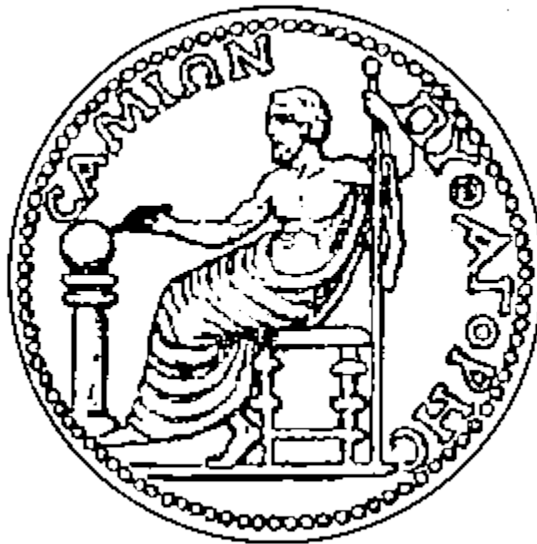


Stichting Pythagoras



Pythagoras Foundation Newsletter. No.14. June 2010.

Pythagoras Foundation



Newsletter No. 14. June 2010

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Editors Nico Bader, Marie-Anne de Roode

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

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

Nico Bader - Chairman of the Pythagoras Foundation.

The poem has thus come full circle, from a precept to worship the immortal gods in GV 1, to a promise that the student himself will be an immortal god after death.
[In: Thom, J.C. The Pythagorean Golden Verses. 1995. p 229]

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Introduction

The *Golden Verses of Pythagoras* is a most important legacy of the Pythagoreans.

It was well known to educated readers in antiquity; in more recent times it regularly found a place in school editions of Greek poetry. Today it is popular in esoteric circles and further little known even among classicists, till 1995.

In this year J.C. Thom published his: *The Pythagorean Golden Verses*. He calls the verses "the tip of an iceberg", concerning what they have to say. These are deep religious/philosophical thoughts.

Mr Johan Thom was so kind to accept an interview and to give us permission to include his translation of the Golden Verses in this Newsletter. We are very grateful to Mr Thom for this.

Several readers have sent us information for this Newsletter. Many thanks to all collaborators.

We would appreciate more active support to the Pythagoras Foundation and the Newsletter.

We kindly ask you to send a donation (see next chapter), which is very welcome these days!

The second part of the article about the history of (and the connections between) WUPO and the Foundation has not yet been published: we are still searching for additional information.

We are very proud to announce that In Newsletter 15 (December 2010) Gabrielle Cornelli wil be our special guest /researcher.

Best wishes,

Marie-Anne de Roode

Pythagoras Foundation Library Information.

The Library collects all publications concerning Pythagoras and Pythagoreans.

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

Copy costs and postage will be calculated.

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

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

The Pythagoras Foundation

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News from the library

Each time during the process of composing the Newsletter there seems to be more new information coming up. This forces us to be as critical as possible as what to include and what not.

There is a flood of new reprints of old(er) books from publishers as BiblioBazaar, BiblioLife, Kessinger Publishing, READ BOOKS, Bertrams Print On Demand, General Books LLC and others. These books are not included in the new books paragraph of the Newsletter. There will be made a separate list of these books.

An important step was made in the digitalization process of the library. We started to scan the article archive in combination with the completing of the database itself. The database (an Access file) contains more than 6500 articles.

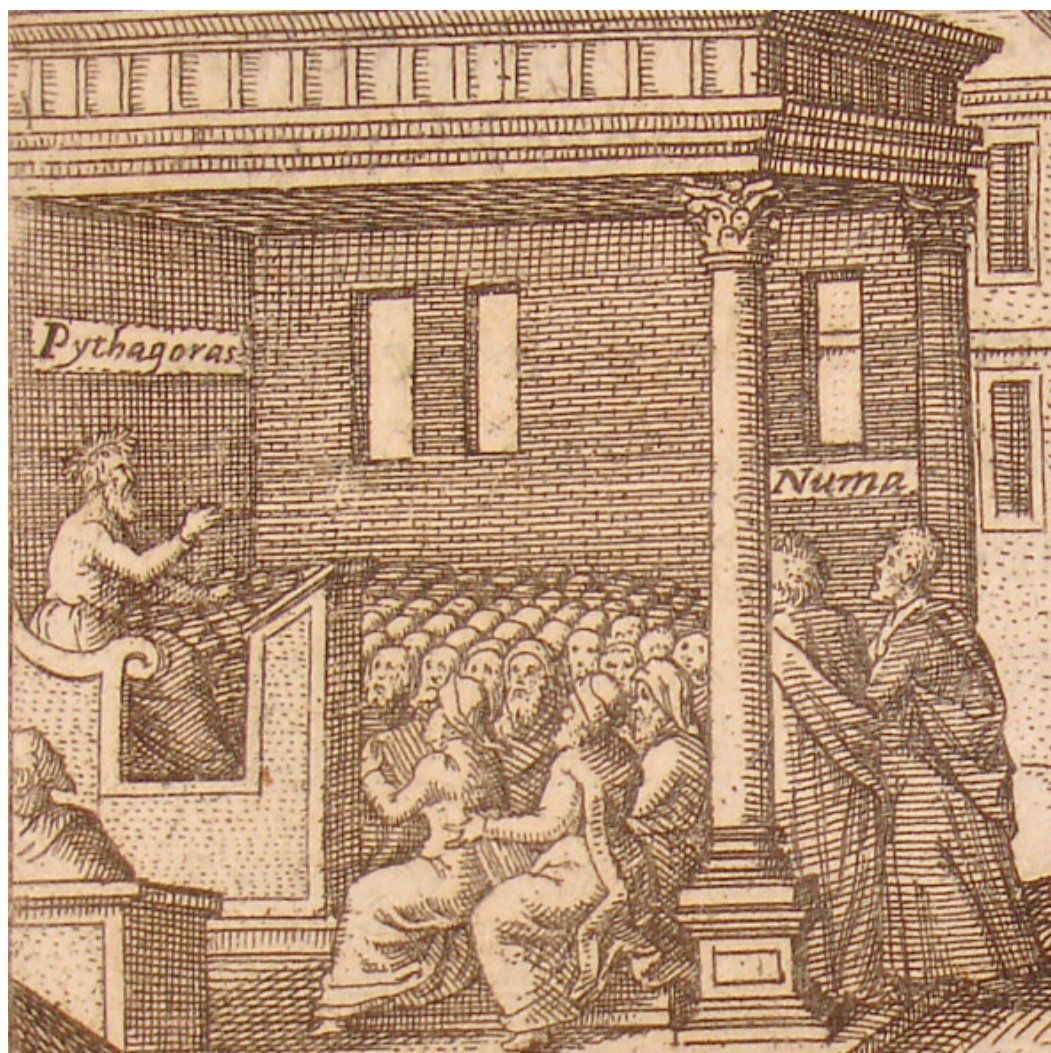
The internet gives more and more books completely in digital form; see for example; Internet archive, <http://www.archive.org/> ; Google books, <http://books.google.com/> ; Münchener Digitalisierungszentrum (MDZ) <http://www.digital-collections.de/> and others.

Lists of these books are made for several Pythagorean subjects.

Nico Bader

Acknowledgements

The Pythagoras Foundation thanks the following individuals for their contributions and generosity: Grant Bartley, Konstantine Boudouris, Henrique Cairus, Dennis Clark, Maria Kingsley, Emilie Kutash, Bruce Pennington (England), Bruce Pennington (USA), Jean-Claude Picot, Marcel Roggemans, Nigel Suckling, Johan C. Thom, Algis Uzdavins, and Sonja Weiss.



Pythagore et Numa, disciple de Pythagore (Matthaeus Merian l'Ancien, 1619)

Colophon

Pythagoras Foundation Newsletter.

Semi-annual Newsletter of the Pythagoras Foundation.

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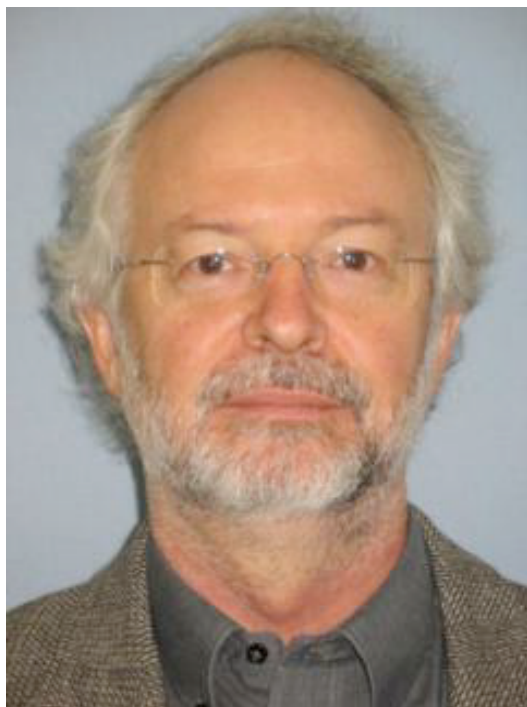
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Editorial Board, in progress

Advisory Board, in progress

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

Johan Thom : interview for the Pythagoras Foundation



Some personal information

I was born in Bedford, in the Eastern Cape in South Africa and studied at the University of Stellenbosch, where I attained a BA, and at the University of Pretoria, where I attained an MA in Greek. I did a PhD in the Department of New Testament and Early Christianity at the University of Chicago under supervision of Professor Hans Dieter Betz. The topic of my dissertation was "The Golden Verses of Pythagoras: Its Literary Composition and Religio-historical Significance."

I have been teaching at the University of Stellenbosch in various capacities since 1977 and am currently Professor of Classics in the Department of Ancient Studies.

I am married to a fellow classicist, Sjarlene Thom, and we have two children, Mia and Niël.

Your interest in Pythagoras: how, where and when did it start?

My interest in Pythagoras started early during my graduate studies at the University of Chicago when I had to present a paper on the Golden Verses in a seminar on Hellenistic Religions led by Professor Hans Dieter Betz. My interest was piqued when I discovered that much more could be said about this poem than had been the case thus far in scholarship, with the result that I chose the poem as the topic of

my doctoral dissertation. My original intention was to do a comparison of the Golden Verses and early Christian literature as far as literary form and history of religion were concerned (which was the type of topic my supervisor had worked on extensively), but I soon realized that the poem merited a full-scale investigation on its own. In the course of my research, I of course had to read everything I could on Pythagoreanism. This also led to my current research interests in the Pythagorean akousmata and in the later Pythagorean writings of philosophers such as Porphyry and Iamblichus.

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

There are many questions that Pythagoras probably wouldn't be willing to answer unless he considered me an initiate! In general, the questions that interest me most are about the relationship between Pythagoras' cosmological and his moral views, i.e. how does his worldview influence his morality, and vice versa. Many of the questions are simply about historical details that we don't know because of the fragmentary nature of our sources concerning the Pythagorean tradition, e.g. what was the relationship between Pythagoreanism and Orphism? Did Pythagorean consider himself to be an Orphic or did he simply develop ideas in parallel to Orphic ideas? I am also interested in Pythagoras' educational practice. Did different groups of Pythagoreans (such as the matematikoi and the akousmatikoi) really exist, and if so, how did they differ? What type of sayings material did the early Pythagoreans use and where did these sayings come from? On a more personal note, I would have liked to ask Pythagoras about his religious experience, that is, how he perceived his relationship to the divine world. It would also be interesting to know what he remembered of his previous incarnations.

I think there is an increasing interest in Pythagoras and Pythagoreans during the last 20 years: do you agree?

There definitely is a renewed interest in Pythagoras and Pythagoreans. Much of the recent interest may perhaps be explained by the fact that a younger generation of scholars has come to reflect on, and reinterpret, the

work started in the 1960s by leading scholars such as Walter Burkert. This renewed interest in Pythagoreanism is at the same time also part of an increased interest in Presocratic philosophy in recent years.

Which areas in the Pythagorean field need more attention?

At present there is an increased interest in the nature of Pythagorean science and its relationship to the various Pythagorean sayings collections. This is an area that should be investigated further. The question of what constituted a Pythagorean – what are the characteristics, the beliefs, and the practices that distinguished a Pythagorean from a non-Pythagorean – is also worth pursuing.

Would you describe yourself a Pythagorean?

No, I would not, but I am fascinated by the Pythagorean attempt to make sense of the world as a whole and to draw inferences from such insights for everyday life. One of the challenges of the modern world is to integrate one's (scientific) knowledge of the world into the belief and value systems that regulate one's life.

Your publications concerning Pythagoras and Pythagoreans

"The Journey up and Down: Pythagoras in Two Greek Apologists." *Church History* 58 (1989): 299-308.

"Die Goue verse van Puthagoras." *Akroterion* 35, no. 3-4 (1990): 107-17.

Review of "Dominic J. O'Meara, *Pythagoras Revived: Mathematics and Philosophy in Late Antiquity*." *Religious Studies Review* 17 (1991): 158.

"Pythagoreanism." In *The Anchor Bible Dictionary*, vol. 5, 562-65. New York: Doubleday, 1992.

Review of "John Dillon and Jackson Hershbell, *Iamblichus: On the Pythagorean Way of Life*." *Scholias n.s.* 2 (1993): 131-32.

"'Don't Walk on the Highways': The Pythagorean Akousmata and Early Christian Literature." *Journal of Biblical Literature* 113 (1994): 93-112.

The Pythagorean Golden Verses: With Introduction and Commentary. Religions in the Graeco-Roman World 123. Leiden: E. J. Brill, 1995.

"'Harmonious Equality': The Topos of Friendship in Neopythagorean Writings." In *Greco-Roman Perspectives on Friendship*, edited by John T. Fitzgerald. *Society of Biblical Literature Resources for Biblical Study* 34, 77-103. Atlanta, Georgia: Scholars Press, 1997.

"Cleanthes, Chrysippus and the Pythagorean Golden Verses." *Acta Classica* 44 (2001): 197-219.

"'The Mind is Its Own Place': Defining the Topos." In *Early Christianity and Classical Culture: Comparative Studies in Honor of Abraham J. Malherbe*, edited by John T. Fitzgerald, Thomas H. Olbricht, and L. Michael White. *Novum Testamentum Supplements* 110, 555-73. Leiden: Brill, 2003.

Volume editor of J. Dillon, J. Hershbell & E. Clarke, *Iamblichus, On the Mysteries*. *Society of Biblical Literature Writings from the Greco-Roman World Series* 4. Atlanta: SBL, 2003.

Review of "Hermann S. Schibli, *Hierocles of Alexandria*." *Classical Review* 54 (2004) 59-61.

"'Moenie op land seil nie': Wysheid en hermeneutiek in die akoesmata van Pitagoras." *Akroterion* 49 (2004): 29-41.

"The Passions in Neopythagorean Writings." In *Passions and Moral Progress in Greco-Roman Thought*, edited by John T. Fitzgerald. *Routledge Monographs in Classical Studies*, 67-78. London; New York: Routledge, 2008.

Volume editor of J. Dillon & W. Polleichtner, *Iamblichus, Letters*. *Society of Biblical Literature Writings from the Greco-Roman World Series* 19. Atlanta: SBL, 2009.

Your present and future works/projects concerning Pythagoras and Pythagoreans

I have been working on and off over the past few years on an edition with commentary of the Pythagorean akousmata. This will also include an extensive discussion of the history of interpretation of these sayings. A related project is therefore an English translation of Iamblichus' *Protrepticus* which contains a commentary on some of the akousmata.

PYTHAGOREAN GOLDEN VERSES

Translated by Johan Thom

Honor the immortal gods first, in the order appointed by custom,
and revere your oath. Pay reverence next to the noble heroes
and the spirits of the dead by performing the prescribed rites.
Honor your parents as well as their closest relatives.

Among others, choose as your friend him who excels in virtue. 5
Yield to his gentle words and useful actions,
and do not hate your friend for a small fault,
for as long as you are able to do so. For ability lives near necessity.

Know the above then, and accustom yourself to be master of the
following:
first of all, of your stomach, of sleep, of lust, 10
and of anger. Never do anything shameful, neither with somebody else,
nor on your own. Feel shame before yourself most of all.
Furthermore, practice justice both in deed and in word,
and accustom yourself not to be without thought about anything,
but know that death has been destined for all, 15
and that property is wont to be acquired now, tomorrow lost.
But whatever pains mortals suffer through the divine workings of fate,
whatever lot you have, bear it and do not be angry.
It is fitting that it be healed as far as possible, and say to yourself as
follows:

Fate does not give very many of these sufferings to the good. 20

Many words assail human beings, bad as well as good.
Do not be dumbfounded by them, nor allow
yourself to be hindered. If in fact something false is said,
withdraw amiably. Let what I shall tell you, however, be accomplished in
every instance:

Let no one persuade you either by word or even by deed 25
to do or to say whatever is not best for you.

