

Stichting Pythagoras



Pythagoras Foundation Newsletter. No.17. Februari 2012.

Pythagoras Foundation



Newsletter No. 17 Februari 2012.

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This 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 word cosmography itself implies an interdependence between the celestial and terrestrial regions. It derives from the Greek Κόσμος which carried for the renaissance, as for antiquity, a heavy freight of scientific and emotional meaning. According to Plutarch, the term cosmos originated with Pythagoras, the greatly revered philosopher from Samos who had inaugurated the long-lived pythagorean sect. Pythagoras devised the word to express the beauty and the orderliness of the created world. The corresponding word in Latin is mundus, and in English universe. The seminal text for the study of cosmos is Plato's Timaeus, one of the most fruitful dialogues, which is given over almost entirely to a discourse on cosmography by Timaeus, an astronomer from Pythagoras' Magna Graecia.
From: Heninger Jr., S.K. The Cosmographical Glass. 2005. p 7.*

Contents:

Introduction, News from the library,	p 2
Acknowledgements, Pitagora Museum in Croton, Colophon	p 3
Christos C. Evangeliou, Pythagoras	p 4
Graham Pont, Dowsing and the Anima Mundi or World Soul	p 6
Nico Bader, Pythagoras Foundation, WCPO AND WUPO (2)	p 10
Peter Adamson, The History of Philosophy Podcast	p 13
Conferences, Presentations	p 14
Internet video, A lâmpada	p 15
New books	p 16
New book chapters	p 28
Book reviews	p 34
New journal articles	p 35
Books for sale	p 49

Introduction

Thanks to all contributors to this Newsletter.

Especially thanks to Graham Pont for his article about the world soul and Christos C. Evangeliou for his poem about the ethos and wisdom of Pythagoras. Thanks to Mrs. Wright for sending us her new book.

In Newsletter 12 we published Part 1 of the history of the Foundation/WUPO. The second part appears in this Newsletter. Although the information is not complete, we believe it is good to have it published. New findings or information will possibly be published in a third part. Our readers are asked to send us information they may have or know about this history.

We enjoined the life stream video's from the 'On Pythagoreanism' congress in Brasil, August 2011; thank you Gabriele Cornelli.

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

Thanks to the readers who sent encouraging words concerning this item in Newsletter 16.

We decided to set out a new course. This means the Newsletter will appear once a year.

The composing of the Newsletter is the most time consuming activity, so now there is more time for the other activities of the Foundation.

We also decided to sell a number of books, mostly double ones. A list is given on page 49, the inside of the back page. If you are interested let us know.

Nico Bader

Acknowledgements

The Pythagoras Foundation thanks the following individuals for their contributions and generosity: Peter Adamson, Christos C. Evangeliou, Marc-Antoine Gavray, David Hernández de la Fuente, Jean-Claude Picot, Sarah B. Pomeroy, Graham Pont, Marcel Roggemans, and M.R. Wright

The Pythagoras Foundation thanks the following institutions for their contributions and generosity: L' Annee Philologique, Bryn Mawr Classical Review (BMCR, CLASSICISTS@LISTSERV.LIV.AC.UK, googlealerts-noreply@google.com (pythagoras), infoclassicas@yahoogroups.com, Leiter reports, neoplatonism@yahoogroups.com, Notre Dame Philosophical Reviews, philia@philia.be, philosophie-antique@yahoogroupes.fr, rogueclassicism.com



© Mariela Apollonio

Pitagora Museum in Crotone. The project for Pythagoras Museum and Gardens is the result of the international design competition held by Crotone Council with funding from the European Community in its role of encouraging development of urban community projects. The central theme of the competition was the creation of a science park on an area of 18 hectares dedicated to the great Greek mathematician Pythagoras who founded the Pythagoric School in the Kroton of the VI century B.C.

Colophon

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Editorial Board, in progress

Advisory Board, in progress

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Πυθαγόρας

Πυθαγόρας ο Σάμιος, σαν τον Φοίβο θα φέξει,
μουσική παν-αρμονία με μια λύρα θα παίζει!

Αιγυπτίων μυστήρια και συμβάντα Χαλδαίων,
πάντα σπούδασε σύντονα, πειναλέος ως λέων.

Κεφαλή του κατέστησε των Μουσών το μουσείο,
μ' αρετής παραγγέλματα και σοφίας φορτίο.

Ατελείωτο φαίνεται αριθμού μέγα πλήθος,
μίας μήτρας το γέννημα, με διάφορο ήθος.

Περιττών και των άρτιων η μονάς ρίζα μένει,
με δυάδα συμπλέκεται, σαν καλή ερωμένη.

Αριθμών των τετράγωνων και των κύβων δυνάμεις
λόγων μία συνάρτηση δύνασαι να τα κάμεις.

Τετρακτύς παντοδύναμη πάντων όντων τα γένη
συζυγίας με δέματα κι αρμονίας τα δένει.

Πυθαγόρας πολύπειρος, πολυ-ταξιδεμένος,
στην πατρίδα του γύρισε σαν αγνώριστος ξένος!

Στενός χώρος του φάνηκε, Σάμος νήσος ευρεία,
πολιτείας τα πράγματα μύριζαν τυραννία.

Με καρδιά βαρύτατη ξενιτιάς πάλι δρόμο
Πυθαγόρας μεσόκοπος θα τον πάρει με πόνο.

Σε πολλά και τα κάλλιστα της Ελλάδος τα μέρη
νοσταλγό τον φιλόσοφο κάποιο πλοίο θα φέρει.

Πανταχού πολυπόθητη φυσική ομορφάδα,
περισσότερο πρόσχαρη στη Μεγάλη Ελλάδα!

Pythagoras

Pythagoras of Samos, like Apollo at the dawn,
Would play his lyre and fill the air with the gift of song!

Deep Egyptian mysteries, affairs of the Chaldeans,
He studied all voraciously, hungry as a lion.

With the Muse of muses his thoughtful mind communed,
Disciplined by virtue, by sacred wisdom fueled.

Unending seem the numbers and arithmetic,
But he saw them giving birth to a novel ethic.

The One remains the root of all the life above
Engaging with the dyad like a beautiful beloved.

In the formula that squares or cubes a simple number,
He found a way to capture reason's hidden power.

The Tetraktys he made the most powerful of beings,
Binding life together with its geometric strings.

Pythagoras, a sophisticated and well-traveled man,
Returned an unknown foreigner to his own homeland!

His small village seemed, like all of Samos Island,
From the stench of tyranny to be weak and frightened.

So with heavy heart and his middle-aged head bowed
Pythagoras set out again upon that foreign road.

To many of great Hellas' most beautiful harbors
Ships would bring the homesick but hopeful scholar.

Everywhere he saw the natural beauty he desired,
But in Greater Greece he found himself inspired!

Με του λόγου τη δύναμη κι αρετής θείο κάλλος,
Πυθαγόρα Γυμνάσιο θα φωτίσει σαν φάρος.

Ελληνίδων των πόλεων εραστές της σοφίας
διδασχί θα ζητήσουνε της Καλοκαγαθίας!

Πυθαγόρεια μέθοδος σιωπής και της άλλης
δίαιτας φιλοσοφικής, αποχής της μεγάλης,

σαν μαγείας το βότανο, τις ψυχές θα μαγέψει
και στο δρόμο της κάθαρσης σε χορό θα τις πλέξει!

Με τον λόγο τον έμμετρο, μουσική μετρημένη
την ψυχή, σαν ανάπαυλα θεϊκή, περιμένει.

Έργα πάντα θεάρεστα φθόνο μέγα γεννάνε,
Πυθαγόρα τον όμιλο με μανία σκορπάνε.

Φθονερό και παράλογο το ανθρώπινο ζώο,
χαλινοί χίλιοι κι έντεκα δεν το κάνουν αθώο!

Λυπηρό το Γυμνάσιο το κατάντησαν χώρο,
σε μια νύχτα πληρώσανε τον βαρύτατο φόρο.

Πυθαγόρα θησαύρισμα και πυρσός θα περάσει,
με το πνεύμα του Πλάτωνος στην Αθήνα θα φτάσει.

Σαν θεώρημα τέλειο, καν αλήθεια δε σβήνει,
στου καιρού τα περάσματα την βαφή της αφήνει.

Παραμένει αλώβητη και το φως της το χύνει,
σαν πηγή την αστείρευτη, νια ψυχή για να πίνει.

Πυθαγόρας πολύφωτο της Ελλάδος αστέρι,
έρως μέγας τον έκαμε της Σοφίας το ταίρι!

With the strength of reason and virtue's godlike beauty,
The fame of his gymnasium shined across the sea.

He taught the warlike Greeks instead to love *sophia*,
And showed them how to seek *Kalokagathia*!

The Pythagorean method of silence, first of all,
Combined with the philosophic diet's rigid call

To abstain from excess, enchants the mortal soul,
And weaves for it a dance of faithful self-control!

With reason as its meter, sweet music will inform
The soul, granting sacred respite from the storm.

But all god-pleasing works envy will create,
And hatred of Pythagoras' group was very great.

So jealous and irrational is the human being,
A thousand and ten leashes can't keep him from fleeing!

The Gymnasium would fight against the force of vice
And one night they would pay the most heavy price.

The Pythagorean treasure and torch would be passed
Until it found the hands of Plato in Athens at last.

Like a well-formed theorem, truth can't be extinguished,
Her traces through the ages can always be distinguished.

She remains intact and her light flows like a spring,
A boundless source from which the thirsty soul can drink.

Pythagoras sparkled with Hellas' light so great,
His passion made him Wisdom's lifelong mate!

A. M. A.

X. K. E.

Graham Pont

Dowsing and the Anima Mundi or World Soul.

For some years I have been interested in dowsing or 'divining', as it is sometimes called. For most people these terms refer narrowly to techniques used for finding underground water with the aid of divining rods made of wood or metal but some dowsers, including Australian Aborigines, use no tools at all. Dowsing has been long used to find many other things including lost articles, missing persons and energy fields and patterns which are not yet fully understood.

One of my favourite books is *The Pattern of the Past*, first published in 1969 after the death of its author Guy Underwood. A lawyer by profession, his lifetime hobby was archaeological dowsing and his specialty was 'prehistoric topography': he spent years dowsing the English landscape and carefully mapping the physical signs, both natural and man-made, of what he called 'Geodetic Lines'. These include the lines of influence arising from streams of underground water – the most common objects of dowsing – but to these Underwood added two kinds of energy lines he discovered, which he called 'aquastats' and 'track lines'. All three of these similar energy lines 'appear to be generated within the Earth; to involve wave-motion; to have great generative power; to form a network on the face of the Earth; to affect the germination and manner of growth of certain trees and plants; to be perceived and used by animals; to affect opposite sides of the animal body, and to form spiral patterns. They are controlled by mathematical laws which involve in their construction the number 3; and in their spiral patterns, the number 7. They played a prominent, and

possibly fundamental, part in the religion of many widely scattered primitive peoples'. (More technical details are set out in Chapter 4 of *The Pattern of the Past*).

While Underwood appears not to have explored the possible connections of his discoveries with Pythagorean traditions, his empirical fieldwork yielded some extraordinary discoveries of great interest to the historian of ideas. Ancient tracks and roads, he found, were aligned on track-lines which he identified as having the form of two parallel triads of 'hair-lines', whereas aquastats, which involve two pairs of parallel triads, are associated with the layout of sacred sites, earthworks and other monuments. More than half of his book is devoted to mapping the correlations between the 'Geodetic System' and the location and form of ancient buildings, both secular and sacred, including megalithic structures such as Stonehenge as well as Christian churches and cathedrals.

Underwood's main contention is that, by dowsing the geodetic lines, the ancients were able to plan their monuments, tracks, roads, farms, fences and fords in careful relation to the energy lines which are a manifestation of what he called the 'Earth Force' – 'some powerful cosmic force which covers the surface of the earth as do gravity and light'. He believed that this Earth Force was as real as these recognized physical phenomena, and just as influential on human and other forms of life. The Earth Force, Underwood argues, was fundamental to ancient religious belief and practices but its role in ancient religion was arcane and esoteric and, with the advent of

modern science and enlightenment, the old knowledge has become largely discredited. Numerous references to Underwood's career, theories, discoveries and influence are now easily accessible on-line.

Among Underwood's associates and followers is another well known English dowser George Applegate, an engineer by training who spent some sixty years in the business of finding water all over the world. In *The Complete Book of Dowsing* (1997), Applegate refers to his twenty years' work with Underwood and reprints a collation of the latter's articles on dowsing in Appendix I. In his third chapter, 'The Dowsing Consciousness', Applegate offers his own theory on the nature of dowsing and how it works.

Starting from Einstein's premise that matter and energy are different forms of the one continuum, Applegate argues that 'for thousands of years the mystics of various religions and spiritual traditions have held a similar point of view, the principal difference being that instead of 'energy' they use the word 'spirit' to denote the universal life-force, or creative 'vital energy'... Matter is therefore simply one aspect of a universal substance – call it energy or spirit – which has been reduced to this state'.

Applegate next proposes that there exists 'a form of intelligence that underlies the forces currently recognized by science (gravity, electromagnetism, and the weak and strong atomic forces)' and he calls this the 'Universal Mind': 'There is no such thing as "your mind" or "my mind", there is just one universal mind of which we are all part... Therefore when we learn to use the energy or "spiritual" force of the universal mind with our subconscious, thought becomes our most important and powerful tool. And the

power of thought is the secret of dowsing consciousness'. The process of dowsing, Applegate concludes, is a cooperation between the conscious and subconscious mind: 'dowsing ability is the combined use of our conscious and subconscious mind, scientifically directed as an instrument for a specific purpose – ie finding water'. Ironically, Guy Underwood took a broader view of dowsing in practice but his philosophical reflection on that practice was much narrower, or less speculative.

While these two prominent dowsers were long-term colleagues, who had much in common, it is not clear how far Underwood would have endorsed Applegate's metaphysics. Both of them accept the antiquity of dowsing and its role in ancient religion and spiritual traditions and they are firmly agreed on the fundamental premise that the dowser deals with a living cosmos: in other words, their cosmology is the worldview of *animism* or *vitalism* – the very ancient belief that that universe is a vital organism.

From this common hypothesis, Applegate boldly proceeds to infer that the cosmos is not just alive but also intelligent. Underwood is less explicit but he makes a passing comparison between his 'Earth Force' and Plato's Demiurge in the *Timaeus*, which was certainly conceived as intelligent. Underwood merely comments that 'the Ionic philosophers called it the "Nous" or "Divine Intelligence," and it has a hundred other names in various philosophies and theologies'. The differences between Underwood and Applegate, I suspect, were more temperamental than philosophical: Underwood's archaeological dowsing is of great historical interest, but is mostly confined to earthly and empirically verifiable phenomena; whereas Applegate's more

commercial work is informed by a speculative spirit and philosophical insight not usually associated with professional engineers.¹

It is significant perhaps that Underwood did not pay much, if any, attention to pendulum dowsing. This involves the use of a plumb-bob, usually of stone or metal, suspended from a short thread or light chain which is held between the dowser's thumb and forefinger. An experienced dowser can ask a question, which must have a 'yes' or 'no' answer, and get a positive or negative response from the movement of the pendulum: for many dowsers, a 'yes' or positive response is indicated by a circular movement of the pendulum – apparently not caused by the dowser – and a 'no' or negative response is indicated by an oscillation of the pendulum, which also appears to be spontaneous. This is the method used by two Australian dowsers with whom I have been closely associated.

The first was the late Stan Morrison of Canberra ACT who, in his early '80s, was still working full-time as a consultant dowser specializing in the detection of energy lines which might be adversely affecting his clients' domestic lives. Stan was also a master of 'map dowsing': with his pendulum hovering over a map he could identify details of the landscape it represented. When consulted about the planning of Canberra by the American architect Walter Burley Griffin (1912-21), Stan dowsed Griffin's drawings and identified a series of energy centres and lines which he

concluded were the basis of the architect's plan.

These centres and lines were confirmed by dowsing the actual site. Stan also identified the architect's wife, Marion Mahony Griffin, as a dowser: an architect too, she collaborated with her husband in their successful entry for the international competition for the design of Australia's Federal Capital, Canberra (1911). She may have established the outlines of their plan in faraway Chicago by dowsing the maps, pictures and models supplied as part of the competition brief. Stan Morrison also suggested that some alterations that Griffin made to his plan for Canberra were based on dowsing, possibly carried out by his wife during their residence there.

The other dowser whom I have consulted is Ms Miriam Brewer of Paddington, Sydney. She claims to know nothing about baroque music but is happy to dowse my copies of musical manuscripts from the eighteenth century and give responses to my questions concerning these manuscripts – their origin, date, scribe, whereabouts and so on. As far as I can judge, the responses of her pendulum, a large crystal, are very accurate. Just as some dowsers are able to locate missing objects or persons, I am hoping Miriam will help me to find some of Handel's missing manuscripts.

While there is no agreed explanation as to how pendulum dowsing works, there can be no reasonable doubt that it does work; and the fact that the pendulum can respond, with apparent rationality, to rational questions and give answers that can be empirically verified seems to support the ancient belief in the existence of the 'Anima Mundi' or 'World Soul'. Though I am unaware of any specific evidence that

¹ This popular stereotype was not confirmed by my experience in teaching philosophy for thirty years to engineering students as part of the General Education programme at the University of New South Wales (1966-96).

Pythagoras shared this belief, I think it is most likely that the World Soul was part of the intellectual inheritance of the 'Pythagorean Plato'. If so, the World Soul would be the macrocosmic mind (what Applegate calls the 'Universal Mind') and the individual mind of man, animal or plant would be the microcosmic intelligence, the 'Universal Mind' in miniature - vibrating in sympathy with, or on the same wave-length as, the macrocosm. Socrates' theory of education, as recovering what we already know innately (or subconsciously), is perfectly in tune with this model. So is the harmonic world-view, the greatest vision of the 'Pythagorean Plato'.

The actual nature of the World Soul has long been a subject of mythology and speculation – and there is no denying that such animistic and vitalist theories are apparently incompatible with the metaphysics of present-day science. According to accepted scientific assumptions, it seems absolutely impossible that we are all part of a cosmic mental field which holds all the world's knowledge and which can be accessed by an individual mind in any spoken language.

Modern computer technology, however, has created an information-sharing system which is closely analogous to this supposed impossibility: that is, 'Cloud Storage' where information and other resources are stored

and shared through a network, now usually the Internet. This system is only a few decades old but it is already transforming human life, thought and behaviour. What will our life be like when all the world's (uncensored) knowledge can be accessed via a terminal (perhaps implanted in the body) that understands any human language? Some dowsers might argue that nothing much will have changed!

One thing, however, will certainly have changed – and indeed has already: the system of academic references and footnoting. While writing this short article, I have frequently gone on-line to check the keywords of the article – 'dowsing', 'animism', 'World Soul', 'Plato', 'Cloud Storage' and so on. A few years ago I would had to have visited a public or university library to consult all the encyclopaedias and reference works that are now becoming redundant and obsolete and make laborious notes or photocopies. But now it is possible to write an article without footnotes and assume that intelligent readers will do their own checking and perhaps contact the author by e-mail, if they wish to continue the discussion – for instance, on the nature of the World Soul.

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Nico Bader

PYTHAGORAS FOUNDATION, WCPO AND WUPO (PART 2)

In Newsletter 12 we described the history of the title organizations until 1961. This article continues this history up till now.

During the third worldcongress (WCPO) in Amsterdam in 1961 a working program is formulated. The main points are:

1. organizing an exhibition in Crotona in 1968 commemorating the 2500 birthday of the founding of the school of Pythagoras.
2. organizing a meeting from German speaking countries with the theme; 'Was wissen wir über Pythagoras?'
3. founding of an institute for research concerning Pythagoras and Pythagoreans.
4. publishing a journal by this institute.
5. supporting the ideas of Rene Hocke from his book 'Magna Graecia', to come to the excavation of the former city of Sybaris.

A new council is chosen with the following members; Chairman Reinhard Schubert, Secretary Johan van der Meulen, treasurer Gerard van der Horst and member Ronald Strong

4e WORLD CONGRESS OF PYTHAGOREAN ORGANIZATIONS

The information about this congress is not clear and important parts are missing.

The congress is held in Paris in August/September 1964.

