

Stichting Pythagoras



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Pythagoras Foundation



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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.

During a five-year trial period initiates of a Pythagorean community were expected to listen in silence, and to withhold any comments or questions: this rule was technically designated echemythia, that is « verbal restraint ». Plutarch's interest in this relatively uncommon notion has so far escaped scholars' attention, although in my view it sheds new light on Plutarch's theological views.

From: Geraldine Hertz, 143rd APA Annual Meeting, Jan. 5-8, 2012, Paper Abstract

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Introduction

This Newsletter contains again much information. We see a continuing interest in Pythagoras and Pythagoreans, or, may we say a growing interest?

Last year 439 unique visitors read the Newsletter; visitors from 40 different countries.

Thanks to all contributors to this Newsletter.

Especially thanks to Jean Dierkens, John Bremer and Graham Pont for their article in this Newsletter, and to Anael Pinheiro de Ulh a Cintra, Presidente de Instituto Neo-Pitag rico for permission to publish the L mpada article.

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

The Pythagoras Foundation's main activities are, collecting and distributing information.

A dramatic shift from information in paper forms to information in digital forms took place the last years. Concerning our older books (published before 1900), we found that 90 % of these books existed in digital form on the Internet. Besides we found a lot of digital books of interest, not yet in our files.

Finding these digital books is a rather time consuming work; they can be found on a variety of places. Often these places are not consumer-friendly concerning the search facilities.

Nevertheless it is worth the efforts. The book catalogue grows fast thanks to the digital books and so forms a unique source for Pythagoras studies.

Concerning new books of interest; there are published so many. With the limited means we have, we can only buy a few of these new relevant books.

Besides the books there is the (journal) articles database. There are some 7000 items in it; 2000 articles in digital form. The others are waiting to be scanned and digitalized.

If you are interested in (some subject) these databases, let us know.

We sold some books from the list given in Newsletter 17, page 49.

An actual list is given on page 73, see the inside of the back page of this Newsletter. If you are interested, let us know.

Nico Bader

Acknowledgements

The Pythagoras Foundation thanks the following individuals for their contributions and generosity: John Bremer, Jean Dierkens, Drew Hempel, Constantinos Macris, Jean-Claude Picot, Anael Pinheiro de Ulhôa Cintra, Jean-Luc Périllié, Sarah B. Pomeroy, Graham Pont and Richard Seaford,

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Pythagoras; University Athens

Colophon

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The Pythagorean Education

Jean Dierkens

Our western world is so filled with Pythagorean concepts that we often forget the specific notions that Pythagoras gave us in Antiquity. The purpose of this article is to review the Pythagorean concepts from ancient times and to explore how they benefit us today.

*

In antiquity, the Pythagorean teaching had two fields: one for knowledge, the other of meditation. These two areas, which often intermingled and enriched each other, can be compared to the two levels that Porphyry discusses in his book, *Life of Pythagoras* (§§ 46-49). He tells us:

"It also reflects a way of life so specific that the Pythagoreans were recognized as such by their social behavior rather than by specific concepts taught in their schools, especially for the most part, these notions should be kept secret, because the first seekers as both mystics and mathematicians thought that the untimely and clumsy use of the sacred laws organizing the world could lead to a serious upheaval in the universe."

The Pythagorean Way of Life

The Pythagorean lifestyle corresponded to the daily updating of the essential qualities taught and described in the Golden Verses, advice which is still perfectly useful today.

The desire for justice (*dikaïosunê*) was expressed with uncompromising courage (*andreia*), but also with serenity (*sophrosunê*). The Pythagoreans did not think it appropriate to get angry and lose control of their actions and their speech. They wanted to live in harmony

(*harmonia*) and act only in a balanced way at the right time (*kairos*). The Pythagoreans showed themselves in such a reserved attitude that their behavior contrasted deeply with the rest of the population, which was rather exuberant and acted with gesticulations and verbal emphasis.

Their feeling of brotherhood (*philia*) extended beyond the members of their restricted group; which reflected a deep compassion in the helping of all human beings, including animals. This resulted in a vegetarian diet as strict as possible and their refusal to participate in offerings resulting from bloody sacrifices.

Their divine conception was henotheistic, divinity in its original aspect, totally depersonalized, manifested by the laws of mathematics and harmonies. The deities of the Greek pantheon and myths associated with them were for the Pythagoreans as blankets, representing in symbolic imagery the mathematical laws of the order of the universe. The "*kosmos*" (from *kosmos*, which means in good order, and properly arranged) was the term always used by Pythagoras to show precisely that the laws of the universe did not come from the desires and whims of gods, as some myths suggested. They participated in the diverse cults of the day, and by their presence gave these religions a greater and deeper dimension.

Their belief in the reincarnation of the soul led them to consider that some knowledge from a sometimes distant past could emerge in their memories. Reincarnation was sometimes done in animal form, without it being a punishment, but the desire was to become a Pythagorean philanthropotatos daimon, a spirit guide who is no longer required to incarnate and, although free from the ether, chooses to remain in the orbit of the moon and earth to help mankind.

The Pythagoreans had to first cleanse their mind by eliminating hasty

and erroneous understandings in a deliberate personal view to be as objective as possible, and to practice a daily psychostasia. This daily practice provided an adjustment in their behavior, increasing the actions that were good and decreasing the quantity and number of bad actions, without a triumphant narcissism or sterile guilt.

In the Pythagorean groups, there was room for both women and for men, but this was sometimes quite specific and related to the culture of the time. However, we cannot ignore that at least on two occasions in the 4th and 5th centuries CE the order was directed by a woman. First by Hypatia in Alexandria Egypt, who was cruelly stoned to death by the Christians, and then by Asclepigenia. She was the last to know the sacred Egyptian sounds. She was the daughter of Plutarchus and initiator of Proclus.

Outside their community, the measured behavior of the Pythagoras disciples engendered respect and admiration for some, distrust and rejection from others. Pythagoreanism, while being harmonious and active in society, was thus a movement that had its own specific requirements. Most of these rules of life were subsequently adopted by many people, even until our present time, without necessarily knowing that they were from our ancient tradition.

The Mathematical Approach and the Sacred Cosmos

"Once the mind-intellect was cleansed", there was an ability to reach the "immutable" Truths (Porphyre, §46), that is to approach validly the study of the creative archetypes of the organized cosmos. In other words, the psychê having abandoned its personal influence stemming from its drives and physical desires, became the *noûs*, which became accessible to the understanding. Now there was for them a perfect harmony, even a real identity, between the *noûs* of Zeus, that of the

individual man and all the laws that organized the cosmos.

After the meditative preparation, then began the exercises which were essentially focused on the Numbers and the Proportions considered as divine emanations. These exercises allowed the sudden intuitive understanding of the original laws and created a beneficial ecstasy. To return to those meditative moments (*theôrêmata*), it was necessary to organize the contents carefully, if possibly, mathematically (*mathêmata*). They discovered the secrets of the organization of the world, which they considered as perfectly harmonious. The myths hid these secrets while giving keys to understand them.

During successive meditations, and according to the degree of development of the psyche and the opening in the *noûs*, the reflections of these small groups sometimes plunged them into such confusion that they required absolute secrecy. Such was the drama of the discovery that the root of the number 2 was an irrational number, not representable numerically. This led to the question would there be faults in the harmonious organization of the cosmos? Hence the agonizing interpretation of the Akousma "ONE, TWO", also corresponding to the problem posed of the duplication of the surface of the altar at Delphi, calculating numerically the transition that would bring the root of 2.

We also notice that this mathematical field at once and at the same time scientific and artistic, developed and gave inspiration to a number of scholars and artists. We see Kepler, a Pythagorean, thought that it was from the five Platonic solids that we could find the law that governs distances, speeds and the planets. A work of art should reflect these divine proportions, and, although the "Golden number" was defined clearly over the centuries, it only became part of a number of works from the Renaissance until our time, as for example, in the paintings of Salvador Dali.

The Religious, Meditative and Ecstatic Search

Access to the Divine as the dynamic organizer of the cosmos and to the archetypes buried within our *noûs*, was achieved by ecstatic meditations that were based on these structures "at the border of the bodies and the immaterial" (Porphyre, §47), that is to say, after the purification of the intellect. Pythagoreans met regularly in places with sacred harmony, such as Temples, or, during the Christian persecutions that desecrated the antique Temples, in natural places close to a pure source (spring water) to protect in their deep meditations the adequate peace allowing for Divine inspiration.

Numbers as the Proportions were once and at the same time, mathematical elements and divine emanations. To reveal them without reserve or precaution represented not only a kind of desecration of the sacred, but also a danger given what an ill-intentioned hearer would have been able to do with this knowledge. (Disintegration of the cosmos!)

The Pythagoreans had a very broad, non-dogmatic respect of religious paths, but they saw "beyond these religious paths", as Plutarch said clearly in his text (§ 21) on the "E" of Delphi:

"Those who hold that Apollo and the sun are the same, it is right and proper that we welcome and love for their goodness of heart in placing their concept of the god in that thing which they honor most of all the things that they know and yearn for. But, as though they were now having a sleepy vision of the god amid the loveliest of dreams, let us wake them and urge them to proceed to loftier heights and to contemplate the waking vision of him, and what he truly is, but to pay honor also to this imagery of him in the sun and to

revere the creative power associated with it, insofar as it is possible by what is perceived through the senses to gain an image of what is conceived in the mind, and by that which is ever in motion an image of that which moves not, an image that in some way or other transmits some gleams reflecting and mirroring his kindness and blessedness."⁴

This Pythagorean approach has remained during the centuries, and until our day. Was not Dante guided by the Pythagorean Virgil to cross the dark winding paths of hell and purgatory (to free his primitive impulses, to pacify his emotions, and to cleanse his intellect) to arrive at the ultimate goal and enjoy in the ecstasy of paradise, this time guided by Beatrice, that is to say, by the ecstatic "bliss", to discover the luminous Rose representing the superior Divinity?

In our time, due to the efforts of our European Pythagorean groups, many people, including Christians, Jews, Sufis, Hindus, Buddhists, spiritualists, and many people who profess no religion, co-exist and have been opened to the spiritual path living in our rites. This allows them to live in a different way; one that is non-dogmatic. This is the religion of the origin of all.

*

Let appreciate this Pythagorean tradition which is opened to us and let us try to radiate around us its characteristics of spirit, intelligence and spiritual opening, without having to say that this is Pythagoreanism.

The main goal that drives us is to raise the ethical and spiritual level of people who can then find a greater happiness on our path. Then by their radiance they will give to those around them this higher level of being, creating a more harmonious society.

4 The translation comes from the Loeb Classical Library, Plutarch - *Moralia* - Volume V, "The E at Delphi". (De E Apud Delphos)

Plato's *Meno* and the Pythagorean Principle

by John Bremer

It has long been a commonplace that Plato, in many of his dialogues, 'pythagorizes'. This seems to mean that Plato refers to topics such as the immortality of the soul that were attributed to Pythagoras and his followers. In the whole Platonic corpus, Pythagoras is named once, and the Pythagoreans but twice—all in the *Polity* (or *Republic*), but several of their doctrines are stated or suggested, without any acknowledgement, in that dialogue and in others, such as the *Gorgias*, the *Timaeus*, and the *Phaedo*. It is hard to know what Plato's opinions of these doctrines were and the most that can be said with any assurance is that, in his mind, they were worthy of respect and consideration.

In the scholarly reports, however, there is the implicit assumption that Plato just repeated what Pythagoras and his followers were believed to have held, treating their doctrines like an inheritance which is just accepted. But Plato is too independent a thinker simply to accept inherited opinions uncritically and he must have had some sense of their truth or their utility in inquiry to repeat them—not, however, as repetitions (since he carefully avoids giving them the authority of the name of Pythagoras) but as opinions to be considered in their own right.

However we regard Plato's opinions about his own 'pythagorizing', one thing is certain and that is that he treats most seriously one of the fundamental principles of Pythagoras, namely, that everything is made of number. Since everything is made of number, the 'everything' must include the Platonic dialogues themselves, and it has been shown (in Bremer 1984, 2000, 2002) that the *Polity* or *Republic* has an arithmetical structure. It is made of number.

Numbering a Platonic dialogue may be done in several different ways but the most useful way is to determine the number of syllables it contains; since publication in Plato's time meant a public reading aloud, the number of syllables measures the amount of time taken for the reading, and are therefore equivalent. The length of time is fixed—how it is measured is not, but whatever the unit of measurement—letters, syllables, words, or lines—the ratios between parts will be the same.

It can be shown that Plato composed the *Meno* so as to make its arithmetical structure reflect the ostensible content of the discussion. While the subject of this article is the Pythagorean aspect of the dialogue, it must be insisted that the overall and unifying metaphor of the dialogue is the Eleusinian Mysteries (which is the subject of another essay).

The geometrical shape of the *Polity* is, perhaps, a circle; that of the *Meno* is a square—witness the so-called 'slave-boy episode'.

The stichometric length of the *Meno* is 19600 syllables, and $19600 = 140^2$. Thus, the dialogue, as a whole, is a square number.

It must be noted that for Plato and the whole ancient world 'number' meant what we would call the natural numbers, or the whole numbers, or the positive integers. The Hellenes certainly knew fractions—they used them in commerce—but they did not regard them as scientific numbers. Indeed, they were obviously derived from the natural numbers. Euclid defines a number as a 'multitude composed of units', so that 'unit'—

one—is the basis of all numbers, while not itself a number. (cf. Euclid, *Elements*, Book VII)

In modern parlance, the diagonal of a unit square is the square root of 2 or, in modern notation $\sqrt{2}$. This is known through the so-called Pythagorean Theorem (Euclid, Bk.I, Prop.47) about right-angled triangles. It will be recalled that it is this diagonal (or diameter, as Socrates calls it) that is the solution to the slave-boy's problem of doubling a given square.

The side and diagonal of the square are incommensurable, that is, they do not have a common measure, cannot be related by numbers, whole numbers. But an approximate length of the diagonal of a unit square *may* be expressed to any degree of accuracy—but never exactly. Clearly, if the diagonal were 1.4, then its square would be 1.96; if 1.41 it would be 1.988; if 1.414 it would be 1.999; if 1.4142135. . . and so forth. Since the dialogue as a square is equal to 19600 or 140^2 , it is approximately double the square with side of 100.

The use of an isosceles right-angled triangle in the slave-boy episode draws attention to the fact that so embarrassed the Pythagoreans, namely, that since the side and diagonal of the square are incommensurable, not everything can be made of number—there is no unit that will measure both. This is emphasized by the fact that although the slave-boy knows that the line he seeks is greater than 2 and less than 3, there is no number between them; they are *contiguous* while what is needed must be *continuous*. But at the same time, Plato's example shows that they can be commensurable *in square*, since a square and its double have a ratio of 1:2—both numbers.

Once the dialogue is numbered at 19600 syllables, its center point may be easily determined—the critical point in the so-called pedimental construction so favored by the Hellenes (cf. especially Herodotus and the Parthenon). This high point falls between syllables 9800 and 9801 where Meno is agreeing with Socrates that his slave-boy has 'recollected', that is, has regained knowledge out of himself. He has identified the line necessary for doubling a square—thus exhibiting to Meno and to us the nature of human learning, the soul's capacity to see the truth when it meets it. Meno is shown it, but does not see it.

Another way of numbering the text suggests itself when the opening words of Meno are examined. They consist of 18 syllables –

[Ecei~ moi eijpei`n, w\ Swvkrate~, a]ra didaktovn hJ ajrethv . . .

This is the same number of syllables as the opening words of the *Polity* about which a famous story was told. If the *physical* text were imagined as having 18 syllables horizontally across the tablet, then it could have 18 lines vertically, which would yield $18 \times 18 = 324$ syllables per tablet, and the whole dialogue would require 60 such tablets. This number, in turn, would suggest that the recitation of the whole dialogue would consume 60 minutes, or 1 hour.

This would mean that the reading speed would have been 324 syllables a minute. This is quite fast but by no means unknown or unreasonable, for Demosthenes' famous oration *On the Crown* was declaimed at 150 words or 350 syllables a minute and Aeschines and Isocrates declaimed at just under 300 syllables. Normal English conversational speed is about 300 syllables a minute. When Aristotle describes the great-souled man (*megaloyuciva*) he says "his voice is deep and his speech steady . . .

for a high and quick voice is a sign of haste and eagerness.” Certainly, the ambitious and controlling Meno—no great-souled man—fits that latter description, with his speech speed conforming to it.

Another way of looking at the geometrical shape of the dialogue is to look at it as imaging a square and its diagonal. This would require it to be divided into $4 + 1.414$ (for the four sides plus the diagonal), or 5.414 units. Dividing 19600 by 5.414 yields 3620 syllables (or very close to 200 lines) as the side of the dialogue-as-square, with the diagonal as 5119 syllables or 284 lines.

Since the square must exist before its diagonal can be drawn, this suggests that the four sides of the square are determined by syllables 1 to 3620, by syllables 3621 to 7240, by syllables 7241 to 10860, and syllables 10861 to 14480, with the syllables 14481 to 19600 (or 5119 syllables) as the diagonal.

Alternatively, the first two sides of the square could be determined as 1-3620 and 3621-7240, followed by the diagonal 7241-12360, and the square completed by the two sides 12361-15980 and 15981-19620. The reader is left to determine what significance, if any, these points may have in the content of the dialogue; the shape of the dialogue being a square and its diagonal is attractive and some application of the idea might make it more intelligible.

The number 4 as well as counting the sides of a square, also counts the number of participants, namely, Socrates, Meno, the Slave-boy, and Anytus. There are 566 separate speeches in the *Meno* as a whole, although some are only of one word. Tabulating the number of speeches allocated to each participant and its percentage of the whole yields:

Socrates	283 speeches containing	82.65% of the whole:
Meno	207 speeches containing	13.84 %;
The Slave-boy	52 speeches containing	0.83%;
Anytus	24 speeches containing	2.67%.

There seems to be nothing remarkable in these numbers, but when the number of syllables spoken by each of the four is established the matter is different:

Socrates	16129 syllables
Meno	2704 syllables
The Slave-boy	169 syllables
Anytus	529 syllables.

What is noteworthy here is that all four numbers are perfect squares.

Socrates	$16129 = 127^2$
Meno	$2704 = 52^2$
The Slave-boy	$169 = 13^2$
Anytus	$529 = 23^2$

In answer to Socrates’ question “What is twice two?” the slave-boy confidently answers “Four,” and the number four pervades the dialogue. There are four sides to the square and it has four feet (being doubled from its original two), there are four speakers, four named statesmen, the four generated squares are bisected by four diagonals, which in turn create four triangles, forming together the solution to the original problem of doubling the square.

The number four, or the tetrad, is the Pythagorean number for 'justice', since, uniquely, in a square constructed on a base of four units, the area and the perimeter are numerically equal, both being equal to 16 units. These and related matters are discussed in *The Theology of Arithmetic* attributed to Iamblichus where it is said that 'the tetrad is the first to display the nature of solidity: the sequence being point, line, plane, and solid (i.e., body).' It goes on to say that four 'comprehends the principle of soul' as well as of body because it contains the basis of musical harmony, since 4 is double 2, and 2 is double 1, yielding the octave; 2:3 yields the fifth, and 3:4 the fourth, 'If the universe is composed out of soul and body in the number 4, then it is also true that all concords are perfected by it.'

Remembering that the dialogue is about 'virtue', in the *Protagoras*, a poem of Simonides is quoted:

Hard it is on the one hand, to become
A good man truly, hands and feet and mind
Four-square, wrought without blame.