Deliberate before the deed, lest foolish things result from it.
It is typical of a worthless man indeed to do or to say senseless things.
But bring that to completion which will not distress you afterwards.
Do not do even one thing of what you do not understand, but learn 30
what is necessary, and thus you will lead a most enjoyable life.
You should not be careless about your physical health,
but you should practice due measure in drinking, eating, and physical
exercises. By due measure I mean that which will not distress you.
Become accustomed to have a pure way of life, not an enervated one, 35
and guard against doing the kind of thing that incurs envy.

Do not spend money at the wrong time like someone ignorant of what is good,

nor be tight-fisted. Due measure is in everything the best.

Do that which will not harm you, and take thought before the deed.

Do not welcome sleep upon your soft eyes 40
before you have reviewed each of the day's deeds three times:

"Where have I transgressed? What have I accomplished? What duty have I neglected?"

Beginning from the first one go through them in detail, and then,
if you have brought about worthless things, reprimand yourself, but if you
have achieved good things, be glad.

Work hard at this, meditate on this, you should passionately desire this; 45
this will put you in the footsteps of divine Virtue,
yes, by him who imparted to our soul the *tetraktys*,
fount of ever-flowing nature. But to work!
and pray to the gods to grant the fulfillment.

When you have mastered these things,
you will come to know the essence of immortal gods and mortal men, 50
how it pervades each thing and how each thing is ruled [by it].
You will come to know, as is right, nature, alike in everything,
so that you do not expect what is not to be expected, nor anything escape
your notice.

You will come to know that the miseries men suffer are self-incurred
the wretched people, who do not see the good even though it is near, 55
nor do they hear it. Few understand the deliverance from their troubles.
Such is the fate that harms their minds: like tumbling stones
they are borne hither and thither, suffering endless miseries.

For a deadly innate companion, Discord, has injured them
unawares. This one must not promote, but withdraw and flee from it. 60

Father Zeus, you would surely deliver all from many evils,
if you would show all what kind of *daimon* they have.
But take courage, for mortals have a divine origin,
to whom Nature displays and shows each sacred object.

If you have any share in this, you will master what I command you by
means of a thorough cure, 65
and you will save your soul from these sufferings.

But keep away from food that we have mentioned in *Purifications*
and in *Deliverance of the Soul*, with discernment, and consider each thing
by putting the excellent faculty of judgment in control as charioteer.

Then, if you leave the body behind and go to the free *aither*, 70
you will be immortal, an undying god, no longer mortal.





by the gods' request to double the size of their cubic temple), Pythagoras rushed to care for him. As Pythagoras knocked at his door, Pherekydes hesitantly pushed out a fleshless finger to warn Pythagoras of the seriousness of his disease. Pherekydes was dying of phthiriasis – he was being eaten alive by lice.



Another early teacher who enormously influenced Pythagoras' life and ideas was Thales, one of the Seven Sages of Antiquity. Thales was an old man when Pythagoras sought him out, and his advice was for Pythagoras to follow in his footsteps and travel to Egypt to learn all he could from the priests there. Young and impetuous, Pythagoras was quick to follow this advice. He looked like a freak as he departed for Egypt with long flowing hair and beard he never cut or shaped. He wore an oriental turban, and Persian trousers made of linen – neither ordinarily seen on the island of Samos, or elsewhere in Greece. In Egypt he was quick to learn to cover his feet in papyrus for shoes. No animal skins were ever used. He spent the next 22 years there, and was a witness to the Persian conquest of Egypt. Greek visitors to Egypt, including Pythagoras, were collected into slavery by the conquering army and transported into Babylon. There Pythagoras' adventures and occult studies were allowed to continue, probably due to his charisma and talents. He was never mutilated to prevent his fleeing, as were so many slaves, for he had little inclination to depart, and instead assimilated himself into this strange culture and continued to grow. Six years later he was able to buy his freedom. For Pythagoras, it was finally time to journey home to the island of Samos.

Due to his ever-strengthening belief in the transmigration of souls, Pythagoras was obliged to become a vegetarian, to avoid the chance of accidentally eating a friend or relative. It's reported that one day Pythagoras encountered a man beating his dog. As the dog whimpered and yelped in fear and in pain, Pythagoras recognized the noises as the voice of a recently departed friend. He physically intervened upon the man to release the dog, thus allowing his reincarnated friend to escape a life of misery.

Pythagoras the vegetarian did not only abstain from meat, he didn't eat beans either. This was because he believed that humans and beans were spawned from the same source, and he conducted a scientific experiment to prove it. He buried a quantity of beans in mud, let them remain there for a few weeks, and then retrieved them. He noted their resemblance to human fetuses, thus convincing himself of the intimate relationship between beans and humans. To eat a bean would therefore be akin to eating human flesh. Equally, to crush, smash, or dirty a bean would be to harm a human. Thus the very strict rule to abstain from beans.

One bright day a vigorous Pythagoras came upon an ox which was feeding upon beans in a pasture in the region of Tarentum in the south of Italy. Pythagoras informed the startled herdsmen that this must be stopped. He strode across a muddy field and began to speak to the ox in a quiet voice, murmuring into its ear for a long time. Observing all this, the herdsmen broke into fits of laughter. Yet they reported later their startled observation that Pythagoras had convinced the ox to never again desire beans.

The locals and visitors to the area thereafter considered the ox to be sacred. The ox, persisting with his new beanless diet, lived to a very old age, well past the lifetime of an ordinary ox.



It took a while for Pythagoras' career to take hold, and he only found true success when he brought his ideas and his ardent followers to the east coast of Italy, taking residence in the welcoming Greek colony of Croton. There the Pythagorean Brotherhood was able to obtain a strong footing, and its influence soon became widespread. Before long, Pythagoras' name became known throughout Greece and beyond.

Kylon was the son of a wealthy Crotonate nobleman. Born into nobility, he was used to getting anything he desired. When denied, he could become violent, tyrannical and demanding. Although Kylon had access to all levels of schooling, he proved to be something of a dullard. Nevertheless there came a time when he desired to become a part of the Brotherhood. Because he was a young man of privilege, he believed that he should be allowed to bypass the years of training, silence and deep contemplation which preceded entrance to the inner sanctum of the Brotherhood. Pythagoras bluntly turned him down: and not only was Kylon sent away, but Pythagoras refused a conference with him. Like Hera, Kylon grew angry and vengeful. He was soon giving mock discourses on Pythagorean ideas and beliefs – discourses that characterized the people of Croton as cattle being manipulated and controlled by the Pythagorean leaders. Kylon himself manipulated the emotions of his friends and townspeople, until, as a mob, they descended upon the cluster of houses in which the Brotherhood lived, studied and slept. The angry mob torched the buildings, forcing members of the Brotherhood to flee the terrifying flames. As the members exited the conflagration, many were stabbed to death. Those who escaped both fire and knife fled to the surrounding countryside. Pythagoras was one of the lucky ones: his followers formed a human bridge to help him to clamber out of one of the blazing buildings. But his escape did not go undetected. Soon several of Kylon's angry friends were in pursuit, yet as he had a significant lead, it looked as if the aging Pythagoras would make it to safety.

Suddenly Pythagoras came to a stop. A vast bean field stretched before him. He stood frozen, uncertain what to do. His eyes focused on a single bean dangling inches from his papyrus-covered feet. So true was he to his ideals that, even at the risk of losing his own life, he was unwilling to trample upon even a single bean. Staring down upon that vibrant bean, the sun low in the sky, he imagined it to be blossoming into a divine ripeness before him. And as he stood there, hesitating, contemplating his next move, his pursuers caught up with him. They lifted their weapons, and bringing the knives down hard, spilled Pythagoras' blood on the plants – ending his life for the sake of a bean, and for the deep wisdom immersed in that diminutive cosmic object.

© BRUCE PENNINGTON, 2010

Bruce Pennington, the author of this article, is a math teacher living in upstate New York. The portraits of Pythagoras are by another Bruce Pennington (unrelated!) who is a renowned sci fi illustrator living in Britain.

Conferences / Symposia (chronological)

SBL meeting next month: Papyrology and Early Christian Backgrounds

Papyrology and Early Christian Backgrounds. **11/18/2007**

Annette Bourland Huizenga, University of Chicago

Advice to the Bride: Moral Exhortation for Young Wives in Two Ancient Letters (30 min)

Abstract: This paper compares moral exhortation for women in two letters: from the Pythagorean Melissa to Kleareta, and the NT Pastoral Letter to Titus. In Melissa's letter, an older woman gives advice to a younger woman about wifely decorum. This letter, found in P. Hauniensis II.13, dates to the 3rd century CE. The papyrus is a Koiné version of the Doric text found in twenty-two Renaissance manuscripts. (The Doric text seems to be more original.) The papyrus provides the earliest documentation for the letter's transmission and its social functions. In Titus, the author gives gender- and age-specific "sound teachings," paying particular attention to the older women instructing younger women in virtuous behavior (2:3-5, found in the earliest ms. for Titus, P 32, ca. 200). The goal of the teaching evokes a philosophical way of life within a Christian context. I argue that both letters presume a common philosophical-educational process for women, in that: (1) they share literary characteristics of the philosophical letter genre (being pseudepigraphic, paraenetic, and using classical rhetorical stylistic features); (2) they utilize authoritative (and pseudepigraphical) names to reinforce the teaching; (3) older women are thought to be the appropriate teachers of and models for younger women, and (4) the content of women's instruction is different from that for men, i.e., exemplified in "feminine" topoi. On the other hand, the letters differ in their "theological" basis for virtuous living, which is seen in Titus in the "Christianization" (and especially, "Paulinization") of the teaching. Also, while the letter of Titus explicitly anticipates an audience of men and women, Melissa's letter to Kleareta imagines an all-female readership.

Simpósio Internacional OUSIA no Rio de Janeiro do **20 ao 23 de outubro 2008**

<http://www.ifcs.ufrj.br/~afc/RESUMOS.pdf>

PATHOS : A Poética das Emoções

Gabriele Cornelli, UnB

O páthos dos começos: uma poética das emoções nos prólogos pré-socráticos da filosofia grega

Resume: A presente comunicação dedica-se ao estudo dos prólogos dos textos estabelecidos de alguns dos mais importantes filósofos pré-socráticos, entre eles Parmênides, Heráclito, Empédocles, Anaxágoras, Alcmeon e Filolau. O estudo destes prólogos pode revelar uma estratégia retórica que chamarei, cúmplice do Ousía, de poética das emoções. Trata-se da tentativa, por parte do autor filosófico, de comprometer seus ouvintes-leitores do ponto de vista emotivo, para o discurso filosófico que está exatamente começando naquele momento. O estudo irá revelar, muito além da conhecida dependência dos fragmentos de uma recepção prevalentemente oral, uma estratégia filosófica e retórica bem precisa, baseada na estrutura rítmica, na persuasão e, em alguns casos, na autoridade do mestre. Com conseqüências decisivas para uma hermenêutica da filosofia grega em suas origens que queria percorrer caminhos "outros" àqueles de uma história da filosofia a todo custo sistemática, de matriz aristotélica.

Miriam Campolina Diniz Peixoto, UFMG

A afecção do desejo nos filósofos Pré-Socráticos

Resume: Diferentemente do que parece sugerir a pouca presença dos filósofos Pré-Socráticos nos estudos de conjunto, o problema das afecções ocupa uma parte significativa dos testemunhos e fragmentos recolhidos por H. Diels e outros editores. Neles encontramos não somente uma incipiente fisiologia das afecções, e mais particularmente do prazer e do desejo, como, também, uma tipologia que reconhece, a um só tempo, sua necessidade na economia da natureza humana e os prejuízos que deles podem lhe advir quando um homem a eles se entrega sem discernimento. Nos testemunhos e fragmentos dos Pitagóricos, como nos de Heráclito e de Demócrito, encontramos os traços do que teriam sido suas investigações e reflexões neste terreno. Que lugar ocupam as afecções na vida dos homens? É possível aos homens exercer sobre elas algum tipo de gestão? Encontramos, em suas reflexões, diferentes respostas a essas questões e, particularmente, no que diz respeito ao estatuto do prazer e do desejo. Com maior ou menor reserva, essas duas afecções são objeto ou de consideração positiva ou de rejeição por parte destes filósofos. A título de exemplo, lembremos os propósitos dos pitagóricos Arquitas e Clinias de que nos fala Jâmblico em sua Vida Pitagórica e sua veemente consideração acerca do caráter do desejo: "o desejo é, de todas as afecções humanas, aquela que tem, por assim dizer, a maior propensão a não conhecer interrupção e a progredir ao infinito." (Vida Pitagórica, 206). Seria possível, diante de tal constatação, uma avaliação positiva do desejo?

Propomo-nos, em nossa comunicação, a examinar algumas das teses que se pode depreender do exame dos testemunhos das três tradições acima mencionadas.

Women in the Religious and Intellectual Activity of the Ancient Mediterranean World: An Interdisciplinary and International Conference in Honor of Adela Yarbro Collins
March 15-17, 2009. Methodist Theological School in Ohio And The Ohio State University
Columbus, OH

Annette Bourland Huizenga, University of Dubuque Theological Seminary
"Women's Sôphrosynê in the Pythagorean Letters"

Seminari sulla continuità dell'antico III Beremo življenja avtorjev Reading Authors' Lives
Ljubljana, **19.-20 June. 2009**

Sonja Weiss (Ljubljana)

La figura di Pitagora nelle dottrine morali neoplatoniche

Abstract: The article presents different aspects of the figure of Pythagoras in the biographies from the 3rd century, trying to understand the development of the image of this mysterious and charismatic character: the renown of a man of great knowledge gave way, when Pythagoras was still living, to the fame of a sage, magician and god incarnated. In the centuries that followed, this figure, influenced heavily by the Platonic doctrines, reappears as the prototype of philosopher and teacher of virtue and of the ideal way of life. Reviewing the influence of Pythagoras' image on the 3rd century's Vitae, the article concentrates shortly on the Porphyry's presentation of the both protagonists in the Vita Pythagorae and Vita Plotini, and tries to explain the similarities between them in view of the Neoplatonic doctrine of the purification of the soul. In the period of the rising Christianity, the figure of Pythagoras was offering an alternative salvation, attainable through the cathartic power of the Philosophy.

Doctoral Colloquium, Humboldt-Universität zu Berlin, **8 July 2009**

Thom, J.C. Ancient Studies, University of Stellenbosch, South Africa

"Hermeneutical Implications of the Literary Fixation of the Pythagorean Akousmata" –

Fédération Internationale des Associations des Études classiques (FIEC) conference, Berlin, 28 August 2009

Thom, J.C. Ancient Studies, University of Stellenbosch, South Africa

"Pythagoras's Historiê and the Akousmata Collection" –

Abstract: In the debate about Pythagoras's contribution to the development of Greek thought two sets of evidence are of particular importance: (a) the testimonia by contemporaries or near contemporaries, and (b) the sayings collection known as the akousmata. This paper explores the implications the testimonia on Pythagoras's historiê have for our understanding of the akousmata, and conversely, the implications the proposed understanding of the akousmata have for the character of the early Pythagorean movement.

Journée organisée par F. Prescendi et Ph. Borgeaud,
Département des Sciences de l'Antiquité, Histoire des religions EDOCSA
Spéculations autour du rite : La critique du sacrifice de Pythagore à Porphyre

Mardi **10 novembre 2009**

Conférence du Dr **Constantinos Macris**(CNRS, Paris):

La contribution de la pensée pythagoricienne à la critique philosophique du sacrifice sanglant, de Pythagore à Jamblique

Apresentado no III SEMINÁRIO DE FILOSOFIA ANTIGA (UERJ, **2009**): 14 p

Henrique F. Cairus (UERJ) hcairus@ufrj.br

Julieta Alsina (Mestranda-UFRJ) julieta.alsina@gmail.com

Traços do pensamento pitagórico na medicina hipocrática

O Grupo Archai e o Centro de Estudos Clássicos e Humanísticos da Universidade de Coimbra comunicam com satisfação o lançamento do livro:

Gabriele Cornelli (Org.) Representações da Cidade Antiga: categorias históricas e discursos filosóficos. Coimbra, Classica Digitalia, 2010.

Home-page: www.archai.unb.br

Data: **19 de Fevereiro de 2010**, às 14h30. Local: CECH -Universidade de Coimbra.