During this congress the foundation takes place of the

WORLD UNION OF PYTHAGOREAN ORGANIZATIONS (WUPO).

Rosala Garzuze becomes president-general and Ronald Strong secretary-general.

Hobart Huson becomes president of Honor.

WUPO will publish an international bulletin: Rosala Garzuze issues this bulletin from Curitiba, Parana, Brasil.

The first issue is published in 1965; the WUPO organization and goals are described as follows:

"WUPO is an international organization that aims to gather under a confederative form the diverse pythagorean organizations spread throughout the five continents. Its main objective is to approach fraternally all the pythagorean institutions in the world today, respecting the Statutes of each one, for mutual knowledge and permanent activities for the dynamization of the pythagorean life, according to the Golden Verses of Pythagoras.

Besides the general objectives WUPO will have the following finalities:

- a. to promote world, continental or regional-international pythagorean congresses*
- b. to promote, facilitate and increase cultural interchange among people and institutions that are really pythagoreans*
- c. divulge, through every modern means of communication (press, radio, TV, public meetings, conferences, tourism, expositions, etc) the pythagorean teachings and its practical realizations*
- d. to cooperate, direct or indirectly, with the United Nations Organization in its peaceful and fraternal purposes*

For the accomplishment of such an immense program WUPO will count with the work of the following departments:

- a. the Interchange Department; Treasurer and Head Leslie Ralph.*
- b. the Pythagorean Relations Department; Head Ronald Strong.*
- c. the Advertising and Publicity Department.*
- d. the Archeology and History Department; Head Gerard van der Horst.*
- e. the Pythagorean Philosophy Department; Head Anthony Hallas.*
- f. the Pythagorean Initiation Department; Head Jean Mallinger*
- g. the Pythagorean Arts and Physical Department; Head Fee Helles.*
- h. the Pythagoreanism Today Department.*

The idea of congregating the different pythagorean nucleus had been discussed at the First World Congress of Pythagorean Organizations in 1955 in Greece.

Wupo will neither interfere in the guidance nor in the particular activities of the diverse pythagorean groups.

Although all of them had been working for one sole purpose, inspired by the worldwide pythagorean principles, bestowed to mankind by the School of Krotone, the groups did not know one another.

WUPO will unite all these institutions, channeling the common efforts of all into one common objective, world wide in its scope.

The WUPO international Bulletin is published 18 times. In 1991 the last issue appears. The aim was a yearly issue. Due to lack of financial means and other support this seemed not to be realistic. No international congresses take place contrary to repeated announcements. The bulletin keeps limited to a few pages. Submitted publications only gives author and title (sometimes a short summary). Financial means are too small to enlarge the bulletin.

From the WUPO departments there is very little activity, with the exception of the *Archeology and History Department*, from which yearly reports are mentioned. These activities concerns Sybaris, Portraits of Pythagoras and a bibliography.

Johan van der Meulen and Gerard van der Horst found **Stichting Pythagoras** in 1974.

They think it a matter of major concern to give their documentation a solid legal basis for the future.

Gerard van der Horst publishes and issues a Newsletter on behalf of the Stichting Pythagoras and the World Union of Pythagorean Organizations Department of Archeology and History, *"to keep the departments of WUPO and other interested people informed about our bibliographical work"*.

From 1974 till 1988 he publishes 10 newsletters: the publication stops *"because response faded away as several departments had dissolved, some of them by the death of their head and response became too small to justify time and money"*.

Johan van der Meulen's main concern is collecting publications. Also (technical) mathematics has his interest; that is why also proofs of the Pythagoras theorem, pythagorean triples and the like are included in the collection. Van der Horst compared this with "collecting stamps".

WORLD UNION OF PYTHAGOREAN ORGANIZATIONS

W. U. P. O.

INTERNATIONAL BULLETIN

Number 1.

Year 1965.

THE WORD FROM THE PRESIDENT:

Congratulations to the pythagorean world!

At the pythagorean Council in Paris, held in August/September, 1964, it was put into effect an initiative of great amplitude — the foundation of the WORLD UNION OF PYTHAGOREAN ORGANIZATIONS (W.U.P.O.).

WUPO is an international institution that aims to gather under a confederative form the diverse pythagorean organizations spread throughout the five continents. Its main objective is to approach fraternally all the pythagorean institutions in the world today, respecting the Statutes of each one, for mutual knowledge and permanent activities for the dynamization of the pythagorean life, according to the Golden Verses of Pythagoras.

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- d) — To cooperate, direct or indirectly, with the United Nations Organization in its peaceful and fraternal purposes.

For the accomplishment of such an immense program WUPO will count with the work of the following departments:



STICHTING PYTHAGORAS

NEWSLETTER

NR. 7

1983 / 1984

World Union of Pythagorean Organizations

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The History of Philosophy Podcast ; <http://www.historyofphilosophy.net>
The Presocratics

http://www.historyofphilosophy.net/the_presocratics

The first thinkers of antiquity are referred to as the "Pre-Socratics", even though some of these thinkers were in fact contemporaries of Socrates. The first podcasts in the series look at the beginnings of Greek philosophy in the 6th century BC in the city of Miletus, on the coast of Asia Minor (modern day Turkey). There, Thales and his successors Anaximander and Anaximenes developed theories sometimes referred to as "material monism," deriving the entire visible cosmos from a single stuff or principle (water, the infinite, air). The following episodes look at the critique of Homer and Hesiod at the hands of Xenophanes and the more ambitious philosophical reflections of Heraclitus and Parmenides (though Peter casts some doubt on the simple opposition often drawn between these two). Further installments look at the reactions to Parmenides' monism in the 5th century BC, and cultural developments around the time of Socrates -- Hippocratic medicine and the sophists. Also look out for interview episodes with MM McCabe and Malcolm Schofield.

4 - The Man With The Golden Thigh: Pythagoras

Posted on 27 December 2010

In this episode, Peter Adamson of King's College London discusses the Pre-Socratic philosopher Pythagoras, as well as Pythagoreanism and the role of mathematics in ancient philosophy.

<http://www.historyofphilosophy.net/pythagoras>

11 - All You Need is Love, and Five Other Things: Empedocles

Posted on 16 January 2011

In this episode, Peter discusses the Presocratic philosopher Empedocles and his principles: Love, Strife, and the four "roots," or elements.

12 - Malcolm Schofield on the Presocratics

Posted on 16 January 2011

World-leading expert Malcolm Schofield of Cambridge University speaks to Peter about the development of Presocratic philosophy, from the Milesians to Parmenides and the reactions he provoked.



CONFERENCES, PRESENTATIONS

The Archai UNESCO Chair, from University of Brasília, along with the french Centre National de la Recherche Scientifique (CNRS, Paris), and the support of Escola de Altos Estudos /CAPES, is glad to announce the VIII International Archai Seminar / IV Escola de Altos Estudos Archai/CAPES

"On Pythagoreanism"

Universidade de Brasília, **August 22-26, 2011**

<http://pythagoreanism.archai.com.br>

The seminar will be broadcasted LIVE on the internet at
www.archai.unb.br (alternative address:www.livestream.com/archai)

Check the Program at:

<http://pythagoreanism.archai.com.br>

<http://www.livestream.com/archai>

Canal da Cátedra UNESCO Archai. Aqui serão transmitidas palestras, conferências, etc.



EMPEDOCLE : Un poète et sa réception

FOUNDATION HARDT. Vandoeuvres, Genève, 14-15 Octobre 2011

Organisateurs : Philip Hardie, Damien Nelis.

intervenants ont accepté de livrer un court résumé de leur intervention. Nous les en remercions.

<http://sites.google.com/site/empedoclesacragas/empedocle---un-poete-et-sa-reception---hardt-2011>

Simon Trépanier The first 330 lines of Lucretius' De rerum natura: setting empedoclean expectations

Gordon Campbell Empedocles, Lucretius and Cleanthes On Piety

Marwan Rashed Empédocle et le Onze : nouveaux indices

Myrto Garani The advent of Maiestas (Ovid Fasti 5.11-52)

Charles Ham The Elements in Ovid's Fasti

James Porter Trusting in Strife

Catherine Osborne Aristotle's remarks about the poetry of Empedocles and Plato's remarks about science and mythology

M. Laura Gemelli Marciano Les gages de la Muse : mots et visions dans le poème ésotérique d'Empédocle

DURHAM UNIVERSITY DEPARTMENT OF CLASSICS AND ANCIENT HISTORY RESEARCH SEMINARS 2011-12 .

10 November 2011 (CAMNE Speaker Series, 6pm, Ritson Room/CL007)

Phillip Horky : 'Towards a Non-Peripatetic History of Pythagoreanism'

8 December 2011 (The Materiality of Text, 11:30am-1pm, Ritson Room/CL007)

Miguel Herrero de Jauregui : 'On the Materiality of the Orphic Gold Tablets'

<http://www.crandallu.ca/courses/grphil/Empedocles.htm>

Crandall University, Canada

Empedocles

1. Introduction 2. Biographical Information 3. Philosophical Views 3.1. Empedocles as an Eleatic Philosopher 3.2. Empedocles and the Possibility of Becoming 3.3. The Elements as Divine and Sentient 3.4. Love and Strife 3.5. The Cosmic Cycle 3.6. Reincarnation

Internet video

Azevedo, G.X. Pitágoras ; Os pré-socráticos: parte 2: o número Filosofia ; Apresenta vídeo sobre o significado dos números, segundo Pitágoras. No recurso são apresentadas palavras-chave referentes ao significado místico de cada número de acordo com o pensamento filosófico

Youtube. Canal de Gilsonprof. 2010. <http://www.youtube.com/user/gilsonprof>

URL: <http://objetoseducacionais2.mec.gov.br/handle/mec/14276>

Azevedo, G.X. Empédocles ; Os pré-socráticos: os quatro elementos

Vídeo Youtube. Canal de Gilsonprof 2010. <http://www.youtube.com/user/gilsonprof>

Filosofia ; Apresenta vídeo sobre Empédocles de Agrigento, primeiro dos pluralistas. Ele defendia que nada vem do nada e que tudo está formado pelos quatro elementos: água, terra, ar, fogo, e um quinto elemento chamado quintessência, comum a todos os outros, que mais tarde seria chamado de energia quântica. Para ele duas forças regem o universo: amor e disputa, responsáveis pela composição de todas as coisas existentes no mundo e os acontecimentos são regidos por dois princípios: coesão e dissociação. Esse filósofo também lança algumas bases do princípio evolucionista

URL: <http://objetoseducacionais2.mec.gov.br/handle/mec/14559>

<http://acervodigital.unesp.br/handle/123456789/23206>

Os pré-socráticos. Vídeo 2010.

Ensino Médio::Filosofia ; Apresenta vídeo sobre os primeiros pensadores, denominados pré-socráticos. Mostra as ideias, teorias e crenças dos principais filósofos dessa época: Tales, Anaximandro, Xenófanes, Heráclito, Pitágoras, Anaxágoras, Parmênides, Zenão, Empédocles e Demócrito. Aristóteles os chamava de físicos, pois se dedicavam a compreend... Alles anzeigen

URL: <http://objetoseducacionais2.mec.gov.br/handle/mec/14452>

<http://acervodigital.unesp.br/handle/123456789/23235>

A lâmpada

A LAMPADA. ORGAO DO INSTITUTO NEO-PITAGÓRICO. 2010. 277-280

CURITIBA, PARANÁ, BRASIL Cx. Postal 1047 80011-970

SUMÁRIO

EDITORIAL : O INSTITUTO NEO-PITAGÓRICO E SUAS RELAÇÕES COM AS CORRENTES DO PENSAMENTO CONTEMPORANEAS Rosala Garzuze

NOSSO QUERIDO E EXTRAORDINÁRIO MESTRE: PROFESSOR ROSALA GARZUZE

Dr. Metry Bacila

ROSALA GARZUZE: UM PITAGÓRICO NA CURITIBA DO SÉCULO XXII

Elabeth Garzuze da Silva Araújo

UM SÉCULO DE HISTÓRIA DE UM PERMANENTE AGIR DESINTERESSADAMENTE

Eloi Eros Nogueira da Silva

DR. ROSALA GARZUZE - MESTRE DO PENSAMENTO Diótima de Mantinéia

ANIVERSÁRIO DO INSTITUTO NEO-PITAGÓRICO Manoel Anísio Moscalewski

PARA O DR. ROSALA GARZUZE: MESTRE INCONFUNDÍVEL Amélia Lopes

CONSTRUTOR DA FELICIDADE Paul Fernand Milcent

POESIAS EM HOMENAGEM AO PROF. ROSALA GARZUZE Autores Diversos

NOTICIÁRIO Redação

Forthcoming books:

Pomeroy, S.B. *Pythagorean Women. A Social History*

with a chapter by Vicki Lynn Harper.

11 figures.

This book is the first full-length historical study of both the Pythagorean and Neopythagorean Women. It contains translations of all the Neopythagorean texts by women in Thesleff with commentary.

Schöffler, K.

Pythagoras, der Quintenwolf und das Komma
Mathematische Temperierungstheorie in der Musik

Vieweg & Teubner. 2012.

ISBN: 978-3-8348-1920

Mathematik und Musik - passt das überhaupt zusammen und sind das nicht völlig gegensätzliche Dinge? Dieses Buch beschreibt einige der wunderschönen vielfältigen und tief verankerten Verflechtungen dieser beiden Kulturen. Entgegen mancher Vorurteile ist die Mathematik weder "trocken" noch kunstfremd wie auch umgekehrt die Musik keineswegs nur dem ausschließlichen Diktat nach irrationaler Eingebung und "Gefühl" unterliegt. Gemeinsamkeiten zwischen Mathematik und Musik gibt es sowohl in der schöpferischen Tätigkeit als auch bei der schriftlichen Fixierung. Für den Kulturbringer Pythagoras war Musik nachweislich nur ein Zahlenspiel. Wie man aber 12 Töne zu einer „wohlklingenden“ Tonleiter in einem Oktavraum anordnet – diese Frage führte dank ihrer eigenen naturgegebenen Konflikte im Laufe der neueren Geschichte mit ihrer Unzahl an Stimmungen wie auch einem ebenso fast unüberblickbarem Zoo an exotischen Mikro-Intervallen, Kommas und Wölfen zu einer Blütezeit der Musikwissenschaften. Der Autor entwickelt in diesem Buch mithilfe der Mathematik eine Systematik der Tonleiterkonstruktionen, verbunden mit dem Ziel, die überaus komplexen historischen Ideen, Konstruktionen und Zusammenhänge wie auch überraschenden Ansätze transparent und somit anwendbar zu machen.

Zhmud, L. *Pythagoras and the Early Pythagoreans*

Oxford University Press. 2012.

ISBN 978-0-19-928931-8

A highly revised and up to date English translation of the Russian edition

Comprehensive and authoritative study of all the aspects of early Pythagoreanism – political, institutional, religious, philosophical, and scientific

Definitive treatment of Pythagoras and the important early Pythagorean philosophers, scientists, and doctors

In ancient tradition, Pythagoras

(c. 570 - c. 495 BC) emerges as a wise teacher, an outstanding mathematician, an influential politician, and as a religious and ethical reformer. Arguably the most influential thinker among the Presocratics, he was thought to have possessed supernatural qualities. This combination of characteristics has led to his portrayal as a controversial and elusive figure. In contrast, his early Pythagorean followers, such as the doctors Democedes and Alcmaeon, the Olympic victors Milon and Iccus, the botanist Menestor, the natural philosopher Hippon, and the mathematicians Hippasus and Theodorus, all appear in our sources as 'rational' as they can possibly be.

This volume offers a comprehensive study of Pythagoras, Pythagoreanism, and the early Pythagoreans through an analysis of the many representations of the individual and his followers, allowing the representations to complement and critique each other. Using sources dating back to before 300 BC, Zhmud portrays a more historical picture of Pythagoras and of the political society founded by him in Croton. With chapters devoted to the sciences, philosophy, and religion cultivated by Pythagoreans, a critical distinction is made between the theories of individual Pythagoreans. They were as 'normal' as any other Presocratic, a 'normality' that ensured the continued existence of Pythagoreanism as a philosophical and scientific school.

New books

Adluri, V. *Parmenides, Plato and Mortal Philosophy: Return from Transcendence* Continuum, 2011. ISBN 9780826457530.
Table of Contents
Foreword \ Introduction: Parmenides and Renewing the Beginning
Part I: Beginnings – Arkhai \ 1. Radical Individuality: Time, Mortal Soul and Journey \ 2. Parmenides and his Importance as a Beginner
Part II: Parmenides \ 3. The Mortal Journey: Thumos (The Mortal Soul) and Its Limits \ 4. In the Realm of the Goddess: Logos and its Limits \ 5. At Home in the Kosmos: The Return
Part III: Plato the Pre-Socratic \ 6. Reading Plato's *Phaedrus*: Socrates the Mortal
Part IV: Forewording \ 7. Conclusion – Returning to Parmenides
Part V: Translation of Parmenides' *Peri Phuseos* with Textual Notes
Bibliography \ Index.

Andreadakis, J. *From Pythagoras to Salt Lake City*
AuthorHouse. 2011.
ISBN 1463427743, 9781463427740
Here is an expanded perspective of Greek History and aspects of both old and Modern Greek history that you would not find elsewhere. Greek and Hebrew languages and writing have nothing in common, yet their alphabets are identical. What does this mean? Where was the Greek language developed? Was it developed in Athens? No, not really. Pythagoras left his country to learn. He learned mathematics to teach us even in our days. But he also found the existence of a true and caring God and wanted his people to know it also.

Anonymous, *La doctrine pythagoricienne : recueil de textes.*
Paris : Myoho, 2011.
ISBN : 9782916671062
Ce livre reproduit des extraits de textes peu connus sur la doctrine pythagoricienne dont *La Vie de Pythagore* qui présente l'éventail complet du système pythagoricien : la philosophie, la morale, la musique, la logique. Ces différentes facettes de la doctrine pythagoricienne démontrent la consistance de la pensée du maître fondée sur l'affirmation de l'existence d'une force harmonique et harmonieuse qui pénètre et se répand dans l'univers entier. Cette force cosmique représente Dieu ou le Quaternaire, et se manifeste dans tous les aspects de la vie qu'elle règle. Les *Vers Dorés* qui seraient un écrit de Lysis de Tarente composés bien après

la mort de Pythagore et à la gloire de celui-ci. Ils représentent l'aspect moral de l'enseignement pythagoricien.
Ce texte est dans la traduction peu connue d'André Dacier. Enfin, *Le Régime pythagoricien* qui illustre le dernier aspect de la pensée pythagoricienne : la médecine.
Ce texte démontre l'excellence du régime végétarien pour assurer la santé du corps et par conséquent la tranquillité de l'esprit.
Dès son origine, la doctrine pythagoricienne a influencé et orienté la pensée philosophique et spirituelle de l'Occident. Cette influence perdure jusqu'à nos jours.