The term 'four-square in mind' (noww/ tetravgwnon) describes the character of the good man, and is thus related to virtue.

It is stated above that the over-arching metaphor of the *Meno* is of the Eleusinian Mysteries, the hints being given in St.77 and St.81. The dialogue mirrors the Temple of Demeter at Eleusis, the Telesterion, for it was square, and Demeter was, like Socrates and the slave-boy, engaged in a search (for Persephone), and punningly named the solution, the diameter.

If a cardinal principle of interpretation of a Platonic dialogue is that its subject is illustrated or exemplified in the discussion itself—so that in the *Meno* we see examples of learning and of virtue—this principle must now be extended to include not only the subject but also the arithmetical structure for it, too, carries meaning.

NOTE: All numbers are either exact or within 1% or within less than 10 syllables count.

Bibliography:

Bremer, John *On Plato's Polity*, 1984
 Plato and the Founding of the Academy, 2000
 Some Arithmetical Patterns in Plato's Republic, 2002

Kitty Ferguson, Pythagoras; his lives and the legacy of a rational universe (2008).

I wish this excellent book had been available when I was teaching my 'Philosophy of Music' course to undergraduates at the University of New South Wales (1974-88). Most of the Pythagorean literature is too technical and specialized for beginners – or too popular and simplistic for serious students. Ferguson's history of Pythagorean ideas comes close to an ideal mean between these extremes: it is a readable and generally reliable survey of a great intellectual and religious tradition reaching from the first age of Greek philosophy - the sixth century BC - until the dawn of the twenty-first century.

Ferguson, a well known historian of science and a practical musician, aims to 'explain science for nonexpert readers' and succeeds admirably. With wit and clarity she introduces a roll call of great thinkers from the historic though still partly mythical figure of Pythagoras and his Greek contemporaries to their followers in philosophy, science, religion and art through twenty-five centuries, all committed – in their different ways - to discovering a rational order in the visible and audible universe.

Part I of the book summarises the early history of the Pythagorean school until its destruction in 454 BC. Ferguson frankly confronts the imperfect and conflicting testimonies of Pythagoras and candidly discounts the discoveries traditionally attributed to him as the 'father' of mathematics and music. Part II surveys the classical Pythagorean literature from Philolaus (c.474-?399 BC) to Plato, Aristotle and Euclid (c.300 BC) and the influence of Greek science and speculation in the rise of Roman Neo-Pythagoreanism down to the age of Ptolemy (c.100-180 AD). This concludes with Ferguson's 'Wrap-up of Antiquity' (chapter 11) which introduces the late Roman writers, including the three authors of the first lives of Pythagoras – Diogenes Laertius (fl. 193-217 AD), Porphyry (c.233-306 AD) and Iamblichus (c.260-330 AD). These dates are taken from Ferguson's very useful list of 'Lifetimes and Other Significant Dates'.

Part III continues the Pythagorean narrative through the Middle Ages and the modern era in the same fluent and engaging style. Ferguson is equally at home with the Arab contribution to Scholasticism, the Renaissance theorists and the triumphant discoveries of Kepler, Galileo and Newton, all of whom are firmly located in the grand Pythagorean tradition. Ferguson's musical expertise is displayed in her account of Kepler's world harmony, a new realization of Pythagoras's cosmology with the planets moving no longer in circular but in elliptical orbits. Newton's explicit acknowledgement of Pythagoras will surprise those brought up with the traditional, highly-sanitised image of the great Englishman.

Ferguson's Pythagoras ends with 'The Labyrinths of Simplicity', with suggestive examples of how the 'Pythagorean faith in mathematics' is still shared by scientists living today. The endnotes and bibliography reveal that her familiar, sometimes almost whimsical story was based on wide reading – which, regrettably, did not include two very significant Pythagorean experts, Rudolf Haase and Ernest G. McClain.

Graham Pont

¹ See Graham Pont, 'Philosophy and Science of Music in Ancient Greece: the predecessors of Pythagoras and their contribution' *Nexus Network Journal*, Volume 6, Issue 1 (April 2004), pp. 17-29.

CONFERENCES

The American Philological Association; 143rd APA Annual Meeting

JAN. 5-8, 2012, PHILADELPHIA, PA

Paper Abstracts

EMILIE KUTASH; DONNING THE GARMENTS OF ORIENTAL MYTHOLOGY: WHAT WERE PLUTARCH OF CHAERONIA AND NUMENIUS OF APAMEA TRYING TO DO?

The 2nd Century C.E. was not a new age in the sense of having no precedent for the use of Egyptian and Oriental mythology as a legitimizing heritage . One can go back to Hesiod, in light of current scholarship and find this practice.

Plutarch of Chaerona's *Isis and Osiris*, is an essay on the part of a Platonist philosopher of the early 2nd century that incorporates in great detail the rituals, lore and gods of Egypt, equating them with their Hellenic counterparts. Numenius of Apamea during the late 2nd century alluded to Brahmin, Jew, Magi and Egyptians. Many scholars search for Hermetic, Gnostic and Chaldaean origins for these allusions especially in later Neoplatonism. These two Middle Platonists may have been the strongest influence on Neoplatonism's ubiquitous use of, in Dillon's words, the 'Platonic underground'. In both Plutarch and Numenius, however, the exotic elements serve only as outer dressing for doctrines that are derived directly from Plato. It is not necessary to go beyond Plato and NeoPythagoreanism to expose their core doctrines. Plutarch dresses his Platonism in Egyptian lore but does not modify purely Platonic doctrine. Numenius, as well, can be seen to augment but not go beyond Plato. A case can be made for reading Plutarch and Numenius as using Egyptian references and gods names purely as embellishment .When Numenius adopts seemingly Chaldean dualism or Plutarch's philosophizes concerning dualistic or multiple ontological entities, sources can be found in the dialogues.

In *Isis and Osiris*, Plutarch continually equates Hellenic gods and Egyptian deities both of which serve philosophical functions in a clearly Platonic ontology. This can be documented by passages (370 ff for example) of *Isis and Osiris* where Plutarch reiterates the Pythagorean table of opposites. Dark odd, duality and motion all are under the left hand column while unity and permanency and the determinate are on the right. Plutarch associates this with Anagoras mind and infinite, Aristotle's form and privation and Plato in *Laws*, where Plato asserts that the movement of the Universe is activated not by one soul but by several. Precedent can be found as well in *Timaeus*' receptacle and paradigm, being and becoming and *Philebus*' limited and unlimited. Plutarch associates Intelligence and reason with Osiris, Typhon with the impressionable, impulsive, irrational and truculent, while Isis is the female principle of Nature, receptive of every form of generation, Numenius doctrine of three gods can be associated as Tarrant points out, with the first and second hypothesis of Parmenides and the third god with the cosmos.

Athanassiadi claims, based in Dodds insight, that there may well have been a two-way traffic between the Chaldaean Oracles and Numenius since Numenius and Julianus may well have been contemporaries. Plutarch reads Platonism into Egyptian mythology to underscore his own dualism, a belief that he shared with Attius and Numenius that goes back to Plato's laws, that there is an evil as well as a good world soul. The paper concludes by raising the question as to why these 2nd century middle Platonists would be so interested in incorporating Oriental myth .One answer may be that the second century Platonist was responding to the rising influence of Christianity by attesting to theological sources of their own. Pythagoras though a

founder of the 'golden chain' was not a theologian in any sense like that of the first and second century Christian figures. Celsus after all was also writing in the late 2nd century and recognized the threat even at that point.

A better understanding of the later Porphyry, Plotinus, and Proclus etc can be gained by identifying the fusion of oriental mythology and classical doctrine in its inaugural use and intent in second century Platonism.

JOHN PHILLIPS; MIDDLE PLATONISTS AND NEOPLATONISTS ON THE ETERNITY OF THE UNIVERSE

In his polemical treatise against Aristotle preserved in part by Eusebius, the second century Platonist Atticus argues in defense of Plato's view of the eternity of the universe that the universe, insofar as it is bodily, is perishable by nature, but nonetheless is imperishable by the will of God (fr. 4 des Places). And this power of God to render what is naturally perishable imperishable is, according to Atticus, testament to the breadth and depth of his providence. My intent in this paper is to examine various responses to Atticus' argument during the period of Middle Platonism and later among the Neoplatonists to determine the tradition of commentary on this matter. After setting the background to the debate by looking at various passages in Plato and at Aristotle's reaction to Plato in *De caelo*, I plan to cover briefly the views of representatives of both eras of later Platonism, including Plutarch, Calvenus Taurus, Alcinoos, Apuleius, the anonymous philosopher discussed by Diogenes Laertius (III, 71), and Plotinus (with regard to whether they support or oppose Atticus), but will focus on two well-known and important repudiations of the position taken by Atticus, one from the Peripatetic Alexander of Aphrodisias (*Quaest.* 1. 18), who may not have targeted Atticus directly, and the other from the Neoplatonist Proclus (*In Tim.* 3. 212, 7ff.), who does take on Atticus, as well as Plutarch and Severus, by name. Alexander's position, briefly stated, is that if the universe is by nature perishable, it is absolutely impossible that it be otherwise; and not even God can bring to pass what is absolutely impossible. Proclus' rejection of Atticus' argument is, in effect at least, a rejection of Alexander's as well. He begins his response with a point that seems to address both his named Middle Platonists and the Peripatetics: if the universe is perishable by nature, then we are left with the untenable conclusion that God must be responsible for its perishability (and so, for the Peripatetics, for its actual dissolution according their understanding of Plato), since as creator he is responsible for its nature. As for Atticus, Plutarch, and Severus, he contends—through an interpretation of Atticus that may well misrepresent his argument—that it is absurd to argue that the universe is by nature perishable but imperishable solely by the will of God. For Proclus, God's will and power cannot in this or any other way function separately, so that his will somehow makes up for what he lacks in power. As creator, the Demiurge embraces within himself the final, paradigmatic, and efficient causes of the universe, and so if it is his will that the universe be imperishable, a fortiori he has the causal power to make it so by its nature. I will show that this is no ad hoc argument, but is rooted in a fundamental principle of Proclan metaphysics that in the case of all higher causes, their power to create by their essences extends more widely than their creation by deliberate choice (*E. T. Prop.* 57). Yet, as we shall see, Proclus' Demiurge does not possess the absolute power of Atticus' Demiurge to override Necessity, for, in Proclus' opinion, the imperishability of the universe is qualified and limited. This qualification appears to leave some room for the operation of divine will in

determining the eternity of the universe, but in a manner that would have been thoroughly objectionable to Atticus.

GÉRALDINE HERTZ, PYTHAGOREAN ECHEMYTHIA REINTERPRETED BY PLUTARCH: AN ATTEMPT TO KEEP HUMAN DISCOURSE ON GOD IN CHECK
During a five-year trial period initiates of a Pythagorean community were expected to listen in silence, and to withhold any comments or questions: this rule was technically designated echemythia, that is « verbal restraint ». Plutarch's interest in this relatively uncommon notion has so far escaped scholars' attention, although in my view it sheds new light on Plutarch's theological views. In this paper I investigate how Plutarch uses the concept of echemythia, with special attention devoted to the section of *De Iside*, 378 C-D. In this passage Plutarch interprets the young Egyptian god Harpocrates, with his finger on his lips, as a promoter of restrained speech (echemythia), and considers him as such to be the « patron saint » of theology. I first stress how Plutarch largely reinterprets the Pythagorean notion of echemythia so as to transform it into a theological virtue. For the Pythagoreans it was a discipline to be observed by the initiated in order not to disclose the truths they were learning about the divine. In Plutarch's view, by contrast, it is intended to avoid pronouncing untruths and blasphemies about the gods. In this way, echemythia is no longer an esoteric dictate: it becomes in Plutarch's thought a universal discipline, aimed at the layperson everyone is when trying to express the divine. I then widen the scope of my analysis to consider Plutarch's theology in relation to other Middle Platonists, in order to bring out the specific use Plutarch makes of the Pythagorean legacy. It has been noticed (cf. R. Mortley, etc) that Pythagoreanizing trends in the Alexandrian milieu of the first centuries B.C. and A.D. may have played an important part in the emergence of the theme –characteristic of Middle Platonism – of divine transcendence and ineffability. Because of its mathematisation of the first principles and its identification of the supreme archè with the One or the Monad, the Pythagorean legacy is indeed likely to have advanced the idea that language, which by nature implies plurality, is unable to express this supreme Unity, and to have promoted the development of negative theology. Yet, contrary to other Middle Platonists, Plutarch is hardly interested either in the equation « God = the One » or in the theological use of *aphairesis*, i. e. « abstraction » by negation (cf. J. Opsomer 2007). My paper relies on evidence from Plutarch's corpus to stress that his proper way to highlight God's ungraspability is not to resort to negative utterances such as « God is ineffable », but to recommend verbal restraint as a result of which discourse on God paradoxically tends to silence. My purpose is therefore to draw attention to an aspect of the Pythagorean influence on Platonic theology that so far has been ignored: the previous literature has stressed the part played by Pythagorean doctrine in promoting a theology grounded in linguistic negation, but it has been unaware that Pythagorean legacy also had an influence through the practices of the school. When read from this perspective, Plutarch indeed exploits the inner-school rule of echemythia to promote an alternative to *aphairetic* theology, i. e. an echemythic theology. According to this practice the theologian is called upon to imitate the silence intrinsic to the divine, and in this manner to pursue the goal of life as the Middle-Platonists defined it, i. e. likeness to God.

Bibliography; see;

http://apaclassics.org/index.php/annual_meeting/143rd_annual_meeting_abstracts/18.5.hertz/

The American Philological Association; 144rd APA Annual Meeting

JAN. 3-6, 2013, PHILADELPHIA, PA

Paper Abstracts

ANNA IZDEBSKA, THE IMAGE OF PYTHAGORAS AND PYTHAGOREANISM IN THE GRECO-ARABIC AND ARABIC HISTORIES OF PHILOSOPHY

The aim of this paper is to show how a narrative about Pythagoras and his philosophy developed as the Greek histories of philosophy were received by the Arabs. Thus, I approach the transmission of the Pythagorean tradition not as if it consisted just of translating the Greek sources into Arabic, but rather as a complex process including both the uninterrupted persistence and modification of this tradition. There were various stages in this process: the translations of the Greek biographies and doxographies into Arabic, Arabic compilations and forgeries, and finally the Arabic intellectuals' own histories of philosophy, created on the basis of Greek as well as Arabic sources. In the paper, I present examples of those elements of the Pythagorean tradition which were selected for transmission, those elements omitted, and those added by the Arabs. As a result, I show how the Pythagorean tradition was transformed by its transmission.

The paper is based on a broad range of sources, which can be defined generally as histories of Greek philosophy in Arabic. Only some of the Greek biographical and doxographical texts were known to the Arabs, moreover, most of what was known to them had already undergone various modifications. Therefore, Aetius's (Pseudo-Plutarch) *Placita philosophorum* was relatively faithfully translated. There is also a kind of translation of the first book of Porphyry's *History of philosophy*, the *Vita Pythagorae*. However, Hippolytus's *Refutatio omnium haeresium* was used only as the basis for the doxography of Pseudo-Ammonius, who treated his material in a very unconstrained manner.

This author, as Ulrich Rudolph (Rudolph 2007) noticed, used the Pre-Socratics (and among them Pythagoras) for describing his own metaphysical and theological ideas: not only Neoplatonism, but also the Mu'tazilite viewpoint in the controversy about the God's possession of the Ideas in his mind before the creation of the world.

Apart from translations of the Greek histories of philosophy, Arabic intellectuals were also composing their own histories, which combined information taken from various sources. Among the authors who treated extensively the biography and opinions of Pythagoras, one may find al-Sijistānī, Ibn Hindū, al-Shahrastānī, al-Mubashshir ibn-Fātik, Ibn Abī Uṣaybī'a. Each composed his narrative about Pythagoras in a slightly different manner and emphasized different elements. Furthermore, in each of these narratives one can recognise the sources which the author used (the tradition about Pythagoras attested in many Greek sources), but there are also many new elements, while some traditional components of the Pythagorean narrative completely disappear.

One may find a very good example of this phenomenon in al-Shahrastānī's large work *Kitāb al-Milal wa al-Nihal*, which contains a separate chapter on Pythagoras's doctrine. There are several statements which can be traced back to the Greek texts, such as the number as arche and the doctrine of tetraktys; manas microcosm; the notion of harmony in metaphysics and psychology. However, these elements are inserted into a purely Neoplatonic, or even Avicennan, discourse. Although this perspective does not contradict the image of Pythagoras's doctrine we find in the Greek sources, it does go beyond this doctrine and substantially develops several of its elements. Thus, in his presentation of Pythagoras, al-Shahrastānī defines the key ideas – such as the highest God, the Intellect, the Soul, the Nature, the celestial

spheres and their intelligences – in the perspective of the Platonist-Aristotelian-Arabic tradition. Finally, it is also interesting that there suddenly appears a “magic of numbers and letters”, which is a much more properly Arabic idea than the notions mentioned above. On one hand, the Pythagoreanism was associated with numerology and theology of numbers already in the Greek tradition, but the Greeks did not know this type of magic and did not attribute it to Pythagoras.

Séminaire de la Société d'Études Platoniciennes (etudesplatoniciennes.eu)
PLATON ET SES PREDECESSEURS sous la direction de Luc Brisson, Arnaud Macé et Olivier Renaut Le vendredi **24 février 2012**.
Phillip HORKY « Philolaic Nature and Preexistent Being »

Classical Studies 175th Anniversary Reunion and Celebration in Honor of Carl Huffman
Classical Studies Alumni Symposium, **April 28, 2012** at the Janet Prindle Institute for Ethics
Professor **Carl Huffman** on "Pythagoras' Meretricious Charm"

Conferences – “En quête d'identité. Les platonismes dans la première époque impériale”
Les **9 mai 2012**
l'Ecole pratique des hautes études. Paris.
Mauro BONAZZI En quête du principe : Eudore d'Alexandrie ou la pythagorisation d'Aristote

Os Seminários Internos da Cátedra UNESCO Archai deste semestre serão dedicados à temática geral das "Questões metodológicas envolvidas na pesquisa em Filosofia Antiga".
Acontecerão sempre às Quartas-feiras, 14h, na sala da Cátedra UNESCO Archai da Universidade de Brasília, cf. calendário abaixo, e serão ministrados pelos Pós-Doutorandos do Archai.
23 de maio 2012
Edrisi Fernandes
Existenciação a partir do um, de Pitágoras a Jâmblico
Maiores informações pelo site: www.archai.unb.br

Conference: “Poetic Language and Religion in Greece and Rome”, Santiago de Compostela (du **31/05/2012** au 01/06/2012)
Minet, M. Poetry as magical language : Vergil and the carmen
Résumé: La fascination, l'enchantement quasi magique exercé par la poésie sur les âmes est une image courante, qui relève aujourd'hui du topos. Plus rarement, à l'inverse, on a dit d'un magicien qu'il était un « poète des choses ». L'objectif de la

communication est de montrer comment Virgile a exploité l'ambiguïté du terme carmen, qui est à l'intersection du vocabulaire magique et du vocabulaire poétique, pour proposer une représentation de la magie comme poésie, tout autant qu'une métaphore, plus conventionnelle, de la poésie comme magie. The idea that poetry has magical effects on the world and the souls is a topos. But the symmetric metaphor is less common: we rarely hear that a magician is a "poet of things". The paper aims to show how Vergil has dealt with the ambiguity of the term carmen, which is at the intersection of magical and poetical vocabularies, and how he provides a representation of magic as poetry, as much as a more conventional metaphor of poetry as magic.