Edrisi Fernandes

SANTUÁRIO, JARDIM E PÓLIS: PITAGORISMO, EPICURISMO, URBANIDADE E POLÍTICA

Philosophie et mathématiques dans l'Antiquité/Philosophy and Mathematics in Antiquity
Paris. **8 avril 2010.**

Alain Bernard (Univ. Paris Est Créteil UPEC, IUFM EHESS - Centre Koyré)

On the possible philosophical preferences of Hypatia of Alexandria

Rencontres internationales de philosophie ancienne

LECTURE DU CONTRE COLOTES de PLUTARQUE **8 et 9 avril 2010**

ENS de LYON, Site René Descartes Salle F 08

Organisé par Pierre-Marie Morel, Thomas Bénatouïl et Valéry Laurand

Alain Gigandet (Paris Est-Créteil):

Empédocle

Séminaire de la Société d'Études Platoniciennes (etudesplatoniciennes.eu)

Platon et ses prédécesseurs

Le vendredi **7 mai** à Besançon, nous recevrons, sur le thème:

Platon et la psychologie de ses prédécesseurs

Douglas Cairns (University of Edinburgh)

« *Psyche in Homer: The Roots of Platonic Psychology?* »

Filip Karfik (Université de Fribourg)

« *L'âme du monde et les Présocratiques* »

Jaap Mansfeld (Université d'Utrecht)

« *Âme automotrice — Âme du monde: Alcmeon, Héraclite, ont-ils influencé Platon ?* »

III Colloque International OUSIA d'Études Classiques PHYSIS: le concept de nature dans l'Antiquité. **31 mai à 3 juin 2010** - Université Fédérale de Rio de Janeiro.

Sur la réception des philosophes de la nature (physikoi) par Aristote, et répercussions. Informations et inscriptions: <http://www.pec.ufrj.br/ousia/>

Gerard Naddaf (York University)

Spontaneous generation and creationism in Pre-Socratic monism in light of Aristotle's analysis in the Physics

Livio Rossetti (U. di Perugia)

Cuando los Jónios (y otros) fueron promovidos a filósofos

José Trindade Santos (Universidade Federal da Paraíba/Centro de Filosofia da Universidade de Lisboa)

"Da physis à materia prima: Pré-socráticos, Platão, Aristóteles"

Gabriele Cornelli (UNB)

Jônios versus itálicos? Apriorismo historiográfico e problemas hermenêuticos na história da filosofia pré-socrática

Fernando Santoro (UFRJ)

Ciclos de transfiguração na natureza de Empédocles

III SEMINÁRIO DO NÚCLEO DE ESTUDOS CLÁSSICOS DA UNB

07 A 09 de junho de 2010

Prof. Dr. Fernando Santoro (Filosofia -UFRJ)

"Empédocles: a vida de um mundo"

Walter Neto (Graduação em Filosofia/UnB) –

"Meditações órficas"

Ângelo Balbino Soares Pereira (Mestrado em Filosofia/UnB) –

"As teorias pitagóricas da Alma"

Jonatas Rafael Álvares (Graduação em Filosofia/UnB)–

"Pitagorismo e religiosidade"

Vânia Santos Silva (Graduação em Filosofia/UnB) –

"Algumas relações de gênero no mundo antigo"

Celtic Conference in Classics. University of Edinburgh **July 28-31 2010**

The Celtic Conference in Classics has taken place biennially since 2000 under the leadership of its founder, Anton Powell.

Panel 5: The Presocratics

Panel chair: Simon Trépanier In association with the International Presocratics Association

List of speakers and titles (March 30th 2010)

A) Keynote: **Dan Graham**, 'Two Stages of Early Greek Cosmology'

B) 40 minute papers:

1. **P. Curd** Cosmic Intelligibility and Human Thought
2. **N. Cordero** Gianfrancesco d'Asola, the 'creator' of Parmenides' third way
3. **Andrew Gregory** Anaximander and change
4. **Edward Hussey** TBA (Aristotle on the Presocratics)
5. **James Lesher** Plato's Views on Xenophanes

Abstract: The name of Xenophanes of Colophon appears only once in all of Plato's dialogues (when at *Sophist* 242d the Eleatic Stranger includes Xenophanes among 'the Eleatic folk' who affirmed that 'all things are one'). Certainly, few would include Xenophanes alongside Pythagoras, Heraclitus, and Parmenides as thinkers who exercised a major influence on Plato's philosophical development. But in this paper I argue that in at least a half-dozen respects Plato took important elements in his philosophy from the teachings of Xenophanes. Although some points of contact between the two thinkers have been identified, the full extent of Plato's indebtedness to Xenophanes has not been appreciated.

6. **Laura Gemelli Marciano** Phren, Demon, and Empedocles' Teaching

7. **Richard McKirahan** Philolaus' extension of the concept of number

8. **Emese Mogyorodi** Revelation and Reason in Parmenides

9. **John Palmer** On the varieties of necessity in Presocratic philosophy

Abstract: The paper explores some of the manifestations of necessity in the Presocratic systems, along with certain doxographical attributions, to highlight what amounts to a distinction between physical and metaphysical necessity. The paper also discusses the relation between divine governance and these two varieties of necessity as manifested especially in the Parmenidean, Anaxagorean, and Empedoclean systems.

10. **Miriam Peixoto** L'homme démocratéen: esquisses d'une anthropologie

11. **Livio Rossetti** Il modo zenoniano di filosofare

C) 20 minute papers:

1. **Anna Aravantinou** Elements and (Physical) Contraries in the Early Milesians and Anaxagoras
2. **Scott Austin** Heraclitus, Parmenides, and the Unity of All Things
3. **Ran Baratz** Parmenides on Human Error
4. **Alberto Bernabé** Naming the form among the Presocratics (idea, eidos, morphe, schema)
5. **Beatriz Bossi** Heraclitus and the Derveni Papyrus
6. **Francesc Casadesús** Why did Heraclitus consider Dionysus and Hades to be the same?
7. **Sylvana Chrysakopoulou** Xenophanes: The first iconoclast before Plato
8. **G. Cornelli** Doctrinal Differences in Early Pythagoreanism
9. **Matthew Cosgrove** What are 'True' doxai worth to Parmenides?
10. **Aryeh Finkelberg** Aristotle on the identity of knowledge and sensation in the Presocratics
11. **Enrique Hülsz** (Heraclitus and Plato in the Republic)
12. **Stavros Kouloumentas** Prodicus on the origins of religion" (may not be able to attend)
13. **Claire Louguet** Sur les fragments 6 et 7 de Parménide
14. **Constantin Macris** The mysterious Petron of Himera and his mathematically constructed multiverse
15. **Nie Minli** A Notable Passage in Plato's Theaetetus 152D-E Concerning Our Understanding of Thales' Thought
16. **Marcus Mota** Performative and antiperformative arguments in Heraclitus
17. **Serge Mouraviev** Stoicheion : Platon, Empédocle ou Héraclite ?
18. **Marco Antonio Santamaría** Ananke in Parmenides, Empedocles, and the Orphic Theogonies
19. **Pénélope Skarsoulis** Empédocle
20. **Andreas Schwab** Thales and the Aristotelian Commentators
21. **Lucia Saudelli** Heraclitus' River-Fragments Anne Gabrielle Wersinger TBA
22. **Rosemary Wright** Ethics in an atomic theory
23. **Robert Zaborowski** Courage in the presocratics' fragments

New books

Agushevits, R. Ancient Greek philosophy from Thales to the Pythagoreans
 Jersey City, NJ : Ktav, 2010.
 ISBN/ISSN: 9781602801448 1602801444
 Summary: Born in a small town in Lithuania, Rabbi Reuven Agushevitz emigrated to the United States in 1929. A Talmudic genius and an autodidact in philosophy, Rabbi Agushevitz published three philosophical works in Yiddish. Ancient Greek Philosophy, the first published but the last to be translated into English, offers a unique blend of clear philosophical principles and a flavorful Yiddish style, which Mark Steiner's translation preserves. Rabbi Agushevitz not only explains what the early Greek philosophers said, he also amplifies their arguments with creative proofs that the ancients themselves did not offer. His attempts to correlate ancient philosophical statements with monotheism will resonate with the modern religious reader. In addition to the present volume, R. Agushevitz's philosophical books are Faith and Heresy and Principles of Philosophy, both published in translation under the auspices of the Michael Scharf Publication Trust of Yeshiva University Press. His volume of Talmudic novellae on Bava Kamma, "Bi'ur Reuven," was published with approbation from both Rabbi Aharon Kotler and Rabbi Joseph B. Soloveitchik. These Talmudic giants differed sharply on their attitude toward the study of philosophy, but they concurred wholeheartedly on the scholarship of R. Agushevitz.

Bischof, M. Der Kristallplanet : globale Netze, platonische Körper und die Musik der Erde
 Klein Jasedow : Drachenverl. 2008. Edition Hagia chora. ISBN: 978-3-927369-20-7
 Teil 1: Theorien zu einer Kristallstruktur der Erde
 Teil 2: Harmonie der Sphären - Die mathematisch-musikalische Philosophie der pythagoräisch-platonischen Tradition
 Teil 3: Global Scaling

Burges Watson, S.E. Mousike and mysteries : myths of Orpheus and Greek poetics
 Thesis (Ph.D., Dept. of Classics)
 Harvard University, 2009.
 Summary: Orpheus is the archetypal mousikos , the son of a Muse, whose music enchants all of nature. He is also known as the founder of mysteries and the author of mystical poetry concerning the origin and destiny of the soul. Fascinating discoveries have greatly increased our understanding of Orphika , but

studies of the mythical singer have never been adequately integrated with his mystical background. My dissertation explores the relationship between these two sides of Orpheus' identity, explaining how they were connected in the Classical period. The protagonists of my inquiry are Plato and the Pythagoreans. I argue that Orpheus' principal connection with Bacchic mysteries was his presumed authorship of the Zagreus myth. I argue that this myth was subjected to Pythagorean exegesis and that this Pythagorean tradition of Orphika revolved around an ascetic lifestyle whose aim was the recovery of a previously divine condition. In this Orphic life, which (as I argue) was defined in opposition to conventional Bacchic mysteries, music played a crucial role in reconnecting the soul with its divine roots. In addition, I argue, the Zagreus myth was also connected with Eleusinian mysteries, in which Pythagorean exegetical traditions seem not to have played a significant part. I argue that Plato was hostile to the Eleusinian Orpheus, but that the Zagreus myth as interpreted in Pythagorean circles and the connection of this myth with the mythical musician Orpheus played a fundamental role in the development of his middle period philosophy.

I begin my study with an early version of Orpheus' story in which he was killed by Thracian women because he had enchanted their husbands by his music. In this version, Orpheus has no connection with Dionysus. I end by exploring evidence for a lost play of Aeschylus in which Orpheus was dismembered by maenads because of his exclusive devotion to Apollo. As I argue, Aeschylus remodeled the earlier story to create an aetiology for the singer's connection with Bacchic mysteries. The evidence for Aeschylus' play seems to confirm the picture of a Pythagorean and counter-cultural figure who is then forced to come to terms with the god to whom he is antagonistic.

Chang, L. Articulation and the origins of proportion in archaic and classical Greece
 Thesis. School of Architecture.
 McGill University, Montreal, Canada. 2009
 Abstract: This dissertation searches for the origins of western ideas of proportion in the archaic and classical Greek conceptual terrain of articulation. We think of articulation, in the first instance, as having to do with the joining of parts to fabricate an object, such as in the physical connection of pieces of wood, cloth, metal, or stone. However, the

early Greek language that described these craft processes also, and inextricably, spoke in a number of ways about what it meant for a person, thing, or the world to be beautiful, healthy, and just. Taking Homer as its primary source, Part One therefore explores archaic ideas of bodily experience (Chapter One); of crafts (Chapter Two); and of the interrelations between the two (Chapter Three). These chapters lay emphasis on how the language and concepts of articulation constructed a worldview particular to early Greece. Part Two then examines early ideas of proportion, in social and political life as depicted by Homer (Chapter Four); in classical ideas about the medicalized human body and the civic body of the polis (Chapter Five); and in the cosmogonic theories of Empedocles and Plato (Chapter Six). In so doing, I aim to demonstrate how ideas of articulation allowed for and expanded into those of proportion, binding together the ordering of bodies, of the kosmos, and of crafts, including architecture.

Cooper, C. Three Secrets of Pythagoras' First Principles:: Alchemy Vessels, the True Science of Numbers and Our Solar System Harmonics
On Demand Publishing, 2009.
ISBN 1441496254, 9781441496256
New Age science book utilizing great depth of thought, logic and deduction in the harmonic understanding of our universe, being a factual account of how a home-grown scientist and his assistants were conducting a "cold fusion" experiment that unfolded into three ancient secrets from Pythagoras' First Principles. The first secret of alchemy vessels begins with the initial experiment, followed by the extrapolation of five sacred structures and their formation from the First Unties. Included in this section are the vessel's mechanical and technical data. The second secret of the True Science of Numbers is an investigation of the mathematical elements, numerical sequences, and phase relationships of the sacred numbers, and their function in the formation of the dimensional stave measurement tables. The third secret explores how the harmonic phase alignment of the planets is a function of both musical stave types, inadvertently making the case for Pluto as a planet.

Costa, A. da Silva Die Unterscheidung der parmenideischen Vernunft in den Werken des Zenons und des Empedokles
Hochschulschrift: Osnabrück, Univ., Diss, 2009

http://elib.ub.uni-osnabrueck.de/publications/diss/E-Diss929_thesis.pdf

Zusammenfassung: Die vorliegende Dissertation hat als unmittelbares Ziel, die Verwandtschaft zwischen den Werken von Parmenides, Zenon und Empedokles zu untersuchen und aufzuzeigen, wie überaus stark die beiden letzten vom ersten abhängen. Im Werk des Parmenides finden Zenon und Empedokles ihren Ausgangspunkt und ihren Beweggrund. Nachdem die enge verwandtschaftliche Beziehung der Werke und damit die Verbindung der Autoren aufgezeigt wurde, wird ausgeführt, wie Zenon und Empedokles die Umdeutung der parmenideischen Gedanken betreiben, und zwar unter besonderer Berücksichtigung der Frage des Seienden, da sowohl die unbestreitbaren Ähnlichkeiten wie die entscheidenden Unterschiede sich speziell im Bereich der parmenideischen Konzeption des Seienden und dessen Wiedererarbeitung durch Zenon und Empedokles befinden, was diesen beiden Autoren den soliden Aufbau eines eigenen Denkens und einer eigenen Philosophie ermöglicht. Diese geht grundlegend von einer Unterscheidung der parmenideischen Vernunft aus. Aus dieser Konstellation resultiert die singuläre Beziehung der Philosophie Zenons und auch der von Empedokles zur parmenideischen Philosophie: einerseits entfernen sie sich von dieser, andererseits sind sie ihr sehr nahe; sowohl gelangen sie zu einem eigenständigen Denkinhalt, als auch bleiben sie unvermeidlich an ihre Matrix gebunden.

Creese, D. The Monochord in Ancient Greek Harmonic Science
Cambridge University Press, 2010. Series: Cambridge Classical Studies
ISBN-13: 9780521843249.
Among the many instruments devised by students of mathematical sciences in ancient Greece, the monochord provides one of the best opportunities to examine the methodologies of those who employed it in their investigations. Consisting of a single string which could be divided at measured points by means of movable bridges, it was used to demonstrate theorems about the arithmetical relationships between pitched sounds in music. This book traces the history of the monochord and its multiple uses down to Ptolemy, bringing together all the relevant evidence in one comprehensive study. By comparing the monochord with a number of other ancient scientific instruments and their uses, David Creese shows how the

investigation of music in ancient Greece not only shares in the patterns of demonstrative and argumentative instrument use common to other sciences, but also goes beyond them in



Franchino Gafori, *Theorica Musice* (Milan, 1492).

offering the possibility of a rigorous empiricism unparalleled in Greek science.

- Up-to-date and comprehensive account of our knowledge of the monochord •
- Demonstrates the value of studying ancient Greek music for our understanding of ancient Greek science in general • Includes many diagrams and tables to help the reader follow the mathematical and harmonic arguments

Contents

Preface; Introduction: The geometry of sound; 1. Hearing numbers, seeing sounds: the role of instruments and diagrams in Greek harmonic science; 2. Mathematical harmonics before the monochord; (Philolaus, Archytas) 3. The monochord in context; 4. Eratosthenes; 5. Canonic theory; 6. Ptolemy's canonic; Bibliography; Index.

Duarte, C.W.G. *Geometria e aritmética na concepção dos templos dóricos gregos* Dissertation, Universidade de São Paulo. 2010 <http://www.teses.usp.br/teses/disponiveis/71/71131/tde-25032010-101226/>
Resumo em Inglês: The Architectural conception of the Greek Doricos temples has been studied in the perspective of the Archaeology of the Architecture stricto sensu. We had verified the role and the relevance that the geometry and arithmetic applications such as the technical and methodology resources for the design development of the Greek Doric temple in V century B.C., in order to clarify and to establish links between mathematics branches and the underlying logic that had been guiding the architects, as much in

projects as in the accuracy applications for the building constructions. In a way to approach the Greek architecture scientific fundamentals from the analysis of 10 hexastilos classic temples (canonic configuration of the Doric order) making a critical balance on the limit and the reach of the modern theories that had developed interpretation models for the design of the Greek Doric temple. We adopt as basic reference and starting point, the articles published for J.J. Coulton in middle of the seventy decade, in the periodic *The Annual of the British School at Athens*, and systematically go bringing up to date the debate supported in the most recent discussions.

