindo do comunismo econômico que devia distinguir a koinonía pitagórica até o sentido cosmológico da amizade como garantia da harmonia entre céu e terra, entre deuses e homens. Emergirá uma imagem do conceito de amizade filosoficamente complexa e literariamente fascinante, grávida de influências sobre o a filosofia antiga posterior.
Angelo Balbino Soares Pereira,
A Teoria da Metempsicose Pitagórica no Fédon de Platão

Resumo: A Metempsicose é uma das teorias atribuídas a Pitágoras. Um estudo da Filosofia Pitagórica sob a compreensão platônica é uma possibilidade de proximidade entre o saber científico e filosófico. Platão no Fédon debate com os pitagóricos. O Fédon é o mais importante diálogo a respeito da alma e a obra que pode ajudar na reconstrução das posições pitagóricas sobre este tema. Qual a relevância de estudar Pitágoras e sua reflexão da Metempsicose tendo o Fédon como porta de entrada para a compreensão da interpretação platônica sobre a Filosofia Pitagórica da Metempsicose? O Fédon apresenta três hipóteses de derivação pitagórica: a alma existe, a alma é imortal, a alma transmigra de um corpo a outro. Essa transmigração é chamada de Metempsicose. A Metempsicose é um tema que permite revelar um conteúdo filosófico próprio, tanto em sentido ético, considerando a questão do comportamento e o bem viver, como em sentido epistemológico.

Talita de Carvalho Lobo Vianna,

O pitagorismo e as origens da ciência ocidental

Resumo: Pensar em Pitágoras é pensar unanimemente em um dos nomes mais significativos da Antiguidade no que diz respeito ao desenvolvimento de diversas idéias científicas: matemática e geometria, astronomia, música, cosmologia, etc. As doutrinas da assim chamada “escola pitagórica” envolvem acima de tudo a descoberta de algo que possa ser considerado como um “método científico”. As consequências dessa nova maneira de fazer filosofia ocorreram não só no âmbito e cenário antigo, desde a epistemologia platônica, mas também até os desenvolvimentos da ciência moderna e contemporânea. O objetivo deste trabalho é dar enfoque especial às dificuldades encontradas ao pesquisar os pitagóricos, analisando as influências que a própria doutrina sofreu, a importância da matemática e um dos nomes pitagóricos mais importantes: Filolau. Assim esta comunicação tem como objetivo esclarecer a estreita relação da filosofia pitagórica com o desenvolvimento científico antigo.

Vinicius Ferreira Barth,

Das “vidas de santos”: a excelência de pitágoras e Demônax como biografados.

Resumo: Fazendo uso de análise dos textos biográficos de Pitágoras e Demônax, escritos por Porfírio e Luciano, respectivamente, propõe-se uma identificação do cenário narrativo que compõe as figuras dos “homens santos” nessas obras. A intenção é a de se traçar um paralelo entre a representação das duas personagens e tratar de como suas trajetórias foram (ou pretende-se que foram) alçadas a um patamar divino de existência, investigando ações, circunstâncias e construções textuais a respeito dos biografados. Também serão tratadas, na análise, as questões da “amizade” e do “prazer” em ambos os discursos biográficos, já que pode-se conjecturar a possibilidade dessas questões assumirem papel importante no que diz respeito à personalidade do “homem santo”. Por fim, será investigado o papel da autoria biográfica, quanto à inventividade e quanto ao uso de fontes determinadas de informação.

Fernando Santoro,

Versos épicos sobre a amizade natural: Empédocles

Resumo: O que leva Empédocles a considerar a Amizade (philótes) um princípio universal da Natureza (phýsis)? Como Platão e Aristóteles interpretam filosoficamente esta amizade-princípio? Em que medida os princípios da realidade podem ou não ser chamados de antropomórficos? Em que medida isso é ou não devido à poesia? Por que o filósofo da Natureza emprega a forma do hexâmetro épico?

διπλ' ἐρέω· τοτὲ μὲν γὰρ ἐν ἡϋξήθη μόνον εἶναι
ἐκ πλεόνων, τοτὲ δ' αὖ διέφυ πλεόν' ἐξ ἐνὸς εἶναι,
πῦρ καὶ ὕδωρ καὶ γαῖα καὶ ἥερος ἄπλετον ὕψος,
Νεῖκός τ' οὐλόμενον δῖχα τῶν, ἀτάλαντον ἀπάντηι,
καὶ Φιλότης ἐν τοῖσιν, ἴση μῆκός τε πλάτος τε· (DK 31 B 17)
“duplas (coisas) direi: pois ora um foi crescido a ser um só
de muitos, ora de novo partiu-se a ser muitos de um só,
fogo e água e terra, e de ar a infinita altura,
e Ódio funesto fora deles, de peso igual em toda parte,
e Amizade dentro deles, igual em comprimento e largura.”

O poema em versos épicos de Empédocles acerca da Natureza, por toda visada, é espantoso e provoca-nos uma reflexão profunda sobre o que é o conhecimento, sobre como se constitui a linguagem filosófica e sobre nossa relação com o mundo circundante. O estudo dos fragmentos de um filósofo pré-socrático e sua recepção entre os filósofos clássicos é tanto um desafio como uma fonte de raras surpresas e prazeres a compartilhar.

Università degli Studi di Roma "La Sapienza". Logos, episteme, praxis
Villa Mirafiori, Via Carlo Fea 2 - Roma

Biblioteca di Lingue (ex aula III) - 9 e 10 ottobre 2009
16.00 Gabriele Cornelli, Comunità e discorsi: i logoi di Pitagora fra Dicearco e Apollonio di Tiana

Séminaire de la Société d'Études Platoniciennes Programme 2009-2010
Le vendredi 27 novembre 2009 (Université de Franche-Comté, Besançon),
(UFR SLHS, Grand Salon (E 14), 18 rue Chifflet, 1er étage, 25000 BESANCON)

Platon et ses prédécesseurs

- Arnaud Macé (Université de Franche-Comté) : "Platon et l'istoria peri physeôs"
 - Luc Brisson (CNRS-UPR 76) : "Platon et la médecine".
 - Olivier Renaut (Université Paris Ouest) : "Platon et la psychologie de ses prédécesseurs".
- <http://etudesplatoniciennes.eu/seminaire.html>

Forthcoming conferences

THE CELTIC CONFERENCE IN CLASSICS with, and at, THE UNIVERSITY OF EDINBURGH July 28-31 2010

One panel: 'The Presocratics' – Chair: Simon Trépanier (Edinburgh), in association with the International Association of Presocratic Studies.

News

<http://www.comune.crotone.it/flex/cm/pages/ServeBLOB.php/L/IT/IDPagina/2105>
Sala Stampa > News > 2009 > Settembre > Iniziative su Pitagora

Borse di studio e iniziative su Pitagora

Riscoprire Pitagora nella sua interezza è uno degli obiettivi primari dell'amministrazione Comunale illustrati dall'assessore all'Identità Silvano Cavarretta, che si è detto convinto che l'identità di Crotone vada ricercata proprio nei fasti del periodo magno greco. La riscoperta della figura di Pitagora passerà attraverso una serie di iniziative incentrate sulla figura del matematico e filosofo di Samo, che il Comune di Crotone ha già in programma e che l'assessore Cavarretta ha anticipato alla stampa questa mattina nel corso di una conferenza ospitata questa mattina dalla Casa del Cultura. Le iniziative saranno presentate alla cittadinanza mercoledì sera, 16 settembre, alle 21.00 presso il teatro del Parco Archeologico di Capocolonna. In quel suggestivo scenario l'assessore all'Identità presenterà nel dettaglio la borsa di studio "Pitagora ieri e oggi", rivolta a tutte le scuole di ogni ordine e grado che assegnerà ai vincitori un viaggio premio all'isola di Samo, dove nacque Pitagora. A tutti i pittori crotonesi, invece, sarà richiesto un dipinto che rappresenti la figura di Pitagora e con le opere commissionate verrà allestita una sezione museale. E' la cultura magno greca nel suo complesso che l'amministrazione comunale intende riscoprire, e non in chiave romantica e nostalgica, bensì in chiave attuale. «Rispetto alle altre civiltà del passato, che non hanno più attinenza col mondo contemporaneo, quella magno greca è tuttora attuale - ha spiegato l'assessore Cavarretta - "La cultura magno greca oggi viene riscoperta come la cultura in cui si possono affondare le radici del mondo moderno». Ecco motiva la scelta di tenere nel teatro del Parco Archeologico di Capocolonna la serata di mercoledì, durante la quale, oltre a presentare le iniziative dedicate a Pitagora, il Comune offrirà ai crotonesi uno spettacolo di alto livello culturale. L'attrice, cantante e musicista di origini cubane e russe Renata Mézenov Sa, che si è già esibita al castello di Carlo V in occasione del "Percorso dei sensi", interpreterà in chiave moderna la tragedia greca "Medea". Lo spettacolo, gratuito, è un omaggio dell'artista alla città di Crotone. Dichiarandosi ispirata dall'imponenza di Capocolonna e dalla cultura che la nostra città trasuda, Renata Mézenov Sa offre la sua interpretazione della tragedia di Euripide, un lavoro al quale è profondamente legata dalla sua prima messa in scena nel 1991 al Gran Teatro dell'Avana. Il mito classico di Euripide verrà rivisitato in chiave moderna dalla poliedrica attrice cubana che reciterà in spagnolo e canterà in russo indossando una copia della corona di Hera Lacinia. Un dono per il quale Renata Mézenov Sa ha ringraziato profondamente l'amministrazione comunale. «Il mio nomadismo da artista comporta delle sorprese che in realtà sono dei doni - ha confessato l'artista cubana - "Crotone, Pitagora, e la possibilità di indossare un gioiello di tale importanza sono uno di questi». Alla conferenza stampa ha partecipato il Consigliere Comunale - Francesco Pesce.

This page is available online at www.cambridge.org/us/9780521517959

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Pythagoras and Renaissance Europe

Finding Heaven

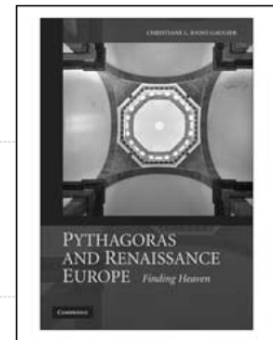
Christiane L. Joost-Gaugier
Wayne State University

Hardback (ISBN-13: 9780521517959)

Published October 2009

In stock

\$90.00 (C)



In this book, Christiane L. Joost-Gaugier offers the first systematic study of Pythagoras and his influence on mathematics, astronomy, philosophy, religion, medicine, music, the occult, and social life—as well as on architecture and art—in the late medieval and early modern eras. Following the threads of admiration for this ancient Greek sage from the fourteenth century to Kepler and Galileo in the seventeenth, this book demonstrates that Pythagoras's influence in intellectual circles—Christian, Jewish, and Arab—was more widespread than has previously been acknowledged. Joost-Gaugier shows that during this period Pythagoras was respected by many intellectuals in different areas of Europe. She also shows how this admiration was reflected in ideas that were applied to the visual arts by a number of well known architects and artists who sought, through the use of a visual language inspired by the memory of Pythagoras, to obtain perfect harmony in their creations. Among these were Alberti, Bramante, Leonardo da Vinci, Michelangelo, and Raphael. Thus did, she suggests, some of the greatest art works in the Western world owe their modernity to an inspirational force that, paradoxically, had been conceived in the distant past.

Contents

Part I. Pythagoras, Man for the Renaissance: 1. Prologue: the diffusion of knowledge about Pythagoras in the Renaissance; 2. The emergence of 'Saint' Pythagoras in the early Renaissance; 3. The apotheosis of Pythagoras in the sixteenth century; Part II. The Many Faces of Renaissance Pythagoreanism: 4. The Pythagorean tradition in the early fifteenth century; 5. The strengthening and deepening of Pythagoreanism in the later fifteenth century; 6. The maturation and vicissitudes of Pythagoreanism in the sixteenth century; Part III. Pythagoreanism in Architecture and Art: 7. Renaissance images of Pythagoras; 8. The search for harmony in architecture and art of the fifteenth century; 9. Finding harmony: form and meaning in architecture and art of the sixteenth century; 10. Conclusions: the prince of Italian philosophy and the birth of harmony as an aesthetic notion.

Review

"[This] book...is a beautiful job. Exceedingly well-written and entertaining, as well as informative. I don't know of anyone who has...come up with such a complete and rounded set of materials on Pythagoras. It was a brilliant idea, and [the] text is intelligent, learned and brilliant." —George L. Hersey, late professor of the history of art, Yale University

Details

65 b/w illus.

New books

Alvaras, J.R. A teoria pitagórica dos números. 2008. Iniciação Científica. (Graduando em Filosofia) - Universidade de Brasília.

Alvaras, J.R. O PITAGORISMO ANTIGO E SUAS RECEPÇÕES CONTEMPORÂNEAS. 2009. Iniciação científica (Graduando em Filosofia) - Universidade de Brasília,

Ambrosano, G. "Presenze del daimon nel pensiero greco pre-platonico. Intorno ad Omero, ai Tragici e ad Empedocle" Verlag: Pisa University, 2009.
<http://etd.adm.unipi.it/theses/available/etd-06062009-191600/>
 Inhalt: Questo lavoro si propone di indagare le "presenze" del daimon nel pensiero pre-platonico, in particolare in Omero, nei Tragici e in Empedocle. Nozione polisemica e ricca di vibrazioni, il daimon ci conduce dritto al cuore di problematiche fondamentali del pensiero greco arcaico quali la definizione del divino, lo statuto dell'anima, la relazione tra divino ed umano, il linguaggio della coscienza.

Anonymus. I versi aurei, i simboli, le lettere di Pitagora
 Carabba. Collana: Cultura dell'anima. 2009. ISBN: 8863440336

Araujo de Barros, K. AS ARCHAÍ PITAGÓRICAS NAS ORIGENS DO MÉTODO FILOSÓFICO: UM ESTUDO DA RECEPÇÃO DA FILOSOFIA PITAGÓRICA EM ARISTÓTELES. 2004. Iniciação Científica. (Graduando em Curso de Filosofia) - Universidade Metodista de Piracicaba,

Ashton, D. Bonevardi: chasing shadows, constructing art
 Austin, Texas: University of Austin Texas, 2007, ISBN: 9780292714366
 ... Ashton discusses Bonevardi's use of numbers, geometric symbols derived from Pythagorean teaching, and objects and motifs such as the wrench, orbs and eyes in his painting-constructions, as well as his interest in astronomy and use of angel motifs. ..

Balbino, A. Euforbo: Pitágoras e a Questão da Metempsicose.
 Universidade Católica de Brasília, DITED. Departamento de Filosofia, 2007.