Sujets : Virgile ; Vergil ; carmen ; magie ; magic ; **Pythagorisme** ; Pythagoreanism

THE MUSICAL STRUCTURE OF PLATO'S DIALOGUES

A COLLOQUIUM AT THE DEPARTMENT OF CLASSICS, UNIVERSITY OF LEEDS

July 5th 2012, 1-5pm

In collaboration with the Centre for the History of Science, Technology and Medicine, University of Manchester

Jay Kennedy's new book **The Musical Structure of Plato's Dialogues** has stirred much scholarly interest. The **Bryn Mawr Classical Review** recently described the work as 'a ground-breaking study of Plato's dialogues' presenting 'an entirely new way of thinking about Plato'.

The Classics Department at the University of Leeds, with the support of the Centre for the History of Science, Technology and Medicine at the University of Manchester, is pleased to announce a one-day colloquium on July 5th 2012 to allow closer analysis of Dr Kennedy's radically new and controversial approach.

Dr Kennedy (Manchester) will outline the evidence for the book's main claims and summarize recent responses by classicists, philosophers, and historians of ancient music. Structured dialogue will investigate the method and its implications for interpreting the composition and structures of Plato's texts and, more broadly, for classical philosophy, literature, and music. Leading interlocutors will be Dr Elizabeth Pender (Leeds), Professor Malcolm Heath (Leeds), and Professor Dominic Scott (Virginia). But most of the programme will consist of round-table discussion and enquiry built upon a progressive set of themes and questions. The Ancient Greek text will be the primary focus but translations will also be made available. Key dialogues will be **Euthyphro** and **Cleitophon**.

Through the Renaissance it was common to view Plato as a symbolic or allegorical writer. His ancient followers maintained that Plato, using symbols, concealed within his dialogues a Pythagorean philosophy. Dr Kennedy argues that a regular pattern of musical symbols in the **Symposium** and **Euthyphro** form a well-known, ancient scale. These and other symbols carry philosophical content that corroborates ancient views of Plato and promises to challenge much recent scholarship. Kennedy's

Apeiron (2010) article introducing his approach is available online at:

<http://personalpages.manchester.ac.uk/staff/jay.kennedy>)

Platão, Estilos e Personagens

I Conferência da Área Latino-Americana da International Plato Society

X Seminário Internacional Archai

V Escola de Altos Estudos da Cátedra UNESCO Archai / CAPES

Brasília, **20 a 24 Agosto de 2012**

EL MURR, Dimitri

Université Paris I Panthéon-Sorbonne

Manufacturing Friendship in Plato's Republic.

That friendship is a topic addressed in any philosophical depth in Plato's Republic is not self-evident. When Socrates moves on to the description of the communal life of guards, he does not dwell on the interpersonal relationships involved and he has even less to say about friendship between the members of the intermediate class. It is as if the Pythagorean motto 'everything is common between friends', used twice (at Rep., IV, 424a2 and V, 449c5) to single out the main thrust of the form of community specific to the intermediate class, was put forward for merely rhetorical reasons, not to introduce a consistent view of interpersonal friendship. From a philosophical perspective, this is surprising: how could Plato have neglected friendship, when his main political objective is explicitly to explore the conditions of a unified and harmonious city? My claim is that Plato's conception of the role friendship plays within the city is far more important and more elaborate than it seems at first. In order to support this claim, one needs to unravel the successive approaches to philia developed by Socrates and consider how they might form a coherent whole. This will lead me to consider not only how Plato rejects the traditional understanding of the polarity between friend and foe, so as to exclude any form of enmity from the ideal city, but also how the stability and efficiency of the ideal city depend upon a complex network of relationships of philia, manufactured by Socrates and his fellow legislators of Kallipolis.

FITZPATRICK, Kirk

Southern Utah University

The Modal Stichometric Interpretation of Plato's Texts

Professor Kennedy's article in Apeiron seeks to establish that Plato divided some, if not all, of his dialogues into 12 equal sections (J.B. Kennedy's "Plato's Forms, Pythagorean Mathematics, and Stichometry," Apeiron, 003-6390/2010/4301-032 32.00, Academic Printing and Publishing, 2010). The twelve sections are construed to correlate with the Pythagorean twelve division multi-octave musical scale. Each note in the musical scale is identified as harmonious, disharmonious, or neutral relative to the root note of the scale. When the thesis is applied to a text, the notes are harmonious or not relative to the text's thesis. The article seeks to demonstrate what I will call "ST": The Stichometric Thesis (ST) – Some of Plato's texts divide in 12 equal sections that correlate with the Pythagorean account of the 12 section multi-octave scale. Though ST does not discuss the musical modes, it does not preclude a stichometric thesis concerning the musical modes. This paper accepts ST, it corrects the letter-count cited in ST, and stretches ST to account for the musical modes. This paper seeks to establish a modal stichometric hypothesis: The Modal Stichometric Thesis (MST) – (a) Plato divides his texts according to the musical modes: (b) The normative account of the modes in the Republic directs his textual references. Since ST implies MSTa, we may chart the notes in the various modes directly. MSTb requires a supporting argument with a test application to a text. MSTb states that there is a normative account of the modes in the Republic. Therein, the modes

correlate with the constitutions of state and soul. MSTb holds that in a text the notes in the various modes will make reference to the attributes or character traits of the correlate constitution. The focal text for ST, the Symposium, will function as the test-case for MSTb.

YOUNESIE, Mostafa

Tarbiat Modares University

Plato's Reading of Mystery for His Philosophy: Phaedo 69C

I begin my paper with this fact that Plato has attentive and receptive reading of mysteries and we can see and read mystic terminologies in his different dialogues. (Riedweg, 1987) Notwithstanding the diversity and plurality of mysteries in classical Greek for beginning our discussion by classical Greek mystery in general terms I mean the existence of first time participants, undergoing a death-like experience by the engaged participants, and promise of prosperity in this life and afterlife to the involved participants. (Burkert1987, 12) According to Plato's reading of mystery in Phaedo 69c, perhaps from the Eleusian mystery, I want to explore the effects and implications of his particular reading both for his definition of philosophy and his characters that should be initiated in order to understand the pertinent definition of philosophy in this dialogue. In other words, the purpose of dialogue's author is introduction of philosophy definition (80) but before it the community of companions as characters are uninitiated to it therefore they should become initiated. According to the heuristic appropriative reading of Plato of complete mystic phases and grades they are three (69c): myesis as a kind of purification of the ideas (here predominantly Pythagorean) by Socrates as the initiated and guide; telete as the "performances" that have pedagogical educational orientations that can be performed by characters; and epopteia as a kind of speculation and contemplation about every subject matter. As a conclusion, in order to introduce and define philosophy Plato through his heuristic appropriative reading of three complete mystic phases and grades (perhaps with some objective knowledge of Eleusinian mystery and Eleusis near Athens) engage his participants of dialogue although it does not mean that all of them can complete this process. But on the whole a kind of consistency and integrity shapes between the purpose of Socrates as guide and initiated with those who are initiated by him.

CHRYSAKOPOULOU, Sylvana

The Library of the Hellenic Parliament

The reform of epic poetry by the first philosopher-poets in the Sophist

In the Sophist Plato provides us with the first doxographic material on pre-platonic thinkers (242b). The aim of the present article is to shed light on the intertextual affinities between Plato and his forerunners according to the testimony in question, in order for their common project regarding the reform of epic poetry to come forth. In other words, the platonic reception of his predecessors cannot be treated independently from the question of the epic poetry and its cultural predominance among Greeks. I will thus focus on the platonic appropriation of the pre-platonic criticism against the epic poets and on its consequences for the history of reception. In the above-mentioned testimony Plato refers to three thinkers in particular: Xenophanes, Heraclitus and Empedocles. Xenophanes is renowned for having addressed the first explicit dismissive remarks against the theology propagated by his predecessors, that is to say the epic poets (21B 10, 11, 12). Heraclitus followed him closely along the same line of criticism (22B 40, 42, 56). Similarly to Xenophanes and his alleged disciple Parmenides, Empedocles has chosen as a medium of expression the epic verse, namely the dactylic hexameter. He composes the new

epic, in response to the Hesiodic Theogony and to the myth of races in the Works and Days, not to mention the Catalogue of Women. Empedocles goes as far as to abolish the foundation of the Greek religion according to the Hesiodic myth of Promytheus, that is to say sacrifice, while Xenophanes presents his symposiac elegy as a reform of the banquet ritual (21B1DK), not to mention the banquet poetry of his time. Likewise, Heraclitus' acute irony against Greek religious practices leaves no space for the Olympian Gods (22B 5,14,15 DK) promoted by the epic poets, whereas he adopts a similar attitude against his contemporaries, namely the lyric poets: Archilochus ought to be banned from all poetic competitions along with Hesiod (22B 42 DK). In conclusion, all three thinkers mentioned by Plato in his doxographic account have the same target: the epic poets, whose unparalleled cultural predominance is to be held responsible for the education of all Greeks. The harsh criticism they address their predecessors and contemporaries is nevertheless a clear indication that they consciously place themselves within the same so-called 'agonistic' tradition, which started with Homer and Hesiod and continued up to Plato. In the Republic, the poets are exiled because of their harming educational influence on the citizens, only to be replaced in the Laws by the lawgivers, their true 'antagonistai', who compose the best drama (817 a-c).

The international Plato society U.S. regional meeting.

Plato's moral psychology.

University of Michigan, Ann Arbor. **October 4-7 2012.**

Gabriele Cornelli, Universidade de Brasilia

gabriele.cornelli@gmail.com

Plato Ethicizing the Immortality of the Soul: the Moralizing Project of the Orphic Metempsychosis in Plato's Works

Platonic works reveals a clear reference to a source, at the same time ancient, religious and Italic, to theories of the immortality of the soul that we can find in a parallel manner in the Orphic literature. It was certainly the case of the motto *sôma-sêma*. The Platonic appropriation of the allegedly primitive theories of Orphic immortality is marked by moralizing intentions, as the insistence in the hierarchy of the reincarnation and even the original Platonic soteriological etymology for the *sôma-sêma* motif demonstrates. It is not impossible, however, to conclude that the transposition was mediated by a movement, like the Pythagorean one which, though probably close, both geographically and socially, to the mythology and ritualization of the Orphic *telestai*, somehow contributes to "Apollonize Orphism" — in the famous expression of Ciaceri (1931-32), that is — as the *lectio* afterwards also shared by Burkert (1972: 132-133) and Pugliese Carratelli (2001: 17-29) — to intellectualize and aristocratize Orphic traditions.

Inaugural Lecture - Professor **Hans Van Wees** (History)

27 November 2012. University College London

UCL Gustave Tuck Lecture Theatre, Wilkins Building UCL - 6.30pm

Title: Luxury, austerity and equality in ancient Greece

What do the Spartan diet, Athenian fashion, and the theories of Pythagoras have in common? Studies of ancient Greece usually treat them as quite unrelated, but this lecture will show that each in its own way contributed to the development of a new culture of 'austerity' across the Greek world in the decades around 500 BC. This

trend was a reaction against increasing conspicuous consumption by the rich. Self-imposed austerity in the lifestyles of the elite contributed to a more egalitarian climate which for some time created relative stability in the turbulent Greek world, and in some places paved the way for democracy.

Philosophical Subtexts in Literary Texts

Corpus Christi College, Oxford. The Centre for the Study of Greek and Roman Antiquity at Corpus Christi College, Oxford, presents its seminar series for Michaelmas Term **2012**:

Week 8 (**28 Nov.**): Dr **Elizabeth Pender** (Leeds)

An epic simile in Phaedo: why Plato borrows a klepsydra'

LECTIO, the Leuven Centre for the study of the transmission of texts and ideas in Antiquity, the Middle Ages and the Renaissance, kindly invites you to attend the next Conference on literary forgery and emulation, entitled 'Falsifications and Authority'.

Leuven, 6-7 December 2012

ANGELA ULACCO (Leuven)

The Creation of Authority in Pseudo-Pythagorean Texts and their Reception in Late Ancient Philosophy

Plato's Academy: A Survey of the Evidence

Location: University of Athens, Athens, Greece

Date: **12-16 December 2012**

Abstracts

Phillip Sidney Horky, Durham University

Pythagoreanism and the Early Academy

Since the monumental work of Burkert (English 1972; orig. pub. in German 1963) on the historiography of Pythagoreanism, most scholars have taken it for granted that the associates of the Early Academy, including Speusippus of Athens, Xenocrates of Chalcedon, and Heraclides of Pontus, appropriated Pythagoreanism and its basic tenets to their own philosophical systems. But what scholars have not analyzed are the modalities of the Early Academy's critical response to Pythagorean ideas: what, in fact, do we mean when we say that the Early Platonists 'appropriated'

Pythagoreanism? This paper seeks to advance upon this question by accounting for the ways in which intellectuals outside Plato's Academy responded to

Pythagoreanism roughly from the death of Socrates in 399 BCE until the death of Plato in 347 BCE. The proximate goal of this account is to elucidate the various strategies for appropriation available to the associates of Plato, whereby it becomes possible to test the modes of appropriation apparently practiced by the Early

Platonists – in particular Xenocrates of Chalcedon, whose approach to Pythagoreanism has not been comprehensively discussed, in part due to the fragmentary state of his philosophy. Four critical modes of response to

Pythagoreanism in Athens can be distinguished: (a) familiarization (Antisthenes of Athens), (b) allegorical etymologization (possibly Aristippus of Cyrene), (c)

classification and explanation (Anaximander the Younger of Miletus, Aristotle), and

(d) evaluation and critique of methodology (Plato). Perhaps surprisingly, Xenocrates' approach to his antecedent wisdom-practitioners does not exhibit the qualities of the

former two types, which exercise influence in, respectively, (a) the Hellenistic historiographical and (b) Neoplatonist traditions. Nor does he seem to adopt (d) Plato's agonistic approach to Pythagoreanism. Instead, his fragments evince the sorts of appropriative strategies practiced by Anaximander the Younger and Aristotle. We are thus prompted to consider both (1) the extent to which 'Pythagoreanizing' in the Early Academy is part-and-parcel of more common approach to proto-dialectical classification, as practiced by the Peripatetics among others; and (2) the extent to which Xenocrates – at least with regard to his approach to the wisdom of his antecedents – might be seen to depart from his master's own approach to Pythagoreanism.

ANCIENT PHILOSOPHY SEMINAR

Organizer: Jenny Bryan (University College London)

A selection:

12 November	Malcolm Schofield (Cambridge)	Pythagorean ontology
14 January	Catherine Rowett (UEA)	Pythagoras, politics and the business of numbers
28 January	Phillip Horky (Durham)	Aristotle on Pythagorean number-substance
11 March	Stavros Kouloumentas (Humboldt)	Alcmaeon's theory of opposites
13 May	Shaul Tor (KCL)	Theology and epistemology in Empedocles

La deuxième journée du séminaire sur le dualisme que j'organise dans le cadre du Labex Resmed.

La séance aura lieu le vendredi **1er février 2013**.

Elle portera sur Les origines du dualisme dans la pensée grecque

Au programme :

9h30-11h00 **Gérard Journée** (CNRS, Centre Léon Robin) :

Répondant : Marwan Rashed (ENS); *Les dualités présocratiques*

11h00-12h30 **Constantin Macris** (CNRS ^ LEM, UMR 8584) :

Répondant : Luc Brisson (CNRS, UPR 76); *Les Pythagoriciens*

14h30-16h00 **Anca Vasiliu** (CNRS, Centre Léon Robin) :

Répondant : Michel Narcy (CNRS, UPR 76); *Platon*

Forthcoming

Forms and Transformations of Pythagorean Knowledge: Askēsis - Religion - Science

Freie Universitaet Berlin, October 23-25, 2013

Details

There are two dominant understandings of Pythagoras in the Pythagorean tradition (and research about it): Pythagoras as a “shaman” and “religious leader” on the one hand, as a “philosopher” and “scientific genius” on the other. Since F.M. Cornford’s seminal article “Mysticism and Science in the Pythagorean Tradition” (1922/1923) various attempts have been made to reconcile these understandings (e.g. Dodds, Burkert) as well as to analyze them separately (e.g. Huffman). Most recently, scholarship has tended to compartmentalize different facets of Pythagorean knowledge and in doing so has failed to provide a context in which to explore questions of their origins, development, and interde-pendency.

This conference aims to reverse the trend by addressing the connections between the different forms (practical, techni-cal, procedural, propositional, conscious, tacit knowledge, etc.) and fields within the body of Pythagorean knowledge (including ethics, metempsychosis, astronomy, medicine, arithmology, harmony, politics, and Pythagorean women). In particular, we intend to discuss how askēsis, practical training and/or exercise concerning the Pythagorean way of life, was related to more doctrinal fields of knowledge such as Pythagorean religion and science. It is, for example, a well-known fact that the doctrine of the migration of the soul exerted great influence on both the Pythagorean “rules of life” and more abstract theories about the nature of the cosmos.

Papers should explore the effects of such interdependencies of knowledge both within the Pythagorean corpus and on its later reception. The rich body of biographical evidence related to Pythagoras makes clear that the practices and teachings attributed to him were subject to a variety of interpretations from an early date. This led to significant divisions amongst Pythagorean groups already in Classical Age (e.g. between akousmatikoi and mathēmatikoi). These divisions and the many interpretations make it difficult to reconstruct the transfer and transformation of knowledge within Pythagorean tradition. Therefore, we also welcome discussion of certain aspects of these lost connections. This includes both the impact of various aspects of Pythagorean knowledge on each other and how the Pythagorean tradi-tion was changed over time. Accordingly, we encourage submissions concerning different historical periods, from the Archaic Period (6th century BC) to the Middle Ages (including the Medieval Arabic tradition) through early Moder-nity (17th century AD).

Prof. Dr. Almut-Barbara Renger & Dr. Alessandro Stavru
Freie Universitaet Berlin
Institute for the Scientific Study of Religion

New books (forthcoming)

Cornelli, G. In Search of **Pythagoreanism : Pythagoreanism** as an Historiographical Category

Berlin : De Gruyter. 2013. Series: Studis Praesocratica 4. ISBN 978-3-11-030651-4

The history of Pythagoreanism is littered with different and incompatible interpretations, to the point that Kahn (1974) suggested that, instead of another thesis on Pythagoreanism, it would be preferable to assess traditions with the aim of producing a good historiographical presentation. This almost forty-year-old observation by Kahn, directs the author of this book towards a fundamentally historiographical rather than philological brand of work, that is, one neither exclusively devoted to the exegesis of sources such as Philolaus, Archytas or even of one of the Hellenistic Lives nor even to the theoretical approach of one of the themes that received specific contributions from Pythagoreanism, such as mathematics, cosmology, politics or theories of the soul. Instead, this monograph sets out to reconstruct the way in which the tradition established Pythagoreanism's image, facing one of the central problems that characterizes Pythagoreanism more than other ancient philosophical movements: the drastically shifting terrain of the criticism of the sources. The goal of this historiographical approach is to embrace Pythagoreanism in its entirety, through - and not in spite of - its complex articulation across more than a millennium.