Eldred, M. *The Digital Cast of Being: Metaphysics, Mathematics, Cartesianism, Cybernetics, Capitalism, Communication.* Ontos Verlag: Heusenstamm bei Frankfurt, 2009.

We live today surrounded by countless digital gadgets and navigate through cyberspace as if it were the most natural thing in the world. This digital cast of being, however, comes from a long history of philosophical and mathematical thinking in which the Western will to productive power over movement has attained its consummation. This study traces the digital dissolution of beings from the Pythagoreans, Plato and Aristotle's ontology via Cartesian mathematical science through to our digitized economy and telecommunications. With an appendix reinterpreting quantum mechanical indeterminacy phenomenologically. (publisher)

Falkenberg, E.L. von *Warum die Zahl das Wesen aller Dinge ist : von den einheitlichen Gesetzen der Schöpfung* Frankenthal : Mercurius-Buchverl.. 2008. ISBN: 978-3-940990-06-8

Diese Lektüre verfügt über eine sonderbare Eigenschaft, denn ihr Inhalt kann die Aufmerksamkeit des Lesers zu dem Größten lenken, das ein Mensch jemals zu empfinden vermag - zur Glückseligkeit. Wer daran teilhaben will, so die Verlautbarung der Schrift, der sollte sich den lebendigen Schöpfungsgesetzen zuwenden und sich mit ihnen beschäftigen. Das bedeutet: Will der Mensch wahrhaftig leben und alle Dinge kennen, so muss er alles und immerfort über das Regelwerk der Schöpfung zu wissen suchen, und sich zu der von der Schöpfungsordnung bestimmten Selbstverantwortung erziehen. Dies sollte er aber nicht auf gemeine Weise tun, sondern mit Vernunft, bis über die Natur der Zahl Erkenntnis gewonnen ist. Aber nicht der Kunst

des Abzählens willen sollte er darüber nachsinnen, sondern alleine seines Geistes wegen, um ihm die Umkehr von dem Werden zum Sein sowie zur Wahrheit zu erleichtern. Hinsichtlich der Art, des Stiles und der Ausdrucksweise der sprachlichen Darstellung wurde vom Autor eine leicht verständliche Form bewusst gewählt, obwohl das vorgestellte Themen- bzw. Wissensgebiet noch relativ unbekannt ist und deswegen kein Vorbild hat. Denen, die hungrig sind nach entsprechendem Wissen und darunter leiden, vermag diese Schrift Hilfe zur Selbsthilfe zu sein.

Frede, D. *Body and Soul in Ancient Philosophy*
 Berlin, New York (Walter de Gruyter) 2009.
 eBook ISBN: 978-3-11-021652-3.
 Print ISBN: 978-3-11-020236-6
 Das Leib-Seele-Problem hat eine lange Vorgeschichte, die sich bis in die Frühzeit der griechischen Kultur zurückverfolgen lässt. Die existenzielle Frage, was im Augenblick des Todes mit der Seele geschieht, ob und in welcher Form es ein Fortleben nach dem Tod gibt und wie sich Leib und Seele zueinander verhalten, ist innerhalb der griechischen Philosophie von der Frühzeit bis in die Spätantike in unterschiedlicher Weise beantwortet worden. Die Beiträge dieses Bandes werden nicht nur der Breite dieses Themas gerecht, sondern umfassen auch das zeitliche Spektrum von den Vorsokratikern bis in die Spätantike, mit besonderen Schwerpunkten auf Platon, Aristoteles und den Philosophen des hellenistischen Zeitalters, d.h. Stoikern und Epikureern.
See book chapters; Authors Huffman, Inwood, Long, Schäfer, and Sedley.

Garber, J.J. *Harmony in healing: the theoretical basis of ancient and medieval medicine*
 Transaction Publishers, 2008.
 ISBN 1412806925, 9781412806923
 Summary: With MD, PhD, and MS (in astronomy) degrees, Garber is as much a polymath as his predecessors. He traces the philosophical roots of modern medicine from the ancient Greeks to the paradigms of medieval theory and practice, with a particular focus on the cosmological harmonies believed to exist between medicine and astronomy/astrology and music (e.g., per Pythagorus). The author also examines the historical and psychological reasons why belief in such systems of medicine as Galen's four humors persisted for millennia despite advances in the field.

Gilabert Barbera, P. *Luis Cernuda: emotivitat platònica versus mentalitat presocráticoaristotèlica*
 Universitat de Barcelona. 2008
 Abstract: Podeu consultar la versió en anglès a: <http://hdl.handle.net/2445/12187> ; i en castellà a: <http://hdl.handle.net/2445/12186>.
 L'objectiu d'aquest article és mostrar com, malgrat declarar-se materialista o presocráticoaristotèlic, l'emotivitat poètica de Luis Cernuda és clarament platònica o idealista, de manera que la tensió entre la realitat i el desig que sempre ha definit la seva poesia es referma també gràcies a l'anàlisi de la seva obra des d'una òptica més filosòfica que no pas literària.

Goulding, R. *Defending Hypatia : Ramus, Savile, and the Renaissance Rediscovery of Mathematical History* / Robert Goulding
 Berlin : Springer Netherland, 2009.
 Schriftenreihe: Archimedes ; 25.
 ISBN: 978-90-481-3541-7

Graham, D.H. *The Texts of Early Greek Philosophy. The Complete Fragments and Selected Testimonies of the Major Presocratics*
 Cambridge University Press, 2009.
 ISBN-13: 9780521845915
 This two-part sourcebook gives the reader easy access to the language and thought of the Presocratic thinkers, making it possible either to read the texts continuously or to study them one by one along with commentary. It contains the complete fragments and a generous selection of testimonies for twenty major Presocratic thinkers including cosmologists, ontologists, and sophists, setting translations opposite Greek and Latin texts on facing pages to allow easy comparison. The texts are grouped in chapters by author in a mainly chronological order, each preceded by a brief introduction and an up-to-date bibliography, and followed by a brief commentary. Significant variant readings are noted. This edition contains new fragments and testimonies not included in the authoritative but now outdated *Fragmente der Vorsokratiker*. It is the first and only complete bilingual edition of the works of the Presocratic philosophers for English-speakers.
 Contents:
 Introduction; Part I. Cosmologists and Anti-Cosmologists: A. The Sixth Century BC: 1. Thales; 2. Anaximander; 3. Anaximenes; 4. Xenophanes; 5. Heraclitus; B. The Fifth Century BC: 6. Parmenides; 7. Zeno; 8. Anaxagoras; 9. Empedocles; 10. Diogenes of Apollonia; 11. Melissus; 12. Philolaus; 13. The

atomists: Leucippus and Democritus; 14. The atomists, continued: Democritus' ethics; Part II. Sophists: 15. Protagoras; 16. Gorgias; 17. Antiphon; 18. Prodicus; 19. Anonymous texts; A. Anonymus Iamblich; B. Dissoi Logoi; Appendix; Pythagoras; Concordance; Indexes.

Grazia Lopardi, M. Architettura sacra medievale: mito e geometria degli archetipi Edizioni Mediterranee, 2009.
ISBN 8827220100, 9788827220108

Gülgölen, S. Des lyres et Cythares. La musique dans l'Antiquité, Paris, 2010. Les Belles Lettres Collection.
ISBN : 978-2-251-03010-4
Sommaire: La musique occupe une place fondamentale dans la vie antique. De la ville à la campagne, elle rythme les moments importants de la vie, les fêtes privées, les mariages et les enterrements ; elle accompagne le travail des rameurs et l'oisiveté des puissants. Traversant les classes sociales, elle est l'outil de séduction des prostituées des bas-fonds autant qu'un instrument au service de la splendeur des rois, de la religion et de la Cité. Cet usage étendu lui vient de ses pouvoirs étonnants et ambivalents : la musique de l'Antiquité précède les armées car elle sait donner du courage aux guerriers, elle est un remède dont usent les thérapeutes car elle guérit des blessures de l'âme et du corps. Elle peut rendre sage et fou en provoquant le délire, adoucir les mœurs comme renverser les lois. Ces qualités en font un thème récurrent des mythes, l'objet d'étude favori du premier des philosophes, Pythagore, et un sujet de fascination pour les penseurs : la musique révèle le divin, l'ordre et les nombres mathématiques autant que la complexité des affects humains, le désordre et le sensible.

Hemenway, P. Der geheime Code : die rätselhafte Formel, die Kunst, Natur und Wissenschaft bestimmt [Übers.: Anita Weinberger]
Köln : Taschen. 2008. Gesamttitel: Evergreen.
Einheitssachtitel: Divine proportion
ISBN: 978-3-8365-0708-0
INHALT
Die Geheimnisse des Goldenen Schnittes
Pythagoras und das Geheimnis der Zahlen
Fibonacci und die Fibonacci-Zahlen
Der Goldene Schnitt in Architektur, Kunst und Musik
Der Goldene Schnitt in der Natur
Der Goldene Schnitt in der Wissenschaft
Der Goldene Schnitt im Mystizismus

Hertmans, S. Zäsur, Differentie, Ursprung, Ironie: Hölderlin en de goden van onze tijd
Ghent University. Dissertation 2010
Abstract : Influence of the four notions mentioned in the title on post-dramatic theory; Hölderlins development of the Caesura, difference in Antigone, exegesis of Hölderlins Empedocles-cluster in the light of the original Greek texts of Empedocles; the use of irony and 'Geschichtlichkeit' following Heidegger and Schlegel; onto-mimetics and the notion of Ursprung, based on Lacoue-Labarthes
Imitation des Modernes and Deleuzes
Différence et Répétition.

Jahn, H. Weltformel Lambda
Darmstadt : Synergia. 2009.
ISBN: 978-3-940392-43-5
Leise schnurrend streift Schrödingers Katze durch das Theorien-Dickicht der Physiker - auf der vergeblichen Suche nach der Weltformel.
In der Einfachheit aber liegt tiefere Weisheit. Mit "Weltformel Lambda" legt Henny Jahn dar, wie anhand des denkbar einfachsten Zahlensystems die Welt erklärt werden kann. Ausgehend von 0 und 1, die sich auch im binären Code der Informationstechnologie zu unendlichen Möglichkeiten ausweiten, stellt das Lambda alles dar, was die Welt bewegt. So lassen sich z. B. in quantenphysikalischen Vorgängen, in arttypischen Blüten- und Blattstellungen bei Pflanzen und in umfassenden Naturphänomenen wie der Bildung von Galaxien, selbst in den Künsten gemeinsame Gesetzmäßigkeiten feststellen, die aus dem Lambda abgeleitet werden können.

Kingsley, P. Empédocle et la tradition pythagoricienne : philosophie ancienne, mystère et magie
Uitgever: Paris : Belles lettres, 2010.
ISBN/ISSN: 9782251324579 2251324577
Resume: Rompant avec les préjugés de toute la recherche traditionnelle sur la philosophie présocratique, Peter Kingsley renouvelle dans cet ouvrage l'approche d'Empédocle : au lieu d'interpréter les fragments de sa poésie à partir d'une idée post-platonicienne ou post-aristotélicienne de la philosophie, il entreprend de nous faire entendre leur étrangeté en les replaçant dans leur contexte originel, un contexte où la philosophie n'est pas d'abord conçue comme une entreprise rationnelle mais comme un mode de vie où la pensée est étroitement liée à la mythologie, aux mystères et à la magie.
Sont ainsi reconstruites les relations d'Empédocle avec le pythagorisme ancien,

mais aussi l'origine pythagoricienne des mythes de Platon, notamment celui du Phédon qui fait l'objet d'une étude approfondie, avec un certain nombre de conséquences méthodologiques pour l'étude de la philosophie antique en général. La deuxième moitié du livre réexamine le problème des liens entre magie, science et religion dans la philosophie ancienne.

Elle met en évidence une ligne de transmission qui, partant d'Empédocle et des premiers pythagoriciens, atteindra l'Égypte puis le monde islamique. Ce processus de transmission, jusqu'ici négligé, bouleverse notre compréhension non seulement de la philosophie grecque, mais aussi de l'arrière-plan culturel de l'alchimie ancienne, du soufisme et du mysticisme médiéval.

Kolk, D. Kleine Schriften zur Harmonik Darmstadt : Synergia, 2009.
ISBN: 978-3-940392-28-2
INHALTSVERZEICHNIS: Was ist Harmonik? - Harmonikale Proportionen in der griechischen Architektur - Eine harmonikale Analyse des pythagoreischen Dreiecks - Pythagoreismus oder Platonismus? - Der Alte der Tage - Kaysers Weitblick - Pythagoreische Tetraktys und Atombau - Über Blutenspiralen - Die Harmonik Hans Kaysers - Das Kreuz der Welt

Layram, Miles J. J. The medium was the message : classical rhetoric and the materiality of language from Empedocles to Shakespeare Thesis (Ph.D.). University of York, 2007
Mode of access: World Wide Web.

Limbrunner, W. Zahl, Seele, Kosmos : die vier Zeichen einer universellen Sprache von Form, Farbe, Ton und Zahl und wie sie den Kosmos und unser Bewusstsein prägen Darmstadt : Synergia. 2010.
ISBN: 978-3-940392-31-2

Lorente, M.P. Vida pitagórica Protréptico Madrid Gredos. 2008.
ISBN/ISSN: 9788424923976 8424923979
Jámblico ; introducciones, traducción y notas de Miguel Periago Lorente.

Loupiac A. Virgile. La lettre et l'esprit Bibliothèque d'Études Classiques, 55. 2010.
ISBN: 978-90-429-2019-4
Summary: En dépit de la formation épicurienne de Virgile et des emprunts lexicaux et poétiques à la lettre de Lucrèce, présents dans toute son oeuvre, sa volonté d'engagement, son rejet des passions et de la Vénus érotique, sa conception d'un univers régi par la mens, son idéal apollinien de labor

moral et poétique, de justice et d'harmonie manifestent un esprit plus proche de Pythagore que d'Epicure. Il fait surtout de la poésie une fin en soi, non plus moyen mais création et forme parfaite à l'image du cosmos et du nombre qui le régit. Un idéal si haut est malheureusement inaccessible: l'inachèvement de l'Enéide et la réception de l'oeuvre par les Elégiaques et Lucain consacrent à la fois la suprématie du Prince des Poètes et la faillite de ses aspirations.

Mansfeld, J. Runia, D.T. Aëtiana: The Method and Intellectual Context of a Doxographer. Volume Two: The Compendium (2 vols). Leiden/Boston: Brill, 2009. Philosophia antiqua, 114. ISBN 9789004172067
The theme of this study is the Doxography of problems in physics from the Presocratics to the early first century BCE attributed to Aëtius. Part I focuses on the argument of the compendium as a whole, of its books, of its sequences of chapters, and of individual chapters, against the background of Peripatetic and Stoic methodology. Part II offers the first full reconstruction in a single unified text of Book II, which deals with the cosmos and the heavenly bodies. It is based on extensive analysis of the relevant witnesses and includes listings of numerous doxographical-dialectical parallels in other ancient writings. This new treatment of the evidence supersedes Diels' still dominant source-critical approach, and will prove indispensable for scholars in ancient philosophy.

Mckirahan, R.D. Philosophy Before Socrates: An Introduction With Texts And Commentary Hackett Publishing Company, In. 2010.
ISBN: 9780872201750
A new introduction and sourcebook in presocratic philosophy, Philosophy Before Socrates provides a wide survey, informed by the most recent scholarship, of Greek science, metaphysics, and moral and political philosophy, from their roots in myth to the philosophers and sophists of the fifth century. A comprehensive selection of fragments and testimonia, newly translated by the author, is presented in the context of a thorough and accessible discussion. An introductory chapter deals with the sources of presocratic and sophistic texts and the special problems of interpretation they present.
Contents: The sources of early Greek philosophy -- Hesiod and the beginnings of Greek philosophy and science -- Miletus in the sixth century -- Thales of Miletus -- Anaximander of Miletus -- Anaximenes of

Miletus -- Xenophanes of Colophon -- The early Ionian achievement -- Pythagoras of Samos and the Pythagoreans -- Heraclitus of Ephesus -- Parmenides of Elea -- Zeno of Elea -- Anaxagoras of Clazomenae -- Empedocles of Acragas -- Melissus of Samos -- Fifth-century atomism : Leucippus and Democritus -
- Diogenes of Apollonia -- Philolaus of Croton -
- Early Greek moral thought and the fifth-century Sophists -- The Nomos-Physis debate.