Barbone, A. Musica e filosofia nel pitagorismo La Scuola di Pitagora (collana Pythagorea. Studi e testi). 2009. ISBN: 9788889579787
 La scuola pitagorica ebbe per la musica una predilezione che non si riscontra in nessun altro indirizzo filosofico dell'antichità, perché agli occhi dei filosofi italici l'aspetto numerico delle leggi dell'armonia musicale era una mirabile manifestazione del carattere eminentemente matematico della realtà, e perché essi attribuivano alla musica una funzione catartica nell'ambito di una visione magico-religiosa dell'essere umano. Le testimonianze su Pitagora alle prese con martelli e incudini nell'atto d'indagare i rapporti matematici delle consonanze, le fonti relative agli esperimenti musicali condotti da Ippaso, le discussioni musicali di Filolao e Archita: questo il materiale studiato dalla monografia di A. Barbone che si sforza di risalire alle teorie musicali dei pitagorici antichi, non mancando di toccare quegli autori che, come Damone, Platone, Aristotele e Aristosseno, del pensiero musicale dei pitagorici furono eredi o critici.

Barbosa, J. A Escola Pitagórica. 2007. Tese (Doutorado em Educação) - Universidade Federal do Rio Grande do Norte.

Belchior, M. L. Archai: a outra história das origens do pensamento ocidental: o lugar do pitagorismo na História da Filosofia Antiga. 2003 (Iniciação Científica).
 Homepage: www.archai.unb.br

Benesch, T. Mathematik im Alltag München ; Wien : Oldenbourg. 2008. ISBN: 978-3-486-58390-8
 Schlagwörter: Pythagoreischer Lehrsatz

Bernabe, A. Textos órficos y filosofía presocrática : materiales para una comparación Madrid : Trotta, 2004. Collection(s) : Estructuras y procesos. Serie Filosofía

Bibby, N. Tuning and temperament: Closing the spiral
 New York, NY, U.S.A.: Oxford University Press, 2003
 The history of constructing a major scale in mathematical terms is traced back to Pythagoras, through Giuseppe Zarlino's adjustments to Pythagoras's theory in his scale of just intonation, to 18th-c. equal temperament. Mathematical ratios, charts and

scales represented in mathematical terms illustrated this historical progression.

Bridgman, T.P. *Hyperboreans : myth and history in Celtic-Hellenic contacts*
New York ; London : Routledge, 2005.
Collection(s) : Studies in classics

Carlé, M. *Geschenke der Musen im Streit ihrer Gehörigkeit: Die antike Musiknotation als Medium und Scheideweg der abendländischen Wissenschaft*

NY: Pantheon. 2004.

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

Curd, P. Graham, D.W. (Editors) *The Oxford Handbook of Presocratic Philosophy*.
Oxford Handbooks Online: September 2009.
ISBN-13: 978-0-19-514687-5
Abstract: Introduction – The Sources for Presocratic Philosophy – Prehistory of Presocratic Philosophy in an Orientalizing Context – Milesian Measures: Time, Space, and Matter – The Cloud-Astrophysics of Xenophanes and Ionian Material Monism – Heraclitus: Flux, Order, and Knowledge – Signs and Arguments in Parmenides B8 – Anaxagoras and the Theory of Everything – Empedocles: Physical and Mythical Divinity – Two Problems in Pythagoreanism – Atomism's Eleatic Roots – Leucippus's Atomism – Speculating about Diogenes of Apollonia – The Sophists – The Role of Medicine in the

Formation of Early Greek Thought – Presocratic Cosmologies – Reason, Cause, and Explanation in Presocratic Philosophy – The Humanizing of Knowledge in Presocratic Thought – Presocratic Theology – Aristotle's Account of the Origins of Philosophy – Classical Representations
See: book chapters: Burkert, Huffman, Primavesi, and Runia.

Drumbolis, N. *Instructions for restoring the ancient wisdom : a primer of the pythagorean practicum*
Toronto : Letters Bookshop, 2009.
ISBN: 0921688393

Erickson, G.W. *A linha dividida: uma abordagem matemática à filosofia platônica*.
Rio de Janeiro: Relume Dumará, 2006.
Coleção Metafísica, n. 4.
ISBN 8573164549

Ferguson, K. *La musica di Pitagora*
Milano : Longanesi, 2009. Collezione: La lente di Galileo ; 43. ISBN - 9788830425668

Franklin, J.C. *Hearing Greek microtones*
Wien: Österreichische Akademie der Wissenschaften. 2005.
Microtonal intervals occupy an important place in ancient Greek music theory, beginning with Archytas and Aristoxenus, our earliest witnesses (early and late fourth century B.C. respectively), and continuing with Eratosthenes (3rd c. B.C.), Didymus (1st c. A.D.) and Ptolemy (2nd c. A.D.). These treatments reflect an important dimension of practice. The basic acoustic phenomena which bear on the problem (the harmonic series, its refraction into partials, and resonance) are briefly explained and demonstrated on the accompanying CD. The fundamental position of consonance and diatony in the theory of Aristoxenus is then historicized. Relevance of the term microtonality to the Greek situation is next discussed. The use of lesser resonant intervals, especially in connection with the lyre, is traced in the sources and harmonized with the Aristoxenian position. Analysis of the ancient ratios reveals extensive resonant cross-relationships between non-adjacent strings; the significance of exceptions is also explained. The role of the central string (mesê) is next discussed in light of the foregoing arguments. An appendix presents ratio analyses of all documented heptatonic tunings, and instructions for how each may be most efficiently established from basic diatonic tuning. All tunings and proposed procedures are demonstrated on the CD.

Fuhrmann, W. Antike Musiktheorie und die Naturwissenschaftliche Revolution der Frühen Neuzeit NY: Pantheon. 2004.

One of the most striking features of the so-called scientific revolution of the late 16th and 17th c. is the mathematization of physics, as embodied, for instance, in Galileo Galilei's famous claim that "the book of the universe is written in mathematical language". In two research fields however, music and astronomy, this claim was already an established part of the age-old Pythagorean-Platonic tradition. Why, after almost 2000 years, did the time-honored idea of sounding number suddenly give rise to experiments and new theories in the realm of musical acoustics? It is probable that the study of ancient Greek music theory during the 16th c. was one of the main factors in this process. Two key episodes in the history of early modern acoustics--the emergence of the coincidence theory of sound, and Vincenzo Galilei's musical experiments--can be shown to be directly dependent on texts by Nicomachus and the peripatetic tradition. For, even if they wanted to read the book of Nature, early modern science still had to study the books of the Ancients.

Gemelli Marciano, M. Laura, Die Vorsokratiker, II, Parmenides, Zenon, Empedokles : griechisch-lateinisch-deutsch - Auswahl der Fragmente und Zeugnisse.

Düsseldorf : Patmos, Artemis & Winkler, 2009, (Sammlung Tusculum).

Die dreibändige Vorsokratiker-Ausgabe der Zürcher Altphilologin Laura Gemelli Marciano ist das Ergebnis zehnjähriger Arbeit. Hier wird das Denken der griechischen »Philosophen vor Sokrates«, die im 7. bis 5. Jahrhundert v. Chr. versuchten, Entstehung und Vielgestaltigkeit der Welt zu erklären, von den interpretierenden Darstellungen späterer Philosophengenerationen befreit. Der jeweilige Eigenwert der Textfragmente wird präzise herausgearbeitet. Dabei kristallisieren sich individuelle Denker und Persönlichkeiten heraus: Naturwissenschaftler und Visionäre, Kosmologen, Ärzte und Naturphilosophen. Insgesamt ergibt sich ein faszinierendes Spektrum von teils mythologischen, teils rationalen Welterklärungsversuchen.

Von den Vorsokratikern selbst sind nur wenige Texte überliefert, dafür jedoch etliche Zeugnisse in den Werken späterer Autoren. Als Fazit ergibt sich, dass die Vorsokratiker keine Philosophen klassischer Prägung, etwa im Sinne des Aristoteles, waren, sondern

Denker, die, von ihren naturwissenschaftlichen und mathematischen Erkenntnissen ausgehend, die Entstehung von Kosmos, Leben und Menschen zu ergründen versuchten – ein Thema, das durch die Jahrtausende immer modern und aktuell geblieben ist.

Der erste Band enthält die Fragmente und Zeugnisse von Thales, Anaximander, Anaximenes, Pythagoras und den Pythagoreern, Xenophanes und Heraklit. Band 2 bietet die Fragmente und Zeugnisse von Parmenides, Zenon und Empedokles, Band 3 die von Anaxagoras, Melissos, Diogenes, Leukipp und Demokrit.

Georgakellos, N.I. Empedokles. Hypo to prisma ton thetikon epistemon. Athena, Eurasia. 2008.

Gerdes, P. Pitagora africano Lampi di Stampa. 2009. ISBN: 8848807550 Paulus Gerdes, l'autore del libro, è un matematico del Mozambico che si occupa soprattutto di etnomatematica, cioè del tentativo di offrire una visione globale della matematica, riconducendone i concetti astratti al contesto umano delle differenti culture che li hanno generati. L'etnomatematica riesce a dimostrare che le culture tradizionali possiedono concetti molto più sofisticati di quanto in genere non si creda. Il titolo del libro definisce Pitagora "africano" perché visse 22 anni in Egitto, dove probabilmente imparò il suo famoso teorema, che poi si diffuse in tutto il mondo.

Gergakellos, N.I. Empedokles : hypo to prisma tn thetikn epistmn Athna : Eurasia, 2008. ISBN 978-960-8187-28-3 In griech. Schr. - "Epilegmena apospasmata"

Gibson, S. Aristoxenus of Tarentum and the birth of musicology New York, NY: Routledge, 2005. Aristoxenus made an enormous contribution to the development of music theory in antiquity. Despite his Pythagorean upbringing, he rejected Pythagorean methods of harmonics, which focused on the mathematical significance of musical structures, and instead applied a scientific methodology appropriated from Aristotle.

Ghyka, M.C. Zlaté c íslo, aneb, Jak pythagorovské rytmy a obr ády ovlivnily vývoj západní civilizace Praha : Argo : Dokor án, 2008.

Godwin, J. Armonía de las estrellas : un libro de consulta sobre la tradición pitagórica en la música
Girona (España) : Atalanta, 2009.

Gregory, A. Ancient Greek cosmogony.
Duckworth Academic and Bristol Classical Press, London, UK. 2008. ISBN 9780715634776
Book description: This is the first detailed and comprehensive account of ancient Greek theories of the origins of the world. It covers the period from 800 BC to 600 AD, beginning with myths concerning the creation of the world. It covers the cosmogonies of all the major Greek and Roman thinkers, as well as the debate between Greek philosophical cosmogony and early Christian views. It argues that Greeks formulated many of the perennial problems of philosophical cosmogony and produced philosophically and scientifically interesting answers. The atomists argued that our world was one among many worlds, and came about by chance. Plato argued that our world is unique, and is the product of design. Empedocles and the Stoics, in quite different ways, argued that there was an undending cycle whereby our world is generated, destroyed and generated again. Aristotle on the other hand argued that there was no such thing as cosmogony, and our world has always existed. Reactions to these ideas and developments of them are traced through Hellenistic philosophy and debates in early Christianity on whether God created the world from nothing or from some form of pre-existing chaos. This book also deals with the related issues of the origins of life and of the elements for the ancient Greeks, and looks at how the cosmos will come to an end. It argues that there were several interesting debates between Greek philosophers on the fundamental principles of cosmogony, and that these debates were influential on the development of Greek philosophy and science.

Hackemann, M. □Die Vorsokratiker
Anaconda Verlag. 2007. ISBN: 3866471548

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Leukipp und Demokrit 149
Higgins, C. It's All Greek to Me From Achilles' Heel to Pythagoras' Theorem: How Ancient Greece Has Shaped Our World.
Gardners Books 2009. ISBN: 9781906021597

Hummel, C. Pythagoras und die Meister von Chartres
Darmstadt : Synergia E-Book. 2009.
ISBN: 978-3-940392-52-7
Hummels Schrift zur Harmonik ist eine sehr wissenschaftliche Arbeit mit zahlreichen Querverbindungen. Ein Fundus für alle, die weiterforschen möchten und sich für heilige Geometrie, Kathedralen o.ä. interessieren.

Iamblichus. The Life of Pythagoras
MSAC Philosophy Group. 2008.
ISBN: 978-1-56543-092-1

Jamblique
Belles Lettres. 2009. Collection: La roue à livres. ISBN: 225133954X

Kayser, H. Kleine Einführung in die Harmonik : Begründung als Wissenschaft und pythagoreische Harmonik
Darmstadt : Synergia E-Book – 2009.
ISBN: 978-3-940392-51-0

Keim, F. "Giorgionismus" in Raffael Sanzios "La scuola di Atene", 1508 - 10, Fresko in der Stanza della Segnatura des Vatikan
Universität Ulm. Sonstige. 2005.
Zusammenfassung: Ich vertrete die These, dass Raffael mit seiner "Schule von Athen" von 1508 - 10 ganz in der Tradition des "Giorgionismus" steht. Giorgiones "Die drei Philosophen" von 1508/09 stellen gewissermaßen ein Urbild der "Schule von Athen" dar. Den Schlüssel zum Verständnis der beiden Gruppen auf der rechten Seite des Freskos liefert die Erkennung des Aristarchus von Samos. Er und die Pythagoräer waren die Wegbereiter eines Kopernikus, der in der "Schule" mit Raffael auf der Schwelle zur Neuzeit steht. Neben ihnen wird der Pythagoräer Philolaus von Kroton und der Stoiker Kleanthes zum ersten Mal vollständig erkannt.

Laks, A. Histoire, doxographie, vérité : études sur Aristote, Théophraste et la philosophie présocratique
Leuven: Peeters, 2007.
Collection(s) : Aristote : traductions et études

Lee Ross, G. The Pythagorean Silence
Time-Module Books. 2007.

ISBN: 978-0-615-21814-4

While studying Sanskrit in India, the author found parallels between the Patanjali Yoga Sutras and Pythagorean doctrine that seemed closer than mere coincidence. Based on geographic consonant transitions, it appears 'Patanjali' is a phonetic transition from 'Pythagoras'. How this could occur is explained in the Historical Arguments section. Further arguments from major historical events led to the conclusion that stripped of the later Sanskrit notes and commentaries, the Yoga Sutras of Patanjali represent a text from Pythagorean scriptures. The author presents his new translation of the Yoga Sutras in Lesson 5, after 4 preparatory exercises. It shows a way to the Pythagorean Silence. This Silence leads to a reward that can be gained within one's current life, the recollection of Communion of the individual soul with the Universal Soul, It brings a wanted intensity of feeling and thought. This Pythagorean intensification of feeling and thought lit the genius that was Ancient Greece.

Levin, F.R. Greek reflections on the nature of music

Cambridge, England: Cambridge University Press, 2009.

Explores the importance of music to the ancient Greeks, examining the distinctions that they drew between the theory of music as an art ruled by number and the theory wherein number is held to be ruled by the art of music. These perspectives generated more expansive theories, particularly the idea that the cosmos is a mirror-image of music's structural elements and, conversely, that music by virtue of its cosmic elements—time, motion, and the continuum—is itself a mirror-image of the cosmos. These opposing perspectives gave rise to two opposing schools of thought, the Pythagorean and the Aristoxenian. The clash between these two schools could never be reconciled because the inherent conflict arises from two different worlds of mathematics. The Greeks' appreciation of the profundity of music's interconnections with philosophy, mathematics, and logic led to groundbreaking intellectual achievements that no civilization has ever matched.