Horky, P.S. Plato and **Pythagoreanism**

New York City : Oxford University Press, 2013. ISBN: 9780199898220

Description

Was Plato a Pythagorean? Plato's students and earliest critics thought so, but scholars since the 19th century have been more skeptical. In *Plato and Pythagoreanism*, Phillip Sidney Horky argues that a specific type of Pythagorean philosophy, called "mathematical" Pythagoreanism, exercised a decisive influence on fundamental aspects of Plato's philosophy. The progenitor of mathematical Pythagoreanism was the infamous Pythagorean heretic and political revolutionary Hippasus of Metapontum, a student of Pythagoras who is credited with experiments in harmonics that led to innovations in mathematics. The innovations of Hippasus and other mathematical Pythagoreans, including Empedocles of Agrigentum, Epicharmus of Syracuse, Philolaus of Croton, and Archytas of Tarentum, presented philosophers like Plato with new approaches to science that sought to reconcile empirical knowledge with abstract mathematical theories. *Plato and Pythagoreanism* shows how mathematical Pythagoreanism established many of the fundamental philosophical questions Plato dealt with in his central dialogues, including *Cratylus*, *Phaedo*, *Republic*, *Timaeus*, and *Philebus*. In the process, it also illuminates the historical significance of the mathematical Pythagoreans, a group whose influence over the development of philosophical and scientific methods have been obscured since late antiquity. The picture that results is one in which Plato inherits mathematical Pythagorean method only to transform it into a powerful philosophical argument concerning the essential relationships between the cosmos and the human being.

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Contents, Acknowledgements, Abbreviations, Preface

Chapter 1: Aristotle on Mathematical Pythagoreanism in the 4th Century BCE

Chapter 2: Hippasus of Metapontum and Mathematical Pythagoreanism

Chapter 3: Exoterism and the History of Pythagorean Politics
 Chapter 4: Mathematical Pythagoreanism and Plato's *Cratylus*
 Chapter 5: What is Wisest? Mathematical Pythagoreanism and Plato's *Phaedo*
 Chapter 6: The Method of the Gods: Mathematical Pythagoreanism and Discovery
 Afterword, Index Locorum, Bibliography, General Index

Pomeroy, S.B. **Pythagorean** women : a social history
 Baltimore : The Johns Hopkins University Press, 2013.
 ISBN: 9781421409566, 1421409569

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Introduction

I. Who Were the Pythagorean Women?

II. Wives, Mothers, Sisters, Daughters

III. Who Were the Neopythagorean Women?

IV. Introduction to the Prose Writings of Neopythagorean Women

V. The Letters and Treatises of Neopythagorean Women in the East

VI. The Letters and Treatises of Neopythagorean Women in the West

VII. Pythagorean Traditions and Neopythagorean Innovations... By Vicki Lynn Harper

New books

Afonasin, E., Dillon, J. and Finamore, J.F. (ed.) *Iamblichus and the foundations of late platonism*

Leiden ; Boston : Brill . 2012. Ancient Mediterranean and medieval texts and contexts; Studies in Platonism, Neoplatonism, and the Platonic tradition, ISSN 1871-188X ; v. 13

Iamblichus of Chalcis (c. 240-c. 325 C.E.), successor to Plotinus and Porphyry, gave new life to Neoplatonism with his many philosophical and religious refinements. Once regarded as a religio-magical quack, Iamblichus is now seen as a philosophical innovator who harmonized not only Platonic philosophy with religious ritual but also Platonism with the ancient philosophical and religious tradition. Building on recent scholarship on Iamblichean philosophy, the ten papers in this volume explore various aspects of Iamblichus' oeuvre. These papers help show that Iamblichus re-invented Neoplatonism and made it the major school of philosophy for centuries after his death.

Chapters; Introduction - The **Pythagorean** Way of Life in Clement of Alexandria and Iamblichus - Chapter 18 of the *De Communi Mathematica Scientia* Translation and Commentary - The Letters of Iamblichus: Popular Philosophy in a Neoplatonic Mode - Iamblichus: The Two-Fold Nature of the Soul and the Causes of Human Agency - Iamblichus on Mathematical Entities - The Role of Aesthesis in Theurgy - Iamblichus on the Grades of Virtue - The Role of Divine Providence, Will and Love in Iamblichus' Theory of Theurgic Prayer and Religious Invocation - Iamblichus' Exegesis of Parmenides' Hypotheses and His Doctrine of Divine Henads - Iamblichus and Julian's "Third Demiurge": A Proposition

Alcaro, M. Storia del pensiero filosofico in Calabria : da **Pitagora** ai giorni nostri.
Soveria Mannelli (Catanzaro) : Rubbettino 2011.
ISBN/ISSN: 978-88-498-3305-8

Anemüller, N. Die Symphonie der Natur : Analogien und Grenzbereiche ihrer
Ordnung in Raum, Zeit und Zahl
Frankfurt, M. : R. G. Fischer 2012. ISBN 978-3-8301-1475-8

Anonymus. The Golden Verses of **Pythagoras**,
CreateSpace. 2012.

Summary: The Golden Verses of Pythagoras are a collection of moral exhortations. The exact origins of the golden verses are unknown and there are varying opinions regarding their dating. It appears that the verses may have been known as early as the third century BC but their existence as we know them cannot be confirmed prior to the fifth century AD. The golden verses enjoyed great popularity and were widely distributed in late antiquity being often quoted. Their renown persisted during the medieval ages and into the renaissance. The Neoplatonists used the golden verses as part of their preparatory program of moral instruction and a number of neoplatonic commentaries on the verses are extant. Pythagoreanism was the system of esoteric and metaphysical beliefs held by Pythagoras and his followers, the Pythagorean cult, who were considerably influenced by mathematics. Pythagoreanism originated in the 5th century BCE and greatly influenced Platonism. Later revivals of Pythagorean doctrines led to what is now called Neopythagoreanism.

Askew, M. Meetkunde : van π to **Pythagoras**
Kerkdriel : Librero. 2011. vert. uit het Engels: Simone Bassie
ISBN: 978-90-8998-137-0 geb.
Samenvatting: Grondbeginselen van de meetkunde in historische context.

Baron, C.A. Timaeus of Tauromenium and Hellenistic historiography.
Cambridge, Eng. : Cambridge University Press, 2012. ISBN 9781107000971 (hbk.)
Contents: How to study a fragmentary historian -- Timaeus' life and works --
Timaeus' legacy : Rome and beyond -- The distorting lens : Polybius and Timaeus --
A stranger in a strange Land? Timaeus in Athens -- Polemical invective and the
Hellenistic historian's craft -- The missing link? **Pythagoras and Pythagoreans** in
Timaeus -- "Just like a schoolboy" : Timaeus and his speeches -- Generic choices :
the shape of Timaeus' histories -- Herodotean historiography in the Hellenistic age --
Appendix A: New delimitations or translations -- Appendix B: Philodemus, On poems
and Timaeus T 15b.

Binaghi, V. Il segreto di Melissa, donna **pitagorica** : le passioni e la saggezza di una
filosofa, tra amore, guerra e avventura.
Roma : Newton & Compton 2012. Series 1: Nuova narrativa Newton; 384
ISBN/ISSN: 978-88-541-4314-2

Crotone, 509 a. C. Melissa, giovane allieva della scuola di Pitagora, si salva
dall'eccidio dei pitagorici grazie a Liseo, appartenente al gruppo dei congiurati ma da
sempre innamorato di lei. La ragazza però, di fronte al giovane che le dichiara il suo
amore e la chiede in sposa, rifiuta di concedersi e solo con la violenza Liseo otterrà
quel che vuole. Dopo quella violenza viene venduta come schiava a Cluvio, vecchio
capo dei Sanniti. Al villaggio sannita, Cluvio le affida l'educazione dei figli e delle

donne di casa. Melissa saprà dimostrarsi utile, conquistando in breve tempo la fiducia delle sue allieve. La sua presenza si rivelerà presto indispensabile: con la sola conoscenza dei numeri e della musica, Melissa guarirà Aris, il figlio di Cluvio, da un'intossicazione. Amata e rispettata dai Sanniti, otterrà la libertà e sposerà Aris, da cui avrà due figli. Il futuro avrà in serbo per lei molte avventure ma la metterà di fronte anche a tanti ostacoli. Melissa saprà affrontarli imponendosi sempre con la sua forte personalità in un mondo governato dagli uomini, e mostrando - alla sua epoca, ma anche alla nostra - come si possa vivere e progredire nella pacifica ricerca della sapienza.

Brisson, L. Et al Lire les présocratiques

PUF. 2012. ISBN : 978-2-13-057664-8. Collection "Quadrige"

Table des matières

Les présocratiques comme objet et comme genre

Luc Brisson et Gérard Journée : Introduction à la lecture des présocratiques

Luc Brisson : Les poètes ou le savoir et les valeurs partagés

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Jérôme Laurent et Jean-François Pradeau : L'école de Milet : Thalès, Anaximandre, Anaximène

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Anne-Laure Therme : **Empédocle**

Jean-François Pradeau : Les sophistes

Christopher C. W. Taylor : Démocrite

Luc Brisson : **Les pythagoriciens**

Bryan, J. Likeness and likelihood in the Presocratics and Plato.

Cambridge : Cambridge University Press, 2012. ISBN 0521762944;

Contents: Introduction;

1. Xenophanes' fallibilism;

2. Parmenides' allusive ambiguity;

3. Plato's Timaeus; Imitation and limitation in Timaeus' proemium; Conclusion.

Di Dario, B.M. Il Divino Giamblico

Padova, Edizioni di Ar, 2012. ISBN 8889515732

"Fourth century C.E. If the end of imperial ecumene is by now more than an omen, for the whole of the greek-roman culture - as well as for philosophy - the extreme decline seems very near . But , in the coming eclipse, from Syria rises a star of exceptional brilliance: Iamblichus, praised by contemporaries and followers as 'divine' and 'savior of the Hellenic world.'

But how could a Syriac 'save' the greek-roman wisdom ? The answer - at first sight paradoxical - is to be found in the same Greek philosophy, in the most genuine teaching of Plato, who had detected the cause of the decline: the estrangement from the Origin.

The "hieratic" Platonism of Iamblichus, on the one hand legitimates the traditional religion and its religious practices, and on the other hand endows them with a solid theoretical apparatus. Probably for the first time, the religion of the Gentiles is provided with a structured and a pragmatic speculative theology, integrating the religious element (with the corresponding ritual practice) within the Platonic tradition".

Edmonds III, R.G. The "Orphic" Gold Tablets and Greek Religion: Further Along the Path.

Cambridge University Press, 2011. ISBN:9780521518314

Description: The 'Orphic' gold tablets, tiny scraps of gold foil found in graves throughout the ancient Greek world, are some of the most fascinating and baffling pieces of evidence for ancient Greek religion. This collection brings together a number of previously published and unpublished studies from scholars around the world, making accessible to a wider audience some of the new methodologies being applied to the study of these tablets. The volume also contains an updated edition of the tablet texts, reflecting the most recent discoveries and accompanied by English translations and critical apparatus. This survey of trends in the scholarship, with an up-to-date bibliography, not only provides an introduction to the serious study of the tablets, but also illuminates their place within scholarship on ancient Greek religion.

Faraci, G. La rinascita : origine e sviluppo della credenza nella reincarnazione.

Foggia : Bastogi 2012. Series 1: Esoterismo

ISBN/ISSN: 978-88-6273-391-5

Felbick, L. Lorenz Christoph Mizler de Kolof : Schüler Bachs und **pythagoreischer** "Apostel der Wolffischen Philosophie"

Hildesheim ; Zürich ; New York, NY : Olms 2012.

Gesamttitel: Hochschule für Musik und Theater Felix Mendelssohn Bartholdy

Leipzig: Schriften ; 5. Diss. ISBN 978-3-487-14675-1

Inhalt: Der in der Bachforschung vielfach zitierte Lorenz Christoph Mizler (1711-1778) warf bislang eine Reihe von unbeantworteten Fragen auf. Die hier vorgelegte umfassende Studie entwirft nun erstmals ein Gesamtbild des Musikwissenschaftlers und Doktors der Philosophie und Medizin. Als Initiator zahlreicher musikwissenschaftlicher Unternehmungen, vor allem mit seiner an der Philosophie Christian Wolffs orientierten Correspondierenden Societät der musicalischen Wissenschaften, wurde der Bachschüler weit über die Grenzen Leipzigs bekannt. Die Untersuchung orientiert sich an den von Mizler gewählten Selbstzuschreibungen „Pythagoras“ und „Apostel der Wolffischen Philosophie“. Mizlers Musikalische Bibliothek und seine Editionen zur zeitgenössischen Musiktheorie sind zweifellos wichtige musikwissenschaftliche Quellen; jenseits dieser legte der Universalgelehrte aber weitere 150 Schriften vor. Da die Musik dem späteren Königlich Polnischen Hofrath und Hofmedicus selbst lediglich als ein Nebenwerk galt, rückt auch die Philosophie Wolffs und deren konkrete Anwendung in den Vordergrund. In diesem Kontext wird dann auch Mizlers Schrift zum Generalbass mit den Ausführungen zur sogenannten Oktavregel verständlich. Eine gründliche Forschungsarbeit zu dem musikwissenschaftlichen Pionier aus der Zeit des Rationalismus, die seit langem Desiderat war.

Freely, J. The Flame of Miletus: The Birth Of Science In Ancient Greece (And How It Changed The World).

London: I. B. Tauris, 2012. ISBN 9781780760513.

Miletus: one of the wealthiest and most important towns in ancient Greece. It was here, on the Aegean coast of Asia Minor, in the 6th century BC, that the great traditions of Greek science and philosophy sparked into life, setting in motion a chain of knowledge that would change the world, forever. This is the extraordinary story of Greek science from its earliest beginnings through its development in classical Athens and Hellenistic Alexandria and its subsequent diffusion to the wider world. Most histories of Greek science end with the collapse of the Graeco-Roman world in late antiquity and the closing of all classical schools of 'pagan' philosophy in A.D. 529. But acclaimed historian John Freely here continues the story to tell of how the elements of Greek scientific and philosophical learning were adopted by the Islamic world and the transmission of Graeco-Islamic science to western Europe, as well as the preservation of Hellenic culture in Byzantium and its profound influence on the European renaissance and our modern world.

Gestri Greco, F. **Ipazia**, scienziata massacrata dal clero e le altre
Firenze : Il pozzo di Micene, 2011. ISBN: 9788890589201

González Cruz, I. Los secretos de la creación artística : la estructura órfica
Madrid : Biblioteca Nueva, 2011. ISBN: 9788499402550; 8499402550

Harich-Schwarzbauer, H. **Hypatia** : die spätantiken Quellen
Bern ; Berlin ; Bruxelles ; Frankfurt, M. ; New York, NY ; Oxford ; Wien : Lang
2011. Gesamttitel: Sapheneia ; Bd. 16. ISBN 978-3-0343-0699-7

Hein, W. Die Mathematik im Mittelalter : von Abakus bis Zahlenspiel
Darmstadt : WBG (Wiss. Buchges.) 2012. ISBN 978-3-534-24397-6
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6. Naturphilosophie und Mathematik in der Spätscholastik	S 160 - 184
Literaturverzeichnis	185

Kok, R. de Ongezongen wereld: muziek, moderniteit en rationalisering
Universiteit Utrecht, Faculty of Humanities Theses. 2012.

<http://igitur-archive.library.uu.nl/student-theses/2012-0817-200457/UUindex.html>

Abstract: Het begrip 'muziek' heeft van de vroegste pythagoreïsche experimenten tot de explosie aan nieuwe benaderingen van de twintigste en eenentwintigste eeuw een ingrijpende gedaanteverwisseling doorgemaakt. Tot zo ongeveer de zestiende eeuw was de plaats van muziek stevig verankerd in het quadrivium. Muziek werd gelijk gesteld aan de kosmos: de gehele werkelijkheid was muziek, een musica mundana gebaseerd op de door **Pythagoras** ontdekte ratio's. De door de mens voortgebrachte musica instrumentalis was een afspiegeling van deze sferenharmonie, mits ze volgens dezelfde ratio's was gecomponeerd, en was van invloed op de musica humana die de geestelijke en lichamelijke gezondheid van de mens reguleerde. Met de vervanging van het premoderne idee van een eenheid op alle niveaus van het bestaan door het moderne wereldbeeld waarin de mens als subjectieve beschouwer buiten een objectieve, onttoverde wereld kwam te staan, kwam ook deze beleving van muziek ten einde. De westerse wereld veranderde langzaam van een presentiecultuur, waar de betekenis in de dingen zelf zat, in een betekeniscultuur, waarin de materiële verschijningsvorm van een teken wordt gescheiden van de immateriële betekenis ervan. Dit betekende dat muziek niet langer een inherente betekenis had, zoals daarvoor het geval geweest was. In deze scriptie wordt via een breed cultuurhistorisch onderzoek beschreven hoe de rol en betekenis van muziek door de eeuwen heen veranderd zijn onder invloed van deze nieuwe epistemologie.

Leistra, H. Het ontstaan van de wetenschap (Preh. - 1500) : van prehistorie tot **Pythagoras**

Bibliotheek Het Laatste Nieuws. 2011. Reeks: Mijlpalen van de wetenschap ; 1
Samenvatting: Historisch overzicht in woord en beeld van belangrijke ontdekkingen en uitvindingen op het gebied van wetenschap en techniek.

Longo, A. Syrianus et la métaphysique de l'Antiquité tardive : actes du colloque international, Université de Genève, 29 septembre-1er octobre 2006 / [éd. par]

Angela Longo ; avec la collab. de Lorenzo Corti [et al.]

Napoli : Bibliopolis, 2009. Elenchos : collana di testi e studi sul pensiero antico ; 51

Loon, A. van De **Pythagoras** profetie

Soesterberg : Aspekt. 2012. ISBN: 978-94-6153-161-2

Samenvatting: Een jonge student gaat op zoek naar een verdwenen boekje over Pythagoras en komt zo in aanraking met allerlei wiskundige zaken.

Marcellino, G. Favonii Eulogii Disputatio de **Somnio Scipionis**

Napoli : M. D'Auria, 2012. ISBN: 9788870923339

Martinez, A.A. The Cult of **Pythagoras**: Math and Myths

University of Pittsburgh Press. 2012.

Summary: In this follow-up to his popular Science Secrets, Alberto A. Martínez discusses various popular myths from the history of mathematics: that Pythagoras proved the hypotenuse theorem, that Archimedes figured out how to test the purity of a gold crown while he was in a bathtub, that the Golden Ratio is in nature and ancient architecture, that the young Galois created group theory the night before the

pistol duel that killed him, and more. Some stories are partly true, others are entirely false, but all show the power of invention in history. Pythagoras emerges as a symbol of the urge to conjecture and “fill in the gaps” of history. He has been credited with fundamental discoveries in mathematics and the sciences, yet there is nearly no evidence that he really contributed anything to such fields at all. This book asks: how does history change when we subtract the many small exaggerations and interpolations that writers have added for over two thousand years?

The Cult of Pythagoras is also about invention in a positive sense. Most people view mathematical breakthroughs as “discoveries” rather than invention or creativity, believing that mathematics describes a realm of eternal ideas. But mathematicians have disagreed about what is possible and impossible, about what counts as a proof, and even about the results of certain operations. Was there ever invention in the history of concepts such as zero, negative numbers, imaginary numbers, quaternions, infinity, and infinitesimals?

Martínez inspects a wealth of primary sources, in several languages, over a span of many centuries. By exploring disagreements and ambiguities in the history of the elements of mathematics, *The Cult of Pythagoras* dispels myths that obscure the actual origins of mathematical concepts. Martínez argues that an accurate history that analyzes myths reveals neglected aspects of mathematics that can encourage creativity in students and mathematicians.