Michell, J. How the world is made : the story of creation according to sacred geometry
Rochester, Vt. : Inner Traditions, 2009.
ISBN/ISSN: 9781594773242 1594773246
"Understanding the role of sacred geometry in cosmology and human affairs"

Ogren, B. Renaissance and rebirth: reincarnation in early modern Italian kabbalah
BRILL, 2009. Vol 24.
ISBN 9004177647, 9789004177642
Through the theme of metempsychosis as discussed by scholars in Renaissance Italy, this book addresses the problematic question of the roles of Jews who lived in Italy in the development of Renaissance culture in its Jewish and its Christian dimensions.

Osho Philosophia perennis, volume 1 : talks on Pythagoras, the philosopher and mystic
Pune, MS, India : Osho Media International, 2009.
Extemporaneous talks given by the author at the Osho International Meditation Resort, Pune, India.

Ovide, Les Métamorphoses (nouvelle traduction d'Olivier Sers),
Paris, 2009. Les Belles Lettres. Collection : Classiques en poche 93.
ISBN : 978-2-251-80008-0
Les Métamorphoses d'Ovide (43 av. J.-C.-17 ap.) sont pour la poésie latine une sorte de livre des records, de longueur (11995 vers évoquant ou narrant 250 métamorphoses en quelque 150 épisodes), mais aussi de variété des genres, des styles et des procédés narratifs. Couvrant toute l'histoire du monde, du chaos originel au temps d'Auguste où écrit le poète, sorte d'œuvre-univers dont la structure labyrinthique fait un véritable et fascinant palais des mirages, « Légende dorée » ou « Vatican du paganisme », « Mille et une nuits de l'Antiquité » elles s'ouvrent sur un récit de la Genèse et s'achèvent, après un long et passionnant prêche philosophique prononcé par Pythagore (569-475 av. J.-C.), sur la promesse de divinisation de l'empereur régnant et d'immortalité du poète, après avoir

offert au lecteur, sans jamais l'ennuyer, une profusion de récits épiques et de contes burlesques, édifiants, émouvants ou galants dont la postérité n'a cessé de recycler les inépuisables joyaux. Olivier Sers a traduit Ovide, entreprise sans précédent, vers pour vers, en 11995 alexandrins classiques restituant fidèlement le phrasé et la frappe poétique des hexamètres latins. Pour la première fois le lecteur moderne des Métamorphoses est placé dans la situation même du lecteur antique.

Palmer, J. Parmenides and Presocratic Philosophy
Oxford University Press, 2009.
ISBN13: 9780199567904
ISBN10: 0199567905
Description: John Palmer develops and defends a modal interpretation of Parmenides, according to which he was the first philosopher to distinguish in a rigorous manner the fundamental modalities of necessary being, necessary non-being or impossibility, and non-necessary or contingent being. This book accordingly reconsiders his place in the historical development of Presocratic philosophy in light of this new interpretation. Careful treatment of Parmenides' specification of the ways of inquiry that define his metaphysical and epistemological outlook paves the way for detailed analyses of his arguments demonstrating the temporal and spatial attributes of what is and cannot not be. Since the existence of this necessary being does not preclude the existence of other entities that are but need not be, Parmenides' cosmology can straightforwardly be taken as his account of the origin and operation of the world's mutable entities. Later chapters reassess the major Presocratics' relation to Parmenides in light of the modal interpretation, focusing particularly on Zeno, Melissus, Anaxagoras, and Empedocles. In the end, Parmenides' distinction among the principal modes of being, and his arguments regarding what must be must be like, simply in virtue of its mode of being, entitle him to be seen as the founder of metaphysics or ontology as a domain of inquiry distinct from natural philosophy and theology. An appendix presents a Greek text of the fragments of Parmenides' poem with English translation and textual notes.

Panaccione, G. Intorno ai paradossi di Zenone. Da Pitagora al XX secolo
Boopen, 2009.
ISBN 886223693X, 9788862236935

Intorno ai paradossi di Zenone è un brillante saggio logico, matematico e filosofico nel quale l'autore ripercorre l'influenza che i celebri paradossi di Zenone d'Elea - e, in special modo, quello di Achille e la tartaruga - hanno avuto sul pensiero dei filosofi e dei matematici da Pitagora sino ai matematici di fine dello scorso secolo, passando per Aristotele, Galielei, Cantor e Russell.

Przesang, N.A. Magna Graecia : die Griechen in Unteritalien und Sizilien ; Handbuch für Studienreisende und Studierende
Halle : Projekte-Verl. Cornelius. 2009.
ISBN: 978-3-86634-832-5

Reale, G. The school of Athens by Raphael / Giovanni Reale. Ed. by Martin Cajthaml und Jakub Jinek. Transl. by Marco Arnone
Sankt Augustin : Academia-Verl. 2008.
ISBN: 978-3-89665-377-2

Shipp, S. The Well Tempered Building; A Music Conservatory
Thesis submitted to the faculty of the Virginia Polytechnic Institute and State University
http://scholar.lib.vt.edu/theses/available/etd-09252009-060704/unrestricted/Shipp_SC_T_2004.pdf
Abstract: To Bach, the Circle of Fifths was the language of the universe. Similar to the constellations used to understand the sky, the Circle of Fifths is a visualization device to understand the fundamental concepts of key signatures, which are the foundation for music. The Circle of Fifths is a guide for writing music because its structure helps compose and harmonize melodies, build chords, and move to different keys within a composition. The Octave is the most significant key signature because it completes the circle of fifths. The Octave, if in perfect tune will create an overtone, which is a tune unable to be created on its own. The movement through the Circle of Fifths led to a contemplation described by Pythagoras as "Music of the Spheres" or meeting between heaven and earth, between spiritual and material realms. The Well Tempered Building uses the Circle of Fifths as the underlying geometry for the foundation of the conservatory. Proportions from the Circle of Fifths, including the Octave, shaped the conservatory making the musicians, audience, sound, light, water and air tuned to each other.

Skinner, S. Sacred Geometry: Deciphering the Code

Sterling Publishing Company, Inc., 2009.
ISBN 1402765827, 9781402765827

A fascinating and inspirational look at the vital link between the hidden geometrical order of the universe, geometry in nature, and the geometry of the man-made world.

The Da Vinci Code has awakened the public to the powerful and very ancient idea that religious truths and mathematical principles are intimately intertwined. Sacred Geometry offers an accessible way of understanding how that connection is revealed in nature and the arts. Over the centuries, temple builders have relied on magic numbers to shape sacred spaces, astronomers have used geometry to calculate holy seasons, and philosophers have observed the harmony of the universe in the numerical properties of music. By showing how the discoveries of mathematics are manifested over and over again in biology and physics, and how they have inspired the greatest works of art, this illuminating study reveals the universal principles that link us to the infinite.

Staeger, R. Profiles in mathematics : ancient mathematicians.

Greensboro, N.C. : Morgan Reynolds Pub, 2009.

ISBN: 1-599-35065-3, 978-1-599-35065-3
Mathematics in Ancient Greece p. 13
Pythagoras p. 29, Euclid p. 52
Archimedes p. 74, Hypatia p. 95

Surhone, L.M. Pythagorean Comma: Musical Tuning, Comma, Pythagoras, Microtonal Music, Pythagorean Interval, Pythagorean Apotome, Pythagorean Limma, Cent, Semitone

Betascript Publishers, 2010.

ISBN 6130344716, 9786130344719

High Quality Content by WIKIPEDIA articles! In musical tuning, the Pythagorean comma (or ditonic comma), named after the ancient mathematician and philosopher Pythagoras, is the microtonal interval defined as the difference between a Pythagorean apotome and a Pythagorean limma. This interval has serious implications for the various tuning schemes of the chromatic scale, because in Western music, 12 perfect fifths and seven octaves are treated as the same interval. Equal temperament, today the most common tuning system used in the West, reconciled this by flattening each fifth by a twelfth of a Pythagorean comma (approximately 2 cents), thus producing perfect octaves

Uzdavinys, A. Philosophy and Theurgy in Late Antiquity Book Description
Sophia Perennis et Universalis. 2010.
ISBN: 1597310867

The ancient philosophy, in its original Orphico-Pythagorean and Platonic form, is not simply a way of life in accordance with the divine or human intellect (nous), but also the way of alchemical transformation and mystical illumination achieved through initiatic 'death' and subsequent restoration at the level of divine light. To use another mythical image, philosophy restores the soul's wings and leads the purified lover of wisdom to Heaven. As a means of spiritual reintegration and unification, ancient philosophy is inseparable from the hieratic rites. Therefore those scholars who themselves follow the anagogic path of Platonic tradition are more or less firmly convinced that their philosophy ultimately derives from the Egyptian and Mesopotamian temple liturgies and rituals, reinterpreted and revived by the Neoplatonists under the name of 'theurgy' in late antiquity. The theurgic 'animation'

of statues appears to be among the main keys for understanding how various royal and priestly practices, related to the daily ritual service and encounter with the divine presence in the temples, developed into the Neoplatonic mysticism of late antiquity. The traditional theory of symbolism still stands on the Neoplatonic foundation established by Iamblichus, Proclus, and Damascius.

Zozmann, S. Die Vorsokratiker: Die Schwierigkeiten der Empedokleischen Kosmogonie und Eschatologie sowie die Frage nach einem Dualismus.
GRIN Verlag, 2009. Akademische Schriftenreihe.
ISBN 3640304853, 9783640304851

Forthcoming books:

Kingsley, P. A story waiting to pierce you : Mongolia, Tibet, and the destiny of the Western world
Point Reyes Station, Calif. : Golden Sufi Center, 2010.

Revealing a forgotten truth in the present day, this account illuminates the crumbling political and economic structures of the West, shedding light on an ongoing and arduous search for a sense of purpose. Recounting a true story, this exploration tells of a wandering Mongol shaman who made a dramatic appearance around the Mediterranean centuries before the time of Christ. Highlighting how this nomad came as an envoy on a mission of purification,

this study records how he met with a man who became tremendously influential in Western science, philosophy, culture, and religion:

Pythagoras. The essence of Western civilization is said to have originated from this meeting and this examination argues that today's conflicts and tensions have stemmed from taking this monumental occasion for granted, forgetting that there must be a greater meaning to life than everyday efforts and struggles. Reflecting on a time when Eastern and Western cultures were one, this evocation contends that there is still a common spiritual heritage to all civilizations. A unique collaboration between the author and archaeologists, historians, and shamans from around the world, this document has the potential to change the future for all.
Contents: The aim -- The journey -- The goal -- The view -- The endless joy.

Kutash, E. TEN GIFTS OF THE DEMIURGE.
Proclus on Plato's Timaeus
Duckworth & Co Ltd. August 2010.
ISBN: 978-0-7156-3854-5

Presents and analyses the arguments of Proclus' long and very rich commentary on Plato's Timaeus, relating them to perennial issues of philosophy and contextualising them within Platonism, Chaldaean theology, and antique science.

Proclus' commentary on Plato's Timaeus is perhaps the most important surviving Neoplatonic commentary. In it Proclus contemplates nature's mysterious origins and at the same time employs the deductive rigour required to address perennial philosophical questions. Nature, for him, is both divine and mathematically transparent. He renders theories of Time, Eternity, Providence, Evil, Soul and Intellect and constructs an elaborate ontology that includes mathematics and astronomy. He gives ample play to pagan theology too, frequently lapsing into the arcane language of the Chaldaean Oracles. Ten Gifts of the Demiurge is an essential companion to this rich but complex and densely wrought text, providing an analysis of its arguments and showing that it, like the cosmos Proclus reveres, is a living coherent whole.

The book provides aides to understanding Proclus' work within the complex background of Neoplatonic philosophy, familiarising the reader with the political context of the Athenian school, analysing Proclus' key terminology, and giving background to the philosophical arguments and ancient sciences upon which Proclus draws. Above all, it helps the reader appreciate the varicoloured light that Proclus sheds on the secrets of nature.

New book chapters

Arnulf, A. Tabula Cebetis — Ein fiktives Gespräch über ein allegorisches Bild p 91-94
In: Quellen zur Theorie und Geschichte der Kunstgeschichte.
Darmstadt : Wiss. Buchges. Teil:
Kunstliteratur in Antike und Mittelalter : eine kommentierte Anthologie / hrsg. von Arwed Arnulf. 2008.
ISBN: 978-3-534-17483-6

Arocena, N. Torres-García - Pitágoras – Platão Um Diálogo Geométrico ou a Visão da Alma p 80-94
In: A intuição e a estrutura : de Torres-García a Vieira da Silva 1929 – 1949.
Valencia : IVAM, 2009.
ISBN: 978-84-482-5105-5

Ashwin-Siejkowski, P. Pythagoras and Plato: Their Influence on Clement's Ideal p. 84-93
In: Clement of Alexandria : a project of Christian perfection / by Piotr Ashwin-Siejkowski
London : T & T Clark, 2008. Schriftenreihe: T & T Clark theology. ISBN: 0-567-03287-6

Aumann, G. Pythagoras - Ist alles Zahl? - Das Funck und der Goldene Schnitt - Zahlen, Zahlen, Zahlen - Ein Satz des Eudoxos p 43-61
In: Euklids Erbe : ein Streifzug durch die Geometrie und ihre Geschichte
Darmstadt : Wiss. Buchges., 2009.
ISBN: 978-3-534-21948-3

Aumann, G. Pythagoras - der Satz : Der Satz und seine Geschichte - Exkurs: Zur Geschichte der Schulgeometrie - Weitere Beweise zum Satz des Pythagoras - Zerlegungsbeweis - Ergänzungsbeweis - Scherungsbeweis - Ähnlichkeitsbeweis - Beweis mit analytischer Geometrie - Arithmetischer Beweis - Zwei Anwendungen p 62-80
In: Euklids Erbe : ein Streifzug durch die Geometrie und ihre Geschichte
Darmstadt : Wiss. Buchges., 2009.
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Aumann, G. Die Platonischen Körper : Feuer, Erde, Wasser, Luft - Euklids Beweis - Die Euler'sche Polyederformel p 80-89
In: Euklids Erbe : ein Streifzug durch die Geometrie und ihre Geschichte
Darmstadt : Wiss. Buchges., 2009.
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Balbi, A. Music of the spheres p 81-104
In: The music of the big bang: the cosmic microwave background and the new cosmology
Springer, 2008. *Astronomers' universe*.
ISBN 3540787267, 9783540787266

Baldini, R. Pitagorici e la ricerca dell'Armonia p 239-281
In: Grecità marginale e nascita della cultura occidentale : i pre-socratici / a cura di Ivan Pozzoni
Villasanta : Limina Mentis, 2008.
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Baltussen, H. Two views on unity and plurality: Parmenides and Empedocles p. 68-78
In: Philosophy and exegesis in Simplicius : the methodology of a commentator / Han Baltussen
London : Duckworth, 2008.
ISBN: 0-7156-3500-X, 978-0-7156-3500-1

Bar-Kochva, B. Hermippus of Smyrna on Pythagoras, the Jews and the Thracians p 164-
In: The Image of the Jews in Greek Literature: The Hellenistic Period.
HELLENISTIC CULTURE AND SOCIETY.
University of California Press, 2009.
ISBN 0520253361, 9780520253360

Bauer-Funke, C. Reflexiones sobre la decadencia en El siglo pitagórico y Vida de don Gregorio Guadaña de Antonio Enríquez Gómez p 33-47
In: Ideas de progreso y decadencia en el Siglo de Oro : actas de la sección II del Hispanistentag Dresden 2007 / Carmen Rivero Iglesias, Christoph Strosetzki (eds.)
Bonn : Romanist. Verl., 2008. Schriftenreihe: Abhandlungen zur Sprache und Literatur ; 174
ISBN: 978-3-86143-185-5

Bauer-Funke, C. Poder, autoridad y autoría en El siglo pitagórico y vida de don Gregorio Guadaña (1644) de Antonio Enríquez Gómez p 35-51
In: Autoridad y poder en el Siglo de Oro / I. Arellano ... (eds.)
Madrid : Iberoamericana [u.a.], 2009.
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Bernabé Pajares, A. El orfismo y los demás filósofos presocráticos p 1141-1160
In: Orfeo y la tradición órfica : un reencuentro / [textos de] Ezio Albrile ... Coordinado por Alberto Bernabé y Francesc Casadesús
Tres Cantos : Akal, 2008. Schriftenreihe: Akal universitaria : Serie Religiones y mitos ; ...
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Bernabé, A. El orfismo y el neopitagorismo p 595-627
In: Biblia y helenismo : el pensamiento griego y la formación del cristianismo / Antonio Pinero (ed.)
Córdoba : El Almendro, 2007. (En los orígenes del cristianismo ; 16)
Resume: Se hace un repaso por el orfismo como movimiento religioso : el origen de esta denominación, los rasgos principales de la religión orfíca, las fuentes para su estudio y, por último, el influjo de lo orfíco en otros movimientos religiosos o filosóficos, en particular en el neopitagorismo.