Bielitz, M. *Antikes Denken und mittelalterliche Musiktheorie*
Heidelberg. HeiDok. Oktober 2011
Teil I: Erkenntnis, Kompilation und Anwendung. Zur Bedeutung musiktheoretischer Erkenntnis der Antike als Grundlegung abendländischer Musikgeschichte im Mittelalter anlässlich der spätantiken Kompilation von Martianus Capella, (1847 S.)
Teil II: Zur Bedeutung antiker philosophischer Systematik für spätere mittelalterliche Musiktheorie
Anlässlich neuerer Literatur zur Relation von Philosophie und Musiktheorie im lateinischen Mittelalter
http://archiv.ub.uni-heidelberg.de/volltextserver/volltexte/2011/12561/pdf/Bielitz_martian2011.pdf

Blackson, T.A. *Ancient Greek Philosophy: from the Presocratics to the Hellenistic Philosophers.*
Malden, MA/Oxford/Chichester: Wiley-Blackwell, 2011.
ISBN 9781444335736.
Chapter 1: INTRODUCTION
PRESOCRATICS
Chapter 2: THE MILESIAN REVOLUTION
The Milesians Turn to Nature Parmenides
A Defense of the Inquiry into Nature
SOCRATES
Chapter 3: THE GOOD LIFE
Definitions The Love of Wisdom Intellectualism
Chapter 4: AGAINST THE SOPHISTS
The Sophists The Sophist sells Teachings for the Soul Rhetoric is Blind to the Good
PLATO
Chapter 5: THREE PLATONIC THEORIES
The Theory of Recollection The Theory of Forms The Tripartite Theory of the Soul
Chapter 6: JUSTICE AND ITS REWARD

The Opening Conversation Justice The Just Life is Better
ARISTOTLE
 Chapter 7: SECOND PHILOSOPHY
 Natural Bodies and their Specific Behaviors Natures are Forms Teleology in Nature
 Chapter 8: PSYCHOLOGY
 The Soul is the Form of the body Induction Becoming like The Unmovable First Mover
 Chapter 9: FIRST PHILOSOPHY
 The Science of Being Forms in Matter are Substances No Universal is a Substance
 Chapter 10: ETHICS
 The Function Argument Theoretical Wisdom Practical Wisdom
HELLENISTIC PHILOSOPHERS
 Chapter 11: REACTION TO THE CLASSICAL TRADITION
 Epicureanism Stoicism Skepticism

Brémaud, P. Le dossier Pythagore. Du chamanisme à la mécanique quantique Ellipses Marketing. 2010).
 Collection : Biographies et mythes historiques
 ISBN-10: 2729860886,
 ISBN-13: 978-2729860882
 Présentation de l'éditeur; Le nom de Pythagore résonne dans l'histoire de la pensée depuis 2 500 ans. Peu de personnages historiques ont engendré un mythe d'une telle ampleur et dont la persistance est d'autant plus remarquable qu'aucune institution n'entretient sa mémoire. Mais de larges zones d'ombre subsistent et un grand nombre de questions viennent à l'esprit. N'était-il qu'un chamane doué d'un immense charisme ou bien, au contraire, un penseur profond aux intuitions prophétiques ? Quelle fut la réelle contribution de l'école du sage de Samos aux mathématiques, à la musique et à l'astronomie ? Pourquoi fait-il partie de la légende des francs-maçons, fascine-t-il les sectateurs du nombre d'or et séduit-il les théosophes de tous les temps ? Que signifient les innombrables références à son nom sous la plume des esprits les plus audacieux de l'histoire scientifique, parmi lesquels Kepler et Newton ? Pourquoi l'Église qui avait combattu ses idées, puis tenté de l'intégrer dans son cortège de saints laïques, décida-t-elle enfin de l'exclure de son iconographie alors qu'il figurait dans les sculptures des cathédrales gothiques et dans les fresques des chapelles de la Renaissance ? En faisant le point sur ce que l'histoire, l'archéologie et la philologie ont à dire sur ces questions, cet essai déroule l'histoire du pythagorisme et des controverses qui l'accompagnent, symptômes d'une

bipolarisation propre à l'Occident où coexistent dans une tension créatrice raison et foi, rationalisme et empirisme, élitisme et démocratie.

Broadie, S. Nature and Divinity in Plato's Timaeus
 Cambridge University Press. 2011.
 ISBN 107012066, 9781107012066
 Plato's Timaeus is one of the most influential and challenging works of ancient philosophy to have come down to us. Sarah Broadie's rich and compelling study proposes new interpretations of major elements of the Timaeus, including the separate Demiurge, the cosmic 'beginning', the 'second mixing', the Receptacle and the Atlantis story. Broadie shows how Plato deploys the mythic themes of the Timaeus to convey fundamental philosophical insights and examines the profoundly differing methods of interpretation which have been brought to bear on the work.

Caye, P. et al. L'Harmonie, entre philosophie, science et arts, de l'Antiquité à l'âge moderne, textes réunis par Lorenzo Miletto, Naples, 2011.
 Éditeur : Giannini editore; Collection : Atti dell'Accademia Pontaniana, nuova serie - volume LIX - Supplemento
 ISBN : 978-88-7431-542-0
 De l'Antiquité à la Renaissance, la notion d'harmonie semble concerner toutes choses, de l'ordre du ciel au moindre objet décoratif. Il n'est pas un art, pas un savoir, de la médecine à l'astronomie, de l'architecture à la musique sans oublier bien sûr la théologie qui en fasse l'économie. On peut parler d'un règne de l'harmonie. Pourtant il y a deux conclusions qu'il serait erroné de tirer de cette suprématie : que l'harmonie constitue un monde qui va de soi, sous le signe de ce que les philosophes postérieurs appelleront la fin de l'histoire et qu'elle constitue un principe transcendant unifiant toutes choses. En réalité, il n'est pas d'harmonie sans conflit ; la concordia est par essence discors. C'est ce conflit sous-jacent qui justifie son ascendant. Chaque art, chaque discipline illustre en réalité un sens spécifique de l'harmonie : l'harmonie musicale, l'armonia proprement dite, n'est pas la même que la concinnitas lineamentorum du peintre ou l'eurythmie de l'architecte, qui elles-mêmes restent étrangères à l'équilibre physiologique du corps dont s'occupe le médecin. Il y a souvent conflit entre ces diverses définitions en fonction de la région de leur provenance. Et c'est pourquoi, du fait de l'aliénation de cette notion, on ne saurait l'assimiler au principe irénique du Grand Pan qui aurait enchanté le

monde des origines. Elle est une forme intermédiaire qui s'édifie sur un chaos sous-jacent qu'elle réussit à tenir sans jamais pouvoir le réduire. C'est en quoi elle est un principe constitutif dans l'histoire de la présence de l'homme à soi-même et au monde.

Cohen, S.M. Readings in Ancient Greek Philosophy: From Thales to Aristotle Hackett Publishing. 2011. ISBN 1603844627, 978160384462 The Fourth Edition features a completely revamped and expanded unit on the Presocratics and Sophists that draws on the wealth of new scholarship published on these fascinating thinkers over the past decade or more. At the core of this unit, as ever, are the fragments themselves -- but now in thoroughly revised and, in some cases, new translations by Richard McKirahan and Patricia Curd, among them those of the recently published Derveni Papyrus.

CORNELLI, G. O pitagorismo como categoria historiográfica.

Classica Digitalia Brasil. CECHUniversidade de Coimbra/ Annablume, Coimbra/São Paulo, 2011.

ISBN 978-85-64608-05-4

https://bdigital.sib.uc.pt/jspui/bitstream/123456789/72/2/o_pitagorismo_como_categoria_historiografica.pdf

Gabriele Cornelli realiza uma atenta apresentação das fontes primárias e secundárias sobre os textos pitagóricos, dando contornos à vasta complexidade do tema. O livro se estrutura em quatro capítulos, que abordam, respectivamente, a história da crítica, de Zeller aos nossos dias; a questão metodológica do pitagorismo como categoria historiográfica; as teorias da imortalidade da alma e do número como elemento importante nas doutrinas pitagóricas.

Resultado de uma escolha consciente, anunciada desde a introdução, de evitar propor simplesmente mais uma interpretação do pitagorismo, essas páginas, ao contrário, procuram enfrentar a própria questão historiográfica que subjaz às diversas opções hermenêuticas de solução da "questão pitagórica", e que, de certa forma, reinventam-na continuamente. O percurso metodológico aqui proposto resulta numa imagem do pitagorismo que pretende escapar das várias tentativas de reduzir sua multifacetada complexidade nos moldes estreitos de uma categorização irremediavelmente insuficiente. O quebra-cabeça historiográfico da pesquisa sobre os pitagóricos revela-se um locus

privilegiado para ensaiar uma revisão das práticas historiográficas comumente utilizadas para abordar a filosofia antiga em suas origens.

Couprrie, D.L. Heaven and Earth in Ancient Greek Cosmology: From Thales to Heraclides Ponticus

Springer, 2011.

ISBN 1441981152, 9781441981158

In Miletus, about 550 B.C., together with our world-picture cosmology was born. This book tells the story. In Part One the reader is introduced in the archaic world-picture of a flat earth with the cupola of the celestial vault onto which the celestial bodies are attached. One of the subjects treated in that context is the riddle of the tilted celestial axis. This part also contains an extensive chapter on archaic astronomical instruments. Part Two shows how Anaximander (610-547 B.C.) blew up this archaic world-picture and replaced it by a new one that is essentially still ours. He taught that the celestial bodies orbit at different distances and that the earth floats unsupported in space. This makes him the founding father of cosmology. Part Three discusses topics that completed the new picture described by Anaximander. Special attention is paid to the confrontation between Anaxagoras and Aristotle on the question whether the earth is flat or spherical, and on the battle between Aristotle and Heraclides Ponticus on the question whether the universe is finite or infinite.

Curd, P. A Presocratics Reader: Selected Fragments and Testimonia (Second Edition) Hackett Publishing. 2011.

ISBN 1603843051, 9781603843058

Building on the virtues that made the first edition of "A Presocratics Reader" -- the most widely used sourcebook for the study of the Presocratics and Sophists -- this second edition offers even more value and a wider selection of fragments from these philosophical predecessors and contemporaries of Socrates. With revised introductions, annotations, suggestions for further reading, and more, the second edition draws on the wealth of new scholarship published on these fascinating thinkers over the past decade or more, a remarkably rich period in Presocratic studies. At the volume's core, as ever, are the fragments themselves but now in thoroughly revised and, in some cases, new translations.

Drozdek, A. Athanasia : afterlife in Greek philosophy
Hildesheim ; Zürich ; New York, NY : Olms.
2011.

Gesamttitel: Spudasmata ; Bd. 137.
ISBN 978-3-487-14593-8

The book is a historical investigation of the problem of immortality and eschatology in Greek philosophy from the Presocratics to the early Hellenistic period. It investigates psychological views of Greek philosophers and their views on the prospects of infinite human existence after death. The view espoused in the book is that the problem of eschatology was, generally, of secondary importance for Greek philosophers. It was an important problem at the dawn of Greek philosophy when a new anthropology was established by three forces: the mystery religion, the Orphics, and the Pythagoreans. A long period of disinterest in eschatology followed (with the possible exception of Empedocles), and the importance of psychology was again recognized by Socrates, Plato, and Aristotle, and the problem of eschatology was investigated anew by Socrates and the Academy.

Dureau, Y. Francesco Giorgio's Deharmonica Mundi

Edwin Mellen Press. 2011.
ISBN13: 978-0-7734-1582-9

Description: A translation from the original Latin of Francesco Giorgio's DeHarmonica Mundi that establishes its connections to Christian Cabbala in the early Renaissance. This book includes a CD.

Table of Contents

CHAPTER I The Start of the Initial
Synaesthetic Quest

CHAPTER II Pythagoras: The Link between
Music and the Proportions of the Universe

CHAPTER III Stars, Souls and Harmony: The
Platonic Heritage

CHAPTER IV The Harmony of the World and
Aristotle's Methodology of Synaesthesia

CHAPTER V Harmony and Synaesthesia in the
Hebraic and Kabbalistic Tradition

CHAPTER VI The Weaving of the Three
Traditions

CHAPTER VII The Essence of the Initiation to
the Three Traditions Raising the Ladder of
Music, Christian Contemplation and *Imitatio
Dei* with the Help of the *Shi'ur Komah*, to reach
the *Harmonia Mundi*

CHAPTER VIII The Reception of the *De
Harmonia Mundi* in England

Fisher, T. Numbered: Using Pythagorean
Math to Understand Scripture
Tate Publishing. 2011.

ISBN 1617398322, 9781617398322

One out of every five verses includes a number, and oftentimes numbers in Scripture are overlooked or ignored for lack of understanding. This is especially true of symbolic passages such as those describing the twelve spies of Israel, the Good Samaritan, and the forty-two months of tribulation. So how should one interpret these numbers? Literally or figuratively? How about mathematically? Pythagorean math-the process by which all numbers are reduced to one of the first nine digits-is often attributed to the Greek mathematician Pythagoras, but there is evidence within the Bible that it may have originated from God and even been used by Daniel. By examining the Pythagorean numbers associated with numbers in the Bible and the Hebrew and Greek words they were translated from, new author Tamera Fisher offers a better understanding of the messages hidden within the most common Bible stories. Numbered: Using Pythagorean Math to Understand Scriptures is a foundation for further studies of the meanings of symbolism in Scripture. Use this tool to thoroughly investigate the Scriptures and share your discoveries as validation of the authorship of the Word with those around you.

Heit, H. Frühgriechische Philosophie
Stuttgart : Reclam. 2011.

ISBN 978-3-15-020337-8

Inhaltsverzeichnis

Vorbemerkung: Frühgriechische Philosophie?
Das Panorama frühgriechischer Philosophie
Metaphysik und Natur: Thales, Anaximander
und Anaximenes

Ethnologie und Religionskritik: Xenophanes
Mathematik und Mystik: Pythagoras und die
Pythagoreer

Kosmos und Logos: Heraklit

Seiendes und Paradoxa: Parmenides, Zenon
und Gorgias

Geist und Wissen: Anaxagoras und Protagoras
Elemente und Atome: Empedokles und

Demokrit

Kritik und Wahrheitssuche: Sokrates

Kommentierte Bibliografie

Schlüsselbegriffe

Zeittafel

Heninger Jr., S.K. *The Cosmographical Glass: Renaissance Diagrams of the Universe* (Reprint 1977)

The Huntington Library. 2005.

ISBN: 978-0-87328-208-6

Summary: What are the parts of the universe? How are they arranged? Where are its center and its boundaries? What forces control its motion? *Cosmographical Glass* features more than 100 astronomical and mythical diagrams from books printed before 1700, revealing how people of the Renaissance answered these complicated questions. Throughout this period, which one historian has called "the most psychically disturbed era in European history," the universe was depicted as a rational arrangement of disparate parts. The author bridges the gap between the Renaissance and today by explaining in detail these astronomical, mythical, and alchemical maps of the universe.

Contents:

Foreword Illustrations Preface Introduction I. Creation II. The Geocentric Universe III. Copernicus and His Consequences IV. The Pythagorean-Platonic Tradition V. The Human Microcosm VI. Contingent Systems Notes Index

Hernández de la Fuente, D. *Vidas de Pitágoras* : [según Porfirio, Jámblico, Diógenes Laercio, Diodoro de Sicilia, Focio de Constantinopla]

Girona: Atalanta, 2011. ISBN: 9788493846664

En el mundo occidental, la primera figura que encarna el arquetipo del mediador sapiencial entre la comunidad humana y lo divino es, sin duda, Pitágoras de Samos. Las implicaciones de las doctrinas de este chamán en la historia de las ideas son enormes, pues sus invenciones abarcan todos los campos del saber: matemáticas, astronomía, filosofía, retórica, política, adivinación, medicina y religión. Nada escapa a este sabio griego, al que se atribuye un famoso teorema matemático, las escalas musicales y la idea de la inmortalidad del alma.

La primera parte del libro se ocupa de estudiar a Pitágoras como figura carismática y legendaria, la colección de sus enseñanzas, sus aspectos mánticos y políticos y, finalmente, la tradición pitagórica entre la realidad y la falsificación. En la segunda parte se presenta por primera vez, en una nueva traducción anotada, una recopilación de todas las biografías del filósofo: las escritas por Porfirio de Tiro, Jámblico de Calcis y Diógenes Laercio, y, como novedad, la más antigua que se conserva, redactada por el historiador griego Diodoro de Sicilia (s. I a.C.), y la del

patriarca Focio de Constantinopla (s. IX). Todo ello, junto a la colección de máximas pitagóricas de origen tardío, llamada *Versos de oro*, así como el epítome de la enciclopedia bizantina *Suda* (s. X), forma el presente corpus biográfico-doctrinal de Pitágoras, que era una labor pendiente en el panorama bibliográfico español.

Heyman, I.W. *Melissus on pain*

Thesis The University of Texas at Austin. 2011

Introduction, Melissus' Pain Vocabulary, An Overview of B7, The Pain Passage (7.4–6), Claims [4] through [7], An Argument Against Any Pain ([4]–[5]), An Argument Against Any Transition to Pain ([6]–[7]), An Argument Against Eternal Pain ([1]–[3]), Two Options for Claim [3], Alcmaeon and Empedocles, Conclusion.

URL: <http://hdl.handle.net/2152/ETD-UT-2010-12-2592>

Huffman, C.A. *Aristoxenus of Tarentum. Texts and Discussions*

Transaction Publishers. 2011. Rutgers University Studies in Classical Humanities; #XVII

ISBN: 978-1-4128-4301-0

Description: Aristoxenus of Tarentum was reported to have been bitterly disappointed when Theophrastus was chosen instead of him to succeed Aristotle as the head of the Peripatetic School. He had a truly phenomenal output of some 453 volumes, most of which survive only in fragments. He was the most famous music theorist in antiquity and came to be referred to simply as "the musician." In addition, he was a founder of Greek biography and wrote the life histories of Pythagoras, Archytas, Socrates, and Plato among others. This volume includes eleven selections, which are almost evenly divided between his work in music theory and biography. There is a chapter on his general biographical method as well as chapters on his specific treatments of the Pythagoreans, Socrates, and Plato. There are chapters evaluating the extent to which Aristoxenus was a historian of music, his account of music therapy, his views on musical "character," the use of instruments and empiricism in his harmonic theory, and his relation to the "Neoclassical" Greek composers of the fourth century.

This volume includes:

"Did Aristoxenus Write Musical History?,"

Andrew Barker;

"Instruments and Empiricism in Aristoxenus'

Elementa harmonica," David Creese;

"Aristoxenus and Musical *ēthos*," Eleonora Rocconi;

"Aristoxenus and Music Therapy: Fr. 26 Wehrli Within the Tradition on Music and Catharsis," Antonella Provenza;
 "Aristoxenus and the "Neoclassicists," Timothy Power;
 "Apollonius on Theophrastus on Aristoxenus," William W. Fortenbaugh;
 "Aristoxenus' Biographical Method," Stefan Schorn;
 "Aristoxenus and the Pythagoreans," Leonid Zhmud;
 "Aristoxenus' Life of Socrates," Carl A. Huffman;
 "Aristoxenus' Life of Plato," John Dillon;
 "Aristoxenus and the Early Academy," Andrew Barker.

Iamblichus. Iamblichus on the Mysteries of the Egyptians, Chaldeans, and Assyrians
 Cambridge University Press. 2011.
 ISBN 1108073042, 9781108073042
 Neoplatonist philosopher Iamblichus gives a complete canon of pagan religious thought and belief in Taylor's 1821 English translation.

Kennedy, J.B. The Musical Structure of Plato's Dialogues – A Quick Guide to the Strongest Evidence.
 Acumen Publishing, 2011.
 ISBN: 184465267X, ISBN-13: 9781844652679
 Description: J. B. Kennedy presents a radical interpretation of the dialogues of Plato. In a detailed and systematic examination of the Symposium and Euthyphro, Kennedy reveals an underlying musical structure to Plato's dialogues, one that uses symbols to encode Pythagorean doctrines. The followers of Pythagoras famously thought that the cosmos had a hidden musical structure and that wise philosophers would be able to hear this "harmony of the spheres". Kennedy, an expert in Pythagorean mathematics and music theory, shows that Plato – thought by many of his contemporaries and followers to have been influenced by the Pythagoreans – built a similar, musical structure into his dialogues. Kennedy's careful stichometric analysis reveals that each dialogue can be divided into twelve parts, each symbolically representing the notes in a twelve-note musical scale. These passages are shown to be relatively harmonious or dissonant. Plato used, Kennedy shows, the underlying musical scale as an outline for his dialogues, with arguments and episodes populating the intervals between notes, and major concepts or turns in the argument located at notes. Kennedy's findings are shown to chime with many of Plato's ancient followers who insisted

that Plato used symbols to conceal his own views within the dialogues. That modern commentators have denied this, Kennedy argues, is a legacy of the Reformation's turn towards literalism and its rejection of theological allegory.

The Musical Structure of Plato's Dialogues argues for the rehabilitation of the allegorical Plato. It is a bold and ambitious book and one that will prompt much debate.

CONTENTS:

1. The nature and history of philosophical allegory
 2. Introducing the dialogues' musical structure
 3. Independent lines of evidence
 4. An emphatic pattern in the Symposium's frame
 5. Making the Symposium's musical structure explicit
 6. Parallel structure in the Euthyphro
 7. Extracting doctrine from structure
 8. Some implications
- Appendices

Klitenic Wear, S. The Teachings of Syrianus on Plato's Timaeus and Parmenides. Ancient Mediterranean and Medieval Texts and Contexts.

Studies in Platonism, Neoplatonism and the Platonic tradition, 10.

Leiden; Boston: Brill, 2011.

ISBN 9789004192904.