Mittal, R.P. Time and History in Virgil's "Aeneid"

Dissertation University of Michigan 2012.

Abstract: This dissertation examines the philosophy of history espoused by Virgil in the *Aeneid*. On the one hand this involves locating the philosophical inspiration behind Virgil's diverse references to temporality. On the other hand, it involves considering how Virgil interpreted the momentous historical events that had occurred in his own lifetime. With regard to this second point, I have taken the constructive approach of isolating aspects of the *Aeneid* that interpret contemporary history, and comparing them to several of Augustus' public displays from the period following Actium that respond to the same historical stimuli. This approach allows us to see the tremendous rapport that existed between the way these two conceived of history and historical agency, and indicates that Virgil was much more supportive of Augustus than some have supposed. The two most important philosophical influences on Virgil's conception of history are Stoicism and **Pythagoreanism**. With its doctrine of ekpyrosis, the former offered Virgil a model of history that identified destruction with creation, and thus complemented his interpretation of time as a basically sacrificial process. This latter feature is one of the most important aspects of the poem, and I devote significant attention to its presence and function in the *Aeneid*. This sacrificial conception of history produces a tension that underlies many of the poem's pivotal moments; Virgil establishes this tension in such a way that it can only be resolved by a permanent escape from temporality. Such an escape was offered by the form of Pythagoreanism that he would have known, and for this reason it is the primary influence behind Virgil's conception of the afterlife. Virgil's reliance on these two traditions has led to the existence of two 'arcs' in the narrative, and I argue that each of these culminates in a 'Golden Age.' Part of his reason for doing this was to accommodate the genuine progress that he had witnessed in his lifetime, largely in the political sphere through Octavian/Augustus. But even the latter, as I argue, was intent upon maintaining the distinction between the temporal and eternal worlds.

Mondolfo, R. L'infinito nel pensiero dell'antichità classica.
Milano : Bompiani 2012. Series 1: Il pensiero occidentale
ISBN/ISSN: 978-88-452-7019-2

Montarese, F. Lucretius and his sources [electronic resource] : a study of Lucretius,
De rerum natura I 635-920

Series; Sozomena ; vol. 12

Berlin : De Gruyter, 2012. ISBN 311019452X

Based on the author's thesis (Ph.D., University College London, 2005).

Mode of access: World Wide Web.

Summary: This book discusses Lucretius refutation of Heraclitus, **Empedocles**, Anaxagoras and other, unnamed thinkers in De Rerum Natura 1, 635-920. Chapter 1 argues that in DRN I 635-920 Lucretius was following an Epicurean source, which in turn depended on Theophrastean doxography. Chapter 2 shows that books 14 and 15 of Epicurus On Nature were not Lucretius source-text. Chapter 3 discusses how lines 635-920 fit in the structure of book 1 and whether Lucretius source is more likely to have been Epicurus himself or a neo-Epicurean. Chapter 4 focuses on Lucretius own additions to the material he derived from his sources and on his poetical and rhetorical contributions, which were extensive. Lucretius shows an understanding of philosophical points by adapting his poetical devices to the philosophical arguments. Chapter 4 also argues that Lucretius anticipates philosophical points in what have often been regarded as the purple passages of his poem - e.g. the invocation of Venus in the proem, and the description of Sicily and Aetna - so that he could take them up later on in his narrative and provide an adequate explanation of reality.

Périllié, J.L. Le Collectif "Oralité et écriture chez Platon", sous la direction de Jean-Luc Périllié.

Ousia, collection "Cahiers de philosophie ancienne", n°22, 2011.

ISBN 978-2-87060-158-7.

D'après un rapport d'Aristote, Platon aurait élaboré *des doctrines non écrites (agrapha dogmata)*. D'autres rapports nous délivrent quelques aperçus sur ces doctrines non apparentes dans les *dialogues*. Nous savons aussi que, dans le *Phédre*, Platon se livre à une critique radicale de l'écrit, qu'il considère comme un simulacre (*eidolon*) du discours véritable, qui est oral. Il a même précisé dans la *Lettre VII* qu'un savoir (*mathèma*) portant sur *les choses les plus grandes (ta megista)*, de sa part, n'a jamais été et ne sera jamais couché par écrit. Par conséquent, aborder le thème général du rapport entre oralité et écriture chez Platon nous amène prioritairement à prendre en considération ces témoignages tout à fait inattendus, et même littéralement stupéfiants : Platon semble dès lors appartenir à un autre monde, par le fait même qu'il n'aurait pas jugé nécessaire de publier par écrit sa plus haute philosophie. Or une telle approche du rapport entre oralité et écriture chez Platon, qui prend pourtant appui sur un certain nombre de témoignages directs et indirects, est loin d'être admise par l'ensemble des spécialistes du platonisme. Une très vive querelle a divisé, et continue encore de diviser les historiens, les uns, ayant été appelés « ésotéristes », prenant très au sérieux ces documents, les autres, « anti-ésotéristes », les rejetant systématiquement ou cherchant à en minimiser l'importance.

L'objet de cet ouvrage collectif est de faire le point sur l'état de la question, et d'examiner s'il n'est pas possible de dégager des pistes nouvelles susceptibles de faire avancer les discussions et la réflexion sur ce qu'est réellement le platonisme. *Contributions de Luc Brisson, Laurent Lavaud, Jean-Luc Périllié, Marie-Dominique Richard, Thomas Alexander Szlezák et Anne Gabrièle Wersinger.*

Petrucchi, F.M. **Teone** di Smirne: Expositio rerum mathematicarum ad legendum Platonem utilium. Introduzione, Traduzione, Commento. Academia Verlag 2012. ISBN 978-3-89665-550-9.

Theon was a teacher of Platonism and an exegete of Plato's text in the flourishing town of Smyrna during the first and second century of our age (fl. 125 a.D.). The Expositio is the only work of Theon that has been transmitted to us. It is an important witness in order to grasp not only the approach to mathematics (arithmetic, music and astronomy) typical of a middle-Platonist, but also (and above all) the exegetic aims of this project.

Here the Expositio is translated in Italian for the first time, with a deep revisal of the Teubner text. The commentary shows that this work is a technical exegesis of the Timaeus, an attempt to argue that Plato has grasped in the most authentic way the true structure of the cosmos. On this ground, it is possible to see at work methods, intentions and strategies of a middle-Platonist engaged in the reargumentation of the Timaeus.

Pickover, C.A. Het wiskundeboek : van **Pythagoras** tot de 57ste dimensie, 250 mijlpalen in de geschiedenis van de wiskunde
Kerkdriel : Librero. 2012, Vert. van: The math book. ISBN: 978-90-8998-037-3

Saudelli, L. Eraclito ad Alessandria : studi e ricerche intorno alla testimonianza di Filone.

Turnhout (B) : Brepols 2012. Series 1: Monothéismes et philosophie
ISBN/ISSN: 978-2-503-54339-0

Schmidt, E.A. Platons Zeittheorie : Kosmos, Seele, Zahl und Ewigkeit im Timaios
Frankfurt, M. : Klostermann 2012.

Gesamtittel: Philosophische Abhandlungen ; Bd. 105

ISBN/Einband/Preis: 978-3-465-03730-9

Inhalt: Platons Zeittheorie im Timaios, Summe und Fortführung allen vorangegangenen griechischen Zeitdenkens, ist als die bedeutendste philosophische Zeitreflexion überhaupt Ursprung aller nachfolgenden und erscheint auch in der Gegenüberstellung mit der Theoriebildung zur Zeit in der Philosophie der ersten Hälfte des 20. Jahrhunderts nicht als philosophisch naiv oder begrifflich unscharf. Die hier vorgelegte neue Deutung, die auch vom Sachinteresse an dem philosophischen Problem Zeit geleitet ist, bezieht stärker als ihre Vorgänger die Weltseele und ihren Ort im Kosmos, die Seele des Menschen, ihr Zählen, Vergangenheit und Zukunft ein und gibt eine neue Erklärung der Urbildfunktion der durch Entzeitlichung (in der Gegenüberstellung mit der Zeit) konstituierten Ewigkeit. Die These zu Platons Zeitspekulation wird in der Interpretation des Textes entfaltet, mit einem Kommentar zum Text begründet und in Kapiteln über die antike Rezeptionsgeschichte, über neuere Arbeiten und über die Vorgeschichte der platonischen Zeitreflexion gesichert.

Schofield, M. Aristotle, Plato and **Pythagoreanism** in the First Century BC. New Directions for Philosophy. Edited by Malcolm Schofield
University of Cambridge. 2013. ISBN-13: 9781107020115

Contents:

Introduction Malcolm Schofield;

1. The texts of Plato and Aristotle in the first century BC Myrto Hatzimichali;
2. Platonist approaches to Aristotle: from Antiochus of Ascalon to Eudorus of Alexandria (and beyond) Riccardo Chiaradonna;
3. Boethius' Aristotelian ontology Marwan Rashed;
4. Aristotelianism in the first century BC: Xenarchus of Seleucia Andrea Falcon;
5. Posidonius as historian of philosophy: an interpretation of Plutarch, De Animae Procreatione in Timaeo 22, 1023b-c Anna Eunyoung Ju;
6. Asclepiades of Bithynia and Heraclides Ponticus: medical Platonism? Roberto Polito;
7. The eclectic Pythagoreanism of Alexander Polyhistor A. A. Long;
8. Pythagoreanizing Aristotle: Eudorus and the systematization of Platonism Mauro Bonazzi;
9. Cicero and the Timaeus David Sedley;
10. Plato's Laws and Cicero's De Legibus Julia Annas;
11. Of Cicero's Plato: fictions, forms, foundations Ingo Gildenhard.

Schüffler, K. **Pythagoras**, der Quentenwolf und das Komma : mathematische Temperierungstheorie in der Musik

Wiesbaden : Vieweg + Teubner 2012. Gesamttitel: Populär

ISBN 978-3-8348-1920-8

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 unerblickbarem 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 uberaus komplexen historischen Ideen, Konstruktionen und Zusammenhänge wie auch überraschenden Ansätze transparent und somit anwendbar zu machen.

Stamatellos, G. Introduction to Presocratics: a Thematic Approach to Early Greek Philosophy with Key Readings.

Malden, MA; Oxford; Chichester: Wiley-Blackwell, 2012. ISBN 9780470655030.

Introduction, The philosophers, Principles, Cosmos, Being, Soul, Knowledge, Ethics. Conclusion.

Teruel, P.J. Filosofía y ciencia en **Hipatia**.

Statement of responsibility: prefació de Alfonso García Marqués

Madrid : Gredos 2011. Series 1: Biblioteca de la nueva cultura. Estudios clásicos

ISBN/ISSN: 978-84-249-1939-9

Tymoczko, D. A Geometry of Music: Harmony and Counterpoint in the Extended Common Practice.

Oxford University Press. 2011. ISBN 978-0-19-533667-2.

Wenham-Prosser, A. The music of Rumi : a music tradition of **Pythagoras**

Sutton : Saraswati Society, 2012. + 1 sound disc. ISBN 0957166508

Wußing, H. Von **Pythagoras** bis Ptolemaios : Mathematik in der Antike

Leipzig : Ed. am Gutenbergplatz 2012.

Gesamttitel: Eagle ; 55 : Eagle-Guide. ISBN 978-3-937219-55-4

Zhmud, L. **Pythagoras** and the Early Pythagoreans

Oxford University Press. 2012. ISBN: 0-19-928931-X

Summary: Pythagoras (c. 570 - c. 495 BC), arguably the most influential thinker among the Presocratics, emerges in ancient tradition as a wise teacher, an outstanding mathematician, an influential politician, and as a religious and ethical reformer. He claimed to possess supernatural powers and was the kind of personality who attracted legends. In contrast to his controversial and elusive nature, the early Pythagoreans, 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. It was this 'normality' that ensured the continued existence of Pythagoreanism as a philosophical and scientific school till c. 350 BC. This volume offers a comprehensive study of Pythagoras and the early Pythagoreans through an analysis of the many representations of the Teacher and his followers, allowing the representations to complement and critique each other. Relying predominantly on sources dating back to before 300 BC, Zhmud portrays a more historical picture of Pythagoras, of the society founded by him, and of its religion than is known from the late antique biographies. In chapters devoted to mathematical and natural sciences cultivated by the Pythagoreans and to their philosophies, a critical distinction is made between the theories of individual figures and a generalized 'all-Pythagorean teaching', which is known from Aristotle.

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9. Astronomy
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Book chapters

L'antichità, a cura di Umberto Eco

Milano : **EncycloMedia. [1] : Grecia.** - 2012. Notes: Collected essays.

ISBN/ISSN: 978-88-975141-4-5

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Galatina : Congedo, 2009
Résumé : L'interpretazione politico-istituzionale della laminetta oracolare SEG 43, 326, che attesta l'isopoliteia tra Eraclea e Taranto, offre spunti di riflessione sulle problematiche di cittadinanza in Magna Grecia

Battezzato, L. **Pythagorean** Comedies from Epicharmus to Alexis p 139-164
In: Erodoto.
Milano : V&P 2012. Series 1: Aevum antiquum. N. s; 8 (2008)
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Bergemann, L. 2. Transformation und Konstruktion: **Empedokles** als „religious atomist" und exemplum eines „true system" of the universe S 99 – 114
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Berlin ; Boston, Mass. : De Gruyter 2012.
Gesamttitel: Transformationen der Antike ; Bd. 23
Hochschulschrift: Zugl. überarb. Fassung von Berlin, Humboldt-Univ., Habil.-Schr.
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Falconara Marittima (Ancona) : L'orecchio di Van Gogh 2011.
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Madrid : Abada, 2011. ISBN 8415289251 (pbk.), 9788415289258 (pbk.)

Bonazzi, M. Chapter 8, Pythagoreanizing Aristotle: Eudorus and the systematization of Platonism

In: Aristotle, Plato and **Pythagoreanism** in the First Century BC. New Directions for Philosophy. Edited by Malcolm Schofield

University of Cambridge. 2013. ISBN-13: 9781107020115

Caroti, S. Aut **Pythagoras** hermetisé, aut Hermes pythagorisé : note sulla tarda fortuna di Ermete

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Series; Instrumenta patristica et mediaevalia ; 58

Turnhout : Brepols, 2011.

Chehab, M. Gaia ou le poème (im)possible: Saint-John Perse annotant Jean Bollack p 71-86

In: Théorie des textes possibles. Textes réunis par M. Escola.

CRIN, n° 57, printemps 2012

Si un texte achevé est censé *contenir* – au sens d'endiguer, d'empêcher de déborder – la somme de ses virtualités, vers quoi tendent les virtualités d'un texte jamais rédigé ? Dans la recherche de l'oeuvre poétique détruite de Saint-John Perse, *Gaia*, les annotations apposées sur l'**Empédocle** de Jean Bollack constituent un soubassement poétique et théorique important. Il se dessine une épopée tellurique compossible qui trouve son origine et sa fin en elle-même avant de s'ouvrir à une postérité créatrice.

Coco, E. ROVINOSI DESIDERI. Dal mondo classico alla cosmologia **pitagorica** OVVERO FANCIULLE, EROI E FILOSOFI p 1 – 32

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Torino : Codice 2012. ISBN/ISSN: 978-88-7578-320-4

Cohen, R. KAPITEL 6; Auftritt der Griechen. Von Homer und Hesiod zu

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In: Die Sonne : der Stern, um den sich alles dreht / Richard Cohen. [Aus dem Engl. von Claudia Preuschoft]

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Cuenca-Godbert, M. Clôture plurielle dans El siglo **pitagórico** de Antonio Enriquez Gómez p 441 - ..

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Pessac : Presses universitaires de Bordeaux 2012.

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 2. La vi ecloga e l'epicureismo p 63
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Drach, E. Vitruv und/oder der platonisch-**pythagoreische** Idealismus.
 Kosmische Ordnung und Konvention S 17-29
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 Ekkehard Drach
 Bielefeld : Transcript 2012. Gesamttitel: Architekturen ; Bd. 11
 ISBN/Einband/Preis: 978-3-8376-2002-3

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 - Orphics and Pythagoreans p 69 - 87
 8 Empedocles The soul - Blood - The daimon The body p 125 - 142
 In: Athanasia : afterlife in Greek philosophy / Adam Drozdek
 Hildesheim ; Zürich ; New York, NY : Olms 2011.
 Gesamttitel: Spudasmata ; Bd. 137. ISBN 978-3-487-14593-8

Drywa, G. T. Exkurs: Die Musik der Mathematik S 38 - 63
 In: Auf der Suche nach der göttlichen Ästhetik : J. S. Bachs Passacaglia BWV 582
 zwischen Hölle und Himmel / Gottfried Thore Drywa
 München : AVM 2012. ISBN 978-3-86924-242-2

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Evans, J. SIEBEN **Pythagoras** und die Kunst des Erinnerns und Beschwörens..
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 In: Philosophie fürs Leben ... und für andere gefährliche Situationen / Jules Evans.
 München : Lotos 2012. Einheitssachtitel: Philosophy for life and other dangerous
 situations. ISBN 978-3-7787-8234-7

Feo, G. 6. Simbolismo pitagorico nella ceramica medievale p.45 – 55
 In: Arte sacra e stregoneria : Templari e altri eretici nella Toscana medievale.
 Statement of responsibility: fotografie di Marco Bisogni
 Arcidosso (Grosseto) : Effigi 2012. Series 1: Genius loci; 37
 ISBN/ISSN: 978-88-6433-230-7

Flamand, J.M. "Mémoire" et "sagesse" dans le néoplatonisme grec: 307
quelques réflexions à partir de la Vie de Pythagore de Jamblique
Jean-Marie p 307 – 330

In: Memória e sabedoria.

Ribeirão : Húmus 2011. Notes: Revised papers presented to the meeting, Lisbon, 2009. ISBN/ISSN: 978-989-8139-89-4

Gaillard-Seux, P. Un pseudo-Démocrite énigmatique : **Bolos** de Mendès p 223-243
In: Transmettre les savoirs dans les mondes hellénistique et romain / sous la dir. de Frédéric Le Blay Publication : Rennes : Pr. Universitaires de Rennes, 2009

Résumé : D'un examen critique des travaux consacrés à Bolos de Mendès, il ressort qu'il est très difficile d'arriver à des certitudes à son sujet. Égyptien hellénisé, il avait probablement écrit sous son nom au moins un livre (sans doute des Θαυμάσια) qui lui a valu la célébrité. Il était aussi l'auteur d'œuvres circulant sous le nom de Démocrite (sans qu'on puisse déterminer exactement sa part de responsabilité dans ce phénomène) : parmi elles, un livre sur les sympathies et les antipathies présentes dans la nature, et des Χειρόκμητα, qui en étaient peut-être le commentaire et qui exposaient les applications pratiques de ces théories dans toutes sortes de domaines, dont ceux qui donneront naissance à la chimie et à l'alchimie. Quant à l'époque où Bolos a vécu, elle semble devoir être située entre 260 et 110 av. J.-C. Enfin il est hasardeux de faire de lui le père de toute la tradition des φυσικά (remèdes magiques), même s'il a joué un rôle important à cet égard.

Faller, M. Plato's **Pythagorean** cosmos : order and chaos in the intelligence of natural design

In: Origin(s) of design in nature : a fresh, interdisciplinary look at how design emerges in complex systems, especially life / edited by Liz Swan, Richard Gordon, and Joseph Seckbach.