Berryman, S.A. Archytas and the foundation of mechanics p 87-97
In: The mechanical hypothesis in Ancient Greek natural philosophy
Cambridge Univ. Press, 2009.
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Bock, E. APOLLONIUS VON TYANA UND JESUS VON NAZARETH : Die Wunder des Apollonius und die Wunder im Evangelium - Raum und Zeit im Leben des Apollonius - Apollonius und die Politik - Apollonius und Johannes p 15-42
In: Bock, Emil: Beiträge zur Geistesgeschichte der Menschheit. - Stuttgart : Urachhaus
Teil: Bd. 6., Die drei Jahre. 2009

Bologne, J.C. Die pythagoreische Zahlenmagie p 284-287
In: Magie und Aberglaube im Mittelalter / Jean Claude Bologne. Aus dem Franz. übertr. von Marta Jacober.
Düsseldorf : Albatros-Verl, 2009.
ISBN: 978-3-491-96243-9

Boni, D. Cicerone: Somnium Scipionis (56-51 a.C.) p 134-
In: Discorsi dell'altro mondo : nascita e metamorfosi del colloquio fantastico postumo / Donatella Boni
Verona : Ombre Corte, 2009. Schriftenreihe: Culture ; 57. ISBN: 978-88-953664-5-6

Bringhurst, R. The philosophy of poetry and the trashing of doctor Empedokles

In: Everywhere being is dancing : twenty pieces of thinking
Berkeley : Counterpoint, 2008.
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showing how these cosmogonies differ from
creation myths and how they relate to
philosophical issues such as change,
persistence through change and matter theory.
Here, using Leucippus and Democritus as
examples, Gregory tries to show that
interesting light can be shed on these
cosmogonies by looking at them in relation to
perennial problems in cosmogony and
perennial types of solutions to these problems.
Ancients and moderns have formulated both in
different ways, but there are significant
structural similarities. To understand ancient
cosmogonies, we need to understand how
these perennial problems were perceived, and
what types of solutions were available. We
then need to analyse how the basic ontological
and aetiological principles of their systems
lead them to choose certain types of solution
over others.

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Resume : Im Gegensatz zu griechischen
Vorstellungen wird der Prozess, der vom
Chaos zur Ordnung führt, in Met. 1, 55-88
durch einen < deus > in Gang gesetzt.
Dahinter stehen stoische Vorstellungen. Ovid

nennt den Gott nicht namentlich, sondern
konkretisiert ihn durch < melior natura > (vgl.
auch Met. 15, 194f.), womit er das stoische pur
tekhnikon kennzeichnet. Im Gegensatz dazu
hatte Ovid im Schöpfungsmythos der früheren
< Ars amatoria > (2, 467-476) keine ordnende
Gottheit erwähnt ; doch führt er unmittelbar
darauf, wie Lukrez, die Liebe (Venus) als
Kulturbringerin ein. In Fast. 1, 103-114 macht
Ovid mit Janus eine individuelle und sehr
romische Gottheit unter Einbeziehung
empedokleischer Vorstellungen zum
Weltschöpfer : Janus ist nichts anderes als
das ursprüngliche < Chaos >, das Kugelgestalt
besass ; aus ihm entwickelte sich die
spezifische Gestalt des römischen Gottes, der
nach allen Seiten blicken kann.

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Abstract: Die beiden rechts und links auf der unteren Bildebene des Freskos dargestellten Schiefertafeln enthalten verschlüsselte arithmetische und geometrische Informationen, welche konzeptionelle Bedeutung für die Bildkomposition haben. In den Grundzügen hatte der Autor - weit über bis das dato Bekannte hinaus - die Aussagen der Stern- und Zahlentafel bereits 1995 decodiert und die Umsetzung dieses „Programms“ im Fresko umfänglich nachweisen können. Lange nach der Restauration darauf aufmerksam gemacht, dass Zeichen auf den Tafeln, die bei der Entschlüsselung eine wichtige Rolle gespielt hatten, fatalerweise übermalt bzw. verändert worden sind, fanden sich im Zuge einer nochmaligen Befassung mit älteren Abbildungen im Nachhinein einige Signaturen, die bei der ersten Analyse nicht aufgefallen waren. Neu entdeckt wurden u. a. Rechenzeichen und arabische Ziffern, die das bereits entschlüsselte Tafel-Konzept ergänzen und bestätigen.
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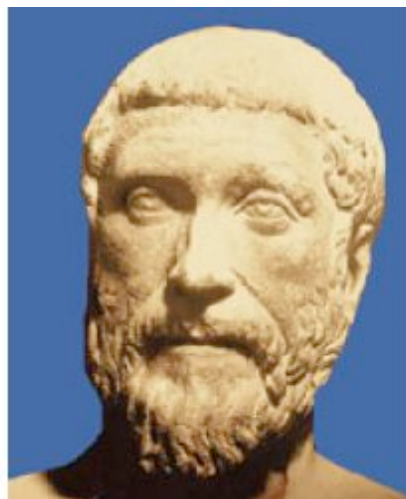
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News

IRSC planetarium show starts this weekend
25 Feb 2010 Audiences will be mesmerized by Indian River State College's planetarium show,
"Music of the Spheres," as it blends science and art to offer a rich tapestry of the beauty of the
heavens from Pythagoras' notion of the musical harmonies of the planets as they trace out their orbits,
to the space age melodies that have literally left the Earth and gone out into the cosmos.
"Music of the Spheres" will be presented at the IRSC Hallstrom Planetarium, 3209 Virginia Ave., Fort
Pierce, at 7 and 8 p.m. Friday and March 12 and 26 and 1 and 2 p.m. Saturday and March 13 and 27.
[http://www.tcpalm.com/news/2010/feb/25/fort-pierce-irsc-planetarium-show-starts-
this/?partner=yahoo_feeds](http://www.tcpalm.com/news/2010/feb/25/fort-pierce-irsc-planetarium-show-starts-this/?partner=yahoo_feeds)

INTERNET

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Corse, T. Dryden's "Vegetarian" Philosopher: Pythagoras

This essay examines the impassioned lecture on animal rights that John Dryden adapted from Ovid and included in *Fables Ancient and Modern* (1700). This lecture, which Dryden called "Of the Pythagorean Philosophy," reflects many aspects of the contemporary debate about ethical eating and ethical killing that flourished in seventeenth-century England. Dryden joins the company of travel writers, pamphleteers, poets, scholars, and philosophers who were troubled by the pervasive mistreatment of animals in Western Europe.

www.daphnet.org

Giannantoni, G. Presocratics

The famous collection of Presocratic thinkers in ninety chapters edited by H. Diels and W. Kranz, with the parallel Italian translation edited by G. Giannantoni.

Daphnet, the ILIESI's Digital Archives of PHilosophical texts on the NET, is a portal that gives access to digital platforms dedicated to relevant authors and texts belonging to the history of scientific and philosophical thought. These platforms are characterized by some common aspects: They primarily aim at giving access to primary sources, eventually complemented by secondary sources and critical instruments; they can include both facsimiles and transcriptions of manuscripts and printed texts; they are based on open-source programmes and standard encoding (i.e. html, XLM,...); the text of these platforms can be semantically enriched. Moreover, the platforms are interoperable, open to the collaboration of the scholars, and they are certified by a board of reviewers.

http://www.recercat.net/bitstream/2072/43226/1/PJ_20090009001.pdf

González Álvarez, P. Pitàgores: música i matemàtiques

Agència de Gestió d'Ajuts Universitaris i de Recerca

Sánchez Montero, Ascensión. Els ajuts de l'AGAUR;2009PJ00090

Resum: Treball de recerca realitzat per un alumne d'ensenyament secundari i guardonat amb un Premi CIRIT per fomentar l'esperit científic del Jovent l'any 2009. L'objectiu general del treball de recerca és estudiar la figura de Pitàgores, així com analitzar la seva filosofia i endinsar-se en les relacions que va establir entre la música i les matemàtiques. El treball consta de dues parts diferenciades, una teòrica i una pràctica. En la part teòrica s'estudien l'Escola Pitagòrica i les seves aportacions al camp musical. Es descriuen les experimentacions de Pitàgores amb el monocordi i es dona explicació matemàtica a les escales musicals sorgides des de llavors, així com també es comenta la teoria de la música de les esferes. En la part pràctica, l'alumne emprà tot el seu bagatge matemàtic i musical, adquirit al llarg de l'elaboració del cos teòric del treball per arribar a la construcció de dos tipus de monocordi.

Research project carried out by a pupil of secondary education and rewarded with a Prize CIRIT to foster the scientific spirit of the Youth in year 2009. The objective of the research is to study the figure of Pitàgores, as well as to analyze his philosophy and to explore the relations that he established between the music and the mathematics. The work consists of two differentiated parts, one theoretical and one practical. In the theoretical part the Pythagorean School and its contributions to the musical field are studied. The experimentations of Pitàgores with the monochord are described and mathematical explanation is given in the musical scales appeared since then, as well as the theory of the music of the spheres is also commented. In the practical part, the pupil uses all his mathematical and musical knowledge, acquired along the elaboration of the theoretical body of the work to arrive at the construction of two types of monochord.

<http://dare.uva.nl/record/304975>

Honingh, A.K. De kracht van wiskunde in muziekonderzoek

Internet 2010:

Mathematische muziektheorie is een vakgebied in opkomst. Muziek en wiskunde hebben een oeroude relatie (denk bijvoorbeeld aan Pythagoras, Euler, Kepler en Descartes), maar toch blijken er steeds meer elementen binnen de muziektheorie te profiteren van een wiskundige aanpak. In dit artikel beschrijven we een aantal voorbeelden van muziekgerelateerd onderzoek waarbij een heel scala wiskundige technieken is gebruikt. Verder zullen we aandacht besteden aan de uitdagingen en problemen die er in dit vakgebied zijn, en vooral kijken naar de kracht die wiskunde heeft binnen muziekonderzoek.

http://vts.uni-ulm.de/docs/2005/5271/vts_5271.pdf

Keim, F. "Giorgionismus" in Raffael Sanzios "La scuola di Atene", 1508 - 10, Fresko in der Stanza della Segnatura des Vatikan

Research Paper. Universität Ulm. 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 vollgültig erkannt. Abstract: I advocate the thesis that Raffael with his "School of Athens" (1508 - 10) stands in the tradition of "Giorgionism" entirely. Giorgione's painting "The three philosophers" of 1508/09 is so to speak one prototype of the "School of Athens".

Recognizing Aristarchos of Samos in the fresco gives us the key to understanding the both groups on the right side. He and the Pythagoreans paved the way for Copernicus, who stands in the "School" with Raffael on the threshold to the Modern Age. Furthermore, Philolaus of Croton and the stoic Cleanthes are recognized clearly for the first time.

<http://www.mlahanas.de/>

Michael Lahanas

A website (continuously updated and extended) with information (text and images) about Hellas / Greece and Cyprus, ancient, medieval and modern. You can also contribute with images and texts to this Hellenic World encyclopaedia

<http://sites.google.com/site/empedoclesacragas/Home>

Jean-Claude Picot

Ἐμπεδοκλῆς EMPEDOCLES - Empedocle - Empédocle - Empedokles - Empedoklés – Empédocles
Ce site a été créé en Mai 2007 sur <http://empedocles.acragas.googlepages.com/home>. En octobre 2009, Google a transféré le site sur <http://sites.google.com/site/empedoclesacragas/>. En dehors du désagrément qu'éprouveront tous ceux qui avaient enregistré l'ancienne adresse, il y a au moins un avantage à ce transfert : la possibilité d'afficher la bibliographie sur une seule page.

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Abstract The Great Pyramids of Egypt hide mathematic information unknown up to date. The measurements of the three Great Pyramids of Egypt at Giza show that Egyptians knew how to calculate the circumference, the volume and the area of the sphere 2000 years before Greeks. The Bent pyramid shows the three great problems of geometry of antiquity: cubature of the sphere, duplication of the cube, trisection of the angle. According to these findings, we assert that Egyptians wanted to engrave basic concepts in measures and positions of Great Pyramids.---Les grandes pyramides d'Égypte dissimulent des informations mathématiques ignorées jusqu'à aujourd'hui. Les mesures des trois grandes pyramides d'Égypte à Gizeh révèlent que les égyptiens de la IVe dynastie savaient calculer la circonférence, le volume et l'aire de la sphère 2000 ans avant les Grecs. La pyramide rhomboïdale affiche les trois grands problèmes de géométrie de l'antiquité : cubature de la

sphère, duplication du cube, trisection de l'angle. Ainsi, nous affirmons que les Égyptiens voulaient graver de façon indestructible les concepts de base de la géométrie.

<http://hdl.handle.net/10256.1/812>

Santaló Sors, L. La Matemàtica en la Grècia clàssica. Creativitat y didàctica: Pitàgoras y Platón. Euclides.

Universitat de Girona. Càtedra Ferrater Mora de Pensament Contemporani 2009.

A 'Seminari Lluís A. Santaló'. Girona: Universitat. [Consulta: 26 gener 2009].

http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1032181

Sherbon, M.A. Pythagorean Geometry and Fundamental Constants Independent. 2007.

Abstract: The Cosmological Circle from ancient geometry, with its right triangles, and the ratios of the Pythagorean Table are found to be harmonically related to the fundamental physical constants. After a brief history of harmonic mathematics, harmonic values are calculated for the speed of light constant, gravitational constant, Planck's constant, and the inverse fine-structure constant. We then calculate the harmonic of electron mass and proton mass, showing the related Pythagorean/Cosmological Circle harmonics; and speculate on geometry and symmetry.

<http://en.scientificcommons.org/55712247>

Varela Machado, O.L. Continuidad y discontinuidad en la filosofía de la naturaleza de la antigüedad clásica. 2009

Abstract: La actualidad de la discusión entre la estructura continua o discontinua de la naturaleza nos invita a buscar en el pasado los orígenes del debate, como parte de un supuesto básico a partir del cual pueda abrirse una discusión más sincera y profunda sobre este problema tan antiguo en la ciencia de la naturaleza como interesante. Partiendo de la Escuela Pitagórica, pasando por Parménides y tomando como protagonistas centrales a Zenón y Aristóteles, se revela la existencia de esta ruptura básica entre lo real y lo aparente, la cual sigue estando vigente en la ciencia actual.. One of the current debates in nature philosophy focuses on the continuous or discontinuous structure of the world. This invites us to look – as part of a basic assumption – at the origin of an old and interesting debate which will open a sincere and profound discussion. It departs from the Pythagorean School passing by Parmenides including Zeno and Aristotle as the main thinkers, revealing the “rupture” between the real and the apparent. Conclusion: the debate in science continues to be in force.

Newsgroups

<http://groups.yahoo.com/group/neoplatonism>

Dennis Clark

Cornford's "Mysticism and Science in the Pythagorean Tradition"

I posted something of this article recently, and finally got around to finishing reading the complete piece. I found this other passage most striking: The... vaeringjar Mar 18, 2010

<snip> ... M.C. Depends on which tradition. Orthodox Christianity makes room for the concept of divinization (*theosis*, as opposed to heretical *apotheosis*).... Goya goya532000

In response to Dennis: no, this is not - essentially - blasphemous. On the contrary, it is a central theme of orthodox Christianity that "God became man, so... Clark, Stephen srlclark2002

Dennis, The Pseudo-Dionysius says that humans and creation are theandric. Maximos the Confessor takes this concept to develop Anthanasios' idea that God became... Thomas Methier t_mether

... Thanks, all, for your responses to my question - I probably shouldn't have used the term "orthodox" as I did not mean it in the sense of "Greek Orthodox"... vaeringjar

Well, in terms of origins, Gregory of Nyssa, read the middle platonists (where you find the motif) and knew of the mystery cults (where you find the motif).À I... Thomas Methier t_mether

... M.C. Really? ... M.C. Where ? Curiously, Mike Michael Chase CNRS UPR 76 Paris-Villejuif France... Goya goya532000

... M.C. I would think it's a pretty safe bet that the ultimate origin is Plato's notion of *homoiôsis theôi* (Rep. 352a, 383c, 501b, 613a, 621b; Phd. 78c;... Goya goya532000

Wouldn't whether or not theosis is a heretical notion depend on how one understands the term 'theosis'. Is it: (a) becoming *like* God, (b) becoming God, (c)... John Uebersax john.uebersax

Hi Dennis, I agree here with Stephen, certainly in theory, although in practice it seems that theosis has been a dimension of Christianity that most... gregshaw58 Mar 19, 2010

<http://groups.yahoo.com/group/neoplatonism>

Aghora: Hypathia Movie is stateside

List, Aghora opened in New York last week. It was reviewed in the NYT. So, it has made it to the US. Thomas [Non-text portions of this message have been... Thomas Metherr t_mether

<http://movies.nytimes.com/movie/453107/Aghora/overview> Sorry for the rush... From: Thomas Metherr <t_mether@...> Subject: [neoplatonism] Aghora:... Thomas Metherr t_mether

... Great news, thanks for posting this. The review is quite a good one, and is well written itself. I cannot wait to see this. It does give the answer to one... vaeringjar

I plan to buy a copy. Maybe two. I'll use one to "torture" my philosophy students. The "Matrix", btw, works good for both Berkeley (the philosopher -- maybe... Thomas Metherr t_mether

... More research online reveals quite a bit more available now I imagine because of the limited US release. As of now, according to Wikipedia entry for the... vaeringjar

<http://www.lettras.ufrj.br/proaera/Lista.htm>

Lista atualizada de participantes do grupo InfoClassicas, da Sociedade Brasileira de Estudos Clássicos (SBEC) e do Programa de Altos Estudos em Representações da Antiguidade da UFRJ (PROAERA-UFRJ). Atualmente o Grupo tem 574 participantes. Os nomes marcados com ** são dos que têm currículo Lattes. As abreviaturas usadas estão desenvolvidas ao final da página. Se houver alguma ausência ou algum erro, por favor, envie um email para hcairus@ufrj.br, para que seja feita a correção.



