

Stichting Pythagoras



Pythagoras Foundation Newsletter. No.19. Februari 2014.

Pythagoras Foundation



Newsletter No. 19 Februari 2014.

Website <http://www.stichting-pythagoras.nl/>
E-mailaddress nico.bader@stichting-pythagoras.nl
Editors Nico Bader, Marie-Anne de Roode

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.

And, indeed, all the things that are known have number. For it is not possible that anything whatsoever be thought or known without this.
(Philolaus F 4 Huffman = Stobaeus, Eclogae 1.21.7b; translation after Huffman 1993)
From: Horky, P.S. *Plato and Pythagoreanism*. 2013, p 141.

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Introduction

The last founding father of the Stichting Pythagoras, Gerard van der Horst, passed away. We were sad to hear the news. We will miss the visits to his house in Geldermalsen. We were always very welcome and we discussed mainly Pythagoras and the gardening (this mostly with his wife Hanny) during these visits. A possibility to share our thoughts, to listen to his history concerning the Foundation and his advices has stopped. Alas.

Last year 358 unique visitors read the Newsletter; visitors from 33 different countries.

Thanks to all contributors to this Newsletter, especially thanks to Philip Horky for the interview.

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

Thorbeckelaan 46, 1412 BR Naarden, The Netherlands

Rabobank 1480 00 045.

International Bank Account Number (IBAN): NL48 RABO 0148 0000 45

BIC: RABONL2U

News from the library

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

A huge amount of documentation in paper and photographic form came available from the archives of the late Gerard van der Horst. We are busy to import it in the Pythagoras Foundation collection.

In Newsletter 20, February 2015 we will publish the third and last part of the 'Pythagoras Foundation, WCPO and WUPO'. For part 1 and 2 see Newsletter 12 and 17.

There is a good progression in the transition to a digital library. More than half of the articles in the database are in digital form now.

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

We made some first steps in the so-called social media.

There are entries now in LinkedIn and Academia.edu. Especially Academia seems very promising concerning contacts and papers. There are now 12 followers and 79 'followings'. LinkedIn needs some more attention.

Nico Bader



Harmonik heute

<http://www.harmonik.at/info/>

Internationales Harmonik Zentrum.

Universität für Musik und darstellende Kunst Lothringerstraße 18 A-1030 Wien.

Gemeinsam mit der Musiktherapie weist die Harmonik die ältesten Wurzeln der an der Wiener Universität für Musik und darstellende Kunst tradierten Fächer auf. Harmonikales Denken setzt in Griechenland um 500 v. Chr. bei den Vorsokratikern ein, doch lässt sich die Wurzel *hárma* (mit Suffix *mon* -> *harmonía*) oder *harmód* (-> *harmózo*) bereits bei Homer nachweisen, wo es die Fügung von einzelnen Brettern zum sinnvollen Ganzen eines Schiffes bedeutet. Dieser Wortstamm lässt sich bis in mykenische Zeit zurück verfolgen.

Ist im Deutschen (Harmonik), Englischen (Harmonics) und Italienischen (Armonica) der Harmonik-Begriff in seiner ursprünglichen Bedeutung geläufig, muss das Spanische (*Investigación Armónica*) umschreiben. Dazu sind die italienischen und deutschen Begriffe *Ricerca Armonicale* und *Harmonikale Forschung Äquivalente*, die sich von der von Rudolf Haase begründeten Harmonikalen Grundlagenforschung herleiten.