Dordrecht ; New York : Springer, 2012. ISBN: 9789400741553

Gatti, A. Les oscillations de **Pythagore** lorsqu'elles deviennent possibilités contradictoires d'opéra — selon les instruments de musique, en tant qu'agrandissement du corps humain

— selon la mathématique travestie, en fête

— selon les harmoniques fantômes qui naissent de l'oreille ;

l'oreille pouvant aussi fabriquer des sons qui n'existent pas p 889 - 968

Les oscillations de Pythagore en quête du masque de Dionysos p 969 – 1028

In: La traversée des langages : théâtre.

Lagrasse : Verdier 2012. ISBN/ISSN: 978-2-86432-614-4

Gemelli Marciano, L.M. Die **empedokleische** "Vierelementenlehre". Überlegungen über die Anfänge einer "naturwissenschaftlichen" Theorie. p 25-36.

In: Hartmann, L. ELEMENTE – ΣΤΟΙΧΕΙΑ – ELEMENTA : Antike und moderne Naturwissenschaft zum Ursprung der Dinge.

Luzern, 2012.

Die Vier-Elemente-Lehre ist heute nicht mehr aktuell, sie hat aber für lange Zeit die Bühne der westlichen Naturwissenschaft beherrscht. Empedokles ist der erste, der vier Elemente als Wurzeln der Welt angenommen hat. Im medizinischen Bereich haben einige Hippokratiker vier Säfte als Grundelemente des Körpers gesetzt. Im Vortrag werden Texte aus dem Gedicht "Über die Natur" des Empedokles und aus

den hippokratischen Schriften behandelt, wobei der Schwerpunkt auf ihren verschiedenen kulturellen und pragmatischen Kontext und auf die Ziele und Methode der Verfasser gelegt wird. Von diesem komplexen Panorama ausgehend wird dann die Frage gestellt, inwieweit sich solche Texte durch moderne naturwissenschaftliche Begriffe interpretieren lassen, und was sie den heutigen Naturwissenschaftlern noch zu sagen haben.

Geus, K. Geozentrik vs. Heliozentrik : warum hat sich [das] Modell des **Aristarch** in der Antike nicht durchgesetzt ? p 113-120

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His statement has sometimes been taken as evidence of the damaging influence of professionalism on Roman athletics. A more promising approach may be to view his stance as part of a broader interest in defending and defining Hellenism.

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ΚΕΒΗΤΟΣ

ΘΗΒΑΙΟΥ ΠΙΝΑΞ.

CEBETIS THEBA-
ni Tabula.

τὰ τοῦ Πυθαγόρα χρυσὰ ἔπη.

Aurea carmina Pythagoræ.



PARISIIS

In officina Christiani Wecheli, sub scuto
Basiliensi, in uico Iacobo,
An. M.D.XXXVII.



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Journal articles ; Theme numbers

**ΣΧΟΛΗ Scholē, A JOURNAL OF THE CENTRE FOR ANCIENT PHILOSOPHY
AND THE CLASSICAL TRADITION. 2012, 6, 1. ANCIENT MUSIC**

EDITORIAL

The first issue of the sixth volume of the journal is dedicated to Ancient Music. The issue contains five articles and six translations. After a short systematic introduction and a bibliographic outline the authors develop Ancient musical theory from Pythagoras to Archytas, study the origins of the concept of 'harmony', and explore the history of ancient musical education as it is reflected in a treatise *De musica*, ascribed to the pen of Plutarch. The articles are followed by a series of new Russian translation of a number of Ancient musical works, including the *Problems*, concerned with music of the *Corpus Aristotelicum*, *Pseudo-Euclidean Sectio Canonis*, extracts from musical writings of Theophrastus and *The Pythagorean Elements of Music* by Ptolemais of Kyrene, a chapter from the musical compendium by Aristides Quintilianus, and an anonymous treatise, entitled Ptolemy's 'Music', which along with two different translations of the *Manual of Harmonics* by Nicomachus of Gerasa in Vols. 2.2 (2008) and 3.1 (2009) of the journal and musical sections of *The Mathematics Useful for Understanding Plato* by Theon of Smyrna in Vol. 3.2 (2009) amounts to a good selection of Ancient musical sources in a new Russian translation. The texts are prepared for the participants of educational project "TEXNH. Theoretical foundations of Arts, sciences and technology in the Greco-Roman World" (Novosibirsk, Russia), supported by the Open Society Institute (Budapest).

Eugene Afonasin Berlin, Germany, December 25, 2011, afonasin@gmail.com

AFONASIN, E. Ancient music: general introduction and select bibliography

ΣΧΟΛΗ Scholē. 2012, 6, 1, p 8–22 (in Russian)

ABSTRACT: This introductory paper discusses Ancient musical practices, outlines the sources of the science of Harmonics in Classical Greece, and reveals the role of music in the society. The exposition is supplemented with a series of color illustrations and a select bibliography.

SCHETNIKOV, A. The development of the theory of musical harmony from Pythagoras to Archytas (in Russian)

ΣΧΟΛΗ Scholē. 2012, 6, 1, p 23–57

ABSTRACT: The paper outlines the Pythagorean science of harmonics in its historical and theoretical aspects. It is intended to be a chapter in the history of ancient mathematical studies of nature, although the author occasionally touches upon such related areas as the history of philosophy and the history of music, and hopes that his work will be interesting to scholars working in these fields. After a short introduction the author first turns to the phenomenology of harmony and then analyses in considerable details the harmony as a structure of numerical relations and – alleged or real – acoustic experiments designed to establish the qualities of sound, as well as consonant and dissonant intervals.

AFONASINA, A. The birth of harmony out of the spirit of tekne

ΣΧΟΛΗ Scholē. 2012, 6, 1, p 68–75

ABSTRACT: Mycenaean Greek exerted a considerable influence on the formation of the very meaningful word *harmonia*. Even early Greek philosophers, who viewed *harmonia* as an organizing, joining and fastening principle, could not help hearing ancient repercussions of this word, and probably unconsciously chose an appropriate, technical, context. As P. Ilievski has convincingly shown, the ancient Greek noun *harmonia* and the verb *harmodzo* are traced back to the Mycenaean word (h)armo (meaning a “wheel” in the form of a felloe having an inner connection by means of spokes). Heraclitus explains the *harmonia* by means of lyre and bow, making us understand that this presupposes something more than visible connection, – certain hidden and secret nature, – and he chooses lyre and bow because they symbolize the same innate connection which makes the wheel lighter and stronger. Empedocles connects *harmonia* with Aphrodite – one of the creative powers. It was important for him to represent the multifaceted character of *harmonia* by means of different crafts. In his philosophical views we can clearly see the process of development of the term of *harmonia* from its technical to abstract meaning.

SALAPPA-ELIOPOULOU, A. Music evolution in ancient Greece and the value of music education in pseudo-Plutarch's *De Musica* ΣΧΟΛΗ Scholē. 2012, 6, 1, p 76–86 **ABSTRACT:** A treatise *De musica*, ascribed to Plutarch (the 2nd c. AD), reflects the music evolution from the beginning of this art in archaic Greece until the early Hellenistic period. Initially, within the spiritual life and the education of the citizens the importance of music education was extremely high. Gradually, during the years, and even since the last part of the 5th c. BC, music, after centuries of dominance, appeared in the spiritual life of the Greeks not as a prevailing feature but as a subsiding one. It was even difficult to maintain its position in the educational system. The participants of the dialogue (the rich host Onesicrates, a musician Lysias and an educated man Soterichus) have been gathered to discuss, investigate and highlight the reasons why this decadence of the role of music has happened, by citing the musicians and recollecting the innovations they brought in the musical practise since the beginning of its history. In the book, apart from the list of musicians and the technical developments they invented, we find information about the views of Pythagoras, Plato, Aristotle and others about the value that music used to have in ancient Greece. The paideutic and moral value of music was the reason why it played a very important role in the education and the three men adopt the most traditionalistic approach and conclude that the technical improvements made it lost ground in favor of the literary studies.

Translations

SCHETNIKOV, A. *Corpus Aristotelicum. Problems, concerned with music.* Introduction, Russian translation and notes ΣΧΟΛΗ Scholē. 2012, 6, 1, p 87–97
 SCHETNIKOV, A. *The euclidean sectio canonis.* Introduction, Russian translation and notes ΣΧΟΛΗ Scholē. 2012, 6, 1, p 98–110
 AFONASIN, E. *Theophrastus on music.* ΣΧΟΛΗ Scholē. 2012, 6, 1, p 111–134
 AFONASIN, E. *Ptolemais of Kyrene. The pythagorean elements of music.* Introduction, Russian translation and notes. ΣΧΟΛΗ Scholē. 2012, 6, 1, p 135–143
 LYAMKINA, N. *Aristides Quintilianus. De Musica, II 1–5.* ΣΧΟΛΗ Scholē. 2012, 6, 1, p 144–156
 ALEXANDROVA, L.V. *The ptolemaen musica* ΣΧΟΛΗ Scholē. 2012, 6, 1, p 157–191

Revue de métaphysique et de morale. 2012/3, 74.

Empédocle. Les dieux, le sacrifice et la grace

Wersinger, A.G. Presentation

Revue de métaphysique et de morale. 2012/3, 74. p 291 à 299.

See:

<http://www.cairn.info/revue-de-metaphysique-et-de-morale-2012-3-page-291.htm>

Santaniello, C. ΘΕΟΣ, ΔΑΪΜΩΝ, ΦΡ'ΗΝ 'ΙΕΡ'Η: EMPEDOCLES AND THE DIVINE
Revue de métaphysique et de morale. 2012/3, 74. p 301 à 313

Resume: L'auteur analyse d'abord la relation entre Theos et Daimôn dans le Poème Physique et dans les Purifications. Dans le premier, Empédocle appelle theoi le Sphairos et les éléments. Précisément, le philosophe d'Acragas appelle le Sphairos tout simplement theos. Pourtant, il appelle les éléments theoi dolichaiônes, alors qu'ils forment quatre masses séparées et avant qu'ils ne se mêlent pour constituer les « choses mortelles » ; tandis que, lorsqu'ils se mêlent et abandonnent la condition de pureté pour créer un composé, il les appelle daimones. D'autre part, dans les Purifications, les daimones sont les dieux tombés dans le monde : redevenir un dieu, c'est la destinée de l'homme, ou au moins l'objectif qu'Empédocle propose. Enfin, l'auteur soutient que les frgs. B131-134 (dont le dernier concerne la fameuse phrên hierè) pourraient provenir de l'Hymne à Apollon perdu. C'est ce que semble démontrer le fait qu'Empédocle suive dans ces fragments une ligne dogmatique à propos de la connaissance des dieux qui contraste avec la prudente gnoséologie suivie dans le Poème Physique et par la différence entre la théologie exposée dans ces fragments et le mythe eschatologique présenté dans les Purifications.

Rangos, S. EMPEDOCLES ON DIVINE NATURE

Revue de métaphysique et de morale. 2012/3, 74. p 315 à 338

Resume: L'objet de cet article est d'examiner l'ensemble des entités qui sont appelées divines dans le poème philosophique d'Empédocle (à savoir les racines, les puissances, les dieux à longue vie, les daimones, la Sphère et l'esprit saint). Il s'agit de se demander si ces entités aboutissent à une vision consistante de la divinité. On examine aussi la dialectique de la mortalité et de l'immortalité présente dans la pensée d'Empédocle. Dans la mesure où la moindre chose, y compris les vivants les plus instables, sont issus des principes divins, il y a un sens à dire que, dans le cosmos d'Empédocle, toutes les choses composées sont considérées comme étant divines. Mais en un autre sens, seules les structures hautement intégrées méritent d'être considérées en tant que dieux. On montre que souffrir comme un mortel revient à vivre une vie fragmentée continuellement menacée par le spectre de la mort. Au contraire, mener une vie de dieu revient à vivre au sens plein, sans être tourmenté par le terme éventuel d'une existence heureuse. En conclusion, on établit que deux orientations distinctes de la poésie grecque et de la philosophie semblent avoir rivalisé dans l'interprétation qu'Empédocle se faisait des dieux.

Picot, J.C. LES DIEUX DU FR. 128 D'EMPÉDOCLE ET LE MYTHE DES RACES
Revue de métaphysique et de morale. 2012/3, 74. p 339 à 356

Résumé : Dans le fr. 128 DK d'Empédocle, Empédocle nomme cinq dieux en opposition à Cypris : Arès, Kudoimos, Zeus, Cronos, Poséidon. Pourquoi ces cinq dieux ? Quelle relation peuvent-ils entretenir avec le mythe hésiodique des cinq races, qui semble être en arrière-plan du propos d'Empédocle ? Pourquoi Poséidon est-il présent à côté de Zeus et non pas Aïdôneus ? L'article tente de répondre à ces questions. Pour finir, il s'interroge sur la relation possible des hommes de l'âge de Cypris et des daimones (fr. 115 DK), et conclut sur la place du fr. 128 dans l'œuvre d'Empédocle.

Macris, C et Pénélope Skarsouli LA SAGESSE ET LES POUVOIRS DU MYSTÉRIEUX ΤΙΣ DU FRAGMENT 129 D'EMPÉDOCLE

Revue de métaphysique et de morale. 2012/3, 74. p 357 à 377

Résumé: Le fragment 129 d'Empédocle fait état du savoir prodigieux et du pouvoir des prapides d'un Super-Sage du passé en qui les sources citatrices et les interprètes modernes reconnaissent trop facilement Pythagore de Samos. Le but de la présente étude est de reprendre à nouveaux frais l'examen de ces six vers afin d'ouvrir le débat autour de la sagesse et des pouvoirs attribués à la figure anonyme du Super-Sage. Interprétant « Empédocle à partir d'Empédocle », mais aussi à l'aide des références culturelles majeures de son temps, on essaie d'examiner quel type de sagesse était attribué à cette figure par le poète philosophe, de quelles conditions, physiologiques ou autres, relève l'acquisition de cette dernière et en quoi consiste son caractère exceptionnel.

Wersinger, A.G. EMPÉDOCLE, LA VIOLENCE SACRIFICIELLE ET LA GRÂCE
Revue de métaphysique et de morale. 2012/3, 74. p 379 à 402

Résumé: L'objet de cette contribution est d'interroger le contexte anthropologique du vocabulaire et de la langue théologique et rituelle que continue à parler Empédocle, au moment où il renverse le Panthéon olympien traditionnel. Contrairement à ceux qui attribuent à la vision d'Empédocle lui-même les éléments théologiques et rituels présents dans le fragment 115, il s'agit de montrer que ces éléments relèvent d'une économie sacrificielle imputée à la religion olympienne et placée sous le joug de Nécessité (Anagkè). En parallèle avec les réflexions orphiques et tragiques de son temps, qu'il remet en perspective, Empédocle dénoncerait notamment l'ambiguïté constitutive du sacré et de la purification qui mine les deux instances que sont l'Alliance (Philotès) et la Querelle (Neïkos) en faisant communiquer la Violence et la Grâce (Charis) de manière à la fois inéluctable et insupportable. À partir des indices offerts par les fragments 30 et 116, une réinterprétation du Cycle empédocléen est proposée qui fait place à l'hypothèse d'une alternance non sacrificielle, vouée aux Charites.

Le Songe de Scipion de Cicéron et sa tradition

Labarrière, J.L. PRÉSENTATION

Les études philosophiques. 2011, 99, 4, p 451 à 453

See:

http://www.cairn.info/resume.php?ID_ARTICLE=LEPH_114_0451

Atkins, J.W. L'argument du De Re publica et le **Songe de Scipion**

Les études philosophiques. 2011, 99, 4, p 455-469

Résumé: Le Songe de Scipion est une énigme pour les lecteurs du De re publica de Cicéron. Pourquoi Cicéron conclut-il un dialogue qui traite manifestement de politique dans la Rome républicaine par une vision des cieux et du cosmos ? Quel est son lien avec le reste du dialogue ? Je soutiendrai que le Songe de Scipion joue en fait un rôle clé en menant à son terme l'argument central de l'œuvre. Par le biais du Songe, Cicéron examine la nature et les limites de la science politique, met en lumière l'irrationalité qui caractérise les affaires politiques, et présente un modèle idéal de gouvernement par la raison. Le Songe vient compléter la psychologie politique du dialogue en dévoilant au politique la vision du bien tout en mettant en même temps en question la possibilité de sa réalisation.

Moatti, C. Conservare rem publicam. Guerre et droit dans le **Songe de Scipion**

Les études philosophiques. 2011, 99, 4, p 471-488

Résumé: Alors que le De re publica ressemble à un traité politique grec, Le Songe de Scipion est un discours de guerre, où Cicéron offre un plaidoyer pro domo en faveur du sénatus consulte dit ultime. Précisément, l'idée de la conservation de l'État (conservare civitatem, patriam, rempublicam) se développe uniquement dans un contexte de guerre civile et de sédition, comme le confirme encore l'image récurrente du citoyen semper armatus, prêt à prendre les armes contre les séditeux. Ainsi, à la question de la continuité et de l'identité de la cité ou du peuple, à laquelle Aristote, les stoïciens ou les juristes romains ont tenté de donner une réponse politique ou juridique, Cicéron propose une réponse non « politique », qui correspond en fait à la conception idéologique de la res publica élaborée par la tradition optimiste.

Labarrière, J.L. La vertu politique : Cicéron versus Macrobie

Les études philosophiques. 2011, 99, 4, p 489-504

Résumé: L'objet de cet article est de montrer que, malgré sa de plus en plus grande notoriété du IX^e siècle au XVI^e siècle, le Commentaire au **Songe de Scipion** dû à Macrobie a plus obscurci les choses qu'il ne les a éclairées tant il voulait voir en Cicéron un philosophe grec cherchant, sur un mode néoplatonicien, à se défaire au plus vite des choses de ce bas monde. Mais la leçon cicéronienne est tout autre : s'il faut certes se garder de tout excès de vanité relatif à la gloire terrestre, il n'en reste pas moins que c'est à une véritable exhortation à la pratique de la vertu politique que nous assistons dans le Songe, qui vient ainsi fort bien conclure littérairement la République : sois un grand « Homme d'État » et tu gagneras, pour l'éternité, la « Cité des Bienheureux », i.e. la « Voix lactée ».

Lunn-Rocklife, S. L'autorité du grammairien et les récompenses de la vertu politique et philosophique dans le Commentaire au **Songe de Scipion** par Macrobe
Les études philosophiques. 2011, 99, 4, p 505-519

Bermon, E. Le **Songe de Scipion** dans la correspondance entre Saint Augustin et Nectarius de Calama (Ep. 90-91 ; 103-104)
Les études philosophiques. 2011, 99, 4, p 521-542

Strobach, N. Couper-coller Comment Boèce fait usage du **Songe de Scipion** dans sa Consolation de la philosophie
Les études philosophiques. 2011, 99, 4, p 543-560
Resume: L'objet de cet article est de se demander comment Boèce (env. 480 – 525) fait usage du Songe de Scipion dans sa Consolation de la philosophie. Boèce utilise quelque chose comme la technique du « couper/coller ». On peut isoler dans la Consolation un passage du Songe sur lequel il est modelé, mais où ce texte subit une transformation puisque la fonction solennelle qu'il occupait à la fin de la République de Cicéron s'y retrouve bornée à une tout autre discussion sur le bien seulement apparent, gloria, au seul livre II des cinq livres de la Consolatio : Boèce décontextualise et recontextualise. On montre, de façon systématique, que la position de Boèce sur l'intériorisation de la vertu se situe à mi-chemin entre Cicéron et Kant.