Description: Although it has long been established that Syrianus, the teacher of Proclus, was the source of much of his student's metaphysics, it is not known precisely what in Proclus' thought can be attributed to Syrianus. The problem is compounded by the fact that Syrianus wrote very little and there is uncertainty as to whether written commentaries ever existed of his teaching on Plato's Timaeus and Parmenides, the most important sources for Platonic metaphysics.

This work attempts to re-construct the major tenets of Syrianus' philosophical teachings on the Timaeus and Parmenides based on the testimonia of Proclus, as found in Proclus' commentaries on Plato's Timaeus and Parmenides and, Damascius, as reported in his On First Principles and commentary on Plato's Parmenides.

Kupper, H. Farben statt Töne : 4 Thesen zur pythagoreischen Gedankenwelt
 Hamburg : Disserta-Verl. 2011.

ISBN 978-3-942109-84-0

Pythagoras beziehungsweise die Pythagoreer werden als die Entdecker der Harmonie angesehen. Deren Definition wird an der Musik

festgemacht: Oktave, Quinte und Quarte sind Bestandteile der Harmonie und nach der Auffassung vieler Forscher in ihren mathematischen Verhältnissen 2:1, 3:2 und 4:3 von Pythagoras und seinen Schülern definiert worden. Texte der Pythagoreer Philolaos, Archytas und vom Pythagoreer-Sympathisanten Platon werden als Zeugnis für diese Auffassung herangezogen. Insbesondere dient Platons Schrift *Timaios* als Beweis für die Bedeutung Pythagoras' bei den mathematischen Definitionen in der Musik. Die genaue Beschäftigung mit Originaltexten altgriechischer und frühromischer Philosophen, Natur- und Musikwissenschaftler führt zu kritischem Überdenken der gängigen Aussagen und zur Formulierung von vier Thesen. Sie betreffen 1. die Definition der drei Tongeschlechter in der antiken griechischen Welt – diatonisches, enharmonisches und chromatisches Geschlecht werden durch die drei Mittelwerte bei Archytas definiert 2. den Vergleich des chromatischen Tongeschlechts mit unserer chromatischen Tonleiter – sie sind das gleiche 3. die Herkunft des Begriffes "Chromatik" – der Regenbogen mit seinem Farbenspektrum (Chroma = Farbe) steckt hinter der Namensgebung 4. daraus folgender Begriff der Harmonie bei den Pythagoreern: das Farbenspektrum, und nicht die Welt der Musik, ist deren zahlenmäßig definiertes Modell! Damit zeigt sich letzten Endes bei den Pythagoreern eine tiefe Verankerung der zentralen Idee der Zahl in Ontologie und Erkenntnistheorie. Unter anderem stützen gerade die Tonleiter des *Timaios* und eine bislang falsch zitierte Stelle in den Schriften, die Hippokrates zugeordnet werden, diese Thesen.

Kutash, E. *TEN GIFTS OF THE DEMIURGE. Proclus on Plato's Timaeus*
Bristol Classical Press. 2010.
ISBN 9780715638545

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.

Lock, G.C. *Apollonius van Tyana door de ogen van Ferdinand Christian Baur: Een onderzoek naar de betekenis van zijn 'Apollonius van Tyana und Christus'*.
Ferdinand Christian Baur ; Apollonius van Tyana ; Wortels en ontwikkeling van het christendom

Master thesis. (2011). University Utrecht.
Inhalt: In 1832 publiceerde de Ferdinand Christian Baur een onderzoek naar Apollonius van Tyana. Het onderzoek luidt een periode in van historisch-kritische geschiedschrijving over Apollonius van Tyana. De betekenis van Baur's publicatie en de positie die het werk inneemt binnen zijn wetenschappelijke carrière, zijn in deze scriptie onderzocht.

URL: <http://igitur-archive.library.uu.nl/student-theses/2011-0901-200723/UUindex.html>

Mansfeld, J. *Die Vorsokratiker : Griechisch / Deutsch*

Stuttgart : Reclam 2011.

ISBN 978-3-15-010730-0

Inhaltsverzeichnis

Vorwort, Einführung. "Vorsokratiker". Die Bedingungen für die Entstehung einer Philosophie

Philosophie als Alternative. Natürlicher Prozess und begriffliches Instrumentarium
Das Problem der Erkenntnis. Die Frage der Moral und der Gefühle. Philosophische Prosa und philosophische Poesie. Die Quellen der vorsokratischen Philosophie. Zur Auswahl

1. Kapitel Der Wegbereiter: Thales Texte und Übersetzungen

2. Kapitel Der erste Systematiker: Anaximander Texte und Übersetzungen

3. Kapitel Die zweite Generation: Anaximenes, Pythagoras, Xenophanes
Anaximenes Texte und Übersetzungen
Pythagoras und die älteren Pythagoreer Texte und Übersetzungen

Xenophanes Texte und Übersetzungen
Pythagoras und Xenophanes

4. Kapitel Heraklit Texte und Übersetzungen

5. Kapitel Parmenides Texte und Übersetzungen
 6. Kapitel Zenon von Elea Texte und Übersetzungen
 7. Kapitel Empedokles Texte und Übersetzungen
 8. Kapitel Anaxagoras Texte und Übersetzungen
 9. Kapitel Die Atomisten: Leukipp und Demokrit
 Texte und Übersetzungen Leukipp
 Texte und Übersetzungen Demokrit
 Konkordanz Diels/Kranz – Reclam
 Literaturhinweise

Mayock, M. The Poetics of Hospitality in Early Greek Thought
 The Graduate School, Stony Brook University: Stony Brook, NY. Thesis 2011
 The semantics and performativity of Parmenides and Empedocles – who appear roughly one hundred years before the dialogues of Plato – are traditionally ignored by historians of rationality, or at best relegated to the status of poetic adornment, despite the fact that these figures belong to an oral culture. By retrieving a sense of how their core doctrines are enmeshed within key attributes of this culture, this dissertation argues that their true 'subject matter' is not logic or cosmology as such, but rather the performative invocation of an original event of hospitality that is constitutive of cosmos for the Greeks. Since the dialectical rationality of Plato and Aristotle establishes itself by abstracting from this culture and isolating these figures from their native context in order to determine them as its own predecessors – thereby grounding philosophical discipline in an artificial historical metanarrative – Western reason is marked by a preclusion of hospitality, or what contemporary thinkers have identified as a subordination of otherness. Using the later writings of Jacques Derrida on religion and hospitality to frame this discussion, I argue that the project of deconstructing the origins of Western metaphysics is not only assisted and revised by the reappraisal of Parmenides and Empedocles, but that the turn to religion in contemporary thought may be informed by their shared ontology of embodiment, sexual difference and the role of welcoming in the structure of their poetic – and prophetic – contributions at the borders of philosophy.
 URL: <http://hdl.handle.net/1951/51738>

McKirahan, R.D. Philosophy Before Socrates: An Introduction with Texts and Commentary (Second Edition)
 Hackett Publishing. 2011.
 ISBN 1603841822, 9781603841825
 Since its publication in 1994, Richard McKirahan's Philosophy Before Socrates has become the standard sourcebook in Presocratic philosophy. It provides a wide survey 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, 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. In its second edition, this work has been updated and expanded to reflect important new discoveries and the most recent scholarship. Changes and additions have been made throughout, the most significant of which are found in the chapters on the Pythagoreans, Parmenides, Zeno, Anaxagoras, and Empedocles, and the new chapter on Philolaus. The translations of some passages have been revised, as have some interpretations and discussions. A new Appendix provides translations of three Hippocratic writings and the Derveni papyrus.

McVane, S. The Bare Necessities: Ascetic Indian Sages in Philostratus' 'Life of Apollonius' Electronic Dissertation or Thesis. 2011 The College of William and Mary in Virginia
 Inhalt: In the following study, I will survey what the ancient Greek sources say about Indian wise men and proceed to analyze what information the sophist Philostratus uses from these sources in his 'Life of Apollonius' and its depiction of Apollonius' trip to India and Ethiopia and the philosophers he meets there. I will argue that Philostratus manipulates the Western tradition in order to emphasize Apollonius's wisdom and respectability. To do this, Philostratus imbues the Indian Wise Men, with whose wisdom Apollonius associates himself, with all the attributes ascribed to Indian sages in the Western tradition that are positive from a western point of view. And on the other hand, Philostratus imbues the Ethiopian Naked Ones, whose philosophy Apollonius rejects, with all the negative attributes. Philostratus also presents certain attributes contained within the Western tradition as common to both the Indian Wise Men and the Ethiopian Naked Ones, but does so in a way that still praises the Indians and

demeans the Ethiopians. I will also use my analysis of Philostratus' use of the Western tradition concerning Indian sages to provide a new perspective concerning one of Philostratus' most problematic sources: Damis. Philostratus claims that much of his biography is based on a travel journal written by a man named Damis who supposedly accompanied Apollonius for much of Apollonius' life. As I will detail below, a good deal of scholarly debate has arisen over whether Damis was a real person who wrote an account that Philostratus actually consulted or whether he, or his account, was a fictional creation of Philostratus.

I will tentatively argue that, judging by Philostratus heavy use of the Western tradition in his depiction of Indian and Ethiopian sages and the portrayals that result, the Damis source is in fact fictional.

URL: <http://hdl.handle.net/10288/13664>

Marshall, J. A Short History of Greek Philosophy

Luton : Andrews UK, 2011.

Serie: AUK Classics, 18.

Contents; Preface; Greek Philosophy; The School Of Miletus; The School Of Miletus; Pythagoras And The Pythagoreans; The Eleatics; The Eleatics; The Atomists; The Atomists; The Atomists; The Sophists; The Sophists; Socrates; Socrates; The Incomplete Socratics; Plato; Plato; Aristotle; The Sceptics And Epicureans; The Stoics

Minardi, C. Re-Membering Ancient Women: Hypatia of Alexandria and her Communities English Dissertations 2011.

Contents: Re-Membering Ancient Women: Hypatia of Alexandria and Her Communities is a recovery of Hypatia of Alexandria (355-415 ACE) as a skilled rhetorician and instructor of note who taught in Alexandria, Egypt.

This work addresses Hypatia as a missing female figure from the history of rhetoric and follows the work of feminist historiographers in the field of Rhetoric and Composition including Andrea Lunsford, Jan Swearingen, Susan Jarratt, and Cheryl Glenn (among others) who note the exclusion of women from ancient schools of rhetoric, yet assert their participation in rhetorical activities. In its recovery of Hypatia, the work recreates the historical milieu of Roman Alexandria including Alexandria's ethnically and religiously diverse population. As a woman of Greco-Egyptian decent, Hypatia's public work was supported by Egyptian, Greek, and Roman legal and

social customs that enabled her to lecture in public and private, administer her own school, and advise high-level political leaders. Using feminist and post-modern theories as a lens and fusing disciplines such as Rhetoric and Composition, Classics, History, Philosophy, Communication Studies, Critical Theory, and Women's Studies, this project demonstrates that although primary texts authored by women are scarce, historians may still recover women and their activities for expanded historical traditions of rhetoric by examining secondary texts. The concept of community is used as a heuristic in order to discover communities in which Hypatia engaged and led to the discovery of women Neoplatonists of the fourth century ACE and Neopythagoreans from the sixth through second centuries BCE.

The Neoplatonists and Neopythagoreans usually married only those who shared their belief system; hence, women were commonly educated and participated in their communities to secure the survival of their respective group. Included is a sustained critique of historiographical methods that may allow feminist historiographers to return to the ancient period to conduct much needed further research.

URL:

http://digitalarchive.gsu.edu/english_diss/67

Mykian, W. Numerology Made Easy: An Introduction to the Chaldean Science of Numbers

Xlibris Corporation. 2011.

ISBN 1465368760, 9781465368768

Osmond, J. Music and ethics: Pythagoras, Schopenhauer, and Iris Murdoch Thesis (M.A.)--Memorial University of Newfoundland, 2011.

Abstract: This thesis develops a historical and conceptual framework for a future consideration of the question of the ethical effect of music, in relation to metaphysical accounts of music in the thought of Pythagoras and Schopenhauer, and through careful examination of Iris Murdoch's ethics of attention .

First, I describe the Pythagorean rationalist ontology and discuss its influence on Greek musical practise and ethical life. Music is here explained as a sensuous, practical encounter with abstract laws governing the whole cosmos.

Second, I lay out the voluntarist ontology of Arthur Schopenhauer and discuss how he privileges music, over the other arts, as a direct manifestation of the inner nature of the world. The link between Pythagoras and Schopenhauer is that they both conceive of

music as a mimetic art form which represents deep ontological structure. They both consider music to provide a vision of the ontological structure of the world. Since this envisioning is what Iris Murdoch calls attention, I am able to move from Pythagoras and Schopenhauer to situate music within Murdoch's claim we are initiated into the good life when art, i.e., any envisioning process, interrupts self-attention thus promotes attention toward others. Finally, using Lewis Rowell's more recent theory of ontology and mimetic music, I clarify how to approach music from a Murdochian standpoint, i.e., how to consider music as a mode of attention.

I claim that music orients us towards others in a way which corresponds to the ontological vision represented in the music, and that the ethical effect of music must be further studied by outlining how music shapes our understanding of the structure of the world.

Parmenides, Empedocles. *Parmenides and Empedocles: The Fragments in Verse*
Translation

Wipf & Stock Publishers. 2011.

ISBN 1610971620, 9781610971621

Parmenides and Empedocles, along with Heraclitus the most important of the pre-Socratic philosophers, were at the same time among the greatest poets of the ancient world. But their work is rarely treated and still more rarely translated in its original form--as poetry. The complete extant fragments of Parmenides and Empedocles are collected here for the first time in a translation responsive to the original verse texts.

Pereira, A.B.S. *A teoria da metempsychose pitagórica*

Dissertação (mestrado)—Universidade de Brasília, Instituto de Ciências Humanas, Departamento de Filosofia, Programa de Pós-Graduação em Filosofia, 2010.

ABSTRACT Pythagorean Question is the expression of all the difficulties and challenges that involve the systematic study, critical and scientific point of view of historical and philosophical about Pythagoras of Samos. Pythagorean Question covers two main themes: the historical question, which refers to the possibility of preparing a biography of Pythagoras, and the philosophical question, that is the question how the formation was philosophical Pythagoras. Pythagorean Question will be a debate on the question of sources for the study of Pythagoreanism. Our research continues with the story and the concept of psyché from Homer to Pythagoras, in order to have an understanding of the

historical evolution of this concept, which explains how psyché developed a design for the mythical-poetic become critical-rational. Likewise, we face the history and concept of metempsychosis, ie the theory of the transmigration of the soul. The Phaedo is perhaps the most important testimony of the theory of Pythagorean metempsychosis. The relevance of this dialogue to the tradition Platonic-philosophy is deeply connected with the resumption of the Pythagorean theories of the psyché and the metempsychosis pointing to two philosophical ways: the ethics as expression of Pythagorean conduct, and the epistemology as another vertex of the Pythagorean intellectual endeavor.

http://repositorio.bce.unb.br/bitstream/10482/8384/1/2010_AngeloBalbinoSoaresPereira.pdf

Pinchard, A. *Les langues de sagesse dans la Grèce et l'Inde anciennes*
Genève : Droz, 2009. Collection(s) : École Pratique des Hautes Études, IVe section. 3, Hautes études du monde gréco-romain ; 43

Reimer, M. *Der Klang als Formel : ein mathematisch-musikalischer Streifzug*
München : Oldenbourg. 2011.

ISBN 978-3-486-70542-3

Das Buch verfolgt die Entwicklung des Tonsystems seit dem griechischen Altertum in mathematischer Sicht. Themen sind u.a. das Verhältnis der gleichschwebenden Temperatur zur reinen Stimmung und das Tonartencharakteristiken-Problem.

Und warum gibt es eigentlich keine 13-Ton-Musik? Die Obertonreihe der Saite, der verschiedenen Pfeifen, und der Pauke wird aus der Wellengleichung und den jeweiligen Randbedingungen hergeleitet.

Den Klang bestimmen die Anfangswerte, und damit der Künstler. Für die Pauke sind die Besselfunktionen verantwortlich.

Vom Autor berechnete Klangfiguren und Amplituden-Diagramme veranschaulichen den Sachverhalt. Bei aller Mathematik schlägt das Buch eine Brücke zur Musik in kulturgeschichtlichem Zusammenhang.

Heller-Roazen, D. *Fifth Hammer - Pythagoras And The Disharmony Of The World*
MIT Press, 2011. ISBN 9781935408161 193540816X

An ancient tradition holds that Pythagoras discovered the secrets of harmony within a forge when he came across five men hammering with five hammers, producing a wondrous sound. Four of the five hammers stood in a marvelous set of proportions, harmonizing; but there was also a fifth

hammer. Pythagoras saw and heard it, but he could not measure it; nor could he understand its discordant sound. Pythagoras therefore discarded it. What was this hammer, such that Pythagoras chose so decidedly to reject it? Since antiquity, harmony has been a name for more than a theory of musical sounds; it has offered a paradigm for the scientific understanding of the natural world. Nature, through harmony, has been transcribed in the ideal signs of mathematics. But, time and again, the transcription has run up against one fundamental limit: something in nature resists being written down, transcribed in a stable set of ideal elements. A fifth hammer, obstinately, continues to sound. In eight chapters, linked together as are the tones of a single scale, *The Fifth Hammer* explores the sounds and echoes of that troubling percussion as they make themselves felt on the most varied of attempts to understand and represent the natural world. From music to metaphysics, aesthetics to astronomy, and from Plato and Boethius to Kepler, Leibniz, and Kant, this book explores the ways in which the ordering of the sensible world has continued to suggest a reality that no notes or letters can fully transcribe.

Sedley, D. *Creazionismo. Il dibattito antico da Anassagora a Galeno*
Edizione italiana a cura di Francesco Verde.
2011. ISBN 9788843054169
Da Anassagora a Socrate, da Empedocle a Platone, dagli Atomisti agli Stoici, da Aristotele a Galeno, il volume ripercorre le principali tappe storiche dell'accesso dibattito antico sul creazionismo. L'esame, criticamente acuto e filologicamente puntuale, degli apporti dei maggiori filosofi o movimenti filosofici dell'antichità fornisce su tale questione un punto di riferimento essenziale per gli specialisti del pensiero antico e per coloro che si occupano del dibattito contemporaneo fra creazionismo ed evoluzionismo, le cui basi storico-concettuali e teorico-argomentative sono rintracciabili, mutatis mutandis, proprio in quei pensatori che sono al fondamento della filosofia e della scienza occidentali.

Shipton, W.A. *Visions of Turmoil and Eternal Rest*
AuthorHouse. 2011.
ISBN 1456781596, 9781456781590
One of the most fascinating periods of history must certainly be around the time of Daniel the prophet's time (sixth and fifth centuries B.C.). It was then that many of the philosophies that were to exert a telling influence on Western thought and Christianity arose. This is the period when Buddha, Confucius, Lao-Tzu,

Zoroaster and Pythagoras developed their ideas. In this book, we consider the coded messages written by Daniel and later by the apostle John (preserved in the Bible). History offers outstanding confirmation of the accuracy of their predictions. We indicate how past and developing world events fit into the fabric of prophecy.

Whitehead, AN. *Science and the Modern World*
Cambridge University Press. 2011.
ISBN 0521237785, 9780521237789
Originally published in 1925, Alfred North Whitehead's *Science and the Modern World* was a groundbreaking and important book that redefined the concept of modern science. In emphasising the position of science as a culturally connected activity, Whitehead anticipated arguments that would come to dominate the philosophy of science in the latter part of the twentieth century. Highly measured in its approach, the text moves through various periods in cultural history from the sixteenth century onwards, and shows how the great scientific discoveries of these periods were intimately connected with a more general intellectual ferment. Throughout this narrative, philosophy is put forward as humanity's fundamental intellectual pursuit; a medium of change and reconfiguration from which all thought, scientific included, derives its strength. This is a fascinating volume that will be of value to anyone with an interest in philosophy or the history of science.

Zorzos, G. *The Golden Verses of Pythagoras and Other Pythagorean Fragments: With Ancient Greek E Phrygian Mode*
CreateSpace. 2011.
ISBN 1461193702, 9781461193708
The Golden Verses of Pythagoras and other Pythagorean Fragments with Ancient Greek E Phrygian mode. This music have been created with the inner analysis of Pythagorean Logodynamics etc in ancient Greek philosophy.