Liapis, K. The music of Pythagoras
THESSALONIKI 2008

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Sources and Testimonies	p 6
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The mathematical relations of musical sounds

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The Concept of Harmony	p 42
The Music of the Spheres	p 63
The healing properties of music and the clearance of the Soul	p 81
Conclusion	p 95
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Livingston, W.J. A comparison and analysis of the miracles of Jesus and his contemporaries
Dissertatie : Pittsburgh, Pennsylvania.
Comparisons with: Hanina ben Dosa, Apollonius of Tyana, Honi ha-Meaggel (1st century B.C.), and Biblical prophets, Elijah and Elisha.

Ludlow, F.H. Hashiksenkäyttäjä, eli, Katkelmia pythagoralaisen elämästä
Turku : Savukeidas, 2008.

A hashees-eater, being, passages from life of a Pythagorean,, Katkelmia pythagoralaisen elämästä

Mead, G.R. Apollonio di Tiana. Il filosofo riformatore del I secolo della nostra era
Pizeta (collana Studi e documenti). 2009.
ISBN: 9788887625400

Mead, G.R.S. Apollonius of Tyana: The Philosopher Explorer and Social Reformer of the First Century
Ancient Wisdom Publications. 2009.
It is the opinion of the publisher that Apollonius of Tyana has the myth and ambiance about him equal to Pythagoras and perhaps even approaching the level the other Jewish sage – Jesus of Nazareth. It is not our intention to lesser the importance of Jesus or Pythagoras but clearly Apollonius is worth studying and learning about. He never managed to become a “son of God” or get crucified. Exactly for this reason he is talked about for his message as a philosopher and not trivialized and commercialized to ad naseum. He is still in the public consciousness because mystics and publishers keep him there. He power to perform miracles was equal to Jesus and people today like phenomena. He is a mystery man for his abilities and power to transcend much of the material world and to reach God's Consciousness. Apollonius was of course; attacked later much the same way the author and his theosophical Society was attacked and called a charlatan. Read this book and decide yourself.

Michell, J. How the world is made : the story of creation according to sacred geometry
Rochester, Vt. : Inner Traditions, 2009.

Understanding the role of sacred geometry in cosmology and human affairs.

Miranda Bernardes, L.S. de A natureza humana: pitagóricos, atomistas e medicina hipocrática.

2006. Iniciação Científica. (Graduando em Filosofia) - Universidade Federal de Minas Gerais, Conselho Nacional de Desenvolvimento Científico e Tecnológico.

Nunes, N.M. ARCHAÍ: A OUTRA HISTÓRIA DAS ORIGENS DO PENSAMENTO OCIDENTAL: o lugar do pitagorismo na história da filosofia antiga.

2003. Iniciação Científica. (Graduando em Curso de Filosofia) - Universidade Metodista de Piracicaba.

Palmer, J. Parmenides and Presocratic Philosophy.

Oxford University Press 2009. ISBN 978-0-19-956790-4

Panaccione, G. Intorno ai paradossi di Zenone. Da Pitagora al XX secolo Boopen. 2009. ISBN: 886223693X

Pelikan, C. EMPEDOKLES. LEBEN, LEHRE UND REZEPTION DURCH HOLDERLIN
Universitat Koblenz-Landau. 2008-2009/
Magister Philosophie und Germanistik.
<http://www.uni-koblenz-landau.de/koblenz/fb2/ik/institut/philosophie/lehrende/meyer/pelikan.pdf>



Petrilli, R. Linguaggio e filosofia nella Grecia antica. Tra i pitagorici e Aristotele Storia e Letteratura (collana Temi e testi). 2009. ISBN: 9788863720693
Quando il tema del linguaggio compare in opere famose, dal Cratilo platonico all'aristotelico De interpretatione, ha già raggiunto 'un certo grado di maturità'. Osservando il linguaggio come un oggetto di

indagine, il pensiero filosofico si è distaccato con nettezza dalla modalità arcaica, mitologica

di considerare le parole. Inoltre, attraverso i tentativi di concettualizzare il linguaggio, ha fatto emergere progressivamente gli elementi definitori fondamentali per ogni successiva posizione del problema linguistico. Senza queste premesse è difficile comprendere perché la filosofia, da Platone in poi, abbia potuto sollevare la questione della validità del segno linguistico per la conoscenza. Il libro ricostruisce il tema della riflessione metalinguistica a partire dal pitagorismo, i suoi limiti epistemologici, le esigenze a cui risponde il successivo modello democriteo del linguaggio, e mostra che quelle teorie permettono una rilettura innovativa dei testi più noti della filosofia greca del linguaggio, da Platone a Aristotele.

Pickover, C.A. The math book : from Pythagoras to the 57th dimension, 250 milestones in the history of mathematics New York ; London : Sterling Publishing, 2009. ISBN: 9781402757969

Poletti, P. Beyond Pythagoras: Ancient techniques for designing musical instrument scales.
Bern: Peter Lang. 2004.

Prins, J.W. Echoes of an Invisible World : Marsilio Ficino and Francesco Patrizi on Cosmic Order and Music Theory
Utrecht University Dissertation 2009
<http://igitur-archive.library.uu.nl/dissertations/2009-1021-200116/prins.jpg>

Music theory of almost all ages has relied on cosmology and philosophy of nature in its attempts to explain music. The understanding of what the universe is, however, is subject to cultural and historical differences. In exploring ways in which music philosophy has represented and employed the concept of cosmic order during the Italian Renaissance, this study asks some fundamental questions not only about cosmological ideas in music theory, but also about musico-philosophical ideas in cosmology. The Italian Renaissance philosophers Marsilio Ficino (1433-1499) and Francesco Patrizi (1529-1597) still firmly believed that the universe was a stately, ordered harmonic organism. They were convinced that the smooth operation of the cosmos created a divine, eternal and perfect harmony which they sought to capture and express. Their philosophy provides compelling evidence of a world view in which earthly

music was envisaged as a weak echo of the music of the spheres. Central in the Renaissance chapter of the harmonic universe was the fifteenth century revival of Pythagorean ideas on the cosmos as a musical creation, followed in the sixteenth century by the naturalization of music, which was accompanied by the decline of the tradition of the harmony of the spheres. Patrizi's attempt, towards the end of the sixteenth century, to transfer music from the medieval quadrivium of arithmetic, music, geometry and astronomy, still present in Ficino's philosophy, to the rhetorical arts of the trivium, divided music into its physical and metaphysical dimensions, and consequently deconstructed the doctrine of cosmic harmony. The music that remained in the science of the physical world became the science of acoustics. Moreover, from being a science based on number it became a science based on sound. The transfer of music from the traditional mathematical sciences to the rhetorical arts brought about a transformation in the tradition of the harmony of the spheres: celestial music was shifted into the realm of the human mind, in which numbers and musical proportions functioned as things conventional rather than natural. Instead of planetary motion, birdsong became an example for human song, because birds were envisaged as being able to express the harmonic laws of nature in the most pure way. This transformation brought along a transfer of the magic of the cosmos to the realm of human musicality and the human voice. In Patrizi's music philosophy singing became a temporary means for re-enchanting the world, that is, for evoking the lost musical paradise of Ficino's traditional view of the universe as a musical creation.

Ramelli, I. *Opere e frammenti / Allegoristi dell'età classica* ; [trad.] ; introd. di Roberto Radice ; in appendice Il papiro di Derveni con testo greco a fronte
Milano : Bompiani, 2007.
Collection(s) : Bompiani Il pensiero occidentale

Ramelli, I. *Hierocles the Stoic : Elements of ethics, fragments, and excerpts*
Atlanta : Society of Biblical Literature, 2009.
Introductory essay -- Hierocles, Elements of ethics -- Stobaeus's extracts from Hierocles, On appropriate acts -- Commentary on the Stobaeus extracts.

Reale, G. *Renascimento do platonismo e do pitagorismo.*

História da filosofia grega e romana. 2008, 7. ISBN: 9788515034963 - Loyola
SINOPSE: O volume VII da História da filosofia grega e romana recolhe, na primeira parte, os últimos desenvolvimentos e a dissolução da Escola peripatética e das grandes Escolas helenísticas, desde a redescoberta dos esotéricos de Aristóteles até o neoaristotelismo de Alexandre de Afrodísia, da revivescência da filosofia do Jardim até seus grandes representantes na filosofia romana (Sêneca, Epicteto e Marco Aurélio), e conclui com a exposição do renascimento do pirronismo e do neoceticismo até seu esgotamento e a transformação do cinismo em fenômeno de massa na era imperial. Na segunda parte, apresenta a nova descoberta do incorpóreo e da transcendência na obra de Filo de Alexandria, a redescoberta da metafísica platônica no médio-platonismo e o renascimento da filosofia pitagórica e a sua fusão com o médio-platonismo. Uma seção especial é dedicada ao surgimento e desdobramentos do hermetismo, bem como à importância histórica dos Oráculos Caldaicos.

Reis, F.A.F. *O 'Sonho de Scipião em linguagem portuguesa': acerca da recepção de tratados morais de Cícero no Portugal quinhentista*
2008 Biblioteca Digitais de Teses e Dissertações da USP.

This text was popularized by the portuguese gentleman, duarte de Resende, and was firstly printed in 1531 by Germão de Galharde, together with two other ciceronian treatises, a dedication-letter and "Vida de Marco Tulio". Moreover, this research seeks to deepen the knowledge of the relation between the portuguese letters of the XVIth century and the latin auctoritates, specifically as to the oratorical and ethical appropriation and use of Cicero's treatises of moral philosophy. Thus to reveal, Resende's motivation in the publication of Cicero's *Somnium Scipionis* in portuguese vernacular language, it has observed the practice of popularization from the Court of Aviz, analysing letters, prologues and other widespread works since the XVth century. Then, it puts the portuguese *Sonho de Scipião* into perspective with other questions of its time, such as the topic of enhanced valuation of vernacular language, of padouan averroism and diffusion of erasmist thought. Last, it has concentrated on the rhetorical analysis of the XVth century popularization by Duarte de Resende, entitled *Sonho de Scipião*.

Santana de Almeida, S. *A ALMA PITAGÓRICA: FILOSOFIA E RELIGIÃO ÀS ORIGENS DO PENSAMENTO OCIDENTAL.*

2007. Iniciação Científica. (Graduando em Filosofia) - Universidade de Brasília.

Sarritzu, A. Aristosseno tra aristotelismo e nuova scienza [Nota presentata dal Socio Ordinario Filippo Cammaroto] Atti dell'Accademia Peloritana dei Pericolanti - Classe di Scienze Fisiche, Matematiche e Naturali. 2008.

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Indice Introduzione.

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Cap. II: Filosofia nelle cosmogonie. Esiodo: masse cosmiche e persone divine.

Anassimandro in un mondo "senza dèi" L'invenzione del cosmo. L'orizzonte delle teogonie. La «teologia mista» di Ferecide. Una cosmogonia nel tempio di Teti? Un sapere nuovo e consapevole.

Cap. III: Prove di scrittura. Una società "calda". Egotismi. Il potere della scrittura. Anassimandro: il trattato e la mappa. Senofane, satirico e polemico. L'oscuro Eraclito.

Cap. IV: Vicende dell'anima. L'anima, il cosmo, e un'arancia. Dal respiro all'io. Anime inquiete. Empedocle e il suo dèmone. A ciascuno il suo (composto).

Cap. V: Figure di autorità. La strana coppia. Addio alla Musa. Giochi di potere.

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This present collection includes most of his contributions to Plato studies written in English. His approach is inclusive and constructive as far as possible, whereas much of the scholarship on Plato has tended to operate within the frame of one language and/or one school of thought. He combines various discoveries and theories (philosophical, philological and historical) of other scholars with his own observations and focuses on how Plato can be understood in his own context.

Holger Thesleff was born 1924 in Helsinki, Finland. He was an artillerist in the wars against the Soviets. After the war he sailed around the world as an apprentice and third mate on a square-rigger, tales of the

adventures of which he published in Farewell Windjammer, Thames & Hudson, 1951. His academic studies included Greek, Latin and Comparative Linguistics at the University of Helsinki. He completed his postgraduate studies in London (UCL) in the early 1950s and received his PhD (Helsinki) in 1954, with a thesis on intensifying expressions in ancient Greek. In addition to his many publications in Finnish and Swedish, he also authored works in English on the Greek and Latin languages. In the late 1950s, he began to study the Pythagorean literature from a Platonistic perspective (two important contributions in English, 1961 and 1965), after which he devoted his studies to Plato. Since 1955, Thesleff had various academic appointments in Finland, and in 1968, he was honored with the chair of Greek Philology at the University of Helsinki, from which he retired in 1987. Among his many accomplishments, he edited the complete translations of Plato in Swedish and Finnish. He is a member of various professional societies, and is a founding member of the Nordic Plato Society (Platonselskabet) since 1970, and of the International Plato Society (IPS) since 1989. He was frequently invited to international conferences in Europe, Australia, and in the United States.

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decide di tramandare a pochi eletti: spostatosi a Crotone, fonda una scuola, la cui regola fondamentale è l'assoluto riserbo su ciò che viene insegnato. Nulla riuscì mai a trapelare, fino a quando Filolao, ultimo discepolo della scuola, accettò di svelare le dottrine dell'antico maestro scrivendo un libro per pochissimi disposti a pagarla una fortuna. Ciò che emerse fu, a prima vista, incomprensibile: Pitagora parlava di un sistema cosmologico nel quale esisteva una "AntiTerra" che si trovava tra la Terra e il "Fuoco centrale". Identificando quest'ultimo con il Sole, gli studiosi non sono mai riusciti a capire cosa fosse la "AntiTerra" pitagorica. Ma se proviamo a ribaltare la prospettiva, le cose cambiano e le corrispondenze balzano agli occhi anche nei testi sacri dei popoli antichi e, soprattutto, nella Genesi biblica. Che cosa aveva scoperto, Pitagora, di così sconvolgente da non dover essere rivelato a chi non fosse pronto a mantenere il segreto? Cos'è la "AntiTerra", e dove si trova?

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Nach einer Einleitung über den Zusammenhang von Tönen (Frequenzen) und Zahlen und der Erläuterung der cent - Rechnung werden die wichtigsten Naturtöne vorgestellt und die gleichschwebende Temperatur erläutert. Eine Interpretation des Abschnitts über die Erschaffung der Weltseele aus Platons TIMAIOS zeigt das pythagoreische Tonsystem, das mit der reinen Stimmung verglichen wird. Die wichtigsten Intervalle und Tongeschlechter der griechischen Antike sowie das Tonsystem im alten China werden besprochen, dann die temperierten Mikrotöne, die heute Verwendung finden. Das Tonsystem des Harry Partch wird kurz dargestellt, bevor auf verschiedene zeitgenössische Komponisten, die reine und temperierte Mikrotöne verwenden, eingegangen wird.