Video / film

Agora

a film by Alejandro Amenabar with Rachel Weisz and Max Minghella.

Drama, Historical - Duration: 2:21 min. Mars Distribution. Theatrical release January 6, 2010

Agora, Hypatia and Alexandria

Hypatia was an Alexandrian of the fourth century AD. Mathematician and philosopher, was a brilliant and cultured woman, and is also the heroine chosen by the director Alejandro Amenabar for his latest film: *Agora*.

Plot: "A historical drama set in Roman Egypt, concerning a slave who turns to the rising tide of Christianity in the hopes of pursuing freedom while also falling in love with his master, the famous female philosophy professor and atheist Hypatia of Alexandria." (Source: IMDb)

Cast:

- Rachel Weisz as Hypatia of Alexandria
- Max Minghella as Davus, her slave
- Oscar Isaac as Orestes
- Ashraf Barhom as Ammonius
- Michael Lonsdale as Theon, father and teacher of Hypatia
- Rupert Evans as Synesius
- Homayoun Ershadi as Aspasia



Forthcoming:

John Malkovich, Gerald Butler, Penelope Cruz to star in "Pythagoras: The Gates of Light"

22 May 2010.

As ancient Greece and mythology has become the recent trend in Hollywood, the new film about mathematician-philosopher Pythagoras comes as no exclusion. Beginning in September, they will be filming in Greece, and more specifically in Samos and Delphi. At the same time, filming will take place in Belgium and Luxembourg.

The film "Pythagoras: The Gates of Light" is based on Mia Sperber's book, and will be directed by the Chilean Raúl Ruiz (Time Regained).

Many famous Hollywood stars are in discussions for a role in the film. Among them are John Malkovich (for the role of Pythagoras), Gerald Butler (as Pythagoras at a younger age), Penelope Cruz, Ben Kingsley, Brendan Fraser, Casey Affleck, and Patrick Stewart.

The pianist and composer Lalo Schiffrin will take care of the music part of the film.

<http://hollywood.greekreporter.com>

Book Reviews

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

Reviewed by: Petrucci, F. Elenchos, 2009, 30, 2, p 355-362
Reviewed by: Hagel, S. Classical Philology. 2009, 104, 2, p 243-248
Reviewed by: Burnett, C. Journal of Hellenic Studies. 2009, 129, p 166-167
Reviewed by: Wallace, R.W. Classical World. 2009, 103, 1, p 116-117

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

Reviewed by: Tordeur, P. Antiquite classique. 2009, 78, p 328, 2008, 67, 3, p 846

Gemelli Marciano, M.L. Die Vorsokratiker, Band II: Parmenides, Zenon, Empedokles, Griechisch-lateinisch-deutsch, Auswahl der Fragmente und Zeugnisse. (Reihe Tusculum) 2009

Reviewed by: Kurmann, A. Bulletin. 2010, 75, p 35-37

Casertano, G. I Presocratici, Carocci, Roma 2009

Reviewed by: Ranzato, S. <http://www.syzetesis.it/Recensioni2009/PresocraticiCasertano.htm>

Marquet, Y. Les « Frères de la pureté », pythagoriciens de l'Islam – La marque du pythagorisme dans la rédaction des Epîtres des Ikhwān as-Safā'. Paris, S.E.H.A. – Edidit, 2006,

Reviewed by: Lory, P. Bulletin critique des annales islamologiques. 2007, 23, p 27-28

Matthias dall'Asta. Philosoph, Magier, Scharlatan und Antichrist: Zur Rezeption von Philostrats Vita Apollonii in der Renaissance. Heidelberg: Universitätsverlag C. Winter, 2008

Reviewed by: Neumann, H.P. Renaissance Quarterly. 2009, 62, p 483–485

Périllié, J.L. Platon et les pythagoriciens hiérarchie des savoirs et des pratiques musique-science-politique. Ousia, Bruxelles. Cahiers de philosophie ancienne, numéro 20. 2008

Reviewed By: Borel, J. Revue de theologie et de philosophie. 2008. 140, 4, p 371-372.

Rosenfeld-Löffler, A. La poétique d'Empédocle. Cosmologie et métaphore, 2006

Reviewed by: Trepanier, S. Journal of Hellenic Studies. 2009, 129, p 228-229

Sassi, M.M. La costruzione del discorso filosofico nell'età dei presocratici. 2006

Reviewed by: McKirahan, R. Rhizai. 2008, 1, p 153-164
Reviewed by: Ranzato, S. <http://www.syzetesis.it/Recensioni2009/IniziDellaFilosofia.htm>

Schirren, T. Philosophos Bios. Die antike Philosophenbiographie als symbolische Form. Studien zur Vita Apollonii des Philostrat. 2005.

Reviewed by: Billault, A. Latomus. 2009, 68, 4, p 1074-1075

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

Reviewed by: Gallagher, D.B. Classical Bulletin. 2008, p 128-130
Reviewed by: Curd, P. Classical Review. 2009, 59, 2, p 374-375

Wersinger, A.G. La sphère et l'intervalle: le schème de l'harmonie dans la pensée des anciens Grecs d'Homère à Platon. 2008.

Reviewed by: Heilmann, A. Gnomon. 2009, 81, p 552-554
Reviewed by: Gülgönen, S. Philosophie antique. 2009, 9

Zaborowski, R. Sur le sentiment chez les Présocratiques : contribution psychologique à la philosophie des sentiments. 2008.

Reviewed by: Renaut, O. Philosophie antique. 2009, 9

New journal articles

Achille, C. Un testimone poco noto del giudaismo: Numenio di Apamea
Athenaeum. 2009, p 169-185

Anonymus Ooude wijsheid voor een praktische heden in gulden verzen van Pythagoras
Pentagram. 2010, 32, 2, p 30-35

Anonymus Getallen, leefregels en competenties - competentiegericht onderwijs in de School van Pythagoras en Pythagorische inzichten in 2010
Pentagram. 2010, 32, 2, p 24-30

Avenatti de Palumbo, C. La presencia vivificante de la belleza en la construcción de la interioridad cristiana: Lectura estética del Libro X de las Confesiones de Agustín. TEOLOGIA Y VIDA. 2008, 49, 4, p 741-748.
Abstract: Using as her starting point an esthetic analysis of Book X of Augustine's Confessions, the author's purpose is to bring out in relief the role of beauty in today's urgent reconstruction of interiority as a source of life, and demonstrate in this way the relevance for our times of this wellspring of medieval thought. The esthetic formula *modus-species-ordo* is presented as the result of the integration of the Pythagorean principles of rhythm and contrast with the Christian novelty of interior beauty, considered as the seat of Divine Beauty and Life. The author proposes that beauty, life and interiority constitute the foundation for the renewal of the Christian itinerary of the 21st century.

Bekiari, A. THE BODY AND THE SOUL IN HOMER, THE ORPHICS, HERACLITUS, PYTHAGORAS AND SOCRATES FROM THE CRITICAL STANDPOINT OF PHILOSOPHY AND SPORTS PEDAGOGY. STUDIES IN PHYSICAL CULTURE AND TOURISM. 2009, 16, 2, p 155-166
Abstract: The objective of this research is the study of text excerpts making a reference to the philosophical views on the human body and soul of Homer, the Orphics, Heraclitus, Pythagoras and Socrates as well as a comparison of the differences between them. The results of the study indicate that the Homeric philosophy is not preoccupied by the soul but by the body. The soul is not attributed immortality and divine origin. The physical hypostasis is the most important thing in earthly life. On the contrary, the Orphics and the Pythagoreans despise the human personality, and human care as a total

revolves and is concentrated around the human soul – which includes whatever divine there is in man – is immortal, survives after the death of the body and comes back to life by entering other bodies. The human body in Heraclitus represents the outside, the tangible pole of men's unity. It is the source of relationships and senses, such as hearing, sight, smell, speech and learning. The body guides common speech and constitutes truth, prudence and wisdom. The soul has to do with the inside and man's speech and thought. The soul in Heraclitus' philosophy discovers man's basic discrimination, man's best and wisdom, which, as self-knowledge, is an utmost virtue because in this way man gets to know himself and common speech; he actually gets to know it theoretically and practically. Thus the discrimination concerns ontology and cosmology, but because research moves rebelliously towards anthropology and self-knowledge, which it regards as the source of cosmogony.

For Socrates the soul is composed of the spirit and the moral speech and is the source of all human values. Man's material dimension, that is, his bodily aspect, is spiritualised, and like the soul itself becomes nature. The human hypostasis is not broken to pieces but becomes unified.

Finally, by means of this research, it was discovered that the aforementioned philosophers made a real discrimination between the body and the soul; this discrimination is a very important issue in sports pedagogy, because it lays the foundations of man's viewing as a whole, on the basis of the theory of speech, which becomes the centre of this discussion, as a source of movement and an anthropological motive power.

Ben-Zaken, A. From Naples to Goa and Back: A Secretive Galilean Messenger and a Radical Hermeneutist
History of Science. 2009, 47, 2, p 147-74.
Summary: The article offers information on the journey of Italian traveler Pietro della Valle in search of Christian Chaldean manuscripts around the world. It states that once won over to the cause, della Valle went on the trip to the Near East where he collected manuscripts of the Scripture, as well as of natural philosophy and magic in various Near Eastern languages. In Mesopotamia, where accordingly the home of the biblical Job, della Valle started looking for manuscripts in the Chaldean languages among local groups whose lineages traced

back to the ancient Chaldeans. According to the author, he traveled in various place in the globe including Egypt, Mount Sinai, and India until he arrived at Lr where he found a sparkling culture which he perceived a linked to the ancient Chaldeans.

Biffi, N. Unabreve divagazione a proposito di Petron. 63,5.

Classica et christiana. 2007, 2, p 43-48.

Rapprochement entre le personnage du Cappadocien, qualifié < baro > , et la légende de Milon de Crotone.

Bisaccia, C. The nature of water: excerpts from Pythagoras, Xenophanes, Heraclitus and Parmenides

JOURNAL OF NEPHROLOGY. 2009, 21, SUPP/14, p 103-107

Bodnar, I. Matters of Size, Texture, and Resilience: The Varieties of Elemental Forms in Plato's Timaeus

Rhizai. A Journal for Ancient Philosophy and Science. 2008, 5, 1, p 9-34

Timaeus after assigning four regular solids – tetrahedra, octahedra, icosahedra and cubes – to fire, air, water and earth, respectively, submits at 57d–e that different kinds of gaseous, liquid or solid materials, and their interactions and intertransformations require that the four solids occur in different sizes. The paper discusses two different strategies for the generation of these differences in size: the traditional one, which allows that the triangles that are the fundamental building blocks of these solids do occur in different sizes, and the one proposed by Cornford, which suggests that triangles of exactly the same size may form different structures, and these can give rise to solids of different sizes. Considerations are drawn from descriptions of some specific interactions (which suggest that the differences of size may occur only within a rather narrow range, severely restricting the use of Cornford's directions for the generation of an open ended series of different structures), from the account of sight (where I argue that the interactions which give rise to sight need not involve transformations between different fire corpuscles), and physiology (where I draw attention to the fact that the triangles are not perfect and unchangeable entities, indeed, the changes they undergo impair their capacity to form complex structures). All in all, these considerations seem to favour the traditional account. After this, in a final section I suggest that the specific claims Timaeus makes about the status of his account about the elements – certainty for the assignment of tetrahedra to

fire, octahedra to air, and icosahedra to water, whereas the half-equilateral triangle as the fundamental building block of these solids is introduced in a tentative manner, explicitly stressing that this detail is revisable – makes it unsurprising that he does not discuss in detail how solids – and triangles and squares – of different sizes are constructed.



Sculpture of Pythagoras on the Portail Royal of Chartres Cathedral.

Clark, D. The Gods as Henads in Iamblichus International Journal of the Platonic Tradition. 2010, 4, 1, p 54-74

Abstract: The origin of the Neoplatonist doctrine of the henads has been imputed to Iamblichus, mostly on indirect evidence found in later Neoplatonists, chiefly Proclus. Is there any trace of this concept to be found in the extant works or fragments of Iamblichus himself? The best candidates among his surviving texts are the excerpts in Psellus of his volume on Theological Arithmetic from his Pythagorean series, and the first book of *de Mysteriis*, where Iamblichus answers Porphyry's questions on the nature of the gods. Such evidence as can be found there would most likely deal with the divine henads, given the subject matter of the text. Certain repeated items of vocabulary appear as technical usages that form the basis for arguing that Iamblichus already has in mind if not the explicit concept henad at least its functional equivalent: the term *monoeides* occurring in both the Psellian excerpts and *de Mysteriis*, and in the latter, mostly in Book I, the stated attributes of a high, divine principle uniting the gods which are also designated by Proclus as typical of the divine henads, particularly in the propositions of the *Elements*

of Theology defining the henads. Iamblichus in Book I also ascribes to the gods the same role in the process of *ellampsis* as Proclus does for the divine henads. A theory is also advanced concerning the possible development of the concept of the henad by Iamblichus, based in part on the polemical nature of *de Mysteriis* and his relationship to Porphyry.

Corse, T. Dryden's "Vegetarian" Philosopher: Pythagoras

Eighteenth-Century Life. 2010, 34, 1, p 1-28

This essay examines the impassioned lecture on animal rights that John Dryden adapted from Ovid and included in *Fables Ancient and Modern* (1700). This lecture, which Dryden called "Of the Pythagorean Philosophy," reflects many aspects of the contemporary debate about ethical eating and ethical killing that flourished in seventeenth-century England. Dryden joins the company of travel writers, pamphleteers, poets, scholars, and philosophers who were troubled by the pervasive mistreatment of animals in Western Europe.

Couloubaritsis, L. Émergence de l'individualité dans la pratique archaïque du mythe d'Homère à Empédocle

Revista Hypnos. 2010, 24, p

Couprrie, D.L. The Tilting of the Heavens in Presocratic Cosmology

Apeiron. 2009, p 259-274

Drozdek, A. Metempsychosis and animals in Plato

Maia. 2009, 61, p 77-82

Dutsch, D. *Pythagorizousa* in Plautus' *Poenulus*?

Eos. 2008, 95, p 47-54

Dyer, J. Speculative 'Musica' and the Medieval University of Paris

Music and Letters. 2009, 90, 2, p 177-204

Abstract: During the early Middle Ages quadrivial musica (the study of abstract mathematical proportion) was part of the educational programme in the liberal arts; the fundamental text was Boethius' *De institutione musica*. With the rise of the universities in the thirteenth century, the goals of education and the content of the curriculum changed dramatically. Aristotelian logic and natural science virtually extinguished interest in the quadrivium—and necessarily music—at the university level. An analysis of the curriculum, teaching methods, questiones disputate (a derivative of the university dispute), and student

examination questions at the University of Paris reveals that music had no place in the official instructional programme of the University. A few sources, however, indicate that Boethius' *De institutione musica* still commanded interest in some circles, particularly at Oxford and in Central Europe in the fourteenth century.

Edmonds, R.G. Extra-Ordinary People:

"Mystal" and "Magoi", Magicians and Orphics in the Derveni Papyrus

Classical Philology. 2008, 103, 1, p 16-39

Falas López, L.A. Amigos todos en Magnesia HYPNOS. 2009, 22, 1, p 14-34

Abstract: The intention of this paper is to demonstrate that the condition of being "friends" marked the difference for Plato's Academy, thanks to the closeness to Magna Graecia that the philosopher had on his travels including his experience of Pythagoreanism and its select circle. Aristotle also thought about the ties of friendship when favouring community as Plato did in the *Laws*, but went beyond emotions.