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Neoplatonism

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

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Journal articles

Alfonso, D.R. On Necessity: A Primer for Interpreting 'Chora' in Plato's 'Timaeus' *Epoche: A Journal for the History of Philosophy*. 2012, 16, 2, p 233-245.

Abstract: Since Stalbaum's 1838 translation revived interest in Plato's 'Timaeus', commentators have tended to bracket the discourse on 'necessity', reading it as either mythical or mystical. This essay offers an interpretation of necessity that is also an assertion of its importance for understanding the philosophically important conception of 'chora'-space found therein. Beginning with throwing ourselves back into the Presocratic milieu, I examine what remains of Presocratic notions of 'kreon' and 'ananke' (necessity) in order to move forward a more robust interpretation of the discourse on necessity and 'chora'-space.

Althoff, J. Presocratic discourse in poetry and prose: The case of **Empedocles** and Anaxagoras

Studies in History & Philosophy of Science Part A. 2012, 43, 2, p 293-299

Abstract: This paper explores the differences between poetry and prose in philosophical writing by examining two Pre-Socratic fragments, one in verse and one in prose, that express a very similar thought: Empedocles 59 B 17 Diels/Kranz and Anaxagoras 31 B 8 D./K. Although at first it might seem as though there is a simple division between Empedocles' opaque and allusive hexameters and Anaxagoras' sober prose, when we look in detail at the language used by the two authors, a close reading of the passages reveals a more complex picture. Both authors place rhetorical emphasis on their own role as innovator; Anaxagoras' prose shows a careful attention to style and word choice no less than Empedocles' poetry, and Empedocles' poetry itself reflects the range of stylistic registers and types of material that hexameter could be used for in antiquity. There is no simple antithesis between prose style and hexametric poetry, and the words and stylistic devices an author chooses are constitutive of the thought he expresses.

Álvarez Salas, O. « Pseudepicharmea » : alle origini di un corpus pseudepigrapho *Nova Tellus*. 2007, 25, 1, p 117-153

Résumé : A Epicarmo, quien ejerció como comediógrafo en Siracusa en el período 530-440 a.C., se le atribuyeron en la Antigüedad algunas obras espurias.

Interpretándose los testimonios relativos a los pseudoepígrafos Πολιτεία, Χίρων y Κανών bajo la luz de los « **Pseudopythagorica** », un corpus que ofrece paralelismos y analogías con el atribuido a Epicarmo, se intenta reconstruir la evolución histórica de los « Pseudepicharmea », proponiéndose una cronología que tiene especialmente en cuenta los aspectos lingüísticos y los contenidos del corpus. Además, se dilucida el mecanismo de formación de las Γνώμαι, donde se reúnen sentencias extraídas al parecer de las comedias de Epicarmo.

Andreoni Fontecedro, E. Sul filo della memoria: il misticismo di **Pitagora** in Lucrezio e Thomas Gray in onore di Epicuro e Locke *Paideia*. 2011, 66, p ?

Armstrong, D. (Philodemus) On Wealth (PHerc. 1570 Cols. VI - XX, Pcc. 4-6a): New Fragments of **Empedocles**, Menander, and Epicurus.

In: *Cronache ercolanesi. Bolletino del Centro Internazionale per lo Studio dei Papiri Ercolanesi*. (Napoli). 2011, 41, p 97-138.

Aruta, A. Dalla suffusio al cristallino : storia della cataratta attraverso gli strumenti del Museo della Storia della Medicina della « Sapienza » Università di Roma
Medicina nei secoli: arte e scienza. 2009, 21, 1, p 403-428.

Résumé : A proposito delle testimonianze egizie, greche e latine sulla cataratta, con riferimento specifico ad **Alcmeone**, Ippocrate, Erofilo, Celso, Galeno, Paolo Egineta

Ast, J. van **Pythagoras**

Euclides. 2012, 88, 2, p 89-92

Barker, A.D. The journeying voice : melody and metaphysics in Aristoxenian science

Apeiron. 2005, 38, 3, p 161-184

Résumé : A reading of Aristoxenus' « Elementa harmonica » shows that the « melodic traveller » is not a mere appearance without genuine reality, but a real inhabitant of time and space. A vocal movement constitutive of melos is a continuous becoming - it is what it is by instantiating a special kind of temporal process.

Bernabe, A. ORFEO Y LA FILOSOFÍA

Hypnos. 2011, 27. P 183-204

Abstract: Throughout Antiquity there was attributed to Orpheus' authorship a vast amount of literary and philosophical work; furthermore, he was also considered to be the founder of a multitude of cults among which were the, initiation rites which could grant one a privileged destination in the afterlife. This paper aims to present the more significant pieces of evidence from those Greek authors who asserted, explicitly or implicitly, that Orpheus was a philosopher, as well as those who dealt with him in philosophical contexts, in order to try to grasp the reasons for these authors' choice of that type of reading of Orpheus.

Budaragina, O. '**Versus aurei**' and the Date of the De raptu Proserpinae III, pp. Hyperboreus. 2010-2011, XVI-XVII, p 131-136

Caruso, V. **Empedocle**: una duplice cosmogonia, una duplice etica.

In: Vichiana. Rassegna di studi filologici e storici. (Napoli). 2012, 4, p 94-105.

Cellauro, L. Giuseppe Salviati's allegory of architecture for Daniele Barbaro's 1556 edition of Vitruvius.

Storia dell' Arte. 2011, 129, 29, p 5-18

Abstract: The article discusses the woodcut "Allegory of Architecture," attributed to 16th-century Mannerist artist Giuseppe Porta (Salviati the Younger), which appeared in the 1556 Italian edition of Vitruvius Pollio's treatise "De architectura" by Daniele Barbaro. The author traces Barbaro's career and discusses his translation of Vitruvius's architectural treatise, published in 1556 by Francesco Marcolini. The author analyses the woodcut by Salvati in the treatise and suggests that it resembles a title page by architect Sebastiano Serlio. Other topics include Salviati's career, Barbaro's coat of arms in the woodcut, and references to the architectural treatise "De re aedificatoria" by Leon Battista Alberti and the work of philosopher **Archytas**.

Centrone, B. 'Irridere I costumi': Conformità e dissenso nelle biografie dei filosofi antichi

Teoria: Rivista di Filosofia. 2012, 32, 1, p 15-25.

Abstract: The argument of conformity and dissent with respect to generally accepted customs is very vast if one discusses it within the context of the transformative potential of theoretical ethics. Therefore, I will examine one particular aspect of this immense area of study: what does the biographical information available to us tell us about the influence of the theoretical break with conventions and practices on the actual life of ancient philosophers? To what extent does theory have an impact on life? I will examine briefly the case of ancient **Pythagoreanism**, of Xenophon's and Plato's Socrates, of Diogenes the Cynic, of the "mad" Socrates and of Plato. I will try to demonstrate that theoretical innovations within ethics can lead both to the rejection and to the full acceptance of the living as of the practices and traditions in vigour.

Compatangelo-Soussignan, R. Apollon en Cisalpine : philosophie, religion et idéologie des élites romaines au II^e siècle av. n.è.

Les Mélanges de l'École française de Rome – Antiquité (MEFRA). 2012, 124, 1, p

Resume: On s'interroge sur la signification de la figure divine d'Apollon dans le contexte du monde colonial de la Cisalpine confronté au metus gallicus de la fin du III^e-II^e siècle av. n. è. L'examen de sources diverses (iconographiques, littéraires et épigraphiques) de Grèce et d'Italie fait ressortir l'image d'un Apollon hyperboréen empreint de mysticisme orphico-dionysiaque que l'on retrouve dans une région peuplée de Gaulois, assimilés aux Hyperboréens par la tradition grecque. Parmi les membres de l'élite sénatoriale qui ont joué un rôle dans la mise en place du culte en Cisalpine, les Manlii ont apporté une contribution spécifique à la construction des mythes originels du monde colonial. L'iconographie du dieu en Cisalpine montre également que le choix d'une variante de l'Apollon Lykeios, dont l'épithète était au centre des spéculations philosophiques de l'époque, est particulièrement signifiant : il s'agit du dieu de l'oracle de Delphes, vainqueur des Celtes en 279, et relié, par le mythe de Latone-Louve, au monde des Hyperboréens.

Cornelli, G. O belo antro e a grande oliveira: recepções da alegoria da caverna na tradição neoplatônica

Educação e Filosofia. 2012, 26, 51, p 93-112.

Abstract: Since the Magna Graecia of **Pythagoras**, Parmenides, Empedocles and passing by the "dangerous" relations between the nascent wisdom and Orphic-Dionysiacs traditions, in clear continuity with the archaic mythology and teogonical narratives, dialoguing with asclepians medical practice, ancient philosophy frequents caves. The cave of the Republic, one of the most powerful and fruitful allegories of Western thought, is simultaneously heiress and vanishing point of the long career of this metaphor. It is not intended here, however, understand the Platonic image as the consummation of an old philosophical tradition that "thinks in caves"; seeks rather to illuminate this allegory with the interpretation offered by later academic philosophy. In the 'Cave of Nymphs', Porphyry starts from 11 verses of Homer ('Od'. XIII, 102-112) to cleverly draw a Platonic theory inspired exegesis of the soul. The 'lectio' Porfiriana allows to suggest that the image of cave reveals something more than a simple literary allegory. It gives evidence of the existence of relationships, dialogical and circular, between Platonic philosophy and popular religious imagery of the ancient world.

Cornelli, G. A COMUNIDADE **PITAGÓRICA**: TIPOLOGIA E IDENTIDADE

Hypnos. 2011, 27 p 230-245

Abstract: Classical Greek models of association can be divided into two major

types: the thíasos and the hetairía. While the first is more directly connected with the common practice of religious ritual, with the sharing of rites and knowledge of the mysteries, the hetairía is closely connected with the idea of an association of philoí, in the political sense usually attributed to it, of allies and comrades in a private group. The Pythagorean community is considered to be a hetairía, but many of its characteristics point to the model of a thíasos. However, neither definition seems to fit the singularities of koinonía which characterize the Pythagorean way of living.

Dierkens, J. The Pythagorean Education
Lâmpada, journal of the INP. 2011, 281-284, p 10-12 (see p 4)

Dierkens, J. Ensino Pitagorico
Lâmpada. journal of the INP. 2011, 281-284, p 13-15

Domínguez Monedero, A.J. El final del Arcaísmo y la transformación de los mecanismos de intercambio en el Mediterráneo
Gerión. 2009, 27, 1, p 127-146

Résumé : El viaje de **Democedes** de Crotona con finalidad exploratoria, narrado por Heródoto, puede leerse también desde la perspectiva de los mecanismos de intercambio e interacción que se están desarrollando en el Mediterráneo al final del Arcaísmo. Ello sirve de punto de partida para analizar el proceso de cambio que se experimenta en esos momentos en todo el Mediterráneo entre unos sistemas de intercambio que habían convertido al ἐμπόριον en su principal herramienta y las crecientes necesidades de protección y control expresadas por los Estados. La gran conflictividad resultante de los intereses contrapuestos de esos Estados marcará el final de un modelo económico y se plasmará en un período de tensiones y conflictos bélicos que en las fuentes aparecen reflejados con acusaciones cruzadas de piratería.

Dressen, A. The marble philosophers and the search for pia sapientia
Kunsttexte. 2011, 2, (23 June 2011).

Abstract: Central to the design of the Siena cathedral pavement is the Mountain of Wisdom. It is located among Sages like Hermes Trismegistus and the Sibyls. Originating in a larger study of the roles of Neoplatonic, Gnostic and Hermetic concepts of salvation in the cathedral pavement design, this paper concentrates on the panel designed by Pintoricchio in 1504 which shows Socrates, Crates, Fortuna and Sapientia together with a "peripatetic" group of Sages who ascend the mountain. Many sources have been claimed for this scene, among them the Bible, Augustine, and the **tabula cebetis**. Crucial for understanding the panel's iconography are however the Old Testament's Book of Wisdom and Lactantius' Divine Institutes, with its chapter on the False Wisdom of the Philosophers. Lactantius uses ancient philosophy and their pagan sages to undermine his apologetic approach to justify Christian religion. Within this context Socrates and Crates constitute important moral exemplars. The Book of Wisdom indicates Sapientia as the teacher of all the virtues, and through an interpretation of Divine Wisdom links humanity to the maritime allegory. Only those who recognize the superiority of Divine Wisdom finally achieve enlightenment.

Edgecombe, R.S. Popolaresco, peasants and primitivism.

Musical Times. 2012, 159. 1919, p: 41-58.

Abstract: The fission between popular and serious music has its roots in the ancient world, at precisely the point when **Pythagoras** established the mathematical ratios behind the Greek scales. But even as he did so music continued to flourish in the hands of the untutored, and it had another use as well, a quasi-psychological function derived from its dual identity as an art both intellectual and emotional. Western music has always on the one hand been structured by rules as precise as mathematical theorems, and on the other operated as a medium of feeling, able to be grasped, in essence, without the aid of theory. This article reflects on this state of affairs, citing writers from Plato to Edwin Morgan in suggesting that in music, the sublime and popular both have a power of linkage.

Fabiański, M. Renaissance Nudes as 'materia exercendae virtutis'?

A Contemporary Account of the Royal Tapestries in Cracow.

Artibus et Historiae. 2011, 32, 64, p 243-276

Abstract: For the wedding of King Sigismund August of Poland to Catherine of Austria in 1553 the bridal suite at Wawel castle was adorned with a set of Flemish tapestries. The decoration was immediately described by Stanisław Orzechowski in his Nuptial Panegyricus. Owing to several factors he could not see the figural tapestries well enough, so not all the details in his ekphrasis could be accurate. However, he rallied his vast classical erudition and imitated (in fact, emulated) a number of ancient sources, in particular the **Tablet of Cebes**. The material, workmanship and realism of the arras were lavishly praised. The author's visual culture was probably based on his extensive knowledge of classical literature. Although Orzechowski admitted that the nude First Parents depicted there aroused wanton members of the public, all of the scenes in the Garden of Eden series provided the royal couple with beneficial moral teachings. To account for this paradox, a vast number of ancient, early Christian and Renaissance literary sources have been studied here in an attempt to find such an interpretation that would turn the alluring nudes to the moral benefit of the beholders. The justification could be found in the doctrine best expressed by St Augustine in his *City of God*. The impeccable nudes of Adam and Eve set before the bride and groom an ideal example of innocent marital feelings, recommended by Orzechowski to Sigismund August. According to Andrzej Frycz Modrzewski, a secretary to the king, lascivious scenes could thus become 'the material to exercise virtue'.

Fontecedro, E.A. **Somnium Scipionis**: Emulazione nell'Africa del Petrarca e input dei

Italica. 2011, 88. 3, p 335-352.

Fotini Viltanioti, I. Powers as the Fundamental Entities in **Philolaus'** Ontology

Journal of Ancient Philosophy. 2012, 6, 2, p 1-31

Abstract: The main claim of this paper is that powers are the fundamental entities in Philolaus' ontology. Limiters and unlimiteds are to be respectively understood as the power to limit and the power to be limited. As powers to do something, limiters and unlimiteds are different from their individual bearers, namely the "things that are". Number or harmony, that is the power to fit together, makes, along with the basic powers to limit and to be limited, things what they are. Philolaus' ... should be

understood as the outcome of the working of the three other powers, namely _____, _____ and _____, coming together and coming to be realized (_____). In other words, _____ is the state that results from the realization of the three fundamental powers. Philolaus' _____ are to be considered as coming out of the four primary powers and of what Philolaus refers to as _____. Thus, Philolaus appears to be one of the first power structuralists.

Fournier, M. Boethius 'Pro Se De Magia'
Dionysius. 2011, 29, p 205-221.

Abstract: This paper argues that in the 'Consolation of Philosophy', Boethius, like many philosophers in late antiquity, attempts to articulate the difference between magic and philosophy. Contrary to the general view, I suggest that Boethius was genuinely concerned with the charge of 'maleficium', of which, along with a charge of treason, he was convicted and sentenced to death. The false charge was particularly vexing because of a certain insidious plausibility, since for many there was no difference between pagan philosophy and magic. I argue that the 'Consolation' is a sort of 'apologia' of philosophy, and that the Orphic, **Pythagorean**, hermetic, erotic magical, daemonic, veneficic, psychagogic, vatic, necromantic, astrological, and theurgic aspects of the 'Consolation' are part of this defense.

Gelineau, D. The Substance of Fables: Dryden's "Of the **Pythagorean** Philosophy."
Papers on Language & Literature. 2012, 48, 4, p 382-410

Abstract: The article presents a literary criticism of the 1700 book "Fables," which comprises of a collection of translations of classical and medieval poetry by John Dryden. Particular focus is given to how Dryden's translations explore issues of materialism, the divine and life's impermanence. The poem "Of the Pythagorean Philosophy" is also discussed in detail.

Gerlach, S. Die Fügung der Welt : Mathematik und Ontologie der Proportionenlehre im platonischen « Timaios »

Philosophisches Jahrbuch. 2008, 115, 1 p 21-43

Résumé : In Platons Naturphilosophie, die im « Timaios » ihre wesentliche Darstellung findet, spielen Mathematika eine herausragende Rolle : Die Welt ist durch mathematische Strukturen verbunden. Als eine solche Struktur erwähnt Timaios die Zusammenfügung des Kosmos durch seine Formung gemäss einer viergliedrigen Proportion. Über den Sinn dieses mathematischen Lehrstücks herrscht in der Platon-Forschung keine Klarheit. Von den beiden Verständnismöglichkeiten, es handle sich a) um einen zahlentheoretischen Satz, der im achten Buch der « Elemente » des Euklid vorgeführt wird, oder b) um ein Lösungsschema für das antike Problem der Würfelverdoppelung, wird hier die zweite favorisiert. In ihr verbinden sich mathematikhistorische, wissenschaftssystematische, epistemologische und ontologische Aspekte der Platonischen Ideenlehre präzise mit dem literarischen Ort, an welchem Platon jenes Lehrstück im « Timaios » einführt.

Gigli Piccardi, D. Phanes ἀρχέγονος Φρῆν : (Nonno, D. 12.68 e orac., ap. Didym., De trin. II 27)

Zeitschrift für Papyrologie und Epigraphik. 2009, 169, p 71-78

Résumé : Die Wendung ἀρχέγονος Φρῆν bei Nonnos stammt aus einem Orakelgedicht, das von Didymos dem Blinden als Beweis dafür zitiert wird, dass schon die Heiden die Gleichheit des Logos-Sohnes und des Heiligen Geistes mit

Gott Vater kannten (De trin. 2, 27 ; PG 39, 754B). Nonnos gebraucht diese Junktur, um den in D. 12, 32-35 erwähnten Phanes zu charakterisieren, dessen Uranfänglichkeit zu betonen und auf die Bedeutung zu verweisen, die dieser Gott in der Orphik hatte. Didymos steht mit seiner christlichen Interpretation des Orakels in einer zeitgenössischen Tradition : Auch Synesios benutzt chaldäische Terminologie, um von der christlichen Dreifaltigkeit zu sprechen.