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In: Aristotle on Teleology. 2005 ,
Abstract: Aristotle articulates his natural teleology in the context of a dialectical engagement with his predecessors, identifying each of them with a salient causal factor: Empedocles (luck or chance), Democritus (necessity or spontaneity), Anaxagoras (intelligence or mind), and Plato (art and form). Aristotle tries to co-opt each of these factors into his naturalistic teleology by an a fortiori argument: to the extent that luck, necessity, intelligence, or art is a cause, nature must even more so be considered a cause. For luck is an incidental cause of that which nature is an intrinsic cause, necessity is a conjoint cause of that which nature is a leading cause, and art imitates nature.
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In: Actas del VI Congreso de la Sociedad Española de Musicología (Oviedo, 17-20 de noviembre de 2004)

Many scholars studying the writings of María Zambrano have pointed out the musical nature of her thinking. Zambrano considered herself as an Orphic-Pythagorean thinker, and sometimes she reached the point of using the expression "musical reason" as being equivalent to philosophical reflection. The relationship between music and philosophy in Zambrano's writings is explored.

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Summary: Art shows the creative capacity of
the human personality. The work is unique,
immutable and unrepeatable. Through its
author, heritage and influences are reflected in
it, and it also projects its technique and
aesthetics towards the future. A synthesis of
the old Parmenoidean and Heraclitean thesis
is produced. Thus, considered as a whole, the
history of music (like that of thought, of other
arts, of technique) is evolutionary: it does not
just deal with the works but with their relations.
Research into music is always a way of
clarifying the concept of man, using different
channels to that used by the tradition of
Pythagorean origin, which is so common for
the European culture.

Schmidt-Biggemann, W. Der Streit um
Kosmologie und Harmonie zwischen Robert
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Der Konflikt zwischen Robert Fludd und
Johannes Kepler zeigt, wie wenig etabliert die
Neuzeitliche Ordnung der Wissenschaften zu
Beginn des 17. Jahrhunderts war. Die
Besonderheit dieses Streits liegt darin, dass es
keinen Sieger gibt und dass sich Fludd mit
seinen theologischen Argumenten Keplers
menschlichen Rechen- und Messkünsten
überlegen fühlte. Aus beiden Anschauungen
geht hervor, dass der Kosmos als harmonisch-
musikalisch gedeutet wird. Während Kepler ein
geometrisches Konzept der Welt vertrat,
bildete für Fludd die unwiderstehliche Gewalt
des ständigen göttlichen Werdens das Leben
der Welt. Fludd versuchte, mit der
pythagoräischen Zahlentheorie die Kosmologie
spekulativ zu untermauern und daraus ein
Modell kosmisch-akustischer Harmonie zu
gewinnen. Für Kepler zerfiel die Harmonie in
eine geometrisch-kosmische und eine
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structures concentriques, a la maniere des
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Rosicrucian Digest Volume 87 Number 1 2009

The Pythagoreans

This is the sixth in a series of thematic issues of the Rosicrucian Digest exploring sources that have contributed to the Rosicrucian tradition.

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http://www.rosicrucian.org/publications/digest/digest1_2009/05_web/online_digest_pythagoreans_full_051109.pdf

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The School of Pythagoras *Ruth Phelps, S.R.C.* p 16-19

The Golden Verses of Pythagoras *Anonymous* p 20-22

Pythagoreans and Sculptors: The Canon of Polykleitos *Hugh McCague, Ph.D., F.R.C.* p 23-29

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Reviewing Our Acts *Ralph M. Lewis, F.R.C.* p 55-56

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http://www.rosicrucian.org/publications/digest/digest1_2009/05_web/ws_02_chindemi/ws_02_chindemi.pdf

The Pythagorean Philosophy of Numbers□ *Silvano Leonessi, adapted by Mary Jones, S.R.C.* (4 p)

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Pythagorean Teachings Across the Centuries□ *Angela Tripodi, adapted and expanded by the R+C Research Library Staff and Friends* (17 p)

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Egyptian Numerology: the Pythagorean Triangle and Its Esoteric Meaning. Historic Notes and Comments on Sacred Geometry□ *Antonietta Francini, S.R.C., M.D. with Benefactor Taciturnus, F.R.C.* (9 p)

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Examinations of the Golden Verses□ *Antoine Fabre d'Olivet, Translated by Nayán Louise Redfield (1917), and adapted for modern readers.* (10 p)

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ΣΧΟΛΗ ANCIENT PHILOSOPHY AND THE CLASSICAL TRADITION. 2009. 3, 1

EDITED BY EUGENE **AFONASIN**

Special Issue: The Neopythagoreans

INTRODUCTION (Language: Russian) Pages: 9-65

A general introduction by Eugene Afonasin (Centre for Ancient Philosophy and the Classical Tradition, Novosibirsk University). The purpose of this introduction is to present and comment on relevant texts from the time of Cicero onward. In the first section the author discusses the problem of "Revived" Pythagoreanism in the 1th c. B.C.E., proceeding with Eudorus of Alexandria, the image of Pythagoras and the Pythagoreans in Roman period (the legend of Pythagoras, Philostratus, The Life of Apollonius), and finishing with some evidence on numerological speculations in Judeo-Christian and Gnostic Tradition (esp. the Gnostics in Hippolytus', Refutatio).

MODERATUS OF GADES Introduction Fragments and Testimonia (Language: Russian)

Pages: 66-90

A general introduction by John Dillon (Trinity College, Dublin), a Russian translation, annotations and indices by Eugene Afonasin (Centre for Ancient Philosophy and the Classical Tradition, Novosibirsk University).

The first annotated Russian translation of few fragments by Neopythagorean philosopher (first c. B.C.E. - 1 c. C.E.) Moderatus of Gades.

NICOMACHUS OF GERASA General introduction Introduction to Arithmetic Manual of Harmonics (Language: Russian) Pages: 91-205

A general introduction by John Dillon (Trinity College, Dublin). An annotated Russian translation of the Introduction to Arithmetic and Manual of Harmonics by Neopythagorean philosopher Nicomachus of Gerasa (the first century A. D.), prepared by Andrej Schetnikov (ΣΙΓΜΑ: The Centre for Educational Projects, Novosibirsk) [Introduction], Timothy Myakin (Novosibirsk University), and Ludmila Alexandrova (Novosibirsk conservatory) [Manual]. These short treatises, important for the history of ancient mathematics and musical theory, is completely translated into Russian for the first time.

Cf. also the Manual of Harmonics, translated by Andrey Shetnikov, published in the previous issue.

NUMENIUS OF APAMEA Introduction Fragments and Testimonia (Based on Des Places)

(Language: Russian) Pages: 206-278

A general introduction by John Dillon (Trinity College, Dublin), a Russian translation, annotations and indices by Eugene Afonasin and Anna Afonagina (Centre for Ancient Philosophy and the Classical Tradition, Novosibirsk University).

The first Russian translations of the fragments of this famous second century C.E. Neopythagorean philosopher.

TEOLOGOUMENA ARITHMETICAE (Language: Russian) Pages: 279-335

A Russian translation by VI. Bibikhin and Andrey Shetnikov, introduced by Andrey Shetnikov (ΣΙΓΜΑ: The Centre for Educational Projects, Novosibirsk) of an anonymous treatise sometimes ascribed to Iamblichus, Theologoumena arithmeticae (which contains early material, mainly from Anatolius and Nicomachus).

Alkholy, I. The Presence of Secular Books: In Raphael's Fresco: The School of Athens. Comparative Islamic Studies. 2006, 2, 1, p 51-65

This paper studies the presence of the secular book in visual art during the Italian Renaissance. It is the age of humanism, in which the image of the book was changed to be a symbol of secular knowledge. For more than twelve centuries, the book was present in art to represent the Holy Bible. It was utilized in Early Christian, Byzantine and Medieval art to show the sacred principles and the power of the church in people's lives. Although the Arabs began translating the classical works of Plato, Aristotle and others as early as the eighth century, their role in European Renaissance is rarely mentioned in art history sources. The paper discusses Raphael's fresco The School of Athens that shows a great concern on humanism and education from multi-cultured sources. Raphael represents Plato, Aristotle, Socrates, Euclid, Pythagoras and Ibn Rushd, the Muslim philosopher and physician. This fresco is an official and historical gratitude to all minds, which enlightened Europe and affected civilizations. (Author abstract)

Alves, B. Digital Harmony of Sound and Light Computer Music Journal. 2005, 29, 4, p. 45-54
<http://www.mitpressjournals.org/doi/pdf/10.1162/014892605775179982>

Alt, K. Zur Auffassung von Seele und Geist bei Platon, Mittelplatonikern, Plotin Hyperboreus. 2005, 11, 1, p 30-59
Resume : Fur alle Platoniker gilt als Regel die Annahme, dass die Seelen die Konsequenzen ihres Verhaltens in diesem Leben nach dem Tod erfahren. In Platons < Phaidon >, < Politeia > und < Phaidros > gelangen die Seelen mit ihren rationalen wie emotionalen Krafte ins Jenseits und vollziehen danach wieder den Ubergang in ein neues Erdenleben. Im < Timaios > wagt Platon die radikale Losung, die nur den geistigen Wesenskern der Seele als unsterblich anerkennt, auf dem die Fortdauer des Individuums bei der Reinkarnation beruht, wobei die verschiedenen Lebensformen sich je nach der Verminderung oder Starkung des Geistigen ergeben. Spatere Platoniker wie Plutarch suchen auf verschiedenen Wegen, eigene Losungen zu finden. Erst bei Plotin erscheint der Fortbestand des Personalen erklarbar zugleich mit der Moglichkeit eines Aufstiegs der Seele zu einem höchsten geistigen Dasein, aus dem sie erneut in die irdische Welt zuruckkehren wird.

Anonymus La citta che avrebbe potuto essere/The city that might have been Domus, no. 900, pp. 8, Feb 2007

Speciale: Fra Terra e Cielo - between earth and heaven

A look at the design of the Museo di Pitagora in Crotone, Sicily by architects Paolo Brescia and Tommaso Principi. The feature describes how the partially subterranean structure will house a museum of mathematics dedicated to the philosopher Pythagoras. The article is part of a 'Domus' special on buildings under construction.

Arrufat, A. Encuentro con una alumna de Pitagoras
Critica: revista de la Universidad Autonoma de Puebla. 2004, 106, p 124-.

Atis, N. The Relationship between Religion, Mythology and Philosophy in Greek Thought (in Turkish).

Kaygi: Uludag University Journal of Philosophy. 2009. 12, p 57-66.

Abstract: As a result of this situation, in Greek thought, the mythological and religious explanation of the universe and the philosophical explanation of it has always been a continuous and inextricable relationship. These relations are treated in this paper on the bases of two points. The first one is the transition from theogonic explanations to cosmological explanations in providing a basis for philosophy to explain universe and the second one is the Orphism's embodiment of philosophy after Pythagoras against polytheism of Greek thought with a new conception of soul. While the first one prevails upon the birth of a new style of thinking such as philosophy, the second one embodies a philosophy in which metaphysical and mystical elements are dominant. (edited)

Barbosa, L. Reflexões sobre unidade em música

OPUS: Revista da Associação Nacional de Pesquisa e Pós-Graduação em Música (ANPPOM). 2008, 14, 1, p 65-78.

When there is a discussion about unity, a word widely used in music, the idea of an internal pattern as its central aspect almost always comes to mind. However, is the presence of identical patterns that permeate the whole work of art the most important way of conferring inner unity in music? Based on the principles of the Pythagorean school of philosophy, unity requires both the use of identical patterns and elements of opposition.

Bartos, H. Soul, Seed and Palingenesis in the Hippocratic De Victu.

Apeiron. 2009, 42, 1, p 1-31

Abstract: In this paper I challenge two earlier suppositions concerning the notion of soul in the Hippocratic De Victu, namely that the author was influenced by "Orphic" or "Pythagorean" ideas, and that he maintained a kind of body-soul dualism. On the one hand, I argue against the dualistic reading and try to show the limits of the alleged "dualism" in De Victu. On the other hand, I also suggest that there are in the treatise some essential traces of thoughts traditionally connected with Orphics or Pythagoreans as well, including a version of palingenesis, which substantially diverges from Plato's theory of reincarnation.

Bellandi, F. Il sangue e l'altare : Ippolito cacciatore e il sacrificio cruento : (a proposito di Seneca, Phaedra 498-500)

Materiali e discussioni per l'analisi dei testi classici. 2007, 58, p 43-72

Resume: L'avversione per il sacrificio cruento che Ippolito manifesta non deriva dalle teorie orfico-pitagoriche, ma, a lato della critica senecana del <luxus>, risponde alla caratterizzazione del personaggio : Ippolito rifiuta l'agricoltura e il sacrificio di animali addomesticati perche contempla solo la caccia come cerimonia di sangue in onore di Artemide

Bénatouïl, T. Cléanthe contre Aristarque: stoïcisme et astronomie à l'époque hellénistique

Archives de philosophie: recherches et documentation. 2005. 68. 2, p 207-222

Résumé : La critique de l'héliocentrisme d'Aristarque de Samos par le stoïcien Cléanthe n'était-elle qu'une défense de la religion traditionnelle ? On montre qu'il n'en est rien, en replaçant cette polémique dans le contexte des débats cosmologiques et épistémologiques de l'époque hellénistique. Cléanthe devait d'abord considérer l'héliocentrisme comme un produit de la physique sans dieu de Straton de Lampsaque. Par ailleurs, son adoption d'une théologie solaire originale obligeait Cléanthe à se distinguer nettement de tout héliocentrisme. Enfin, loin de les ignorer, Cléanthe discutait les constructions de l'astronomie mathématique et prétendait les relativiser au profit d'une explication cosmobiologique des mouvements des astres.

Bernabé, A. Sur le rite décrit dans les colonnes II et VI du « Papyrus de Derveni » : que peut-on faire avec un oiseau ?

Les études classiques. 2007, 75, 1-2, p 157-169

Résumé : L'étude de ce rite concernant les Érinées permet de lever la difficulté d'interprétation posée par le terme ornitheion : il semble qu'il faille y voir une allusion à un rite orphique permettant à l'âme de s'envoler comme un oiseau avant d'être réincarnée

Bettini, M. Mythos/Fabula: Authoritative and Discredited Speech

History of Religions. 2006, 45, 3, p 195-212

Beuchot, M. Los pitagóricos y la analogía: La visión de María Zambrano.

Contrastes: Revista Interdisciplinar de Filosofía. 2004, 9, p 27-40.

Abstract: The article deals with an important and neglected aspect of the Spanish philosopher María Zambrano, which is her relation with the Orfic-Pythagorean thinking. She defines herself as an orfico-Pythagorean in some extent, because she ascribes great importance to the figure of Orpheus, who made a trip to hell, and she interprets it as something to be done in our own life in order to get out of that inferior state and to ascend to a better one in the line of spirit.

Bohlin, E.O. Hor. Carm. 1.28.23-5: adnotatiuncula critica.

Mnemosyne. 2008, 61, 1, p 138-9 (Archytas)

Bonazzi, M. Continuité et rupture entre l'Académie et le platonisme

Etudes platoniciennes. 2006, 3, p 231-244

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

Boršić, M. Mjera – od matematike do etike; Measure – from Mathematics to Ethics

Filozofska istraživanja. 2007, 2

The aim of this article is to show how the concept of »measure«, which is one of the most intricate and manifold philosophical concepts, started acquiring ethical meanings in the course of Greek philosophical thought. In the first part it is discussed how the word »measure« (μέτρον) and its cognates refer exclusively to concretely measurable quantities in Homer's epics. The second part deals with

the switch of meaning that started happening in the Pythagorean thought. In this part more attention is paid to historical references of emergence of the Greek polis for which the virtue of temperance was indispensable. In this context fragments of Philolaus and Archytas are more closely observed because they point to political importance of measure and measurement. The third part is dedicated to analysis of the relevant passage in Plato's *Statesman* (283b-285c) in which Plato distinguishes between two concepts of measurement: one numerical (which measures number, length, size etc.) and the other, which can be called »deontic«, which measures more and less with respect to the »right measure« (τὸ μέτρον). The second kind of measurement is also ethical because it includes various judgments of purpose, goals, and human nature.