Zorzos, G. *The Golden Verses of Pythagoras: With Ancient Greek Music Modes with Disyllable Iamb*
CreateSpace. 2011.
ISBN 1463513143, 9781463513146
The Golden Verses of Pythagoras with Ancient Greek music Modes with Disyllable. This music work (music scores) have been created with the inner analysis of Pythagorean Logodynamics etc in ancient Greek philosophy.

Book chapters

Ausland, H.W. The mathematics of justice
p 107-123

In: Reading Plato in antiquity / ed. by Harold A. S. Tarrant and Dirk C. Baltzly

London : Duckworth, 2006

Résumé : In Grg. 507 E 6-508 A 8 Socrates mentions the concept of a geometric equality, which is one part of a formal theory of three mathematical means - arithmetic, geometric, and harmonic. Plato embeds these same means in the Pythagorean generation of the World-Soul in the « Timaeus » and by implication in Socrates' musical harmonization of the individual soul in the « Republic ». A mathematical solution to the problem of justice is already implicit in the pre-philosophical tradition, but a full treatment is found only in the works of Plato's associates, pupils, and later interpreters.

Baltzly, D.C. Pathways to purification : the cathartic virtues in the Neoplatonic commentary tradition
p 169-184

In: Reading Plato in antiquity / ed. by Harold A. S. Tarrant and Dirk C. Baltzly

London : Duckworth, 2006

Résumé : Neoplatonic readings show three tendencies in their approaches to Platonic texts : 1) they attempt to systematize Plato's dialogues into a unified philosophical position ; 2) they bring the dialogues into conversation with Aristotle's treatises and subsequent developments ; and 3) they synthesize Platonism with sacred texts such as the Orphic poems or the « Chaldean Oracles ». An examination of Proclus' « Commentary on the Timaeus », « Commentary on the Alcibiades », and Proclus' own progression of virtue - as seen in Marinus' « Life of Proclus » - shows a coherence in Proclus' treatment of the cathartic virtues in spite of his integration of sacred texts in his interpretation.

Bechtel, G. Connaissance divine et contingence humaine dans le commentaire d'Ammonius au « De interpretatione » : théologisation d'un traité aristotélicien logique dans la philosophie tardo-antique
p 97-109

In: Signe et prédiction dans l'Antiquité : actes du colloque international interdisciplinaire de Créteil et de Paris, 22-23-24 mai 2003 / textes réunis par José Kany-Turpin

Saint-Étienne : Publications de l'Université de Saint-Étienne, 2005

Résumé : Jamblique est le premier à avoir introduit une notion théologique dans la

tradition exégétique du « De interpretatione » en s'intéressant à la connaissance divine. C'est donc lui qui a associé le premier la problématique providence divine/liberté humaine à des questions exégétiques du « De interpretatione », comme le montre l'étude d'une digression d'Ammonius dans son commentaire au texte d'Aristote (p. 130, 27 à 138, 10 Busse).

Betegh, G. Paul Tannery and the Pour l'histoire de la science hellène. De Thalès à Empédocle (1887) p 359-388

In: Primavesi, O. The presocratics from the latin middle ages to Hermann Diels : vom 5. – 7. Oktober 2006 in München.

Stuttgart : Steiner. 2011.

Philosophie der Antike ; Bd. 26

ISBN 978-3-515-09705-5

Buchheim, Thomas. "Sterbliche Unsterbliche: Über die Lage des Menschen in der vorsokratischen Philosophie" p 31-68.

In: Philosophische Anthropologie in der Antike, Jansen, Ludger (ed); Jedan, Christoph (ed), (Series: Topics in Ancient Philosophy; vol. 5). 2010.

The article discusses fundamental 'anthropological' views of the main Presocratics, defined above all through the relation of mortals to immortals. Alcmaeon sees mortal life as finite phase in the circle of the eternal divine. Heraclitus explicitly identified human existence with a temporary "death" of the divine: "immortals are mortals, mortals are immortals -- as those who live the others' death, but have died their life". Parmenides thought that humans realize their participation in the eternal through stringent thought and science. Empedocles believed that it is possible for humans, although merely fleeting compositions of eternal elements, to contribute through thoughts and deeds of love to the configuration of divine universal life. However, the relation to the divine that characterizes humans is for Presocratics under constant threat. The figure of Tantalus can therefore serve as image of Presocratic anthropology in general.

Cancik, H. Das Geschichtswerk des Lukas als Institutionsgeschichte : die Vorbereitung des Zweiten Logos im Ersten p 519-538

In: Die Apostelgeschichte im Kontext antiker und frühchristlicher Historiographie / hrsg. von Jörg Frey, Clare K. Rothschild und Jens Schröter ; unter Mitarb. von Bettina Rost

Publication : Berlin ; New York : de Gruyter, 2009. Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche ; 162

Résumé : Die beiden Logoi des lukanischen Geschichtswerks sind etwa gleich lang ; beide beginnen mit Prolog und Widmung ; sie berichten jeweils über einen Zeitraum von dreissig Jahren ; beide gipfeln in einem umständlichen Prozess vor den jüdischen und römischen Behörden. Davor liegen jeweils Reisen, Reden, Wundertaten und das erstaunliche Wachstum der Anhängerschaft im Ersten, der Gemeinden im Zweiten Logos. Entsprechend wird die Konstitution von Gruppen, ihre innere Ordnung und ihre Abgrenzung nach aussen in beiden Logoi mit der gleichen Sorgfalt geschildert und aufeinander bezogen. Antike Werke, die den Gründer einer Schule und deren Geschichte im Zusammenhang darstellen, waren ansonsten nicht häufig, finden sich jedoch vor allem in der pythagoreischen Tradition.

Dillon, J.M. Pedantry and pedestrianism ? : some reflections on the Middle Platonic commentary tradition p 19-31
In: Reading Plato in antiquity / ed. by Harold A. S. Tarrant and Dirk C. Baltzly
London : Duckworth, 2006
Résumé : Although Middle Platonic commentators are often deemed to be philological and antiquarian in their approach, a survey of Middle Platonic commentators shows more creative exegesis than is generally recognized. The commentary by Numenius on the Platonic myth of Atlantis (preserved in Proclus in Ti. 1, 76, 10-17) is akin to the Neoplatonic « higher » (allegorical) exegesis. Similarly, in his work in Phd. 2, 503-6, Damascius outlines the history of the controversy over the identity of the « true earth » mentioned by Socrates at the end of the « Timaeus ». This outline contains a mix of Middle and Neo-Platonic theorizing.

Dunker, C. The return of Empedocles p 17-30
In: The Constitution of the Psychoanalytic Clinic: A History of Its Structure and Power
Karnac Books. 2011.
ISBN 1780492413, 9781780492414

Egorov, A. S. La question de la localisation de l'Autre Monde chez Empédocle (in Russian) p. 72-81.
In: Opuscula cathedrae linguarum antiquarum. Fasc. II.
Moscou, 2009.
Resume: En se basant sur l'analyse des certains fragments des "Purifications" (B 115

DK; B 118 DK; B 121 DK) on examine la possibilité de la localisation de l'Autre Monde dans la sphère céleste, selon la doctrine d'Empédocle. En guise de preuve on cite les témoignages des représentations pareilles des autres philosophes, la tradition littéraire et certains témoignages épigraphiques. En particulier, on examine une des épitaphes poétiques romanes du I^{er} ap. J.-C. (CIL. VI, 21521). Vénus y joue le rôle important dans la déification du décédé: il devient dieu et la déesse le place dans caeli lucida templa. Cet article vise aussi à observer les traces du culte de Vénus dans les fragments des "Purifications" d'Empédocle (B 128 DK).

Egorov, A. S. Empedocles on Etna (in Russian) p. 15-25.
In: Aristeas: Philologia classica et historia antiqua. 2010. Vol. II.
Abstract: The version of Empedocles' death, according to which he threw himself into the crater of Mount Etna, was very popular in Antiquity. That is proved by its mention among different authors (Horace, Strabo, Hyppobotus, Diodorus of Ephesus and some others). Despite the critical attitude of some of them (Strabo, Timeus) to the version of a ritual suicide done that way, the author of this article supposes that this version is likely to be true. As a proof, he draws parallels between the cult customs of sanctuary of Apollo Leukates and the other similar cases of a ritual suicide or a homicide. Moreover, he shows the possible connection between Aphrodite and this kind of religious beliefs.

Frère, J. Les dieux d'Élée et d'Agrigente p 3-12
In: « Agonistes » : essays in honour of Denis O'Brien / ed. by John M. Dillon and Monique Dixsaut
Aldershot : Ashgate, 2005
Résumé : Examen des conceptions cosmologiques et théologiques de Xénophane, mises en relation avec celles d'Empédocle ; tous deux affirment un monisme théologique selon lequel Dieu est sphère, pensée parfaite, immobile, éternel et unique. C'est à partir de ces principes que Parménide aurait élaboré sa conception de l'Être un, dont la corporéité, incluse dans la figure de la sphère, aurait par la suite été méconnue. Ainsi, dans la constitution du monisme ontologique de Parménide, le rôle majeur de Xénophane mérite d'être souligné.

Gersh, S. Plotinus on harmonia : musical metaphors and their uses in the « Enneads » p 195-207

In: « Agonistes » : essays in honour of Denis O'Brien / ed. by John M. Dillon and Monique Dixsaut Publication : Aldershot : Ashgate, 2005

Résumé : Commentaire des différents passages dans lesquels Plotin utilise des comparaisons musicales, qui témoignent de l'influence de théories pythagoriques telles qu'on les trouve dans l'« Harmonicum enchiridion » de Nicomaque de Gerasse.

Grandjean, T. Le blâme des cités chez Apollonios de Tyane et chez Dion de Pruse p 139-187

In: Discorsi alla prova : atti del quinto colloquio italo-francese « Discorsi pronunciati, discorsi ascoltati : contesti di eloquenza tra Grecia, Roma ed Europa » : Napoli - S. Maria di Castellabate (Sa) 21-23 settembre 2006 / a cura di Giancarlo Abbamonte [et al.] Napoli : Giannini, 2009.

Collection(s) : Pubblicazioni del Dipartimento di Filologia Classica dell'Università degli Studi di Napoli Federico II ; N. S. ; 1

Résumé : Il motivo retorico del biasimo alla città si riscontra in entrambi gli oratori. I discorsi sono simili perché ispirati alle diatribe cinico-stoiche e alla seconda sofistica, con le stesse finalità di biasimo, ammonizione e correzione, diversi però per strategie di metodo : Apollonio mostra un biasimo pitagorico-taumaturgico, Dione una sorta di patto retorico, mostrandosi più vicino all'uditorio

Huffman, C. The Presocratics in Thomas Stanley's History of Philosophy p 197-214

In: Primavesi, O. The presocratics from the latin middle ages to Hermann Diels : vom 5. – 7. Oktober 2006 in München. Stuttgart : Steiner. 2011. Philosophie der Antike ; Bd. 26 ISBN 978-3-515-09705-5

Laks, A. L'Héraclite physicien de Schleiermacher. Avec une note sur l'interprétation de Hegel. p 281-308

In: Primavesi, O. The presocratics from the latin middle ages to Hermann Diels : vom 5. – 7. Oktober 2006 in München. Stuttgart : Steiner. 2011. Philosophie der Antike ; Bd. 26 ISBN 978-3-515-09705-5

Langslow, D.R. The « epistula » in ancient scientific and technical literature, with special reference to medicine p 211-234

In: Ancient letters : classical and late antique epistolography / ed. by Ruth Morello and Andrew D. Morrison

Publication : Oxford ; New York : Oxford University Pr., 2007

Résumé : A survey of ancient scientific or technical letters, including Empedocles' « On Nature, to Pausanias » and Diocles of Carystus' « Matters of Health, to Plistarchus », allows for the consideration of

1) the content of such letters, with regard to their purpose, subject matter, length, and degree of technicality ; 2) the identity and standing of the letter's professed author and recipient ; 3) the function of the letter-form ; and 4) the style of the letter. This study shows that authors of technical letters privileged accessibility both in their choice of subject matter and in the relation presented between sender and recipient. The popularity of the form can be seen in the extension of the word « epistula » to refer to texts with few true epistolary features.

La Torre, G.F. Alla periferia dell'impero di Sibari : le genti indigene lungo la fascia tirrenica cosentina dalla protostoria alla lucanizzazione p 115-218

In: La Calabria tirrenica nell'antichità : nuovi documenti e problematiche storiche : atti del convegno (Rende 23-25 novembre 2000) / a cura di Giovanna De Sensi Sestito ; cura redazionale di Giuseppe Squillace Publication : Soveria Mannelli : Rubbettino, 2008

Résumé : Esame dei dati archeologici della costa tirrenica della Calabria a partire dal 6° sec. a.C., dei contesti insediativi e del legame con Sibari, con un'analisi delle tradizioni letterarie in merito a Temesa, ad Ausoni ed Enotri, a Euthymos di Locri, alla comparsa dei Lucani



Leszl, W. From Hegel to Zeller p 309-334
In: Primavesi, O. The presocratics from the latin middle ages to Hermann Diels : vom 5. – 7. Oktober 2006 in München.
Stuttgart : Steiner. 2011.
Philosophie der Antike ; Bd. 26
ISBN 978-3-515-09705-5

Lo Presti, R. Between distinction and separation : rethinking the centrality of the brain in Alcmaeon's theory of sense-perception and cognition p 9-30
In: Antike Naturwissenschaft und ihre Rezeption. 19 / Jochen Althoff, Sabine Föllinger, Georg Wöhrle (Hg.)
Trier : Wissenschaftlicher Verl. Trier, 2009
Résumé : The specificity of Alcmaeon's contribution to ancient theories of cognition does not consist in theorizing the ontological alterity between perceiving and thinking, but in setting forth the theoretical premises for individuating the different degrees of cognitive control over things that these activities enable, and for describing their dissimilarity within a common biological domain.

Maréchaux, P. Transmission et interprétation de la musique gréco-romaine : les relations entre l'histoire du jeu, la composition et la théorie musicale p 155-166
In: Transmettre les savoirs dans les mondes hellénistique et romain / sous la dir. de Frédéric Le Blay
Rennes : Pr. Universitaires de Rennes, 2009
Collection(s) : Histoire
Résumé : Le texte latin qui systématise le savoir musical grec, le « De musica » de Boèce, n'a rien à voir avec la musique qui lui est contemporaine. Ce déphasage montre la grande différence qui existait dans l'Antiquité entre pratique musicale et théorie. Le problème s'était déjà posé lors de la controverse opposant Aristoxène de Tarente aux pythagoriciens

Martinez, A.A. Galileo's Pythagorean Heresy p 13-46
In: Science Secrets: The Truth about Darwin's Finches, Einstein's Wife, and Other Myths
University of Pittsburgh Press. 2011.
ISBN 0822944073, 9780822944072
The book includes new findings related to the Copernican revolution, alchemy, Pythagoras, young Einstein, and other events and figures in the history of science"--

Meynen, G. Über die Tafel : das erste Universalmedium der Mathematik p 61-88
In: Medien vor den Medien / hrsg. von Friedrich Kittler und Ana Ofak

München : Fink, 2007.
Collection(s) : Kulturtechnik
Résumé : Mit Hippokrates von Chios wird um 440 v. Chr. das Diagramm zum Denkwerkzeug der Mathematik. Später macht Euklid die Tafel selbst zum Gegenstand der Geometrie. Bei Platon ist das sichtbare Kennzeichen der neuen Beweistechniken die Diagonale, die für den Übergang von einer diskreten Technik des Zählens zum Kontinuum der geraden Linie steht. Der geometrische Gebrauch des Gnomons kann bei den Pythagoreern nachgewiesen werden.

Moore, A. Aromatic vapours : tuning and measurement in Chinese and Greek antiquity p 161-168
In: Medien vor den Medien / hrsg. von Friedrich Kittler und Ana Ofak
München : Fink, 2007. Collection(s) : Kulturtechnik
Résumé : Zu den pythagoreischen Innovationen in der Entwicklung der Musiktheorie und zu den Gemeinsamkeiten und Unterschieden der griechischen und chinesischen Entwicklungen.

Most, G.W. Bayle's Presocratics p 237-246
In: Primavesi, O. The presocratics from the latin middle ages to Hermann Diels : vom 5. – 7. Oktober 2006 in München.
Stuttgart : Steiner. 2011.
Philosophie der Antike ; Bd. 26
ISBN 978-3-515-09705-5

Nelis, D. Ovid, Metamorphoses 1.416-51 : « noua monstra » and the « foedera naturae » p 248-267
In: Paradox and the marvellous in Augustan literature and culture / ed. by Philip R. Hardie
Oxford ; New York : Oxford University Pr., 2009
Résumé : The direct influence of Empedocles on the cosmogony of Ovid's « Metamorphoses » is greater than is generally allowed, as can be seen by a study of met. 1, 416-451. A survey of earlier epic writers (e.g. Apollonius Rhodius 4, 672-682; Lucretius 5, 837-844) shows a common use of Empedocles as a model, especially for zoography. For Ovid, the Empedoclean notions of « discordia » and « concordia » not only describe the universe as a whole, but the movement from chaotic discord to creative concord also serves as a direct reflection of the historical transition from Roman civil war to Augustan restoration.

Ormsby-Lennon, H. Apollonius of Tyana
In: Hey presto! : Swift and the quacks
University of Delaware Press. 2011

Osborne, C. Ralph Cudworth: The True Intellectual System of the Universe p 215-236
In: Primavesi, O. The presocratics from the latin middle ages to Hermann Diels : vom 5. – 7. Oktober 2006 in München.
Stuttgart : Steiner. 2011.
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ISBN 978-3-515-09705-5

Piazzzi, L. Atomismo e polemica filosofica : Lucrezio e i presocratici p 11-25
In: Lucrezio, la natura e la scienza / a cura di Marco Beretta e Francesco Citti
Firenze : Olschki, 2008 Collection(s) : Biblioteca di Nuncius ; 66
Résumé : A proposito di Lucr. 1, 635-920 : analisi contenutistica e formale della polemica con Eraclito, Empedocle e Anassagora sul piano della dottrina (problema dell'ἄρχή) e dello stile (in particolare si critica l'ambiguità di Eraclito) ; solo nel caso di Empedocle il poeta epicureo mostra una certa ammirazione, da attribuirsi soprattutto alla dimensione etica dell'indagine sulla natura presso l'Agrigentino

Plumptre, C.E. PYTHAGORAS p 161-258
In: General Sketch of the History of Pantheism
Cambridge University Press. 2011.
ISBN 1108028012, 9781108028011
A perceptive thinker and author of five scholarly tomes as well as numerous essays, the philosopher and historian of religion Constance E. Plumptre is now unfamiliar to many readers. Yet for a period of just over twenty years between 1878 and 1902 she championed some of the most fascinating philosophical and religious theories of the Victorian age. Although she won greatest acclaim for Studies in Little-Known Subjects (1898), her first work, General Sketch of the History of Pantheism, published anonymously in 1878, remains one of the most significant histories of philosophy ever written. Taking in Brahminism, the Ionian School, Pythagoras and the Neo-Platonists, as well as the work of Bruno and Vanini, the first volume provides an erudite but accessible introduction to Oriental, Greek and modern Pantheism. For more information on this author, see http://orlando.cambridge.org/public/svPeople/person_id=plumce

Primavesi, O. Henri II Estienne uber philosophische Dichtung: Eine Fragmentsammlung als Beitrag zu einer poetologischen Kontroverse p 157-196
In: Primavesi, O. The presocratics from the latin middle ages to Hermann Diels : vom 5. – 7. Oktober 2006 in München.