Gleede, B. Die vierzehnstufige Theogonie des « Parmenides » : Syrians und Proklos' Beitrag zur Interpretation des rätselhaftesten von Platons Dialogen
Zeitschrift für antikes Christentum. 2008, 12, 1, p 135-149

Résumé : After a brief reconstruction of Proclus' view on the history of « Parmenides »-exegesis, Syrianus' approach is shown to be based on two fundamental decisions regarding the scheme of categories exercised in all nine hypotheses of the dialogue : 1. they are not conceived of as the formal pattern common to all the nine sets of deductions, but rather as deliberate selection of « conclusions » revealing the sub-species pertaining to the subject matter of the hypothesis in question ; 2. it is assumed that those « conclusions » are connected by a continuous hierarchy of deduction, one by one derived from another. Those two fundamental claims make it possible to interpret the second hypothesis of the « Parmenides » as expounding a hierarchy of fourteen different grades of deities, as the general subject matter of this hypothesis is participated deity (i. e. participated One) and the text is subdivided in fourteen different conclusions.

Goulding, R. Defending **Hypatia**: Ramus, Savile, and the renaissance rediscovery of mathematical history
British journal for the history of science. 2012, 45, 2, p 286-287.

Grau, D. Un, trois, sept : réflexions **pythagoriciennes** sur Proust
Commentaire : revue trimestrielle. 2011, 34, 133, p 235-237

Gregory, A. Kennedy and Stichometry -- Some Methodological Considerations
Apeiron: A Journal for Ancient Philosophy and Science. 2012, 45, 2, p 157-179.
Abstract: In a recent edition of 'Apeiron', Jay Kennedy published "Plato's Forms, **Pythagorean** Mathematics and Stichometry". In this paper, he asserts that Plato's works have a 12-part structure and that this structure can be interpreted musically, there is evidence for Plato's Pythagoreanism in this musical structure, and ultimately that Plato's philosophy was 'fundamentally Pythagorean'. It is possible to mount many philosophical objections to these theses. Indeed, these run contrary to what a great number of Plato scholars, myself included, believe Plato was doing when he wrote. However, to engage at this level would leave much of Kennedy's thesis unchallenged. In this paper, I examine some methodological issues in Kennedy's stichometry and cast doubt on whether there is evidence to suppose a 12-part structure to Plato's works or any other basic stichometric claim.

Guicciardini, N. The Role of Musical Analogies in Newton's Optical and Cosmological Work
Journal of the history of ideas. 2013, 74, 1, p 45-67

Abstract: Newton devoted some pages of his Opticks to describing an analogy between the color spectrum and the musical scale. Furthermore, in manuscripts penned in the 1690s, the so-called Classical Scholia, he claimed that **Pythagoras**

had used a musical analogy in order to express knowledge of a heliocentric planetary system governed by universal gravitation. On this basis, historians of music and of mathematics have lately claimed that Newton endorsed myths concerning the harmony of the world typical of the neo-Pythagorean tradition. This claim is here critically examined.

Harich-Schwarzbauer, H. Hypatie d'Alexandrie.

Clio: Histoire, Femmes et Sociétés. 2012, 35, p201-214,

Abstract: The article presents an analysis of the ancient and modern understanding of the pagan philosopher and mathematician **Hypatia**, with information on her martyrdom in 415 CE and the religious obscurantism of early Christianity. Topics include the social aspects of the theory of knowledge transmission; letters written by Synesius of Cyrene which mention Hypatia; and the significance of oration in the ancient philosophical tradition. The impact of Neoplatonists and the role of women in science is also discussed.

Heller-Roazen, D. « Harmonies et disharmonies du monde. Le son, le mètre et le nombre, de **Pythagore** à Nicole Oresme »

La lettre du Collège de France 2013. URL : <http://lettre-cdf.revues.org/904>

Heller-Roazen, D. Means and equivalence.

Parkett. 2012, 90, p 162-171.

Abstract: Reports upon the work of American artist R. H. Quaytman (b. 1961), with particular relation to ancient theories of equivalencies and equalities creating symmetrical relations. The author recalls the writings of the 5th century philosopher, mathematician and musician **Archytas** of Tarentum and other thinkers including Plato. He also suggests that theories of equivalences or sections are applied to the visual arts by artists and theorists such as Leonardo da Vinci in his 'Treatise on Painting;' and concludes that it is the dividing line which produces equivalences.

Kahlos, M. Pagan-Christian Debates over the Interpretation of Texts in Late Antiquity Classical world. 2012, 105, 4, p 525-545

Abstract: This article discusses ancient debates between Christian and polytheist writers over the allegorical interpretations of sacred texts. These disputes are set in the wider context of the "the battles of the books" in Late Antiquity. Many similarities and continuities are shown in the interpretative approaches to sacred texts, even though the Christian and polytheist writers themselves often tried to downplay these similarities and to construe differences instead. The article examines the use of allegorical interpretation as a defense of sacred texts, often against the polemic launched from opposing religious groups.

Latura, G.B. To Read God's Mind: **Pythagoreans** and the Birth of Science.

Parabola. 2012/2013, 37, 4, p 62-67

Abstract: The article offers information regarding the pythagoreans of medieval period. It mentions that a tyrant Dion insulted philosopher Plato by calling him a fool, and Spartans decided Plato to be sold into slavery, but when the Pythagoreans heard about this treachery, they planned a rescue of Plato, and in return Plato not just delivered money but a sense of deep gratitude.

Lautner, P. Different types of λόγοι and their place in empirical knowledge and noetic understanding in Syrianus

Ancient Philosophy. 2009, 29, 2, p 373-390

Résumé : A reading of Syrianus' commentaries on Aristotle's « Metaphysics » and Hermogenes' « De ideis » and « De statibus » shows how Syrianus borrowed his doctrine of different types of λόγοι (notions, concepts) from Iamblichus. On Syrianus' view, there is a link between empirical knowledge and noetic understanding.

Lazzarini, L. Su alcune spighe inedite : nuove attribuzioni alle zecche di Metaponto e Thurio

Sweizerische Numismatische Rundschau. 2009, 88, p 73-79

Résumé : Présentation de cinq monnaies siciliennes inédites (coll. privée) des 5e-4e s. av. J.-C.

Mansfeld, J. Aristotle on Anaxagoras in Relation to **Empedocles** in Metaphysics A
Philologus. 2011, 155, 2, p 361-367

Miesel, S. The Story of **Hypatia**.

Catholic Answer. 2012, 25, 6, p 26-28

Abstract: The article discusses issues on the Catholic Church being portrayed as implacable enemy of scientific progress. It focuses on the life of Hypatia, a mathematician and astronomer, and the sectarian strife in Alexandria, the fate of its fabled library. According to the author, imbibing history from popular sources is riskier than ever as basic historical knowledge fades.

Mori, L. **Empedocle** alla luce della complessità

I Quaderni del Ramo d'Oro. 2011, 4, p 121-133

Abstract: Empedocles' ideas on Neikos and Philia as the two fundamental forces giving rise to natural phenomena are the basis of a worldview which seeks formal isomorphisms among physical processes, biological morphogenesis, and evolution of political orders. His reflections on the "first breath of the first living thing" and other biological phenomena are an example of systemic thinking. We find the same systemic approach in his conception of the conditions under which democracy can be a complex framework where Philia and Neikos interact and create a "healthy" order. See: Empedocle_alla_luce_della_complessità.pdf

Morrison, T. Solomon's Temple, Stonehenge, and Divine Architecture in the English Enlightenment

Parergon. 2012, 29, 1, p 135-163

Abstract: Isaac Newton had a long running interest in Solomon's Temple. For Newton the plan of the Temple was a successor of the ancient Prytanæum, a temple where a sacred fire was kept burning. The plan of the Prytanæum was 'the frame of the world as the true Temple of the great God' and it was the antecedent to all other temples. Newton mentioned in an unpublished manuscript that it would appear that Stonehenge was an ancient Prytanæum and as such the architectural style of Stonehenge was an antecedent of Solomon's Temple. He only mentioned it once but the connection between Solomon's Temple and Stonehenge was made by other significant figures of the English Enlightenment including Inigo Jones, William Stukeley, and John Wood the Elder. This connection was turned into something particularly English.

Mulazzani, M. Il ritorno di **Pitagora** (un museo e un giardino).

Casabella. 2012, 809, p 76-83.

Abstract: Photographs and drawings of the new building for the Museo Pitagora (Pythagoras Museum) in Crotone, Italy, by Italian architects Paolo Brescia and Tommaso Principi. Text in Italian, illustration captions in Italian and English.

Ophälders, M. Aritmetiche e alchimie di suoni Severino Boezio e Luciano Berio
p 158-176

Doctor Virtualis. Rivista di storia della filosofia medievale. 2010, 10, MUSICA
MEDIEVALE E MUSICA CONTEMPORANEA

Pilate, A. Sacré **Pythagore** !

Mathématique et pédagogie. 2012, 17, p 10-13

Praet, D. Domitian and Pentheus, Apollonius and Dionysos echoes of Homer and of Euripides' Bacchae in Philostratus' Vita Apollonii

Latomus. 2012, 70, 4, p 1058-1067

Abstract: The conflict between **Apollonius of Tyana** and the emperor Domitian reaches a climax in book 7 of the Vita Apollonii, but the confrontation between the two is prepared in the previous books by a very ingenious system of references to Homer and Euripides. Domitian, the tyrant who made laws against vines, is depicted as a godfighter: a fool who did not realize that in opposing Apollonius he was fighting the god Proteus, just as Pentheus did not recognize the god Dionysos in human form. Domitian and Pentheus imprison the god and cut his hair. Domitian was bald and rather obsessed with hair. His lover sacrificed his hair to the god in whose sanctuary Apollonius started to wear his hair long. As he was made to look a fool by Dionysos in Euripides, so we can wonder about the subtle irony used by Philostratus at the expense of Domitian. Apollonius wears long hair in honour of Dorian traditions. He follows and partially inverts the example of the Pythagorean Empedocles who had groomed hair and claimed he was 'an immortal god to you and no longer a mortal' (quoted in VA 1.1.3). The intertextual references support the claims made by some about the divine nature of Apollonius. The sophist Philostratus managed to weave a web of allusions between Homer, Euripides, philosophy, and history - both Greek and Roman - and this web is one of the many ways in which the sophist managed to connect his eight books on Apollonius.

Ran, A. food for thought.

Architecture of Israel. 2012, 89, p 85-94,

Abstract: The article focuses on the connection between architecture and music. Architecture focuses on planning and designing of spaces while music deals with designing sounds. It was noted that both disciplines have made use of mathematics for thousands of years based on the **Pythagorean** geometry. The article "Where Precisely Lay the Poetics of Architecture" states that poetics in architecture lays in the space between the words rather than in the words themselves.

Riedweg, C. Die Welt als Zahl. Christoph Riedweg über **Pythagoras** und seine heutigen Adepten.

Magazin. Die Zeitschrift der Universität Zürich. 2011, 2, 20, p.48-49.

http://www.zora.uzh.ch/59684/1/Seiten_aus_magazin%2D2011%2D2.pdf

Rose, H. J. Tithonus or Orpheus?

Classical Review. 2011, 61, 2, p 50

Abstract: The author shares his views on the comment of A. Y. Campbell on ancient Roman lyric poet Horace's "Odes" i. 28. 7-15. The author believes that Horace wrote Tithonusque remotus in auras, not Sithoniusque remissus in auras. According to the author, the speaker in the poem is a drowned man who was washed ashore near the tomb of Pythagorean philosopher **Archytas**. Unable to enter the world of the dead, the speaker's ghost addressed Archytas.

Rossetti, L. GLI ONORI RESI A TALETE DALLA CITTÀ DI ATENE

Hypnos. 2011, 27, p 205-221

Abstract: It is usually assumed that thinkers came to be considered as philosophers in the early decades of the 5th century B.C. If that presupposition is correct, none of the intellectuals of an earlier time, from Thales to **Empedocles**, whom we were taught to honor as philosophers, were considered as such during their lifetime. They would have received the name "philosophers" as an a posteriori honor, from 330 and 345 B.C. In this paper, the author analyses the ways in which Thales was honored as one of Athens' sophoi.

Sahaj, T. THE BODY AS A FORM OF ID AND SOCIAL DIFFERENTIATION (IN ANCIENT GREECE).

Human Movement. 2011, 12, 4, p 385-390.

Abstract: The aim of the article is the presentation of the philosophical approach towards the human body against a background of broader culture and social context. In ancient Greece, the corporeal nature of man was a category strongly linked with a precisely understood form physical culture, including both philosophy and medicine and what we would call today 'physiotherapy'. In antiquity, rank and a person's social status was assessed not only by the quantity of material goods owned, but also by the superiority of one's body and their fitness level; the physical form. Those who were disabled were disposed of or outcast. The human body was treated as a kind of identification card, which contributed to the development of numerous social divisions. This paradigm was supported both in practice and theory by such outstanding thinkers as: Aristotle, Plato, Socrates, Hippocrates, **Pythagoras** and Diogenes of Sinope.

Siqueira-Batista, R.S. Lições de 'Fisiologia' – pelo médico-filósofo **Empédocles** de Agrigento

Alétheia. 2011, 2/2, P 105-111

Abstract: The philosopher Empedocles of Agrigento is traditionally regarded a central figure in the presocratic thought. They should also be highlighted their outstanding contributions to the ancient Greek medicine, which are usually less studied. Thus, the objective of this paper is to present the main aspects of the Empedocles' physiology, emphasizing the theory of the pores.

Swich, L. Further thoughts on Bach's 1722 temperament

Early Music. 2011, 39, 3, p 401-407

Abstract: This article presents an alternative reading from that of Bradley Lehman and others of Johann Sebastian Bach's tuning method as derived from the title-page calligraphic drawing from Book 1 of The well-tempered clavier (1722). It differs in

significant details, resulting in a circulating but unequal temperament using 1/5 **Pythagorean**-comma 5ths that is effective through all 24 keys and tunable by ear.

Takahashi, H. The Mathematical Sciences in Syriac: From Sergius of Resh-‘Aina and Severus Sebokht to Barhebraeus and Patriarch Ni‘matallah.

Annals of Science. 2011, 68, 4, p 477-491

Abstract: Syriac translations and Syriac scholars played an important role in the transmission of the sciences, including the mathematical sciences, from the Greek to the Arabic world. Relatively little, unfortunately, remains of the translations and original mathematical works of earlier Syriac scholars, but some materials have survived, and further glimpses of what once existed may be gained from works of later authors. The paper will provide an overview of the earlier materials that have survived or are known to have existed. This will be followed by an account of some of the later materials, which will include an example illustrating how further earlier materials can be recovered from the writings of later authors, and a mention, by way of an epilogue, of an instance where a Syriac scholar was involved in a major historical and scientific event in the West, namely the reform of the calendar by Gregory XIII.

Trucco, D. Musica, creazione ed ermetismo nel tardo ellenismo

Maia. 2009, 61, 1, p 83-92

Résumé : Studio sul ruolo del suono e della musica nel « Corpus Hermeticum » ; tentativo di interpretare musicalmente i fonemi di antichi formulari magici di epoca ellenistica, secondo un sistema di corrispondenze fornite da **Nicomaco di Gerasa** e Aristide Quintiliano, che misero in relazione le sette vocali greche, i pianeti e le note musicali

Visconti, A. I Σύμμικτα συμποτικά di Aristosseno di Taranto : dati antichi e ipotesi moderne

Incidenza dell' Antico : dialoghi di storia greca. 2009, 7, p 211-227

Résumé : I frammenti attribuiti nell'edizione di Wehrli e di Westphal ai Σύμμικτα συμποτικά di Aristosseno appartenerebbero in realtà ad altri scritti di teoria musicale dello stesso autore.

Walsh, S.N. EMPTY ESOTERICISMS: DOCTRINES OF SECRET WRITING AND THE POLITICS OF A PLATONIC CODE.

Polis. 2012, 29, 1, p 63-82

Abstract: The aim of this article is to address the recently renewed debate pertaining to esotericism, secret messages encoded within writings from antiquity, especially in the writings of Plato. The question of esotericism has assumed a prominent role within debates concerning the history of political thought. Ever since Leo Strauss offered his suspicion that there were secrets 'buried in the writings of the rhetoricians of antiquity', the idea that philosophers deliberately concealed their true beliefs in a way that few could detect has been fiercely debated. More recently, the research of J.B. Kennedy has made international headlines for discovering a musical pattern embedded within Platonic writings, a pattern that Kennedy insists is evidence of Plato's **Pythagorean** allegiance. The theses proffered by Strauss and Kennedy are empty doctrines of esotericism, or empty esotericisms. These doctrines insinuate the presence of secret or coded writing within Platonic dialogues but reveal no actual

secret. These theses of esotericism falsely represent Plato as hyper-cryptic. Without actually providing substantive content, these notions of esotericism compel the reader to merely negate the exoteric writings of Plato, which actually render his already heterodox writings as commonplace and orthodox.

Wand, A. On the Conception and Measure of Consonance
Leonardo. 2012, 22, p 73-78

Abstract: What makes a musical interval consonant? Since the early Greeks, there have been two contrasting views: an "objective" approach, focusing on the mathematical relationship of frequencies, and a "subjective" approach, emphasizing auditory perception. These approaches are reviewed, as are several proposed measures of consonance. The author then presents a composition that uses intervals that are rated highly by the measures of consonance but are outside the scales of Western music and so are subjectively unfamiliar. The goal is to see whether, via repetition and other devices for overcoming unfamiliarity, the consonance of these intervals can be conveyed.

Watts, E.J. : The enduring legacy of the iatrosophist Gessius
Greek, Roman and Byzantine Studies. 2009, 49, 1, p 113-133
Résumé : During his lifetime, Gessius was described by a pagan philosopher (Procopius of Gaza, e. g. Ep. 16 ; 102) as an exemplar of philosophical behavior and attacked by a Christian (**Aeneas of Gaza**, Ep. 19 and 20) for his arrogance and ignorance ; after his death, another Christian author (Zacharias Scholasticus) could present Gessius as the prototypical representative of a hubristic and misguided Alexandrian medical community. It is argued that each author's discussion of Gessius reflects his own distinctive view of the man and the intellectual community in which he belonged. Gessius often came to be seen as the best representative of 6th-cent. Alexandrian pagan intellectuals because he was among the community's most publicly engaged members. His personal characteristics and the nature of his intellectual community explain both his surprising prominence and his enduring legacy. Notice n° : 80-02172

Wilson, R. Early Greek Mathematics.
Mathematical Intelligencer. 2012, 34, 4, p 80

Abstract: The article offers information on the early Greek mathematics. It mentions that astronomy and mathematics prospered in the Greek-speaking world of the eastern Mediterranean where the Greeks developed the idea of deductive logical reasoning. Mathematician Pythagoras was born in Samos around 572 BC and offers his name to the Pythagorean theorem on triangles with right angle, even though Pythagorean triples were recognized in Mesopotamia 1000 years earlier.

Zago, M. Un portrait de Pythagore dans la Liturgie de Mithra
Zeitschrift für Papyrologie und Epigraphik. 2011, 177, p 53-57

Zhmud, L. Pythagorean Communities: From Individuals to a Collective Portrait,
Hyperboreus. 2010-2011, XVI-XVII, p 311–327

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The Stanford Encyclopedia of Philosophy (Spring 2012 Edition),
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The Stanford Encyclopedia of Philosophy (Summer 2012 Edition), Edward N.
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Eplett, L. Fava—the Magic Bean
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Hempel, D. Non-commutative resonance, quantum biology and logical inference: the secret of paranormal alchemy
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Thanks for letting me join! I posted a message on her over six years ago. I have updated my research after much online discussion and criticism to clarify my views! This is focused on **Pythagorean** music-math ratios as alchemical healing. Enjoy and please let me know any comments, etc.
All the best, drew

Kinter, R.S. Chapter 1: The Platonic Solids Image of the Taijitu Yin-Yang Symbol
Internet, 2011.
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