Bressan, L. La mescolanza : materia o forma ? : Aristotele ed Empedocle a confronto *Atti / Istituto Veneto di Scienze, Lettere ed Arti, Classe di Scienze Morali, Lettere ed Arti.* 2006-2007, 165, 1-2, p 253-273
Résumé: Analisi delle puntualizzazioni di Aristotele nel « De generatione et corruptione » e nei « Metaphysica » sul concetto di mixis in relazione alla teoria empedoclea della mescolanza dei quattro elementi

Bugno, M. Pandosia tra Sibari, Crotone e la conquista brettia
Incidenza dell' Antico : dialoghi di storia greca. 2007, 5, p 175-185
Résumé : Sulla storia del centro enotrio di Pandosia, sul territorio degli attuali comuni di Castrolibero e Acri, dal periodo della subordinazione a Sibari e a Crotone alla fine del 6° sec. a.C., alla confluenza nella Lega Italica all'inizio del 5° sec. a.C., alla caduta sotto il controllo dei Brettii e poi dei Romani nel 204/3 a.C., in particolare sulla base della documentazione numismatica

Cabrera, P. Échos littéraires de l'enlèvement de Perséphone: un vase apulien du Musée archéologique national de Madrid
Antike Kunst. 2007, 50, p 58-75
Résumé: Loutrophore à figures rouges de 340-320 av. J.-C. (inv. 1998/92/2). Attribué au Peintre de Baltimore, il représente l'enlèvement de Perséphone et témoigne probablement de l'influence de cercles orphiques. Ce motif s'inscrit en effet dans une longue tradition iconographique et littéraire retracée ici

Cardigni, J. La palabra del « grammaticus » y la construcción de la « auctoritas » en los « *Comentarii in somnium Scipionis* » de Macrobio

Fortunatae. 2007, 18, p 9-17

Résumé: Se analiza cómo construye Macrobio su autoridad al situar en su figura de comentarista la posesión de una verdad que supera instancias anteriores. El análisis se centra en dos pasajes del libro primero que constituyen clasificaciones : 2, 1-21, al inicio de la obra, donde se analizan las « fabulae » para determinar cuáles son lícitas en la tarea del filósofo ; y 3, 1-20, el pasaje acerca de los distintos tipos oníricos, en el que se busca caracterizar el sueño del Africano.

Cardigni, J. La función de la intertextualidad en la construcción del comentario: la música de las esferas en Macrobio, *Commentarii in Somnium Scipionis* 2.31 /

Faventia. 2007, 29, 2, p. 61-70

<http://www.raco.cat/index.php/Faventia/article/view/137157/187738>

Abstract: The present paper studies Macrobius' intertextual references (whether direct, indirect, explicit or not) at his commentary on Cicero's *Somnium Scipionis*, specifically the fragment about the doctrine of the music of spheres and the armonia mundi; these resources work in the process of transformation and resignification under which the commentary as a discursive type acquires its form.

Catarzi, M. La seconda « volta » : note al frammento di Empedocle DK 31 B 25
Incidenza dell' Antico : dialoghi di storia greca. 2007, 5, p 145-173

Résumé: Discussioni dei contesti che tramandano il frammento empedocleo (scolio a Plat. *Grg.* 498e 10-499a 1 ; Plut., *Non posse suauiter uiui secundum Epicurum* 24, 1103, 4-8), delle varianti con cui esso compare, del suo significato e dei concetti di « ripetizione » e di zelos in relazione alla biografia e al pensiero di Empedocle

Caum Aregay, N. La gratuidad, paso por la contradicción, como acceso a Dios: en torno a las Formas del amor implícito a Dios de Simone Weil.

Estudios eclesiásticos. 2006. 81, p 567-593.

RESUMEN: La experiencia de la gratuidad que Simone Weil delinea en su ensayo *Formas del amor implícito a Dios* está configurada por la renuncia de sí y el consentimiento a lo absoluto que se intuye presente por doquier. La gratuidad nos sitúa ante la contradicción fundamental de nuestro

existir y refleja la estructura armónica de toda la realidad. La unión de contrarios pitagórica interpretada teológicamente sirve a la autora para dar razón de lo real. La gratuidad, el paso por la contradicción, nos sitúa en la pista de Dios mismo, puesto que la plenitud del ser es relacional. En la Trinidad Inmanente se da la unión en la diferencia. Ésta se manifiesta como amor gratuito en la creación, encarnación y pasión que no cesa de invitarnos a entrar en su mismo dinamismo. Las formas de amor implícito constituyen un acceso indirecto a Dios. La gratuidad es el camino.

Clifford Rose, F. Cerebral Localization in Antiquity
Journal of the History of the Neurosciences, 2009, 18, 3, p 239-247
Fragments of neurology can be found in the oldest medical writings in antiquity. Recognizable cerebral localization is seen in Egyptian medical papyri. Most notably, the Edwin Smith papyrus describes hemiplegia after a head injury. Similar echoes can be seen in Homer, the Bible, and the pre-Hippocratic writer Alcmaeon of Croton. While Biblical writers thought that the heart was the seat of the soul, Hippocratic writers located it in the head. Alexandrian anatomists described the nerves, and Galen developed the ventricular theory of cognition whereby mental functions are classified and localized in one of the cerebral ventricles. Medieval scholars, including the early Church Fathers, modified Galenic ventricular theory so as to make it a dynamic model of cognition. Physicians in antiquity subdivided the brain into separate areas and attributed to them different functions, a phenomenon that connects them with modern neurologists.

Collins, D. The Magic of Homeric Verses. Classical Philology. 2008, 103, 3, p 211-36.

Consoli, M.E. La concezione delle virtù politiche in Macrobio : (Somn. 2, 17, 5) Koinonia. 2006-2007, 30-31, p 111-116
Résumé: L'exame del passo evidenzia che il contributo apportato dal commentatore tardoantico all'evoluzione del pensiero politico consiste nell'avere distinto le qualità dei politici dal quelle dei filosofi

Cordano, F. Il rapporto emiolio nel V sec. a. C. tra geografia e urbanistica
Atti della Accademia Nazionale dei Lincei, Classe di Scienze Morali, Storiche e Filologiche (RAL). 2007, 9a, 18, 2, p 307-314

Resume: L'applicazione del rapporto emiolio alla rappresentazione democritea oblunga della terra non scaturisce da conoscenze geografiche, ma dalle sollecitazioni della nuova matematica di derivazione pitagorica, che influenza anche le teorie musicali di Damone e Filolao e la concezione urbanistica di Ippodamo di Mileto

Cornelli, G. Caminhos de duas mãos: trocas filosóficas entre pitagorismo e platonismo.. Boletim do CPA (UNICAMP), Campinas. 2003, 15, p 43-54

Cornelli, G. As fronteiras filosóficas do Pitagorismo: conflito e contradição na historiográfica filosófica sobre o pitagorismo. Boletim do CPA, Campinas. 2003, 12-13, p ??

Cornelli, G. O pitagorismo em suas origens: fontes, comunidade, metempsicose e cosmologia . Boletim do CPA. 2004, 16, p ??

Cornelli, G. Quem sabe se viver é morrer e morrer é estar vivo?: o lógos pitagórico do tempo da alma em Górgias e Mênon. Idéias. 2005, 11, 2, p. 83-100.

Cornelli, G. Metempsychosis y anámnesis: el diálogo platónico con las tradiciones religiosas de su tiempo. Limes (Santiago). 2006, 18, p 47-59

Cornelli, G. O que é deriva do limitado e do ilimitado : a metafísica pitagórica do Filebo. Boletim do CPA (UNICAMP). 2007, 20, 74-86.

Cornelli, G. Filosofia Antiga Underground: Da Katábasis ao Hades à Caverna de Platão. Rever. 2007, 7, 3, p. 94-107.

http://www.pucsp.br/rever/rv3_2007/t_cornelli.htm

Abstract: In this article the author is trying to show the relation between katábasis and the philosopher's own intellectual way, in which the major interlacement will appear in Plato's Cave Allegory. The theme is analyzed from its historic-geographical dimension, but the emphasis will be on the verification of the presence of katabásis as a fundamental element on the orfic and pitagoric tradition taken as a component in the Republic dramatic structure.

Cornelli, G. A descida de Parmênides: anotações geofilosóficas às margens do prólogo. Anais de Filosofia Clássica. 2007, 2, p 46-58, <http://www.ifcs.ufrj.br/~afc>

Couprrie, D.L. Some remarks on the earth in Plato's < Phaedo >
 Hyperboreus. 2005, 11, 2, p 192-204
 Resume : Plato's description of the cavity in which we live, the other cavities in which other people live, as well as the shape of the earth as expressed by the image of the dodecahedron, are meant as a description of what we would call the empirical earth. Plato's point is, however, that the empirical earth, which people are inclined to call the real earth, is only the apparent earth. His description of the empirical earth is subordinated to the mythical story about the soul's journey after death, in which also the description of the < real > earth above the air takes its place. This < real > earth, which we would rather call < mythical >, is Plato's spherical earth.

Couprrie, D.L. Anaxagoras und die Grosse der Sonne
 Hyperboreus. 2006, 12, 1-2, p 55-76
 Resume : Anaxagoras verglich die Grosse der Sonne mit der der Peloponnes. Dies war angesichts dessen, dass Anaxagoras die Erde als flach ansah, sowie in Hinsicht auf die seinerzeit verfügbaren Instrumente (Gnomon, Klepsydra und Guckrohr) und das mathematische Wissen (Eigenschaften ähnlicher Dreiecke, einfache Proportionen, Satz des Pythagoras) eine durchaus vernünftige Einschätzung. Unter diesen Voraussetzungen ergeben sich, je nach Schätzung des Winkeldurchmessers der Sonne, Werte zwischen 54 und 216 km für den Sonnendurchmesser.

Despotopoulos, C. Archytas' Logismos and Logistika.
 Philosophical Inquiry: International Quarterly. 2004, 26, 3, p 1-9.
 AB The purpose is to correct the erroneous opinions concerning the meaning of the words "logismos" and "logistica" in fragments 3 and 4 of Archytas (Diels-Kranz) as well as to find their true meaning. The conclusion reached, through the interpretation of these fragments and their comparison to some passages of the Republic of Plato, is that logismos in the text of Archytas does not mean the rational thought but a method of social policy against economic inequalities, establishing social peace by redistributing goods, from the rich to the poor; and that logistica in the text of Archytas does not mean the arithmetic but rather what is called dialectic, in the Republic of Plato.

Dobliar, H. Hansjörg Dobliar.
 Jahresring. 2008, 55, p 88-93

In an issue devoted to the paranormal and ecstasy in art, the author presents his painting 'Black Furor' (2008; illus.) and a series of three others entitled 'Straw Dogs I-III' (2008; illus.), accompanied by a text from Thomas Pynchon's 'Against the Day' (2006) describing the activities of the W.A.U.T., the 'true adorers of the inexpressible tetraktys' who met in London in the late 19th century to follow a neo-Pythagorean way to secret knowledge based on a 3 dimensional system of numbers grouped into a regular tetrahedron to give access to a fourth dimension.

Edgecombe, R.S. Ovid's golden age and Keats's ode "To Autumn"
 Notes and Queries. 2005, 52, 1 p 50-51
 Suggests as the primary source for the laden apple trees in "To Autumn" lines from Ovid's "Metamorphoses" 15.76-8, in which Pythagoras preaches the vegetarianism of the golden age. Here we have the same collocation of grapes and apples, the weighted curvature of boughs, and also a sense of juices straining against the skin. (Quotes from original text)

Ferrari, F. Demeter Chthonia and the Mountain Mother in a new gold tablet from Magoula Mati
 Zeitschrift für Papyrologie und Epigraphik. 2007, 162, p 193-202
 Résumé : A late 4th/early 3rd century BC gold leaf found near the Neolithic settlement of Magoula Mati (close to Pherai) and published by R. Parker and M. Stamatopoulou (=> l'Année philologique 78-01129), may increase our knowledge of the ancients' belief concerning the afterlife. The speaker in the two-line hexametric text is a dead person requesting admission to a band of « initiates ». By means of a possible textual emendation one sees that he may also have claimed to have performed the rites of Demeter Chthonia and the Mountain Mother. It is unclear, however, whether the rites were the same or distinct, since there is no attested cult for the two together. A background of Orphism does at any rate seem to have been associated with Demeter Chthonia.

Ferrari, F. Sotto il velame: le formule misteriche nelle lamine del Timpone Piccolo di Thurii
 Studi classici e orientali. 2004, 50, p 89-105
 Résumé: Il redattore della lamina più ampia (F. 488 Bernabé), attraverso un'attenta selezione di espressioni preesistenti nel repertorio a lui noto, costruisce, diversamente da quanto

avviene nelle altre due lamine (F. 489-490), un coerente percorso che va dall'arrivo dell'iniziato presso Persefone al suo approdo presso i beati: non è dunque possibile ricostruire un archetipo comune per le tre lamine

Figari, J. Actualite de la theorie pythagoricienne de la musique
Revista de Estudos Filosóficos e Históricos da Antiguidade. 2006/2007, 22/23, p 101 -141
On attribue souvent à l'école de Pythagore une explication purement mathématique de la musique, qui semblerait avoir été définitivement dépassée par les progrès de la musique dans l'histoire. Mais Xénakis nous suggère au contraire que "nous sommes tous des Pythagoriciens". On s'aperçoit en effet qu'une reconstitution de la théorie musicale du pythagorisme ancien permet de renouer avec un esprit inventif, qui est aujourd'hui encore riche de potentialités conceptuelles et artistiques, aussi bien pour le philosophe que pour le compositeur.

Figari, J. Musique et <logos> chez les Sophistes
Revue d philosophie ancienne. 2007, 25, 2, p 101-151
Resume: Sur le debat autour des procedes et la valeur de la musicologie en tant que discours, opposant les Sophistes a Parmenide, un logos sceptique a la rencontre d'un logos dogmatique sur la musique. Tout le patient discours mathematique et logique sur la musique, elabore par les Eleates et les Pythagoriciens, est refute par la deconstruction sophistique du discours ontologique qui en est le fondement. Cependant, le discours sophistique sur la musique est moins une musicologie qu'une epistemologie visant a fonder, par la critique du discours, une science diastemato-logique de la musique. Avec une discussion des filiations pythagoriciennes de Damon

Fossa, J.A. A Linha Dupla e os Elementos Materiais
Que nos faz pensar. 2007, 021, p 203-217

Gare, A. Whitehead and Pythagoras
Concrescence : the Australasian Journal of Process Thought. 2006, 7, 1, p 3-19
<http://www.concrescence.org/index.php/concrescence/article/view/25/5>
Abstract: While the appeal of scientific materialism has been weakened by developments in theoretical physics, chemistry and biology, Pythagoreanism still attracts the allegiance of leading scientists and

mathematicians. It is this doctrine that process philosophers must confront if they are to successfully defend their metaphysics. Peirce, Bergson and Whitehead were acutely aware of the challenge of Pythagoreanism, and attempted to circumvent it.