Stuttgart : Steiner. 2011.
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Primavesi, O. Vorsokratiker im lateinischen Mittelalter I: Helinand, Vincenz, der Liber de vita et moribus und die Parvi flores p 45-110
In: Primavesi, O. The presocratics from the latin middle ages to Hermann Diels : vom 5. – 7. Oktober 2006 in München.
Stuttgart : Steiner. 2011.
Philosophie der Antike ; Bd. 26
ISBN 978-3-515-09705-5

Rapp, C. Friedrich Nietzsche and Pre-Platonic Philosophy p 335-358
In: Primavesi, O. The presocratics from the latin middle ages to Hermann Diels : vom 5. – 7. Oktober 2006 in München.
Stuttgart : Steiner. 2011.
Philosophie der Antike ; Bd. 26
ISBN 978-3-515-09705-5

Rechenauer, G. Die fruhgriechische Philosophie im säkularen Blick: Von Brucker zu Tennemann p 247-280
In: Primavesi, O. The presocratics from the latin middle ages to Hermann Diels : vom 5. – 7. Oktober 2006 in München.
Stuttgart : Steiner. 2011.
Philosophie der Antike ; Bd. 26
ISBN 978-3-515-09705-5

Roecklein, R.J. Parmenides Influence on Empedocles and Anaxagoras p 57-82
In: Plato versus Parmenides: the debate over coming-into-being in Greek philosophy
Lexington Books. 2011. ISBN 0739150774, 9780739150771

Sassi, M.M. Ionian Philosophy and Italic Philosophy: From Diogenes Laertius to Diels p 19-44
In: Primavesi, O. The presocratics from the latin middle ages to Hermann Diels : vom 5. – 7. Oktober 2006 in München.
Stuttgart : Steiner. 2011.
Philosophie der Antike ; Bd. 26
ISBN 978-3-515-09705-5

Reckermann, A.
D Übergänge oder das Prinzip des Seins und seine Wirksamkeit in der Vielheit p 68-96
1. Die Lehre des Empedokles über den Grund des von Natur aus Seienden als Tauschwechsel zwischen Liebe und Streit
Text 10 Empedokles von Akragas, VS 31 B 17,1-35
2. Die Lehre des Anaxagoras über das Sein und Wirken der göttlichen Vernunft als Grund

fur die Ordnung der Natur. Text 11
Anaxagoras, VS 59 B 1 83. Text 12
Anaxagoras, VS 59 B 12 84
Eine Zwischenuberlegung zur Grammatik der
philosophischen Prinzipienreflexion
Das Konzept politisch-rhetorischer Vernunft
oder die Polis als Ort des guten Lebens
In: Den Anfang denken.
Teil: Bd. 1., Vom Mythos zur Rhetorik
Hamburg : Meiner, 2011. Gesamttitel:
Philosophische Bibliothek ; Bd. 625
ISBN 978-3-7873-2151-3

Rocconi, E. Il suono musicale tra età
ellenistica ed età imperiale p 191-204
In: La Musa dimenticata : aspetti
dell'esperienza musicale greca in età
ellenistica / a cura di Maria Chiara Martinelli ;
con la collab. di Francesco Pelosi e Carlo
Pernigotti
Pisa : Ed. della Normale, 2009 Collection(s) :
Seminari e convegni / Scuola Normale
Superiore di Pisa ; 21
Résumé : Concezione quantitativa e qualitativa
dello $\phi\theta\acute{o}\gamma\gamma\omicron\varsigma$ nelle teorie musicali antiche,
con particolare riferimento ai pitagorici, ad
Aristosseno, a Teofrasto e a Panezio

Saetta Cottone, R. Nuvole e demoni.
Empedocle e Socrate nelle Nuvole di
Aristofane p. 315-335
In: La storia sulla scena, ed. A. Beltrametti.
Roma, Carocci. 2011

Sherman, D.H. Pythagorean Delirium
p 46 – 59
In: Second Death: Theatricalities of the Soul in
Shakespeare
DISSERTATION, UNIVERSITY OF
CALIFORNIA, IRVINE. 2011

Siorvanes, L. Neo-Platonic personification
p 77-96
In: Personification in the Greek world : from
antiquity to Byzantium / ed. by Emma J.
Stafford and Judith Herrin
Aldershot : Ashgate, 2005 Collection(s) :
Publications / Centre for Hellenic Studies,
King's College London ; 7
Résumé : Neoplatonic philosophers inherited
from Plato the criticism of representations and
rhetoric, and from Christianity the criticism of
divine pluralism and idolatry. Like Christian
hagiographies, Neoplatonic biographies (e.g.,
Philostratus' « Life of Apollonius of Tyana »)
often portrayed philosophers as
personifications of virtue. Neoplatonic writings
continued to use mythic language to allude to
reality, because reality transcends ordinary
understanding, but insisted that myths and

anthropomorphism are misleading if they are
taken literally.

Smet, de D. «L'héritage de Platon et de
Pythagore: la "voie diffuse" de sa transmission
en terre d'Islam»;
In: Entre Orient et Occident : la philosophie et
la science gréco-romaines dans le monde
arabe
Entretiens préparés par Richard Goulet et
Ulrich Rudolph et présidés par Christoph
Riedweg.
Volume 57 of the Foundation's "Entretiens sur
l'Antiquité Classique". 2011
ISBN 978-2-600-00757-3, ISSN 0071-0822

Susanetti, D. Manoscritti ritrovati, manoscritti
corrotti : trascrizione e imitazione tra letteratura
greca e filosofia neoplatonica p 39-47
In: Contrafactum : copia, imitazione, falso : atti
del XXXII convegno interuniversitario
(Bressanone-Brixen 8-11 luglio 2004) / a cura
di Gianfelice Peron e Alvisè Andreose
Publication : Padova : Esedra, 2008.
Collection(s) : Quaderni del Circolo filologico-
linguistico padovano ; 20
Résumé : Ne « Le meraviglie al di là di
Thule », Antonio Diogene elabora il motivo del
manoscritto come fonte di una diegesi basata
sul processo di trascrizione fittizia ; ne
consegue una riflessione sulla teoresi dell'atto
imitativo nel « Dione » di Sinesio, nonché sulla
immagine della $\kappa\alpha\tau\acute{\alpha}\pi\omicron\sigma\iota\varsigma$ in Hes. Th. 880s.
e in Aristoph. Ach. 480s.

Zwierlein, O. Mantik und Prognostik im
Weltbild Vergils p 133-149
In: Mantik : Profile prognostischen Wissens in
Wissenschaft und Kultur / hrsg. von Wolfram
Hogrebe Publication : Würzburg :
Königshausen und Neumann, 2005
Résumé : Vergils poetische Gestaltungsweise
ist von der Hirten- über die Lehrdichtung bis
zum Epos durchgängig einer « mantischen »
Weltsicht verpflichtet, die z. T. (wie bei der
Begründung der Wetterprognostik durch Vögel
in Georg. 1) « physikalisch », z. T. (wie bei den
Ausführungen über die Teilhabe der Bienen
am göttlichen Wesen in Georg. 4) stoisch
geprägt ist. Die stoische $\pi\nu\epsilon\tilde{\upsilon}\mu\alpha$ -Lehre,
verbunden mit der platonischen und orphisch-
pythagoreischen Lehre von der
Seelenwanderung, gibt die Grundlage für die
mantische Zukunftsschau in Aen. 6 ab.

New book reviews

Brémaud, P. Le dossier Pythagore. Du chamanisme à la mécanique quantique

Reviewed by: Konstantopoulos, T. The mathematical intelligencer. 2011, 33, 3, p 148-151

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New journal articles

Afonasina, A. Walter Burkert. Astronomy and pythagoreanism

Schole. 2011, 5, 2, p 234-311 + 313.

Abstract: A Russian translation of a chapter on astronomy from the famous book of Prof. Walter Burkert is prepared for the participants of educational project "TEXNH.

Theoretical foundations of Arts, sciences and technology in the Greco-Roman World" (Novosibirsk, Russia). The chapter treats the structure of the world and planetary system; the theory of planetary movements; the cosmos of Philolaus; harmony of the spheres and astral immortality.

Alt, K. Opferkult und Vegetarismus in der Auffassung griechischer Philosophen :

(4. Jahrh. v. Chr. bis 4. Jahrh. n. Chr.)

Hyperboreus. 2008, 14, 2, p 87-116

Résumé : Von der Vorstellung, dass die Götter blutige Opfer und deren Dunst lieben, sind die Philosophen weit entfernt. Das Bild einer glücklichen Urzeit ohne Blutopfer zeichnet Empedokles, der wie die Pythagoreer das Töten von Tieren strikt abweist und als Frevel einstuft. Nach Iamblich sind auch Tieropfer geboten, um die Verbindung zu den Göttern herzustellen. Doch deutet bereits Plutarch eine vergeistigte Form der Götterverehrung an, die sich bei Apollonios von Tyana ausgesprochen findet, der die Hinwendung zu Gott als geistige ἐπιμέλεια bezeichnet. Porphyrios wendet für diesen geistigen Akt den Begriff des Opfers an und spricht von νοερά θυσία als einem Opfer, das dem höchsten Gott gebührt. Die Vorstellung, dass Opfer für die Götter zum Menschendasein gehören, bleibt bis zur Spätantike gültig. Alle Philosophen treten für eine massvolle Ernährung ein, fordern aber nicht generell die Enthaltung von Fleisch.

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

Nova Tellus. 2008, 26, 1, p 19-54

Résumé : Se rastrea en los pensadores presocráticos más antiguos la concepción de un alma universal que da origen al cosmos y lo sostiene al ejercer su función como principio inteligente creador del orden universal. La doctrina del alma cósmica presenta evidentes paralelismos con las doctrinas contemporáneas relativas al alma individual del hombre, la cual fue considerada no sólo portadora de vida sino también sede de las funciones intelectivas. Se destaca la postura de Heráclito, quien debió de sostener la

equivalencia tripartita entre πῦρ, ψυχή y λόγος, y quien consideró que el alma, además de reunir en sí las capacidades psíquicas y racionales, es el sustrato de todo.

Andreoni Fontecedro, E. Echi di un discorso sacro : Pitagora nella trascrizione di Ovidio : rifrazioni ovidiane

Aufidus. 2008, 22, 65-66, p 7-30

Résumé : In met. 15, 237-251, il discorso di Pitagora (che Ovidio rievoca sulla base della ricezione antica, e in particolare della dottrina eraclea, come mostra l'idea di una trasformazione « qualitativa » degli elementi) si incentra sui temi della metempsirosi (vista nel quadro della metacosmesi e della trasmutazione nel divenire) e del vegetarianismo, e si distingue dagli altri passi cosmogonici ovidiani

Anonymus, Het leven Apollonius van Tyana gebaseerd op een artikel van Fred A. Pruyn

Pentagram. 2011, 33, 3, p 44-48

Aziza, C. Le martyre d'Hypatia

L'histoire. 2010, 349, p 29-30

Babich, B. "The Philosopher and the Volcano" Philosophy Today: SEEP Supplement, sep 2011, p 213-231

http://fordham.bepress.com/phil_babich/43

Nietzsche's Zarathustra echoes Empedocles' as orator or speaker especially if reviewed in terms of Empedocles' esoteric Katharmoi or Purifications. This essay reads Zarathustra teaching of the eternal return of the same as the teaching of going to ground, that is: death and rebirth, arguing that death is present at the start and already at work in the section entitled The Adder's Bite. Indeed it is the explicit subtext of the overman. Like Empedocles, Nietzsche's Zarathustra tells us that the human being is something that should be overcome. and thus it makes a difference that we hear Zarathustra proclaim this teaching as the tightrope walker begins his doomed dance over the marketplace and that Zarathustra's fate. at least immediately, concerns the downward fall of this overman overcome by the danger of his calling. This same teaching conjoined with Zarathustra's diagnosis of ubiquity of the will to power, especially among the weakest. also underlines an arch or parodic turn and even mockery. Hence and in order to get to Empedocles, I argue that it is necessary to read Nietzsche's Thus Spoke Zarathustra as an overtly Menippean satire as

Nietzsche refers to this tradition. Inasmuch as the satires attributed to the cynic Menippus of Gadara happen to be lost, I read Nietzsche's Thus Spoke Zarathustra via the second century AD Lucian's "high" or serious, i.e., truth-purposing (as the ancients described it) kind of parody 1where Lucian relates to Menippus, at least in some part, as Plato does to Socrates

Bianchetti, S. La carta di Eratostene e la sua fortuna nella tradizione antica e tardo-antica *Geographia antiqua*. 2007-2008, 16-17, p 25-40

Résumé : All'origine della speculazione di Eratostene sono Democrito e Eudosso, il rapporto con i quali è deducibile in particolare dalle critiche straboniane al geografo. Alcune osservazioni sulla possibilità che Eratostene abbia influenzato il dibattito tardoantico sui confini tra i continenti

Binggeli, B. Quarks, Quasare, Quintessenz – Antike Reminiszenzen im Weltbild der modernen Physik und Kosmologie *BULLETIN Schweizerischen Altphilologenverband*. 2011, 78, p 5-20 http://www.philologia.ch/Bulletin/docs/Bulletin_78.pdf

Blackstone, L. Remixing the music of the spheres: Listening to the relevance of an ancient doctrine for the sociology of music. *International Review of the Aesthetics and Sociology of Music*. 2011, 42, 1, p 3-31
Abstract - Pythagoras' ancient principle of the 'music of the spheres' established linkages between people, nature, and the heavens. The idea of a musical universe operating according to principles of beauty and truth became foundational to the development of Western civilization.

I argue that this doctrine has also exerted influence on sociological theories concerning listening to music. I assert that as the modern world was transformed by the division of labor and scientific rationality, people's relationship with music was likewise altered. New sounds destabilized the older hierarchy of unification. Listening to music emerges in this study as a social construction, subject to power and control, which delineates social boundaries.

However, I argue that the conception of music as a vehicle of transcendence persists in musical theorizing from Pythagoras' time to the contemporary age.

Brent Schmidt, J. Temple elements in ancient religious communities. *BYU Studies*. 2011, 50, 1, p 127-153

Bugno, M. Qualche riflessione su Temesa nel Bruzio *Incidenza dell'Antico*. 2008, 6, p 205-214
Résumé : Analisi dei rapporti fra Temesa e le città magno-greche di Sibari, Laos e Crotone nel 5° sec. a.C., a partire dallo studio della documentazione numismatica

Caiazza, I. Magister Menegaldus, the unknown from Erfurt and the Consolatio Philosophiae [Magister Menegaldus, l'anonyme d'Erfurt et la Consolatio Philosophiae] *Revue d'Histoire des Textes*. 2011, 6, p 139-165.

Abstract: The unpublished commentary with lemmas on the Consolatio Philosophiae of Boethius, housed in Bernkastel-Kues, is often cited in scholarly studies on Manegold of Lautenbach, because it contains a reference to magister Menegaldus. This commentary is in fact identical to that of the "anonymous of Erfurt" pointed out long ago by Pierre Courcelle. This commentary, probably written at the beginning of the twelfth century, is preserved in at least six manuscripts, all of German or Austrian origin. Its author knows the "geography" of the Commentarii in somnium Scipionis of Macrobius, whereas the other commentators of the Consolatio Philosophiae - anonymous of Silk, "Remi d'Auxerre", Guillaume de Conches - seem to be unaware of it.

Carroccio, B. Sulla valenza simbolica dei trampolieri nelle monetazioni antiche *Miscellanea di studi storici*. 2008, 15, p 7-24
Résumé : I trampolieri riprodotti nella monetazione greca antica dal 6° sec. a.C. al 3° sec. d.C. vengono interpretati come rappresentazione simbolica del presagio favorevole da parte degli dei ; particolare attenzione viene riservata ai trampolieri raffigurati sulle monete di Crotone (5°-4° sec. a.C.), la cui iconografia viene influenzata dal pitagorismo

Catana, L. Note. Thomas Taylor as an Interpreter of Plato: An Epigone of Marsilio Ficino? *The International Journal of the Platonic Tradition*. 2011, 5, p 303-312
Summary: Thomas Taylor (1758-1835) published The works of Plato in 1804. This publication contained his own and Floyer Sydenham's (1710-1787) English translations

of Plato's dialogues and letters, as well as Sydenham's and Taylor's introductions and notes to these texts and Taylor's 'General introduction' to the entire publication.

1 Taylor's Works of Plato was reviewed in 1804 in The literary journal and in 1809 in The Edinburgh review by an anonymous reviewer, criticising Taylor's hermeneutic approach to Plato as being indebted to Neoplatonism—or Alexandrian eclecticism, as it was also dubbed—Proclus in particular.

2 Over the last decades, the two scholars John Gucker and Myles Burnyeat have argued that James Mill (1773-1836) was the author of both reviews.

3 James Mill is now known for his dissemination of Jeremy Bentham's utilitarianism and as the father of John Stuart Mill (1806-1873), the philosopher who advanced empiricist and liberal ideas, that was considerably influential in the 19th century.

Conti, S. Da eroe a dio : la concezione teocratica del potere in Giuliano Antiquite tardive. 2009, 17, p 119-126

Résumé : Examen des sources littéraires, épigraphiques et numismatiques asseyant l'étude de la conception théocratique du pouvoir chez Julien. Julien s'y présente comme n'ayant jamais désiré le pouvoir pour lui-même, mais comme ayant été seulement mû par la volonté des dieux. C'est ainsi que la propagande de Julien identifie l'empereur à une série de héros : Héraklès, Achille, Empédocle, qu'elle substitue à Jésus. Julien durant sa vie et après sa mort se veut une sorte de dieu païen substitué au Dieu chrétien

Cornelli, G. Una metafisica pitagorica nel Filebo?

Methexis: Revista Internacional de Filosofia Antigua. 2010, 23, p 35-52.

The present essay will cross, inside the matter of the sources of the Platonic thought, the suggestion of Damascius of Damascus, with the intention to draw clear understanding, unless in this particular point, of the relationship between the ancient Pythagoreanism and the Platonic philosophy. In this, the study of the matter of the dialectics of the limiters/unlimited one is central.

The page 16c of the Philebus is the crucial point of this discussion: here Socrates introduces the theme of the unity/multiplicity as a very beautiful hodos, a run that comes from a very distant point of departure: it's a "gift of the gods" and a discovery of the ancient ones. The comparative study of these footsteps of the Philebus and the fragments of Philolaus, especially B 2, 3, 6 and 7 bring us to conclude

that the presence in the pages of the Philebus of the theory of the limiter/unlimited be taken as a pre-Platonic "discovery" of the more ancient Pythagorean philosophy.

Curd, P. New Work on the Presocratics Journal of the History of Philosophy. 2011, 49, 1, p 1-37

Abstract: The last twenty years have seen a remarkable increase in scholarly work on the Presocratics: new texts have appeared, new interpretations have been advanced, and a new appreciation for the scientific and philosophical claims of the early Greek thinkers is evident. There has been a general broadening of the questions that have been examined: Scholars have been exploring the supposed boundaries of Presocratic thought, and new work on reception history and on the transmission of texts has enriched understanding of the earliest Greek philosophers. Here, I survey some of the trends and results of the new Presocratic scholarship.

D'Alfonso, F. La Terra Desolata : osservazioni sul destino di Bellerofonte (Il. 6, 200-202)

Museum Helveticum. 2008, 65, 1, p 1-21

Résumé : Bellérophon ne meurt pas. Homère (Il. 6, 200-202) dit seulement que, expiant sa faute, il erre perpétuellement, dans un monde de limbes, éloigné à la fois des vivants et des morts. Cette tradition est probablement d'ascendance orientale et se développe ensuite dans la civilisation grecque aux 6e et 5e s. Le motif du κῶμα est en quelque sorte emblématique de la condition humaine, déchu de son statut divin. On le trouve, notamment, dans la figure de Caïn, dans celle du serpent ὄβριστης du « Catalogue des femmes » pseudo-hésiodique (fr. 204 M.-W.) et dans la tradition empédocléenne des démons errants (fr. 115 D.-K.)

Debnath, L. A brief historical development of classical mathematics before the renaissance International Journal of Mathematical Education in Science and Technology. 2011, 42, 5, p 625-647.

Abstract: This article deals with a short history of mathematics and mathematical scientists during the ancient and medieval periods. Included are some major developments of the ancient, Indian, Arabic, Egyptian, Greek and medieval mathematics and their significant impact on the Renaissance mathematics. Special attention is given to many results, theorems, generalizations, and new discoveries of arithmetic, algebra, number theory, geometry and astronomy during the

above periods. A number of exciting applications of the above areas is discussed in some detail. It also contains a wide variety of important material accessible to college and even high school students and teachers at all levels. Included also is mathematical information that puts the professionals and prospective mathematical scientists at the forefront of current research.