Freedman, A. "Don't eat a beefsteak" : Joyce and the Pythagoreans

Texas studies in literature and language. 2009, 51, 4, p 447-463

Geymonat, M. ARITHMETIC AND GEOMETRY IN ANCIENT ROME: SURVEYORS, INTELLECTUALS, AND POETS

Nuncius. 2009, 24, 1, p 11-34

Cicero's rediscovery of Archimedes' tomb shows the interest for science in Rome when the ruling class used to be educated in Greece. Geometry, practised mainly by the *Gromatici*, had a more technical character in Italy. Augustine showed a good knowledge of mathematics but, as the Greek language went declining in the West, the cultural and economic exchanges became very rare across the Mediterranean. The perception of this danger induced the best scholars to translate scientific texts into Latin: e.g. Boethius translated Aristotle's logic, Nichomachus' *Arithmetica*, and Euclid's *Elements* (a few complex fragments of the latter, with authorial corrections, are found in a palimpsest in Verona). Many poets were also interested in mathematics: Catullus' 5 and 7 re-echoed the numbers of Archimedes, killed by a Roman soldier during the conquest of Syracuse; Virgil, too, found delight in arithmetic; in Constantine's times such attention is testified

by Optatianus, and Ausonius offers an interesting example of combinatory geometry.

Goulding, R. Pythagoras in Paris: Petrus Ramus Imagines the Prehistory of Mathematics

Configurations. 2009, 17, 1, p 51-86

Abstract: In 1566, Petrus Ramus and Jacques Charpentier, both professors at the University of Paris, clashed publicly over the tenure of a chair in mathematics at the Collège Royale. Over the course of their contest—conducted both in the courtroom and through printed pamphlets—both authors constructed histories of mathematics that would portray the science in a way most favorable to each and his claim upon the disputed chair. Ramus, in particular, devoted his Prooemium mathematicum to an ambitious (though quite tendentious) history, in which he transformed the figure of Pythagoras from an other-worldly number mystic into a practical schoolmaster, who taught mathematics precisely along the lines that Ramus insisted the professor of mathematics should do. Ramus's creative reimagination of Pythagoras had very little to recommend it as a historical hypothesis, but his developing interest in Pythagoras and Charpentier's later caustic reaction anticipate quite remarkably later debates over the mathematization of nature.

Honingh, A. Mathematische muziektheorie: Nieuwe mogelijkheden voor muziekgerelateerd onderzoek

Tijdschrift voor muziektheorie. 2009, 14, 3, p 181-193

Mathematische muziektheorie is een vakgebied in opkomst. Muziek en wiskunde hebben een oeroude relatie (denk bijvoorbeeld aan Pythagoras, Kepler, Descartes en Euler), en ook nu blijken er steeds meer elementen binnen de huidige muziektheorie te profiteren van een wiskundige aanpak. In dit artikel beschrijven we een aantal voorbeelden van theoretisch, cognitief en computationeel onderzoek rond muziek waarbij een heel scala wiskundige technieken is gebruikt. Verder zullen we aandacht besteden aan de uitdagingen en problemen die er in dit vakgebied zijn, en kijken naar computationele modellen en toepassingen.

Laudani, C. Il 'pitagorismo celato' della Cena Trimalchionis

Bollettino di studi latini. 2009, 39, p 447-473

Riassunto: Ci si propone di dimostrare che il ricorrere del numero quattro nella sezione della *Cena Trimalchionis* dedicata al *ferculum* dello zodiaco non è casuale; l'ipotesi di

un'allusione al pitagorismo e la sua motivazione offrono lo spunto per una rilettura dei capitoli 34-39, in cui si può ravvisare una doppia iniziazione di Encolpio al mondo dei liberti.

Lo Presti, R. Between distinction and separation: Rethinking the centrality of the brain in Alcmaeon's theory of sense-perception and cognition

AKAN - Antike Naturwissenschaft und ihre Rezeption, 2009, 19, p...

Mancha, J.L. Al-Bitruji' s theory of the motion of the fixed stars

Archive for history of exact sciences. 2004, 58, 2, p 143-182

Resume: On the question whether the homocentric models of Eudoxus alluded to by Aristotle (Metaph. 12. 8) were preserved in al-Bitruji' < Kitab fi'l-jay-a >. From an analysis and new translation of the second chapter of al-Bitruji' s work, devoted to the motion of the stars, based on the two extant Latin versions, it follows that the model described in this chapter is indeed a Eudoxan couple, whose hippopedé accounts for the motion of the stars : in al-Bitruji' s words, a true motion in declination and another, merely apparent, in accession and recession.



Empédocle, Gravure sur bois, H.Schedel.

Mannlein-Robert, I. Griechische Philosophen in Indien? Reisewege zur Weisheit Gymnasium. 2009, 116, p 331-357

Matassi, E. Hermann Hesse und die «Neupythagoreische Musiklehre»

Hermann-Hesse-Jahrbuch. 2007, 3, p 121-131

Mattison, A. Sweet Imperfection: Milton and the Troubled Metaphor of Harmony Modern Philology. 2009, 106, 4, p 617-47

Miletti, L. Herodotus in Theon's Progyrnasmata. The Confutation of Mythical Accounts
Museum helveticum. 2008, 65, 2, p 65-76

O'Brien, D. Moving in Empedocles : Slings' 'Iron Rule'
Mnemosyne. 2010, 63, 2, p 268-272

Peixoto, M.C.D. A afecção do desejo nos filósofos pré-socráticos: Pitagóricos e Demócrito
ANAIIS DE FILOSOFIA CLÁSSICA. 2009, 3, 5, p 40-54
RÉSUMÉ: Différemment de ce que suggère la faible présence des philosophes Présocratiques dans les études d'ensemble concernant le problème des affections, le sujet occupe une partie significative des témoignages et fragments réunis par H. Diels et autres éditeurs. Nous y trouvons les esquisses d'une encore timide physiologie des affections, plus particulièrement du plaisir et du désir, ainsi qu'une typologie de ces derniers qui reconnaît, à la fois, leur caractère nécessaire dans l'économie de la nature humaine et les préjugés dont ils sont origine lorsqu'on se livre à eux sans discernement. Quelle place occupent les affections dans la vie des hommes ? Est-il possible exercer quelque sorte de gestion sur les affections ? Chez les Pythagoriciens, ainsi comme chez Démocrite on a affaire à des riches réflexions sur le sujet. Nous y trouvons différents genres de réponses à ces questions et notamment en ce qui concerne le statut du plaisir et du désir. Que dire d'une proposition comme celle de Jamblique selon qui « le désir est, de toutes les affections humaines, celle qui a, pour ainsi dire, la plus grande propension à ne pas connaître interruption et à progresser à l'infini » ? (Vie Pythagoricienne, 206). Serait-il encore possible une évaluation positive du désir ? Nous proposons dans le cadre de cet article à considérer certaines des thèses qui se dégagent de l'examen des témoignages des deux traditions cidessus mentionnées.

Petruzzi, F.M. RIARGOMENTARE IL PLATONISMO. L'ESEGESI DI PLATONE NELL'EXPOSITIO DI TEONE DI SMIRNE
Elenchos. 2009, 30, 2, p 293-327
Abstract: Theon of Smyrna was a professor of Platonism and, as the Platonists of his age, an exegete of the Timaeus. The only work we have, the Expositio rerum mathematicarum ad legendum Platonem utilium, is complete and consistent: it discusses the foundations and the characteristics of the τῶς that makes the

world well structured. Theon found this doctrine in the Timaeus and in the Epinomis, and he argued it again through mathematical illustrations with the aim of demonstrating, according to Plato, the presence of harmony both in the incorporeal and in the corporeal realm: Theon's purpose can't be grasped without referring to his platonic exegetical activity.

Pintaudi, R. Un documento dell'oikos di Theon (PL III-331)
The bulletin of the American Society of Papyrologists. 2008, 45, 1-4, p 185-188

Pridmore, S. The doctrine of integration in psychiatry and the pre-Socratics
The Australian and New Zealand journal of psychiatry. 2009, 17, 1, p 1-6

Puskas, D. The origins of the Pythagorean Symbola
La parola del passato. 2009, 367, p 241-271

Reuthner, R. *Philosophia* und *Oikonomia* als weibliche Disziplinen in Traktaten und Lehrbriefen neupythagoreischer Philosophinnen
Historia. 2009, 58, 4, p 416-437
Resume: *Philosophia* und *oikonomia*. Fundamente einer harmonischen Ordnung von Haus, Polis und Kosmos.

Robiano, P. Le cercle, une image récurrente chez Philostrate et dans l'idéologie impériale de son temps
Ktema. 2009, 34, p 453-464
RESUME. En évoquant le "cercle" de l'impératrice Julia Domna ou le "cercle" des sophistes, Philostrate utilise une image et une acception du terme qui semblent lui être propres: le "cercle" distingue une élite désignée par l'empereur ou par l'auteur lui-même, un proche de l'impératrice. Par ailleurs, Philostrate recourt volontiers au cercle pour représenter la perfection de réalités naturelles et de réalisations humaines. Ce faisant, il est en phase avec l'idéologie impériale de son temps, qui privilégie le cercle dans la représentation idéale de l'espace et du temps: le cercle, dans sa dimension cosmique, devient le paradigme d'une société et d'un monde harmonieux.

Silvermintz, D. PHILOSOPHY IN FRAGMENTS : CULTIVATING PHILOSOPHIC THINKING WITH THE PRESOCRATICS
Metaphilosophy. 2009, 40, 5, p 689-701

Smith, C.U.M. The Triune Brain in Antiquity: Plato, Aristotle, Erasistratus, *Journal of the History of the Neurosciences*. 2010, 19, 1, p 1-14

Abstract: Tripartite neuropsychologies have featured through two and half millennia of Western thought. They received a modern airing in Paul MacLean's well-known text *The Triune Brain*. This paper examines the origin of these triune psychophysiology. It is argued that the first such psychophysiology was developed in the fifth century BCE in the Republic and its Pythagorean sequel, the *Timaeus*. Aristotle, Plato's pupil and colleague, developed a somewhat similar theory, though this time based on his exhaustive biological researches. Finally, a generation later, Herophilus and Erasistratus at the Alexandrian Museum put together a more anatomically informed tripartite theory that, somewhat modified by Galen in the second century AD, remained the prevailing orthodoxy for nearly fifteen hundred years until it was overturned by the great figures of the Renaissance. Nonetheless, as already mentioned, the notion that human neuropsychology is somehow best thought of as having a tripartite structure has remained remarkably resilient and has reappeared time and again in modern and early modern times. This paper investigates its origins and suggests that it is perhaps now time to move on.

Soetebeer, J. Vom Anschauen der Welt bei Empedokles. Eine kulturgeschichtliche Skizze zur griechischen Elementenlehre *Die Drei, Zeitschrift für Anthroposophie*. 2007, 1, p 44-

Spanoudakis, K. Eusebius . 6.5 on Man and Fowl: An Instance of Christian-Pagan Dialogue on a Theurgic Ritual *Vigiliae Christianae*. 2010, 64, 1, p 31-54

Steggle, M. Doctor Faustus and the Devils of Empedocles *Notes and queries*. 2009, 56, 4, p 544-548

Tarrant, H. Eudorus and the Early Platonist Interpretation of the 'Categories' *Laval theologique et philosophique*. 2008, 64, 3, p 583-595

Abstract: The hermeneutic tradition concerning Aristotle's *Categories* goes back to Eudorus and his contemporaries in the first century bc. Initially a perplexing text, it forces the Platonist to consider a variety of new dialectical questions. The criticisms of Eudorus demonstrate the desire for orderly arrangements, and pose questions that the

hermeneutic tradition, culminating in the magnificent commentary of Simplicius, would try to answer. His pursuit of a critical agenda does not warrant the label "anti-Aristotelian" or "polemical", but it does show why he preferred to be known as an Academic than as a Peripatetic

Troncoso, D.E.M. LA DIALÉCTICA DEL AMOR-ODIO EN EMPÉDOCLES Y SCHOPENHAUER *ARBOR Ciencia, Pensamiento y Cultura*. 2010, 186, 742, p 311-319

Abstract: The dialectical thinking can be described as a way of understanding an idea which involves the necessary coexistence of the contrary. In the philosophy of Empedocles and Schopenhauer we can find a similar sense of dialectic thought, that is recognized by the last and points to the reevaluation of the moral experience as the ground of representation of the motion of the world of the life.

<http://arbor.revistas.csic.es/index.php/arbor/article/view/782/790>

Vandoulakis, I. A Genetic Interpretation of Neo-Pythagorean Arithmetic *Oriens-Occidens*. 2010, 7, p ..



Vitek, T. The origins of the Pythagorean *Symbola*

La parola del passato. 2009, 64, p 241-270

Conclusion: The first collection of *symbola* was not published by the Pythagoreans, nor was it intended for them. According to Aristoxenus, at the time the collection originated the Pythagorean associations had already ceased to exist, if indeed they ever existed. But even if they did exist, their members would hardly have needed to learn something from a published collection that they

were supposed to know by heart. All the indications are that the first collection of *symbola* did not reflect an authentic document, but was put together from several sources of different standards, some older than others, which were adapted to fit the intentions of the editor. The same applies to all the later collections that have been preserved, all of which were more artificial reconstructions of Pythagoras's oral teachings than genuine historical records, for all that reality may well have inspired them to a degree that cannot be determined. The later origin of some sayings is evident. This applies to the ethical sayings, some of which had their prototype in the sayings of the Seven Sages, and others with Plato or other earlier philosophers; to the sayings in Iamblichus's second group; and to the sayings in the third group, which generalised what other *akousmata* itemised specifically.

Apart from ordinary readers, attempts of this type were at first aimed mainly at late 4th-century authors who arranged and published reports about the earliest Pythagorean school and 'true' Pythagorean teaching, which they more or less adapted to fit their own ideas. These authors were virtually all disciples of Plato and Aristotle and engaged in polemical disputes among themselves, as is demonstrated only too clearly by Aristotle's diatribes against the old Academy and the fragments that have been preserved from Aristoxenus, Dicaearchus, Timaeus. Heraclides of Pontus, Speusippus and Xenocrates.

However, their disputes were not only concerned with the Pythagoreans and their spiritual legacy, but also in a broader context with the character of Plato's written and unwritten teachings and their dependence on Pythagoras and his disciples. When it comes to later collections which originated in the Neo-Pythagorean milieu (Androcydes?), additional motifs may perhaps also have been present. (It is possible that some people of that time tried to live according to the *symbola* and other regulations.) However, the 4th-century treatises on the Pythagoreans and Plato's philosophy continued to be important for all later adherents as sources and keys to interpretation.

Warren, J. Aristotle on Speusippus on Eudoxus on Pleasure
Oxford Studies in Ancient Philosophy. 2009, 36, p 249-282

Zărnescu, C. Maurice Scève. - *Délie*, objet de plus haute vertu. Approche
Studii și Cercetări Filologice : Seria Limbi
Romane. 2009, 6, p 118-127

Parler de Maurice Scève dans la lignée des symbolistes et de Mallarmé n'est pas chose surprenante mais édifiante parce que censée opérer des perspectives valorisantes sur les processus sémiotiques qui réactivent à chaque nouvelle lecture des directions inédites qui font le passage d'un parcours linéaire du poème à un parcours volumique. Cette approche poétique, centrée sur le livre fondamental de Maurice Scève, *Délie*, objet de plus haute vertu, poursuit à travers certaines techniques formelles la configuration d'un dispositif sémiotique supposé créer des rapports intra- et intertextuels des plus évocateurs. Le symbolisme numéral relevant en égale mesure de Pythagore et de la Cabale, le chiasme qui établit une série de parallélismes sur la verticale et l'horizontale du texte poétique, le jeu d'équivoques ou les écarts délibérés de la norme grammaticale contribuant eux-aussi à la sensation d'hermétisme représentent autant de niveaux d'analyse que de procédés poétiques qui rattachent Maurice Scève aux poètes modernes des XIXe et XXe siècles.

Zonta, M. Nicomachus of Gerasa in Spain, Circa 1100: Abraham Bar Hiyya's Testimony
Aleph: Historical Studies in Science and Judaism. 2009, 9, 2, p 189-224

Abstract: In the 1120s, the Jewish philosopher and scientist Abraham Bar Hiyya (d. ca. 1136) wrote a Hebrew encyclopedia, *Yesodei ha-tevunah u-migdal ha-'emunah* a detailed chapter on mathematics is extant from this work. One source of its account of the nature of number has long been known to be Nicomachus of Gerasa's *Introduction to Arithmetic*. Three Arabic versions of Nicomachus are known to have existed: Habib Ibn Bahrīz's translation from the Syriac, now lost; al-Kindī's revision of the latter, lost in Arabic but extant in a Hebrew translation by Qalonymos ben Qalonymos; and Thābit Ibn Qurra's translation from the Greek. A close comparison of Bar Hiyya's text with the others and with the Greek original leads to the conclusion that Bar Hiyya used Habib Ibn Bahrīz's Arabic translation in its unrevised form and had no contact with Thābit Ibn Qurra's translation.