The problem addressed by each of these thinkers was how to account for the success of mathematical physics if the world consists of creative processes. In this paper I critically examine the nature of the challenge posed by Pythagoreanism to process philosophy and examine the efforts by process philosophers, particularly Whitehead, to overcome it, and offer some suggestions for advancing these efforts.

Gonzalez Fernandez, M. Nomos empsychos: El tratado De Iosepho de Filon de Alejandria.
Revista Espanola de Filosofia Medieval. 2008, 15, p 49-67.

Abstract: This author, according to its religious creed (Judaism) and its philosophical affinities (Pythagoreanism, Heracliteanism, Platonism, Aristotelianism, Stoicism, Pyrrhonism and Neoplatonism), praises the monarchical state (the theocracy of the Pentateuch would be the model, the Hellenistic monarchies the copy), that reinterprets in terms of ethnos, religion and culture. The monarch should embody or be the "living law" (Nomos Empsychos).

Guanti, G. Chi ha paura della Scienza platonica fondata nel cerchio di Tartini?
Rivista italiana di musicologia. 2003, 38, 1, p 41-73.

Written between 1767 and 1770, Tartini's last theoretical work, La scienza platonica fondata nel cerchio, contains autobiographical excerpts, the composer's statements on his musical thought, and a rethinking of his Trattato di musica secondo la vera scienza dell'armonia (1754). La scienza platonica differs from the rest of Tartini's output as a theorist in its grounding in an updated Pythagorean-Neoplatonic framework to accommodate his original views on aesthetics and acoustics.

Hadot, I. Versuch einer doktrinalen Neueinordnung der Schule der Sextier
Rheinisches Museum fur Philologie. 2007, 150, 2, p 179-210

Résumé: Eine Auswertung antiker, auch biographischer Nachrichten zur Schule der Sextier macht plausibel, dass die Sextier unter den vielen Spielarten mittelplatonischer Philosophie einer Richtung angehörten, die der philosophischen Ausrichtung des Antiochos nahestand und demgemäß auch den

naturwissenschaftlichen und medizinischen Studien grossen Wert beimass. Diese hohe Einschätzung der Naturwissenschaften schwand im Neuplatonismus, wahrscheinlich unter dem Einfluss der siegreichen pythagorisierenden Richtung des Mittelplatonismus, zugunsten der mathematischen Studien.

Havas, L. Une source possible néoplatonicienne des « Admonitions » de Saint Étienne de Hongrie : Macrobe
Acta classica Universitatis Scientiarum Debreceniensis. 2007, 43, p 169-180
Résumé: Le Commentaire de Macrobe au « Songe de Scipion » cicéronien a pu inspirer certains aspects des « Admonitions » attribuées à Étienne de Hongrie

Herrmann, F.G. eidos : Bedeutung und Gebrauch eines Fachausdruckes in Platons <Phaidon>
Archiv für Begriffsgeschichte. 2006, 48, p 7-26
Resume : Der <Phaidon> stellt in ziemlich vollständiger Form den Apparat der Ideenlehre bereit. Das Wort eidos hat Platon als Fachausdruck der Pythagoreer benommen, an die er sich im <Phaidon> wendet. Wenn als Grundannahme der Erklärung der Welt gewisse eide postuliert werden, dann sind dies das Gute, das Schöne und das Gerechte, und nicht irgendwelche beliebigen Gegensatzpaare. So wie eidos pythagoreisches Fachwort war, gehörte idea, das gemeinsprachlich mit eidos fast in jedem Sinne synonym sein konnte, als Fachwort zur Philosophie Demokrits.

Hiatt, A. The map of Macrobius before 1100
Imago mundi (London). 2007, 59, 2, p 149-176, 2007
Discusses the tradition of world maps that illustrate Macrobius's Commentary on the dream of Scipio in manuscripts produced before 1100. Examines the maps in their manuscript context, revealing that the primary purpose of the image was to illustrate the direction of ocean flows, the formation of seas, and the relationship of the known world to unknown but hypothesized regions. Notes that the image was adapted in various ways. Suggests that it is possible to identify sub-groups within the corpus of Macrobius maps, but notes that it may not be possible to establish lines of descent from the original 5th-c. map.

Islahi, A.A. The myth of Bryson and economic thought in Islam

Journal of King Abdulaziz University - Islamic Economics. 2008, 21, p 57-64.

Online at <http://mpa.ub.uni-muenchen.de/18174/> MPRA Paper No. 18174.

In brief, it would be sheer injustice and intellectual recklessness to attribute 'the whole economic literature of Islam' to the unheard of Bryson. There is need to distinguish Muslim scholars' original thought, their additions and improvements from the Greek economic ideas. But this would require a thorough comparative study of Greek economics and contributions of Muslim scholars with reference to their respective original sources. Only then it will be clear to what extent the latter owe to Greek philosophers. It is a full research topic.

Inowlocki, S. Une trace de Genèse 11:1-9 dans les « Fabulae » attribuées à Hygin?

Latomus, 2007, 66, 2, p 342-349

Résumé : Examine la fable 143, susceptible, par ses échos de Ge 11:1-9, qui remontent vraisemblablement à Alexandre Polyhistor, de procurer des indices en faveur de l'attribution de cet ouvrage à Hygin le bibiothécaire.

Jouanna, J. La théorie de la sensation, de la pensée et de l'âme dans le traité hippocratique du « Régime » : ses rapports avec Empédocle et le « Timée » de Platon

Annali dell'Istituto orientale di Napoli, Dipartimento di Studi del mondo classico e del Mediterraneo antico. Sezione filologico-letteraria. [AION(filol)]. 2007, 29, p 9-38

Résumé: Sembra ragionevole supporre che Platone conoscesse il trattato ippocrateo Peri diaites e che esso abbia influito nell'evoluzione delle sue teorie sulle sensazioni, sull'intelligenza e sui moti dell'animo come esposte in Tim. 43b-44b. Il trattato pare costituire un anello della catena che, in merito alle idee sulla percezione e sul pensiero, congiunge la teoresi di Empedocle alla trattazione del « Timeo » platonico

Kamtekar, R. Knowing by Likeness in Empedocles.

Phronesis: A Journal of Ancient Philosophy. 2009, 54, 3, p 215-238.

Abstract: Contrary to the Aristotelian interpretation of Empedocles' views about cognition, according to which all cognition, like perception, is due to the compositional likeness between subject and object of cognition, this paper argues that when Empedocles says that we know one thing 'by' another (e.g., earth by earth or love by love), he is characterizing analogical reasoning, an intellectual activity quite different from

perception (which is explained by the fit between effluences and pores). The paper also explores the idea that strife and love describe, in addition to physical separation and composition, the mental activities of analyzing and composing.

Kappraß, J. The system of proportions of the Parthenon: A work of musically inspired architecture
 Music in art: International journal for music iconography. 2005, 30, 1-2, p 5-16
 The architecture historian Anne Bulckens has studied the proportions of the Parthenon based on the measurements of Francis Cranmer Penrose (the measurements referred to by most scholars). In her work she discovered the length of a module and measure of a Parthenon foot used throughout the structure conforming well to the architectural principals described by Vitruvius. The principal result of her studies is that all of the significant measurements can be reckoned as integers within the preset tolerance of 0.2 percent although the load bearing elements have deviations of far less. We have discovered that the integers can be correlated with the musical scale of Pythagoras. Most notably the length, width, and heights of the outer temple and the length and width of the cella form a pentatonic scale. Our contribution to Bulckens's work lies in trying to review it carefully within philosophical principles prevalent in the fifth century B.C. when it was under construction, for which we rely on Philolaus, the earliest Pythagorean author, writing in Tarentum while the Parthenon was under construction. This analysis may prove significant both for the study of other Greek temples and for a better understanding of Pythagorean influence on Greek ideals.

Keping Wang, Plato's poetic wisdom in the myth of Er
 Frontiers of Philosophy in China. 2009, 4, 2, p 282-293
 The interlink between myth and wisdom in Hellenic heritage is characteristically embodied in the Platonic philosophizing as regards the education and enculturation of the human psyche. As is read in the end of The Republic, the myth of Er turns out to be a philosophical rewriting of poetry to a large degree. For it engagingly reveals Plato's moral inculcation, philosophical instruction and poetic wisdom in particular, all of which are intended to guide human conduct along the right track for the bliss of the postmortem cycle, and put philosophy learning into first priority for the choice of the future life. Moreover, the

transmigrate experience in the mystic overtone of "the Orphic-Pythagorean conglomerate" is discussed with a intercultural reference to the Buddhist doctrines of samsara and karma.

Kissel, M. Les « Purifications » d'Empédocle: une éthique de l'ascèse et de la vie. (1)
 Connaissance hellénique. 2007, 112, p 10-19
 Résumé: Analyse du poème fondée sur l'éd. publiée par J. Bollack (l'Année philologique => 74-01960). Comparaison avec Homère et Hésiode. Le daimon dans le système anthropologique et théologique d'Empédocle.

Kissel, M. Les « Purifications » d'Empédocle: une éthique de l'ascèse et de la vie. (2)
 Connaissance hellénique. 2007, 113, p 12-20
 Résumé : La figure du philosophe comme un sage, intermédiaire entre la divinité et l'homme. Les notions de métempsychose et de métinsomatose. La condamnation absolue du carnivorisme.

Klein, J. Afterword: Comparing Vegetarianisms
 South Asia: Journal of South Asian Studies. 2008, 31, 1, p 199-212

Kotschy, J. Mikrotonalität: Eine Zeiterscheinung?
 Österreichische Musikzeitschrift. 2008, 63, 7, p 8-15.
 Die Mikrotonalität findet sich sowohl in der traditionellen Volksmusik innerhalb Europas als auch in den meisten außereuropäischen Tonsystemen. Im Aufsatz werden drei Personen vorgestellt, die für die mikrotonale Musik von großer Bedeutung waren: Archytas von Tarent, Ramos de Pareja und Jörg Mager. Obwohl bereits in der Antike asymmetrische Mikroton-Teilungen bekannt waren, setzte sich das symmetrische Prinzip durch, das auf den Grundlagen des Pythagoras beruhte. Erst um 1480 geriet dieses System durch die Einführung der Naturterz und aufgrund arabischer Einflüsse ins Wanken. Zu Beginn des 20. Jahrhunderts nahm das Interesse an Mikrotonsystemen zu und setzte sich an der Wende zum 21. Jahrhundert fort. Die Fülle an vorhandenen Mikrotönen wartet darauf, von Komponisten verantwortungsbewusst und phantasievoll eingesetzt zu werden.

Levin, F.R. Apeiria in Aristoxenian theory
 Hermes. 2007, 135, 4, p 406-428
 Résumé: The significance of Aristoxenus in the history of musical theory is generally accepted, but his achievements in mathematics are scarcely credited. Yet his application of arithmetic analysis to the condition of melody

raised his brand of harmonics to the rank of a truly logistic science. His intention was to demonstrate that the knowledge of the nature of this science would lead to a knowledge of the nature of music. And this, the nature of music, belongs intrinsically to the nature of infinity, continuity and limit.

Lewis, R. Of "Origenian Platonisme": Joseph Glanvill on the Pre-Existence of Souls
The Huntington Library Quarterly, 2006, 69, 2, p 267-300

Maclas Otero, S.M. Las psukhas eneron del fr. 912 Kannicht de Eurípides y la columna VI del < Papiro de Derveni >
Cuadernos de filologia classica. Estudios griegos e indoeuropeos. 2007, 17, p 145-161
Resume: Se intenta determinar la identidad de las < almas de los muertos > (psukhas eneron) que en el fr. 912 Kannicht de Eurípides la divinidad debe enviar en auxilio de los fieles que lo demandan. Asimismo se pretende determinar el papel que cumplirían estas almas dentro del complejo cuadro ritual y religioso que presenta el fragmento en relación con el orfismo. A partir de ciertos paralelos con el < Papiro de Derveni > (columnas 6 y 3) y con otros textos de tintes orfíco-pitagóricos, se sostiene la hipótesis de que estas < almas de los muertos > podrían ser unos seres intermedios que ayudarían en los rituales y que se podrían identificar con < dÉmones > benefactores o con las Eumenides, entendidas como un tipo de < demonos >.

Mees, B. Gaulish Tau and gnostic names on the lamella from Baudecet
Latomus. 2007, 66, 4, p 919-928
Résumé: On the 2nd century AD gold lamella (RIG *L-109) discovered at Baudecet in 1989 (l'Annee philologique => 64-09547), containing a text written predominantly in Celtic, but including a long list of foreign divine names. Rather than Orphic, as sometimes claimed, it was probably a healing amulet supposed to be effective against poisonous bites and stings

Mora, F. Rassegna degli studi di religione greca
Polifemo. 2004, 4, p 246-273
Resume: Rassegna bibliografica ragionata suddivisa in : 1, Divinità e mito ; 2, Culto ; 3, Antropologia ed istituzioni ; 4, Autori antichi e fonti iconografiche ; 5, Religione locale ; 6, Religione minoica e micenea ; 7, Orfismo e pitagorismo ; 8, Rapporti e comparazione con altre religioni. Per la precedente => l'Annee philologique 74-14152

Morris, A. Woman speaking to women: retracing the feminine in Anna Laetitia Barbauld

Women's Writing. 2003, 10, 1, p 47-72

The intention of this discussion is to identify woman in relation to herself, aiming at a model that will genuinely reconfigure literary, intellectual and cultural understanding of the late Enlightenment. It seeks to avoid the notion of Barbauld as either submissive to or subversive of an established women's literary tradition, but rather, to locate her subjectivity, her poetical voice, and establish her identity as a poet who belonged to the central debates of her culture. Exploiting the theory of Pythagoreanism, the discussion examines how Barbauld could express a sensuous realisation of the self, which transcended artificial gender definitions and allowed female entry into a male hegemonic literary sphere.

Moutsopoulos, E. Beaute et moralite musicales: Une initiative damonienne, un ideal athenien.

Philosophia: Yearbook of the Research Center for Greek Philosophy at the Academy of Athens. 2004, 34, p 33-38.

Abstract: Damon's moral and political philosophy, founded on a Pythagorean psychology, displays all the characters of a psychological ethic and of a philosophy of art and culture in general. It includes all these domains, giving them a new meaning and an importance that was not recognized previously. It is hoped that its value will be fully recognized.

Murray, C. Who started all this philosophy business?

Philosophy Now. 2007, 63, p 20-22

An imaginary conversation in Hades by Thales of Miletus, King Minos, Anaximander of Miletus, Pythagoras of Samos, Heraclites of Ephesus and Parmenides of Elea. King Minos is presiding judge, attempting to control the claims of the competing philosophers, who at least agree that the first philosopher was not Socrates: he was too obsessed with ethics.