Deokjin, B. The Methods of Western Medicine in On Ancient Medicine (in Korean) KOREAN JOURNAL OF MEDICAL HISTORY. 2010, 19, 1, p 119-135

The treatise On Ancient Medicine attests that questions of method were being debated both in medicine and in philosophy and is important evidence of cross-discipline methodological controversy. The treatise On Ancient Medicine is the first attempt in the history of Greek thought to provide a detailed account of the development of a science from a starting point in observation and experience. The author of it criticizes philosophical physicians who attempt to systematized medicine by reducing it to the interaction of one or more of the opposites hot, cold, wet, and dry, factors. He regards the theory of his opponents as hypothesis(hypothesis). Medicine has long been in possession of both an arche and a hodos, a principle and a method, which have enabled it to make discoveries over a long period of time. As far as method is concerned, the traditional science of medicine attained the knowledge of the visible by starting from observation and experience, but it recommended the use of reasoning and analogies with familiar objects as a means of learning about the invisible. It also utilized inference from the visible to the visible(epilogismos) and inference from the visible to the invisible(analogismos). The use of analogy as a means of learning about the obscure was also part of the common heritage of early philosophy and medicine. But the author's use of the analogical method distinguishes it from Empedocles' well-known analogy comparisons of the eye to a lantern and the process of respiration to the operations of a clepsydra. According to the author, traditional science of medicine used functional analogy like wine example and cheese example to know the function of humors within the body and utilized structured analogy like a tube example and a cupping instrument example to acknowledge an organ or structure within the body. But the author didn't distinguish between the claim that medicine has a systematic method of making discoveries and very different claim that it has

a systematic method of treatment. The reason for this is that he thought that discoveries are the end point of the method of investigation and the starting point of the procedures used in treatment.

Deokjin, B. The Identity of the Author's Opponents of On Ancient Medicine (in Korean) KOREAN JOURNAL OF MEDICAL HISTORY. 2010, 19, 2, p 487-506

The identity of the author's opponents of On Ancient Medicine is an attractive and problematic question. In 1963, Lloyd suggested that the author was attacking Philolaus or medical thinkers influenced by him. In 1998, Vegetty argued that the author's attack was directed at Empedocles himself. But Lloyd's hypothesis need to solve Philolaus' paradox and there is a strong evidence that the author is not criticizing a specific text or thinker at all, but rather a general trend or tendency in the medicine of his time. It is that the author regularly refers to the opponents in the plural(chh. 1, 13, 15, 20). Jouanna in his introduction Bude edition(p. 18) supposes that the author means to say that he has completed his discussion of his initially announced opponents and that he is now launching an independent criticism of philosophical medicine in general, as if there is no essential connection between the two groups. But the distinction between the polemic of chh 1-19 and that of chapter 20 is largely a matter of emphasis. In chh 1-19 the author focuses on the aspect of the opponents' causal reductionism, i.e. reduction of the causes and cures of disease to a few factors. And in chapter 20 he steps back to discuss more general physis theory on which such a position was based. At any rate, We can readily see that initial opponents and the thinkers of chapter 20 at least belong the same intellectual milieu. The answer to the question"Who is attacked in On Ancient Medicine?" is not a specific thinker or different groups, but all those who attempted to reduce the cause of disease to a few factors, and to base their medical practice on a theory of the human physis. An opinion that this work attacked a special thinker involves some of the same pitfalls as the traditional Hippocratic question.

Dorfbauer, L.J. Zwei wenig beachtete Aspekte eines wenig beachteten Texts : Überlieferung und historischer Kontext der Disputatio de Somnio Scipionis des Favonius Eulogius Latomus. 2011, 70, 2, p 493-513

Edgecombe, R.S. Goethe, Schiller, and 'Empedocles on Etna' Notes and Queries. 2011, 58, p 89-93.

Engels, D. Cum aetas septenos octiens solis anfractus reditusque conuerterit. Zur Bedeutung des 56. Lebensjahres für Scipio Africanus d.J., Cicero und Pompeius., Überlegungen zur Identität des rector rei publicae im Somnium Scipionis (Cicero, de re publica VI, 7, 12) (Note de lecture. 437) Latomus. 2010, 69, 1, p 198-200

Fabrizi, V. Ennio e l'« aedes Herculis Musarum » Athenaeum. 2008, 96, 1, p 193-219
Résumé : Per Ennio la fondazione dell'« aedes Herculis Musarum » assunse peculiare importanza sia perché sanciva il successo del suo patrono Nobiliore, sia per l'ispirazione pitagorica e per il ruolo di Ercole Musagete, sia perché era forse sede di un « collegium poetarum ». Si ipotizza che la fondazione del tempio fosse narrata nel libro 15 degli « Annales » e che l'identificazione di Muse e Camene del v. 487 Sk. sia da collocare in tale contesto

Flemberg, J. The Vitruvian Man and the Golden Section BABesch : bulletin antieke beschaving. 2011, 86, p 137-141
Abstract : It is suggested that the proportions given by Vitruvius for the ideal human figure (Vitr. De arch. 3.1.2) imply a division of the upper half of the body that approximates closely to the so-called Golden Section. The prerequisite of this is that the geometrical midpoint of the figure coincides with the base of the penis, a common convention in Greek male statuary. The result is a continuous proportion between the three main divisions of the body (legs, trunk, head + neck). It is further suggested that the conjecture a medio pectore is open to doubt.

Garani, M. Revisiting Tarpeia's myth in Propertius (IV, 4)¹ LEEDS INTERNATIONAL CLASSICAL STUDIES. 2011, 10, 3 (<http://lics.leeds.ac.uk/>)
ABSTRACT: In this paper, I focus on Propertius' Tarpeia-elegy (IV.4) and revisit its place within Propertius' broader aetiological plan by exploring the importance of the (hitherto unremarked) Neopythagorean / Empedoclean echoes within it. These echoes justify the presence of the figure of Vesta, which has otherwise been considered eccentric, to the extent that the text

has been corrected so as to remove her name. Within this framework, I explore the possible cultural influences (especially by Ennius and Varro) which made possible the syncretistic representation (Neopythagorean / Empedoclean) of Vesta as personification of the Empedoclean Strife. The contrast of the Empedoclean elements of water and fire within the elegy is accordingly seen as the progressive elimination of Love from the poem. In order to demonstrate Propertius' flirtation with philosophical ideas further, I analyze Ovid's double rewriting of the same myth (Met. 14.775-804, Fasti 1.255-76) and consider his cunning reaction to Propertius' philosophical echoes in the myth of Tarpeia.

Garcea, A. Varron et la constitution des paradigmes flexionnels du latin Histoire, epistemologie, language. 2008, 30, , p 75-89
Résumé : Dans LL 10, Varron esquisse, pour la flexion nominale du latin, un modèle mathématique selon des rapports proportionnels. Étude de la postérité de ce modèle, notamment du terme « formula » (« matrice » et « tableau numérique ») qui le désigne. Remarques sur les mathématiques dans la culture républicaine. Ce passage a pu avoir pour source un traité mathématique grec perdu. Comparaison avec le recours aux tableaux arithmétiques par Nicomaque de Gérasa, témoin tardif de cette tradition

Gavray, M.A. Archytas lu par Simplicius. Un art de la conciliation The International Journal of the Platonic Tradition. 2011, 5, p 85-158
Abstract: Intent upon harmonizing doctrines of their predecessors, some Neoplatonic commentators are faced with a problem of resolving doctrinal discrepancies so as to restore the συμφωνία in the history of philosophy. This article considers a particular example of this attempt at harmonization: how Simplicius reconciles Aristotle's Categories with the Neopythagorean doctrine of the Pseudo-Archytas. The chronological inversion introduced by the counterfeiter produces remarkable effects on the late Platonic doctrine about general terms, to the extent that a commentator such as Simplicius works to reduce the dissonance between Archytas' and Aristotle's words. This paper has three aims: to restore the general grid that Simplicius uses for reading and commenting on Archytas through Aristotle; to identify the exegetical strategies aimed at a doctrinal reconciliation; to consider a specific case, provided by the doctrine of weight, which

engenders a new physical theory by
Simplicius.

González Ochoa, C. El gnomón [sic] y el esclavo
Nova Tellus. 2005, 23, 1, p 23-47
Résumé : El descubrimiento según el cual la razón entre el lado de un cuadrado y su diagonal no puede ser expresada por números enteros sino sólo por números irracionales rompió con la visión pitagórica del mundo e inauguró una nueva época en la historia de las matemáticas griegas. Por una parte, se realiza una aproximación a aquella primera etapa a través de un instrumento representativo de la misma : el γνῶμων, un poste vertical cuya sombra indica la posición del sol y, por extensión, todo instrumento destinado a la medida del tiempo. Por otra parte, se caracteriza el segundo período a partir del pasaje donde Platón (Men. 82b-85c) plantea el problema geométrico de cómo duplicar la superficie de un cuadrado : refutando la solución pitagórica aportada por un esclavo, Sócrates demuestra que el cuadrado resultante es un cuadrado no perfecto cuyo lado sólo puede ser expresado por un número irracional.

Horky, P.S. Herennius Pontius: The Construction of a Samnite Philosopher
Classical Antiquity. 2011, 30, 1, p 119-147
This article explores the historiographical traditions concerning Herennius Pontius, a Samnite wisdom-practitioner who is said by the Peripatetic Aristoxenus of Tarentum to have been an interlocutor of the philosophers Archytas of Tarentum and Plato of Athens. It argues that extant speeches attributed to Herennius Pontius in the writings of Cassius Dio and Appian preserve a philosophy of "extreme proportional benefaction" among unequals. Such a theory is marked by Peripatetic language and concepts, which suggests that these speeches derive from a single Peripatetic source, probably Aristoxenus. The reception of Aristoxenus' description of Herennius Pontius among Greeks and Romans is sharply divided. Greek theories of ethics among unequals such as those of Aristotle and Archytas, which aim for moderation, can be distinguished from that attributed to Herennius Pontius, which is circumstantial and stipulates extreme responses to extremes. Romans, in particular Appian Claudius Caecus and Sulla, espouse proverbial wisdom strikingly similar to the theory of "extreme proportional benefaction" associated with Herennius Pontius. Such comparisons suggest that starting in the late

fourth century bce, Romans and Samnites may have held shared ideological principles, as defined against Greek cultural paradigms. Scholars are thus prompted to consider Herennius Pontius as a starting point for a much larger inquiry into shared ideology among non-Greeks in Italy during the Hellenistic period and beyond.

Huard, W. A Persian Influence on the Greeks? Hirundo, the McGill Journal of Classical Studies. 2008-2009. 7, p 38-48
<http://www.mcgill.ca/files/classics/2008-9-06.pdf>

Hughes Dominick, Y. Seeing Through Images: The Bottom of Plato's Divided Line
Journal of the History of Philosophy. 2010, 48, 1, p 1-13
Abstract: In this paper I defend a reading of eikasia (the lowest condition in the soul described on the divided line of Republic VI) as the viewing of an image as an image; this condition need not involve any confusion of image and original. The "standard reading" of eikasia, on which experiencing this state involves mistaking images for originals, is unsatisfactory, despite the fact that it offers an attractive account of the relation of the line and the cave. The initial description of eikasia makes the suggestion that Socrates believes that anyone consistently mistakes images for originals implausible. Furthermore, the similarity later described between eikasia and dianoia, the third highest state on the line, supports the claim that eikasia can sometimes involve the successful study of an object through its image. After outlining my view of eikasia and explaining these arguments against the "standard" view, I return to the cave and attempt a pairing of the line and the cave that accords with my account of eikasia.

Imai, M. The theory of generation in Greek medicine and its relationship with biological arguments in the fifth century BC
Journal of classical studies. Kyoto. 2009, 57, p 41-52
Résumé : Comparaison entre le traité hippocratique « De generatione » et les arguments biologiques développés par certains penseurs présocratiques ; démontre en particulier que l'auteur du traité dans son troisième chapitre s'oppose directement à l'embryologie de Démocrite

Ioli, R. Gorgia e la definizione del colore : Menone 76a8-e4
Giornale critico della filosofia italiana. 2008, 7a, 4, 1, p 72-82

Résumé : La dottrina della percezione enunciata nel passo riprende la teoria empedoclea dei pori e dei flussi rielaborata da Gorgia

Ioli, R. Gorgia scettico ? : una riflessione sulla presenza del sofista nelle opere di Sesto Empirico
Rheinisches Museum. 2009, 152, 3-4, p 331-357

Résumé : Sesto Empirico è fonte preziosissima per la conoscenza del pensiero presocratico. Nel caso di Gorgia, a lui si deve una delle due testimonianze che ci tramandano per intero il Περὶ τοῦ μη ὄντος, contenuto in M. 7, 65-87. Sesto rappresenta una voce essenziale per la ricostruzione degli argomenti gorgiani

Irby-Massie, G.L. « Prometheus bound » and contemporary trends in Greek natural philosophy
Greek, Roman and Byzantine studies. 2008, 48, 2, p 133-157

Résumé : No recent investigation of « Prometheus bound » explores its connections with contemporary natural philosophy (especially Heraclitus, Empedocles, Anaxagoras, and the Hippocratic corpus) as they are revealed in the play. Transparently, the play is about fire, which serves as the central image of Heraclitus' natural philosophy and as the connective symbol of the « Prometheus ». But, although much in the play does build from Heraclitus' doxography - the prevalence of fire to actuate change ; the preeminence of justice ; the value of logos over force as the path to wisdom - the play is no apology for Heraclitan natural philosophy. Prometheus' opening and closing words (88-92 ; 1043-1054 ; and 1080-1093) may derive from or anticipate Empedoclean physics, where four elements provide the substrate for the material world. Further, the play's hopeful outlook differs significantly from that of the pessimistic Heraclitus.

Iribarren, L. De la pertinence d'un motif idéaliste : sur les Présocratiques d'André Laks Métis. 2008, 6, p 299-313

Résumé : La possible articulation entre sociologie weberienne et philosophie des formes symboliques (Cassirer) débouche chez A. Laks, « Introduction à la philosophie présocratique » sur une approche nouvelle des débuts de la philosophie grecque

Jouteur, I. Tisiphone ovidienne (Met. IV, 451-511)

Euphrosyne. 2008, 36, p 87-104

Résumé : Se analiza la actuación de la Furia Tisífone en el episodio de « Metamorfosis » que relata la leyenda de Ino y Atamante, donde se percibe la influencia de las prácticas contemporáneas (magia y brujería), del pitagorismo y de la interacción entre la magia y el neopitagorismo. Se intenta esclarecer cuáles son las implicaciones de la representación de una Furia maga, de acuerdo con la fascinación de Ovidio por la magia en general, y si es un reflejo del vínculo del autor con el pitagorismo renaciente.

Kennedy, J. Leo Strauss Proved Wrong About Plato

Philosopher's Magazine. 2011, September 27.
<http://www.philosophypress.co.uk/?p=1975>

Major philosophers are hardly ever floored by a knock-out punch. The controversial Leo Strauss based his philosophy on an esoteric reading of Plato, but surprising new research shows Strauss got it wrong. Not just his work on Plato, but his core methods and subversive vision of political philosophy are now discredited.

DISCUSSION; 42 COMMENTS FOR "LEO STRAUSS PROVED WRONG ABOUT PLATO"

Klitenic Wear, S. The One in Syrianus' Teachings on the Parmenides:

Syrianus on Parm., 137d and 139a1
The International Journal of the Platonic Tradition. 2011, 5, p 58-84

Abstract: This article describes Syrianus' teachings on the One, as found in his testimonia on the Parmenides.

In order to preserve the transcendence of the One, while still providing a fluid universe connected to the One, Syrianus shows how the nature of the One is seen in the structure of the Parmenides itself: the first hypothesis of the Parmenides outlines the primal God, while the intelligible universe is the subject

of the second hypothesis, in so far as the intelligible universe is a product of the One.

Thus, whatever is negated of the One in the first hypothesis contains a positive analogue in the second hypothesis. With this description of the One in the Parmenides, Syrianus is able to create a complete, fluid universe.

Readings of two lemmata, in particular, illuminate Syrianus' manner of interpreting the Parmenides to show how the One is both transcendent and connected to the universe. In his interpretations of Parmenides 137d and 138a, Syrianus shows how the One is partless



general theorems, expressed entirely in terms of particulars, such as geometric figures. Only in dialectic, centered on the 'What is F?' question, do we come to investigate universal properties directly.

MacGregor, A.P. « Noctes Manilianae » : the terminal ornament in Book III Mouseion (Canada). 2005, 5, 2, p 115-134
Résumé : Manilius 3, 618-682 ends with a description of the four Tropic signs and the Seasons that they inaugurate. A. E. Housman's assertion that this passage constitutes nothing more than a « terminal ornament » should be rejected. The passage is integral to the book, a panoramic climax that links heaven and earth. Moreover, it contains a hitherto unrecognized authorial sphragis (669-682), a token of Manilius's neo-Platonic or rather Pythagorean allegiance.

Macklin, C. Musical Irrationality in the Shadow of Pythagoras
Contemporary music review. 2011, 29, 4. p 387-394

Maurette, P. Porphyry and Mithraism : « De antro nymphaeum » and the controversy against the Christians
Dionysius. 2005, 23, p 63-81
Résumé : In order to explain the meaning of what he perceives as symbols in Homer's Od. 13, 102-112, Porphyry appeals to the Hellenic intellectual tradition. For Porphyry, Homer was not saying anything different than what other thinkers, poets, geographers, and mythical figures said : they all belonged to a consistent spiritual tradition which gave answers, in different ways, to the same questions. Porphyry introduces Mithraism when talking about the interstellar voyage of the soul to and from the body, thus making Mithraism agree with the Orphic-Pythagorean-Platonist theory of the transmigration of the soul ; he identifies Mithras with the Platonic Demiurge ; and he tacitly recognizes the Mithraeum as a legitimate place of worship. Porphyry may have been suggesting that Mithraism was the best pagan weapon against Christianity.

Meester, M. KENNEDY: 'EINDELIJK LEREN WE PLATO'S EIGEN FILOSOFIE KENNEN'
Filosofie Magazine. 2010, 19/09
'Plato de literator kennen we al meer dan 2.500 jaar, nu leren we eindelijk ook de filosoof kennen.' Met deze uitspraak diskwalificeert professor Jay Kennedy eeuwen van Plato-interpretatie. Interview met J. Kennedy.

http://www.filosofiemagazine.nl/00/fm/nl/123_138/nieuws/17064/Kennedy: 'Eindelijk_leren_w_e_Plato's_eigen_filosofie_kennen'.html

Megan J. Pitagora Museum / OBR
IBTIMES.com: International Business News. 2011, July 14. 7 pages.
The figure of Pythagoras constitutes the ideal trail connecting the cultural heritage of ancient Magna Grecia to the modern scientific thinking, from Fibonacci, Kepler, Wiles and Witten to present time. The Pythagoras Museum is not a static and conservative museum: the hands-on exhibitions are designed to be used by the visitor. A playful and interactive approach not only makes self-learning and independent thinking more effective, but also bestows a feeling of wonder to the learning process, bringing math alive through the centuries.

Mele, A. « Harmonia » e « isonomia » in Magna Grecia e nella tradizione pitagorica
Incidenza dell'Antico. 2009, 7, p 37-59
Résumé : In ambito magnogreco il concetto di « harmonia » abbandona il significato odissiano di opera ben connessa tra le sue parti per sviluppare il valore iliadico di « trattato, patto », e passare con i Pitagorici a designare non solo l'armonia musicale ma anche, in ambito politico, esperienze di governo aristocratico

Mendell, H. Two traces of two-step Eudoxan proportion theory in Aristotle : a tale of definitions in Aristotle, with a moral
Archive for history of exact sciences. 2007, 61, 1, p 3-37
Résumé : Erwähnungen bei Aristoteles bestätigen W. Knorr's Annahme einer voreuklidischen Proportionstheorie bei Eudoxos

Miletti, L. Herodotus in Theon's « Progymnasmata » : the confutation of mythical accounts
Museum Helveticum. 2008, 65, 2, p 65- 76
Résumé : Dans les « Progymnasmata » de Théon, datant du 1er s. apr. J.-C. , de nombreuses citations d'Hérodote (par exemple, 2, 54-57), envisagées selon leur habileté argumentative, servent d'exemples pour des exercices rhétoriques, notamment pour la réfutation (ἀνασκευή) de récits mythiques ou historiques

Molina Moreno, F. The Pleiads, or the first cosmic lyre
Hyperboreus. 2008, 14, 1, p 28-38
Résumé : Die Pythagoreer verbanden als erste bestimmte Himmelskörper mit Musik. Sie interpretierten die Pleiaden als die Lyra der Musen. Die Pleiaden wurden später durch die Heptade von Sonne, Mond und den fünf Planeten des Altertums ersetzt, nachdem an die Stelle des pythagoreischen Weltbildes ein geozentrisches Modell getreten war, in dem es weder ein Zentralfeuer noch eine Gegenerde gab und in dem die Erde das unbewegliche Zentrum des Kosmos war. Doch behielten die Pleiaden ihre Assoziation zur Musik bei ; sie wurden in der Antike öfter als « Chor » bezeichnet, was sonst für keine Sternengruppe belegt ist. In der Spätantike vertraten sie die Musen und wurden mit den Erzengeln verbunden.