The conversation covers the relation of philosophy to physics and mathematics, being and becoming, and the impossibility of change.

Neto, I.V. A compreensão mística na obra de Jâmblico de Cálcis

Mirabilia. Revista Eletrônica de História Antiga e Medieval. 2007, 7, p 22-28

Netz, R. How propositions begin : towards an interpretation of hupothesis in Plato's < divided line >

Hyperboreus. 2003, 9, 2, p 295-317

Resume: Zwar ist davon auszugehen, dass Plato sich in Rep. 510c1-511a1 auf einen bestimmten mathematischen Hintergrund bezieht, doch ist nicht exakt zu bestimmen, wie dieser beschaffen ist. Vermutlich betrachtet Plato hier die Mathematik nicht als ein monolithisches Ganzes, sondern hat individuelle mathematische Beweise im Blick. Insofern sind Hypothesen nicht als < Hypothesen > im modernen Wortsinn zu verstehen, sondern als unmittelbare Vorbereitungen eines mathematischen Beweises, wie etwa das Zeichnen eines Diagramms.

Nicolaidis, G. Freud et Empedocle. Pulsions de vie, pulsions de mort, amitie et discorde Revue francaise de psychanalyse. 2009, 73, 4, p 1037-1054

Niehoff, M.R. Did the « Timaeus » create a textual community? Greek, Roman and Byzantine Studies. 2007, 47, 2, p 161-191
Résumé: The philosophical centrality of the « Timaeus » in Hellenistic times is well established. Questions regarding the identity of its readers, however, have so far been neglected. From the 2nd cent. B.C. onwards, the « Timaeus » became the focus of identity for philosophers who wished to assert traditional pagan culture against Christianity. The « Timaeus » had its greatest impact when Celsus and Porphyry took it as a marker of pagan identity. Increasingly, it became a central text, attracting significant commentary activity. More than other Platonic works, it helped to construct a textual community, which sought to preserve the original Greek tradition against its appropriation by Christian readers.

Nielsen, I. Vorbilder für Räumlichkeiten der religiösen Vereine hellenistischer und römischer Zeit
Hephaistos. 2006, 24, p 31-46
Résumé: Als Vorbilder kommen neben Mahlgemeinschaften im Nahen Osten und Ägypten vor allem Einrichtungen in griechischen Heiligtümern selbst (Bankethallen ; Mysterieshallen ; Tempel, in denen ein Herd, ein « bothros » für Libationen oder auch Sitzbänke eingebaut sein konnten) sowie die Versammlungsorte von pythagoräischen, orphischen, dionysischen und anderen Gruppen in Frage.

O'Brien, C. The origin in Origen : Christian creation or Platonic demiurgy ?

Freiburger Zeitschrift für Philosophie und Theologie. 2007, 54, 1-2, p 169-177

Resume: La cosmogenese chez Origene, telle qu'elle est developpee dans le < De principiis >, est largement influencee par le modele platonicien, en particulier le < Timée >, ainsi que par le moyen-platonisme et Numenius. En effet, la conception origenienne du Fils peut etre rapprochee de celle du < deuxieme dieu >

Palazon, M.R. La musica como paradigma de las artes: Jose Vasconcelos. Revista de Filosofia (Mexico). 2003. 35, 106, p 119-131.

Abstract: Maria Rosa Palazon studies the "aesthetic" a priori posited by this Mexican philosopher. She reveals the Vasconcelian proclivity towards mathematics, due to Pythagorism and Platonism, although the a priori in question reveals knowledge in thermodynamics as well. The way Vasconcelos uses the category of "harmony" the Greeks identified with "beauty", points to the systemic or the holistic (seen from a synchronic cut, which Vasconcelos completes with another, this time diachronic, cut through the categories of "rhythm" and "melody"). He defines a holon system as a unity that cannot be modified as a whole if any of its components were to be altered. Every holon, additionally, has a unique unity and character. This philosopher likewise conceives the soul that interprets artistic stimuli as a holon. Finally, Vasconcelos posited a pantheistic vision, or system of systems.

Pecker, J.C. The Big Bang? Three questions without a reply
European Review. 2005, 13, 2, p 183-193
Putting the big bang in its historical perspective makes it appear as the result of a succession of random thinking, animated by new observations -although constrained by their reference frame - and that of concepts often frozen. It appeared first as the only solution able to account for the existing observations; with newer observations, it appears now just like the old Ptolemaic system, to which Aristotelians, Platonians or Pythagoreans of the Renaissance worked hard to add epicycles, and again new epicycles, against all the principles of simplicity claimed in their beginnings, in order to save the basic principles of the model.

Petrone, G. Sogno e politica nel < Brutus > di Accio
Hormos. 2007, 9, p 295-304

Resume: Su ruolo e significato del sogno del re Tarquinio nel fr. 2 R2 di Accio, a confronto con le teorie sulla natura dei sogni in Lucrezio 4, 962 s. e Cicerone, < Somnium Scipionis >

Phili, C.P. Anakoinoseis: Stoicheia theorias diastases sten Archaioellenike philosophia kai sta Archaioellenika mathematika (Elements of the Theory of Dimension in Ancient Greek Philosophy and Ancient Greek Mathematical Philosophy).

Philosophia: Yearbook of the Research Center for Greek Philosophy at the Academy of Athens. 2004, 34, 238-250.

Abstract: The purpose of this paper is to indicate some questions arising from dimension's concept in ancient Greek thought. The theory of "derivation" (the Pythagorean sequence point-line-surface-solid) as well as the boundary's concept as limit appeared in the Greek geometry. Later some scholars echoed the Pythagorean concept on the genesis of geometrical figures by movement while Newton considered the generation of mathematical quantities in the same manner as the Greeks; the sequence point-line-surface-solid remains the same as we can find in Sextus Empiricus. In the beginning of the 20th century H. Poincare exposed his doctrine on the contemporary concepts on dimension theory.

Picot J.C. « Empédocle pouvait-il faire de la lune le séjour des Bienheureux? »
Organon. 2008, 37, 40, p 9-38.

Pinotsis, A. Comparison and historical evolution of ancient Greek cosmological ideas and mathematical models

Astronomical and Astrophysical Transactions. 2005, 24, 6, p 463-483

We present a comparative study of the cosmological ideas and mathematical models in ancient Greece. We show that the heliocentric system introduced by Aristarchus of Samos was the outcome of much intellectual activity. Many Greek philosophers, mathematicians and astronomers such as Anaximander, Philolaus, Hicetas, Ecphantus and Heraclides of Pontus contributed to this. Also, Ptolemy was influenced by the cosmological model of Heraclides of Pontus for the explanation of the apparent motions of Mercury and Venus. Apollonius, who wrote the definitive work on conic sections, introduced the theory of eccentric circles and implemented them together with epicycles instead of considering that the celestial bodies travel in elliptic orbits. This is due to the deeply rooted belief that the orbits of the celestial

bodies were normal circular motions around the Earth, which was still. There was also a variety of important ideas which are relevant to modern science. We present the ideas of Plato that are consistent with modern relativity theories, as well as Aristarchus' estimations of the size of the Universe in comparison with the size of the planetary system. As a first approximation, Hipparchus' theory of eccentric circles was equivalent to the first two laws of Kepler. The significance of the principle of independence and superposition of motions in the formulation of ancient cosmological models is also clarified.

Polycarpou, C.N. Helicon's Philosophical Investigations.

Diotima. 2003. 31 p 135-143

Abstract: Being a disciple of Eudoxus personally known to Plato, Helicon was probably the first astronomer to point out that the maximum duration of a total eclipse of the sun is small in comparison with that of an annular solar eclipse occurring at the same longitude. Furthermore, Helicon was probably the first mathematician to make use of a mathematical instrument for finding mean proportional lines, namely of a sort of mesolabe. In addition, Helicon emphasized the difficulty of regarding the Platonic forms as patterns or causes of being and attempted to produce evidence in support of Eudoxus's theory of ideas.

Polycarpou, C.N. Archytas' ontology
Parnassos. 2007, 49, p 89-108

Résumé: Archytas s'intéresse notamment à l'application des principes mathématiques et mécaniques dans le domaine de la métaphysique. Il examine les logistika dans le cadre de l'étude du mouvement et des forces qui l'affectent. En considérant la dunamis comme la principale propriété définissant les onta et en se démarquant ainsi du monisme, il contribue à la transition entre pythagorisme et philosophie platonicienne. Sans rompre avec les pythagoriciens, il s'interroge sur la façon dont les nombres étaient considérés par eux comme la base de toute réalité

Powell, J G F. Manuscripts of the Somnium Scipionis

Classical Review. 2005, 55, 1, p 108-111

R. Caldini Montanari's "Tradizione medievale ed edizione critica del Somnium Scipionis" includes descriptions of 39 medieval manuscripts, including all that are considered to date from the 11C or earlier. It also includes a detailed study of the relationships of the medieval manuscripts and two chapters on the

indirect tradition constituted by the lemmata of Macrobius, the few quotations in Favonius Eulogius, a passage quoted in Boethius "De Musica" and a passage reproduced by Cicero himself in "Tusculans". Until recently, nobody tried to do serious stemmatics with the medieval tradition of the "Somnium".

Rossi, M. La tavola di Cebete e il primato del disegno nel Cinquecento
Artista. 2004, p 60-67.

Discusses Italian Cinquecento publications and graphic representations of the Tabula Cebetis, which is the name given to a text traditionally attributed to Cebes of Thebes (who appears in Plato's *Phaedo*), describing a painting in the Temple of Cronos which depicted an allegoric-symbolic interpretation of the condition of life.

Salmen, W. Pythagoras als Lautenist: Eine Darstellung im Chorgestühl des Ulmer Münsters
Musik in Baden-Württemberg. 2004, 11, p 75-82.

Schmid, H. Sur la généalogie du rationnel: une ou deux questions
Philosophy antique. 2007, 7, p 39-50
Résumé: Examine le rapport critique entre rationalité, vérité, sens et langage, dans le cadre du lien entre les questions présocratiques et homériques, et celle des origines de la philosophie et de la rationalité.
Considérations sur l'utilisation de l'« allégorie » par les présocratiques, rôle du papyrus de Derveni, dont le caractère surprenant est dû à une habitude, celle de minimiser la sphère non homérique ou extra-homérique. La question de la priorité des poèmes homériques sur ceux de la tradition orphique - ou plutôt « démétréenne » - est à réexaminer, autant par la réhabilitation de positions marginalisées que par la critique d'anciennes autorités pétrifiées

Shiloah, A. The Origin of Language and its Link with Music according to the Theory of Jabir ibn H'ayyan
Al Masaq: Islam and the Medieval Mediterranean. 2009, 21, 2, p. 153-162
Abstract: Jabir ibn H'ayyan took advantage of the vast translation enterprise of Greek scientific works into Arabic. He quotes from these sources, including several whose Greek originals are lost. His works can be likened to the encyclopedia of Ikhwan al-S'afa', the most important transmission of Pythagorean tradition. In this Epistle on Music the Ikhwan followed Jabir's method, and perhaps were influenced by him, in analysing the relationship

between language and music, together with the arithmetical speculations that were widely influential. In this article, I have attempted to collect Jabir's scattered ideas on the origin of language and music trying to assemble the major ones in a coherent exposition.

Sperduto, D. L'essere ed il divenire: da Parmenide ed Empedocle ad Emanuele Severino.
Aquinas: Rivista Internazionale di Filosofia. 2008. 51, 1-2, 209-221.
Abstract: B Giovanni Reale e Luigi Ruggiu hanno proposto un'interpretazione innovativa del 'Poema della natura' di Parmenide. Per l' "altro" Parmenide, cio che e e non puo non essere non e il puro Essere od il Semplice, bensì la molteplicità diveniente. Emanuele Severino ha espresso le sue riserve in merito a questa esegesi del pensiero parmenideo anche perche in tal modo si attribuirebbe a Parmenide il contenuto determinante del pensiero severiniano (e Gianni Vattimo muove delle critiche al presunto neoparmenidismo severiniano). Ma, in realtà Severino, che considera criticamente Empedocle, va opposto a Zygmunt bauman, che parla di modernità liquida.

Stathakos N.P. The bio-medical comments of Empedocles: A precursor to modern science
Archives of Hellenic Medicine. 2009, 26, 2, p 262-265

Steger, F. Der Neue Asklepios Glykon
Medizinhistorisches Journal. 2005, 40, 1, p 3-18
Résumé: In den medizinischen Alltagskulturen des Imperium Romanum bestand ein enges Verhältnis zwischen Religion und Medizin. Dies gilt vor allem für die Asklepiosmedizin. Entgegen der häufig vertretenen Ansicht ist Lukians « Alexandros oder Der Lügenprophet » eine wichtige historische Quelle für den Asklepioskult von Abonuteichos; dagegen lassen sich nur wenige rudimentäre Aussagen über die medizinische Praxis gewinnen.

Stevenson, T. Readings of Scipio's dictatorship in Cicero's *De Re Publica* (6.12).
Classical Quarterly. 2005, 55, 1, p 140-152,
A well-known passage of the famous "Somnium Scipionis" in the sixth book of Cicero's "De Re Publica" implies that moves were afoot to make Scipio Aemilianus a dictator just prior to his death in 129 BC. Aims to defend this approach and the likelihood that Cicero was signalling his support for an office like the traditional dictatorship in dealing with the troubled political conditions of

contemporary Rome. Evidence both external and internal certainly seems to associate Pompey and Cicero himself with Scipio and the figure of the ideal statesman who might be called upon in times of trouble. (Quotes from original text)

Stillman, N. Patti Smith.
Artforum. 2007, 45, 6, p 294-295
Review of the exhibition 'A Pythagorean Traveler, An Exhibition by Patti Smith' on show at the Robert Miller Gallery in New York (1 Dec. 2006-13 Jan. 2007), featuring photographs by the American artist (b. 1946).

Storch, U. Pythagoras and Diophantus
Resonance. 2009, 14, 7, p 691-703
The Theorem of Pythagoras is employed as a starting point for discussing the irrationality of the square root of 2 and its implications in Mathematics and culture. It motivates to consider the equation of the circle over the field of rational numbers and other fields which leads in a natural way to the use of modular arithmetic for Diophantine equations.

Todoua, M. Sur l'improbable « douceur » du feu dans la cosmologie de Parménide (v. 57 du Fr. 8 DK)
Revue des études grecques. 2007, 120, 2, p 395-413
Résumé: La théorie physique de Parménide est fondée sur l'opposition fondamentale entre le feu et la nuit. Dans l'énumération des adjectifs de chacun de ces éléments (v. 57-59 du fragment 8 DK), chaque qualificatif du feu trouve son pendant dans la description de la nuit, sauf *epion*. Cette particularité, ainsi que l'irrégularité métrique du v. 57, plaident pour l'élimination de *epion* comme inauthentique, contrairement à l'opinion consensuelle d'établissement du texte, qui élimine soit *araion*, soit *elaphron*. Or la conservation de *epion* poserait un problème plutôt dogmatique que textuel, car elle détruirait la structure de la cosmologie parménidienne. La possible influence de l'expression empédocléenne *aitheros epion hupsos* (v. 18 du fragment 17 DK = v. 249 Martin-Primavesi), la traduction latine du fragment par le cardinal Bessarion et la reconstitution définitive du poème de Parménide par S. Karsten (Parmenidis Eleatae carminis reliquiae, 1835) semblent appuyer la thèse de l'élimination.