Moore, K.R. Was Pythagoras Ever Really in Sparta?
Rosetta: Papers of the Institute of Archaeology and Antiquity. 2009, 6, 6p
<http://www.rosetta.bham.ac.uk/issue6/pythagoras-sparta/>
Abstract: This article examines the biographical evidence for a plausible connection between the philosopher Pythagoras and Sparta. It takes into consideration the sources that we have on the subject as well as their probable motivations. A variety of sources are employed to this end and they range from philosophical treatises to archaeological artefacts. It also considers other potential reasons as to why Pythagoras or Pythagorean philosophers might be interested in Sparta. These include, but are not limited to, issues of Spartan social organisation, (near) sexual equality and music.

Musti, D. Migrazione e accoglienza nell'Italia antica : (Claudio Eliano, *Varia Historia* 9, 16)
Rivista di filologia e di istruzione classica. 2009, 137, 1-2, p 153-160
Résumé : Un'indagine sulle radici culturali del passo, in cui il popolamento dell'Italia da parte di vari popoli viene descritto in termini di tolleranza e convivenza pacifica (contrariamente alla testimonianza di altre fonti antiche, in particolare Strab. 6, 1, 2 e Polib. 2, 17), rivela un forte influsso del Pitagorismo, nonché un'idea di multiculturalismo e di impero « umanistico » caratteristica del periodo tra gli Antonini e i Severi

Nunes Sobrinho, R.G. Iniciação ao Princípio Archaí: origins of occidental thought; *Revista Archaí*. 2011, 63, p 63-75

URL:

<http://seer.bce.unb.br/index.php/archai/article/view/3751>

No diálogo que dramatiza a última discussão filosófica de Sócrates e suas últimas palavras em vida, Platão se apropria de um acervo de imagens moldadas nos quadros mentais dos cultos de mistérios gregos para ingressar os princípios fundamentais de sua Filosofia. Seus interlocutores, filósofos representantes de uma tradição pitagórica, ensinam uma sofisticada argumentação que promove uma inflexão radical na tradição religiosa iniciática e nas correntes filosóficas que investigam os princípios causais de todas as coisas. Este estudo se detém na análise do significado técnico conferido por Platão à iniciação, à alma-harmonia e no significado das últimas palavras de Sócrates: um convite de iniciação ao Princípio.

O'Meara, D. << Empédocle Fragment 143 : Un nouveau témoignage chez Jean Italos >>
Revue des études grecques. 2010, 123, p 877-881

Paparazzo, E. Why Five Worlds? Plato's *Timaeus* 55C–D
Apeiron. 2011, 44, 2, p 147–162
In the *Timaeus*, Plato says that the hypothesis of there being five worlds casts a reasonable doubt. Neither ancient commentators of Plato nor modern scholars have succeeded in unveiling the meaning of this hypothesis. I propose that five is the number of combinations with which the five platonic solids can be arranged in sets of four, each set making up a world. I discuss the question of whether Plato's mathematical skills made him equal to the task of calculating the correct number of combinations, as well as the possible reasons why he rejected the hypothesis of there being five worlds.

Perilli, L. III « Symposium praesocraticum »
Quaderni urbinati di cultura classica. 2007, 87, p 113-116
Résumé : Cronaca delle relazioni tenute al terzo simposio internazionale sulla filosofia presocratica (Monaco, 5-7 ottobre 2006)

Pessanha, J.A.M. Empédocles e a democracia / [introd., Maria das Graças de Moraes Augusto, Alice Bitencourt Haddad, Carolina Araújo]

Kléos (Brasil). 2003-2004, 7-8, p 97-182

Résumé : Estudio sobre la relación entre filosofía y democracia en los textos de Empédocles. En primer lugar, se destacan dos fundamentos en el pensamiento de este filósofo : la consideración del « otro » como otra conciencia, como interlocutor ; y la construcción de la comprensión humana a partir de experiencias comunes. En Empédocles la verdad reside en el diálogo. Por otro lado, aplicando el principio democrático de ἰσονομία a la explicación de todos los aspectos de lo real, Empédocles consigue descubrir fundamentos teóricos, « científicos », para su posición política, fundamentos que se conjugan armoniosamente con sus motivos religiosos. Tesis inédita, presentada en 1965 en la Universidad de Brasil.

Petre, Z. « Zalmoxis, roi et Dieu » : autour du « Charmide »

Dacia. 2007, 51, p 47-72

Résumé : Malgré ce que l'on a pu écrire parfois, l'évocation de Zalmoxis et des mœurs des Gètes dans le « Charmide » n'a rien d'une notice ethnographique telle que celle que l'on trouve chez Hérodote (5, 30). Le vrai sujet du dialogue est bien la σωφροσύνη, vertu qui trouve chez Platon trois modalités : le mode banal de la tempérance individuelle telle qu'elle est imprimée dans l'âme par l'éducation, le mode plus actif du contrôle de soi qui débouche sur la concorde civile, et la maîtrise philosophique de soi, qui suppose une initiation par l'ἐπιπῳδη. L'incantation de Zalmoxis se lit ainsi comme une métaphore de l'initiation philosophique

Polycarpou, C.N. An addition to Archytas' ontology

Parnassos. 2008, 50, p 59-64

Résumé : Complément à **78-00337**. Appuie les thèses de C. A. Huffman

Proust, D. The Harmony of the Spheres from Pythagoras to Voyager

Proceedings of the International Astronomical Union. 2011, 5, no. S260 p 358-367

Abstract. We present the strong links between music and astronomy over 25 centuries.

Ramelli, I.L.E. Terms for eternity : αἰώνιος and ἄϊδιος in classical and Christian texts

Nova Tellus. 2006, 24, 2, p 21-39

Résumé : Se estudia diacrónicamente el uso de ambos términos griegos, que suelen traducirse por « eterno », desde su aparición más temprana en la poesía y en los escritos presocráticos hasta los « Septuaginta », el « Nouum Testamentum » y las obras de Orígenes de Alejandría. La voz ἄϊδιος, más antigua, suele expresar la idea de un « tiempo que se extiende infinitamente », mientras que la voz αἰώνιος, documentada por vez primera en Platón, puede significar una « eternidad atemporal ». En la « Biblia » αἰώνιος no significa necesariamente « eternidad absoluta ». Orígenes fundamenta su doctrina de la salvación universal y de la duración finita de los castigos en el Infierno en la distinción entre una voz y otra.

Ramos Jurado, E.A. Dos nuevos fragmentos de Moderato de Gades

Habis. 2008, 39, p 167-169

Résumé : Se atestiguan en Procl., In Ti. 2, 18.29-19.7 Diehl y en Syrian., In Metaph. 151, 17-21 Kroll.

Rashed, M. Aristophanes and the Socrates of the « Phaedo »

Oxford studies in ancient philosophy. 2009, 36, p 107-136

Résumé : Attempts to interpret Socrates' Pythagoreanism in the « Phaedo » as a creation of Plato, or to view the portrait of Socrates in Aristophanes' « Clouds » as essentially true to the historical reality, inevitably give rise to contradictions. These, however, disappear once it is perceived as likely that one of Plato's objects in the « Phaedo » was to answer the criticisms that Aristophanes had made in the « Frogs » and « Clouds ».

Rehding, A. The Structure of Plato's Dialogues and Greek Music Theory: A Response to J. B. Kennedy

Apeiron. 2011, 44, 4, p 359-375,

Abstract: J. B. Kennedy recently proposed a radical new interpretation of the Platonic dialogues, arguing that their stichometric structure is based in a Greek twelve-tone musical scale. We explore to what extent such an interpretation might be borne out historically by Greek music-theoretical traditions: the

concept of scale, the significance of number 12 (on which Kennedy's theory is anchored), conceptual differences between Harmonicists and Pythagoreans, and the applicability of Kennedy's scale within the context of Plato's thought. While the statistical correlations Kennedy notes are intriguing, their foundation in Greek music-theoretical traditions proves problematic.

Ruggeri, M. Sulla fortuna di Apollonio di Tiana nella letteratura moderna
Quaderni di storia. 2011, 37, 73, p 127-137

Santangelo, F. Whose sacrilege? A note on Sal. 5.14

Classical world. 2011, 104, 3, p 333-338

Abstract: This note offers a reconsideration of a passage of the pseudo-Ciceronian Invective against Sallust (5.14) and argues against the established view that it features a hostile reference to Nigidius Figulus and his Pythagorean circle. Several alternative reconstructions of the text are canvassed. No positive conclusion seems attainable.

Sato, Y. On Hermippos of Smyrna F20 Wehrli
Classical studies. Kyoto. 2003, 19, p 1-93

Résumé : Sur la κατάβασις de Pythagore, et son rapport avec le culte rendu à sa personne par les Crotoniates. L'étude d'Hermipp. F20 W confirme qu'il s'agit d'une version parodique et rationalisée du récit de la descente aux Enfers de Pythagore. La cité de Croton fait en réalité appel au philosophe, figure de sagesse, pour la redresser ; le sage s'instaure donc nomothète, et c'est cette prise de fonction en tant que législateur qui est représentée par son itinéraire symbolique, des Enfers jusqu'à l'ἐκκλησία de Croton.

Segvic, H. Aristotle on the varieties of goodness

Apeiron. 2004, 37, 2, p 151-176

Résumé : Argues that Aristotle's objection to Plato at EN I 6, 1096b23-6 is intended to be directed at other ethical theorists as well. Aristotle is concerned to combat the very idea of the good being subsumable under a single explanatory scheme. Studies Aristotle's conception of the good as a practical good (criticism of the Platonic Form of the Good) ; his arguments against the « common good », and against Eudoxus' view that pleasure is the good ; and his view of happiness as the cause of goods, including the notions of appearance and practical reason, with comparison to the views of Protagoras

Serna Montoya, E. Hypatia de Alejandría Lámpsakos. 2010, 4, p 53-57

Hypatia is considered the first woman to make significant contributions to the development of mathematics and the first woman scientist in history. Although also made contributions in philosophy and astronomy, is more recognized for her work in mathematics. At a time when women had no access to education and let alone science, her intelligence, ease of expression and beauty made the Christian church leaders to consider her a witch, so she was killed as enemy of the prevailing religious beliefs.

URL:

<http://dialnet.unirioja.es/servlet/oaiart?codigo=3399340>

Serrano Delgado, J.M.

Rhampsinitus, Setne Khamwas and the descent to the netherworld: Some remarks on Herodotus II, 122, 1

Journal of Ancient Near Eastern Religions. 2011, 11, 1, p 94-108.

Abstract: The purpose of this article is to analyse Pharaoh Rhampsinitus' descent to the Underworld, briefly reported by Herodotus (II, 122, 1) and included by the Greek writer in the legendary history of Egypt. This short episode can be connected to the demotic cycle of Setne Khamwas, to be precise when this literary hero seizes a book of magic from a tomb after playing dice-the Egyptian senet-with the dead. These two stories share a common origin, arising possibly from the same folkloric tradition from the second half of the First Millenium B.C. But even if the adventure of Rhampsinitus is one of the many underworld motifs which occur in folklore throughout the world, it is important to note that the descent to hell is not a recurrent theme in Egyptian imagery. Here we are dealing possibly with a foreign topic, even an interpretatio graeca of the katabasis of Rhampsinitus, Herodotus being influenced by the echoes of the doctrines of the Orphics and the Pythagoreans, and trying to support the supposedly Egyptian belief in the transmigration of the soul, a clearly dubious statement.

Sharma, R.K. Socrates' new « aitia » : causal and metaphysical explanations in Plato's « Phaedo »

Oxford studies in ancient philosophy. 2009, 36, p 137-177

Résumé : Socrates' strategy in Phd. 95 E-102 B is to cast his αἰτία as a compelling

response to the failings in the theories of his predecessors. This helps to explain why he does not linger over its peculiarities at 100 B-D. In 96 D-97 B he selects and arranges the materials of Presocratic thought so as to recommend a radically new philosophical enterprise.

Stothers, R.B. Ancient meteorological optics The Classical journal. 2009-2010, 105, 1, p 27-42
On Presocratic, Peripatetic, Epicurean and Stoic theories that aimed to explain Aristotle's four fundamental phenomena of meteorological optics (APo. 79 A 10-13 and 98 A 26-29 ; Ph. 194 A 8-12 ; and Mete. 3).

Szlezák, T.A. Platão e os Pitagóricos. Revista Archai. 2010, 6, p 121-133
<http://seer.bce.unb.br/index.php/archai/article/view/3757/3261>

Resumo: Platão não era apenas um 'Socrático'. De acordo com Diógenes Laércio, ele começou com a filosofia heraclitiana antes de conhecer Sócrates. Seus diálogos mostram que ele também ansiava em tomar outras posições. Próxima à influência eleática, visível no Parmênides e outros diálogos tardios, a filosofia pitagórica parece que teve o maior impacto em seu pensamento. A tradição biográfica afirma que ele teve repetidos contatos com os Pitagóricos de Tarento, e os capítulos 5 e 6 da Metafísica de Aristóteles, Livro I, mostram que a filosofia do número e dos princípios de Platão tiveram grande semelhança com o pensamento pitagórico. Neste artigo, as afirmações de Aristóteles sobre esta parte da filosofia de Platão são examinadas uma a uma. Pode se demonstrar que, tomados como um inteiro, elas mostram um total coerente e significativo.

Taufer, M. Zalmoxis nella tradizione greca : rassegna e rilettura delle fonti Quaderni di storia. 2008, 34, p 131-164
Résumé : Sulle caratteristiche del « demone » getico Zalmoxis, attraverso le menzioni letterarie greche, con particolare attenzione per le testimonianze di Erodoto, Strabone e Platone : si trattava di una divinità dei misteri (carattere elitario del culto, possibilità offerta ai seguaci di conseguire l'immortalità dell'anima), di cui ha poco senso tentare una collocazione ctonia o celeste ; quanto tramandato sotto il suo nome, spogliato dalle concrezioni evemeristiche di matrice greca, si può interpretare in senso iniziatico

Tortorelli Ghidini, M. Armonia nei testi orfici : PDerv. col. XXI
La Parola del passato. 2009, 64, 365, p 81-93
Résumé : Per il commentatore di Derveni, Armonia, Afrodite Urania e Peithò partecipano in modo determinante al processo di creazione del cosmo. In particolare Armonia, che in quanto forza unificatrice di elementi tra loro diversi molto deve alla riflessione di Empedocle, svolge un ruolo fondamentale nell'atto di riunificazione delle particelle, rafforzando la connotazione positiva dell'azione svolta da Afrodite per garantire l'unione delle particelle affini

Tsimbidaros, I. Cosmogonie et poésie divinatoire chez Empédocle
Revue de philosophie ancienne. 2010, 28, 2, p 33-49

Tsimbidaros, I. Le double dit. L'ambiguïté de la naissance et de la mort chez Empédocle (Strasb. d, Diels 17, 3-4 ; 26, 5-7, 118-121)
Revue de philosophie ancienne. 2011, 29, 1, p 3-29

Van der Sluijs, M.A. Phaethon and the great year
Apeiron. 2006, 39, 1, p 57-90
Résumé : An examination of Plato's « Timaeus » (22 CD), « Politicus » (269 C-70 D), Pliny's HN 2, and Seneca's Quaest. 7 shows that there was a great deal of coherence in pre-Aristotelian statements regarding the Great Year, including statements about Phaethon. Plato was probably drawing upon a coherent Pythagorean set of ideas that he presented in a synthesized model. Plato's successors retained only isolated components of the theory, suppressing its original integrity, so some portrayed Phaethon as a meteor or a meteorite without reference to the Great Year.

Vandoulakis, I. A genetic interpretation of neo-pythagorean arithmetic
Oriens-Occidens. 2009, 7, p 113-153
Résumé : À partir de l'analyse de l'« Introduction à l'arithmétique » de Nicomaque, montre que l'arithmétique néo-pythagoricienne s'est développée à partir de la numération naturelle d'entités concrètes désignées par des signes déterminés, sans appareil axiomatique spécifique, mais en faisant appel à une méthode de type génétique

Viana, M.M. de O. O Etna em Píndaro e em Ésquilo : duas perspectivas de um fenómeno físico e de um mito

Euphrosyne. 2009, 37, p 49-68

Résumé : En Píndaro, P. 1, 15-28, y en Ésquilo, Pr. 347-376, se encuentra el primer acercamiento al fenómeno de la erupción del Etna. Ambos poetas lo conectan con el viejo gigante Tifón ; por la misma época, el pensamiento presocrático desarrolló un lenguaje completamente diferente al del mito y al de la vieja narrativa. Sin embargo, el significado de Tifón en ambos poetas no se parece al de Hesíodo. En Píndaro, es expresión del $\theta\alpha\tilde{\upsilon}\mu\alpha$; en Ésquilo, aparece directamente en el campo del imaginario poético como alegoría del conflicto trágico.

Watts, E.J. Creating the ascetic and sophistic mélange : Zacharias scholasticus and the intellectuel influence of Aeneas of Gaza and John Rufus

Aram periodical. 2006-2007, 18-19, p 153-164

Résumé : Il est malaisé d'imaginer comment la culture sophistique d'un Énée de Gaza, nourrie de doctrine néo-platonicienne alexandrine, a pu être apparée avec le rude ascétisme d'un Jean Rufus. Il semble pourtant que telle ait été la visée de la génération d'étudiants gazaites formés dans les années 480 et influencés par Pierre l'Ibérien, dont Zacharie le Scholastique est un représentant éminent. Il présente ainsi le moine Isaïe, dans la biographie qu'il donne de lui (CPG 7000, syriaque), à la fois comme un ascète anti-chalcédonien intransigeant et un expert reconnu sur les questions philosophiques.

Weiss, S. La figura di Pitagora nelle dottrine morali neoplatoniche

Centopagine. 2009, 3, p 47-55

Résumé : Si studia il ruolo che svolge la personalità di Pitagora nell'etica neopitagorica e più tardi in quella neoplatonica, seguendo lo sviluppo dell'immagine del personaggio storico che nel corso dei secoli subì continui cambiamenti, giungendo a costituire una figura carismatica e misteriosa, parallela a quella reale

Weissmann, G.

A Nobel Prize is Out of Order: "American Idol" vs. Hypatia of Alexandria

FASEB JOURNAL. 2010, 24, 12, p 4627-4631

Whittaker, R. A Reverence for the Divine: A Conversation with Peter Kingsley

Parabola. 2010, 35, 4, p. 86-95

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Zago, M. Un portrait de Pythagore dans la Liturgie de Mithra

Zeitschrift für Papyrologie und Epigraphik.

2011, 177, p 53-57

Zara, V. From Quantitative to Qualitative Architecture in the Sixteenth and Seventeenth Centuries: A New Musical Perspective
Nexus Network Journal. 2011, 13, 2, p 411-430.

Abstract: In Rudolf Wittkower's influential view, Renaissance musical theory, based on Pythagorean and Platonic proportions, is a paradigm of harmony, order, and spatial organisation in architecture from Alberti to Palladio. However, sources from Hypnerotomachia Poliphili (1499) and other sixteenth-century French treatises, through René Ouyard's Architecture Harmonique (1679) seem to show another, undiscovered story. The keys to interpretation include a different philological reading of Vitruvian theory of proportion, as Fra' Giocondo's French lessons show. This is a starting point for a particular sixteenth-century passage between two different conceptions of architecture - from anthropomorphic to rhetoric, from volumetric to linear, and from quantitative to qualitative - which will find a definitive arrangement in the seventeenth century.



RAFFAELLO SANZIO (1483-1520), Scuola di Atene (1509-1510)

Detail: Hypatia (likeness of Francesco Maria della Rovere)

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