Torjussen, S.S. The "Orphic-Pythagorean" Eschatology of the Gold Tablets from Thurii and the Sixth Book of Virgil's Aeneid
Symbolae Osloenses. 2008, 83, 1, p 68 - 83

Abstract: Among the many different sources and traditions Virgil drew upon when he described the topography and eschatology of the Underworld in the sixth book of the Aeneid it is the influence of the "Orphic-Pythagorean" tradition which is the most problematic. A recurring category of texts often used in this connection has been the "Orphic-Pythagorean" gold tablets which, it has been argued, show us glimpses of the same eschatology which influenced Virgil. This paper seeks to show how most of the alleged similarities between these short texts and Virgil's eschatology are superficial. Rather than seeing Virgil as being influenced by a vague and ill-defined religious movement called "Orphic-Pythagorean", this paper will further argue that his description of Aeneas' descent is better understood as a product of both ancient literary and mythological texts such as Homer and Plato combined with elements from Virgil's own religious and political context.

Urbano, A. "Read It Also to the Gentiles": The Displacement and Recasting of the Philosopher in the Vita Antonii
Church History. 2008, 77, 4, p 877-914.

Vassiliades, D.T. Greeks and Buddhism: historical contacts in the development of a universal religion.
Eastern Buddhist. 2004. 1-2, p 134-183.

Volpi, C. La favola moralizzata nella Roma della Controriforma : Pirro Ligorio e Federico Zuccari, tra riflessioni teoriche e pratica artistica
Storia dell'arte. 2004, 109, p 131-160.
Examines decorative programs in Counter Reformation Rome in which pagan stories were chosen as subject matter. Discusses the role of neoplatonism in permitting the integration of ancient stories into that context, observing that the stories needed to be presented in a strongly moralizing key to be accepted. Focuses on the Casino of Pius IV, realized under the direction of Pirro Ligorio, and the logge decorated by Federico Zuccari and others. The pagan story of the tablet of Cebes furnishes a model for this moralizing process.

Warren, J. Anaxagoras on perception, pleasure, and pain
Oxford studies in ancient philosophy. 2007, 33, p 19-54
Résumé: In his treatise « De sensibus », Theophrastus attributes a view about perception, pleasure, and pain to Anaxagoras that he then contrasts with the views of

Empedocles. However, his presentation of Anaxagoras' position is not favorably stated, and the argument is made to look worse than it is.

Yapijakis, C. Hippocrates of Kos, the father of clinical medicine, and Asclepiades of Bithynia, the father of molecular medicine. Review. *In vivo* (Athens, Greece). 2009, 23, 4, p 507-14

Hippocrates of Kos (460-377 Before Common Era, BCE) is universally recognized as the father of modern medicine, which is based on observation of clinical signs and rational conclusions, and does not rely on religious or magical beliefs. Hippocratic medicine was influenced by the Pythagorean theory that Nature was made of four elements (water, earth, wind and fire), and therefore, in an analogous way, the body consisted of four fluids or 'humors' (black bile, yellow bile, phlegm and blood). The physician had to reinstate the healthy balance of these humors by facilitating the healing work of 'benevolent Nature'. The Hippocratic Oath contains the Pythagorean duties of justice, secrecy, respect for teachers and solidarity with peers. The clinical and ethical basics of medical practice as well as most clinical terms used even today have their origins in Hippocrates. His contribution in clinical medicine is immense. Asclepiades of Bithynia (124-40 BCE) was the first physician who established Greek medicine in Rome. Influenced by the Epicurean philosophy, he adhered to atomic theory, chance and evolution, and did not accept the theory of a 'benevolent Nature'. He suggested that the human body is composed of molecules and void spaces, and that diseases are caused by alteration of form or position of a patient's molecules. Asclepiades favored naturalistic therapeutic methods such as a healthy diet, massage and physical exercise. Above all, he introduced the friendly, sympathetic, pleasing and painless treatment of patients into medical practice, influenced by the teachings of Epicurus on pleasure and friendship. He was the first who made the highly important division of diseases into acute and chronic ones and to perform an elective non-emergency tracheotomy. As the founder of the Methodic School, Asclepiades was the first known physician who spoke about what is known today as molecular medicine

Yawar, A. Darwin and the philosophers. *Lancet*. 2008, December 21, p S68- S74

Abstract - The article discusses the perspective of philosophers in relation to the naturalist Charles Darwin's theory of natural

selection. The authors explain that Darwin's theory was developed and can be explained solely by mechanistic forces. A discussion of consciousness as interpreted by the philosophers Pythagoras, Parmenides, and Aristotle is included. Theologian Rumi's description of conscious evolution is discussed. Philosopher Francis Bacon's connection to material evolution is examined. Mechanical science and Newton's mechanics are also discussed.

Zagorski, M. "The Scipio's Dream" in Cicero's "De republica" – Reminiscence of "praetexta"? *Scripta Classica*. 2008, 5, p 59-61

The article considers the "Scipio's Dream" as so-called "staged text", imitating the style of Roman "praetexta". The dialogue between the both Scipios presupposes existence of audible and visible things like music or stage decorations and contains internal didascalies stressed by words like "video" or "audio".

Zoumpou, A. I ennoia tis 'symmetrias' en ti didaskalia tou Empedokleous : kai kritikai paratiriseis eis apospasmata tou Irakleitou Platon. 2003, 53, p 74-84

Resume : Notes critiques aux fr. 98, 119, 78 et 108 DK

Zwarte, R. de Pythagorean harmony mathematics and building techniques: the second temple of Hera ('Poseidon') at Paestum.

Talanta, 2006-2007, 38-39, p 71-96

Abstract: It can be demonstrated that the architect of the second temple of Hera at Paestum (ca. 460 BC) built in one Pythagorean (3,4) rectangle, two squares, two concentric circles, one golden isosceles triangle, two golden right-angled triangles and one hexagon by the ratios 2:5, 3:5, 4:5, 5:6, 5:7 and 5:8. Apart from one horizontal rectangular plane (the ratio 2:5 applies to its sides) that does not correspond factually to set distances, all vertical figures can be measured, but no figure can be perceived by men as it is all virtual reality. Looking at the front two opposite ideas come to mind.

Were these imperceptible ratios intended as means of defence to counteract demonic activity or as creation in honour of the gods? The architect was familiar with the gnomon, that links Indian and Pythagorean geometry. The utility of methodical shifting of columns out of their ideal position is illustrated.

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Currie, H. Paranada: Beyond Beyond

Internetbron. 2009 ARINA, Inc. Database: OAister

"Paranada: Beyond Beyond" represents the culmination of the author's research findings of geometric evidence in the Pythagorean design of the temple and theatre complex of the ancient Greek Temple of Delphi. Rather than a dualistic moral judgment, Delphic rites sought a dynamic equipoise between Apollonian and Dionysian psychic forces, transcending the self/boundless dichotomy. The temple has a deflection of 7.5 degrees—1/12th the 90-degree gravitational fall of all existents, the gravitational factor in music theory (as in the Pythagorean "harmony of the spheres") in each note's descent in the 12-tone scale's octaval fall. Significantly, this means that the Delphic design encapsulates a space/time concordance. The design reveals that Pythagoras' epochal concept of a transcendent kosmos is realized in both space (the sacred site's cosmic plan) and in time (the nightly celestial whirl of constellations above it). "Paranada" traces this discovery of a divine order at the Delphic center to the sages of the kingdom of Bharat in ancient India and the birth of speculation on the meaning of existence in their most sacred Rig Vedic "Creation Hymn" X. 129. "Paranada" thus suggests that the Western cultural tradition is derived not ultimately from Greece, but from India, and contemplates the significance such ancient visionary philosophical insight might have for the daunting challenges continually confronting us. This work constitutes an eclectic integration of transdisciplinary insights into the known and the unknown, the arts and the sciences, and science and religion. In descriptive and poetic forms, "Paranada" seeks to find vital correspondences and affinities among Pythagorean geometry; numerology; cosmology; ancient psychologies; nature philosophy and mysticism; Greek mythology; Greek, Shakespearean, and modern tragedy; quantum physics and astrophysics; and transcendent cosmic consciousness.

Karamanolis, G. Numenius

<http://plato.stanford.edu/entries/numenius/>

Numenius, a Platonist philosopher of the 2nd century CE, had considerable impact on later Platonism, most notably on Plotinus (3rd c.). His work survives only in fragments, either as excerpts or in ... Ammonius Saccas, the teacher of Plotinus and the Christian Origen (see Nemesius, *De natura hominis* 69–72 Matthaei; fr. 4b) is possible, given that all of Ammonius' students about whom we know anything ...

Montesanti, A. La fine di Sibari 9p.

Problemi storico-cronologici. Parte I

Problemi storico-cronologici. Parte II

Rivista online di storia & informazione. 2007, 31.

<http://www.instoria.it/home/Lafinedisibari.htm>

<http://www.instoria.it/home/LafinedisibariII.htm>

Montesanti, A. La monetazione 'd'impero' e 'd'alleanza' di Crotone 47p

L'eredità di Sibari - Parte I

Le monete e l'Impero - Parte II

Rivista online di storia & informazione. 2007, 22

http://www.instoria.it/home/monetazione_crotone_I.htm

http://www.instoria.it/home/monetazione_crotone_II.htm

Le "alleanze" - Parte III

Rivista online di storia & informazione. 2007, 23

http://www.instoria.it/home/monetazione_crotone_III.htm

Le monete 'di scambio' (o 'monetine') - parte IV

Rivista online di storia & informazione. 2007, 24

http://www.instoria.it/home/monetazione_crotone_IV.htm

Ricostruzioni e sopravvivenze - Parte V

Rivista online di storia & informazione. 2007, 25

http://www.instoria.it/home/monetazione_crotone_V.htm

L'ultima fase - Parte VI

Rivista online di storia & informazione. 2007, 26

http://www.instoria.it/home/monetazione_crotone_VI.htm

Slevin, J. Pythagoras the father of numbers
<http://www.skyscript.co.uk/pythagoras.html>

Wildberg, C. Syrianus

<http://plato.stanford.edu/entries/syrianus/>

Syrianus (in antiquity known as "the Great") was a teacher of philosophy (and rhetoric, if we trust the evidence) in Athens during the late 4th and early 5th centuries CE, a slightly younger ... Ammonius. Hermias did not stay in Athens but returned to Alexandria to teach philosophy there, passing away prematurely in his forties. By him we possess a transcript of lectures (scholia) on Plato's Phaedrus, ...

<http://albanyareamathcircle.blogspot.com/2009/07/pythagorean-temple.html>

MONDAY, JULY 20, 2009

A Pythagorean temple

The Nott Memorial pictured above is one of the mathematical highlights of the early morning walking tours I'll be leading for members of the New York City Math Teacher Circle who are coming to hold a problem-solving immersion workshop at Union College next week.

Here's a description of some of the mathematical symbolism employed by Edward Tucker Potter, the architect who designed the Nott:

Potter seems to explore symbolism to discover and be fascinated with proportionalities, among these the ad quadratum, the Golden Section (the ratio of 1:1.618), and the significant yet delicate positioning of hexalphas and pentalphas, using Victorian-Gothic as the vehicle of his expression. The nature of his work may be viewed as more symptomatic of an even larger and all-encompassing plan -- that of the universe as an orderly, integrated macrocosm. Potter had a systematic, Pythagorean approach to his architecture...



A central element of the Pythagorean philosophy is that there is a profound numerical order, unity, and harmony in the Universe (the macrocosmos) as symbolized by the icosahedron and the hexalpha, and in man (the microcosmos) as a refinement, a distillation, an analog of this grand plan.

The hexalpha probably emerged most strongly as a symbol of harmonious duality and in particular the ten primary contrasting qualities of Pythagoras -- the limited and unlimited, odd and even, male and female, one and the many, right and left, rest and motion, straight and curved, light and darkness, good and bad, and the square and the oblong. In essence, the hexalpha and icosahedron represent the union of complementary forces.

In this light, it is highly appropriate for the dome of the Nott Memorial at a college called Union to bear its array of hexalphas and pentalphas. The Nott Memorial may be viewed as a Pythagorean Temple of the Muses and a beacon leading us toward the Truth and the Good.

More information about the mathematical elements in the Nott is available in *Decoding the Nott Memorial*.

<http://ancienthistory.about.com/b/2009/10/02/hypatia-movie.htm>

Hypatia Movie - December 2009

As Jone Lewis, About.com Guide to Women's History, notes in her blog, a movie about Hypatia is due to be released on December 18, 2009. Alejandro Amenabar directs the movie *Agora* (see: *Agora* for more about this word for a cultural center), which was filmed in Malta and stars Rachel Weisz as Hypatia, the extraordinary 4th-5th century Neoplatonic philosopher of the city of Alexandria in Roman Egypt. The epic movie has Hypatia teaching inside the famous library there.

An informative review from The Malta Independent Online: *Agora* premiere at Eden Cinemas: Clash of civilisations says the setting is fitting for crowd scenes since Malta is as much a crossroads of civilizations as was the Alexandria of Hypatia's day. The "clash of civilizations" is between the Christians of Alexandria and pagans, and then, later, Jews and others with limited power, like women, but the same review says it's overly simplistic to call the movie anti-Christian.

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

Western civilization can easily trace its roots back to the ancient Greeks. Greeks introduced logic and reason some 2500 years ago and they introduced an extraordinarily potent mysticism which contains the secret of our civilization. The great philosophers who helped create the Western world knew that the whole of reality lies inside us. At the heart of the process of creating Western civilization lies a man called Empedocles. Based on a four-day workshop that Peter Kingsley conducted to expose this new-found knowledge.

<http://friedmanchiro.com/>

The **Pythagorean Center for Natural Healing** is a natural health clinic devoted to working in harmony with the natural laws that govern the body's functioning in order to maintain and promote well-being.

The philosophy of natural healing is that, given the opportunity, the body has the capacity to heal itself. This self-healing capacity works most effectively when the mind-body has been harmonized in the areas of structural balance, digestive function, and adaption to stress.

The treatment procedures employed at the Pythagorean Center in restoring harmony are natural, non-toxic, and oriented towards patient involvement in self-healing:

Once a patient joins in the process of his or her own self-healing, all health issues, whether they are large or small, chronic, or carry a scientific "big label," cease to be seen as "problems that must be fixed," and become instead "projects to be pursued" on the road to health.

The Center, located in Marin County approximately 20 miles north of San Francisco, operates under the direction of **Jeffrey I. Friedman, D.C.**, who has been practicing the **Logan Basic Chiropractic Technique** and other natural health methods since 1976.

The Center offers several options of health care and wellness programs for people seeking corrective care for chronic and other serious health issues or for general wellness concerns.

For additional information or to receive an information packet, email your name and address to **jifdoc@aol.com** or write or call:

Jeffrey I. Friedman, D.C. **FRIEDMAN CHIROPRACTIC, INC.** 711 D Street, Suite 104, San Rafael, California 94901-3703 **(415) 459-4646**