Moderne Umdeutungen oder Verengungen von Begriffen verschleiern häufig ihre ursprüngliche Sinngebung. Zwei Beispiele: * Die Akusmatiker waren ehemals jene Gruppe von Pythagoreern, welche die mündliche Tradition der auf Pythagoras zurückgeführten Lebensregeln (*akúsmata*) vor jedes Gelehrtenwissen stellten. In der elektronischen Musik der 2. Hälfte des 20. Jahrhunderts benennt Akusmatik hingegen jene von Pierre Schaeffer geprägte und auch ‚*musique concrète*‘ genannte Schule, in der es darum geht, jene Klangkomplexe, die als außerhalb der Musik liegend angesehen werden (zum Beispiel Alltagsgeräusche), sich durch die moderne Technik aber aufzeichnen und bearbeiten lassen, als projizierten Raumklang in die Musik zu integrieren. * Harmonik stellte bei Ptolemaios das Übergreifende von kosmischer Ordnung, Mathematik, Musik, Seelenlehre, Erkenntnislehre, Ethik und Staatstheorie dar. Die Musiklehre neuzeitlicher Prägung hat demgegenüber eine Reduktion dieses Begriffs auf eine Akkordverbundene Satz-Lehre vorgenommen.

Im platonisch-ptolemäischen Sinn ist für die Harmonik auch heute noch kennzeichnend, theoretisches & künstlerisches & heilendes Wissen – mithin jene drei Säulen, welche die Wiener Universität für Musik und darstellende Kunst bestimmen – als Einheit zu leben und zu lehren. Dabei kommt dem Beitrag der Harmonik zu einem integralen Weltverständnis von Jahr zu Jahr größere Bedeutung zu. Harmonik zeigt sich als ein großes, kaum einzugrenzendes Gebiet, das an jener Schnittstelle liegt, an der sich sowohl die Künste und ihr theoretisches Durchdringen wie auch die Geistes- und Naturwissenschaften berühren.

Die Pflege eines vernetzten Denkens durch Verknüpfen von Teilaspekten der Einzeldisziplinen zu ganzheitlicher Perspektive ist wesenhaftes Kennzeichen harmonikalen Denkens. Das Internationale Harmonik Zentrum übernimmt dabei die Funktion eines Informations-, Verknüpfungs- und Kompetenz-Zentrums, das seine Rolle, knapp formuliert, vor allem in einem Zweifachen sieht:

1. jene Personen und jene Wissensgebiete verknüpfen, die offensichtlich zusammengehören,
2. jene Personen und jene Gegebenheiten unseres Lebens bewegen, die einer Bewegung (Veränderung) bedürfen.

Gerard van der Horst 1927 – 2012.

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

Pythagorean Golden Verses 70-71

It was with sadness that we received the news of the passing away of Gerard van der Horst, one of the founders of the Stichting Pythagoras.

Gerard van der Horst participated in the first World Congress of Pythagorean Organizations in 1955 in Brussels. After the first World Congress another 3 meetings took place, 2nd Congress London 1958, 3rd Congress Amsterdam 1961 and 4th Congress Paris 1964.

The third World Congress of Pythagorean Organizations held in Amsterdam was organized by him and Johan van der Meulen.

On the 1964 meeting in Paris WUPO (World Congress of Pythagorean Organizations) was officially founded and Gerard van der Horst was appointed head of the department History and Archeology.

Rosala Garzuze published a regular Bulletin for the members of WUPO. It was published from 1965 till 1990. Gerard van der Horst started the publication of a Newsletter in 1964 about the bibliographical work.

From 1964 till 1988 he wrote 10 Newsletters but finished the publication because 'response faded away as several departments had dissolved, some of them by the death of their head and response became too small to justify time and money'.

By 1974 the bibliographical work had grown to an extent that the question arose how to preserve it for the future; there was a collection of hundreds of Pythagorean articles and booktitles on cards with bibliographical information, together with a collection of books. To provide an official legal basis for this private enterprise Gerard van der Horst and Johan van der Meulen founded the Stichting Pythagoras.

An independent Pythagorean Library got form.

The work on the bibliography was continued by him till 1995.

After that date we continued the work.

Gerard's main interests were the Golden Verses, portraits of Pythagoras, coins from Magna Graecia, a Pythagoras bibliography and archaeology in Croton and Sybaris. He wrote an article 'Pythagoras and Numismatiek' 1981 in Hermeneus. He gave several presentations about portraits of Pythagoras and collected (together with Johan van der Meulen) bibliographic information concerning Pythagoras and Pythagoreans.

He wrote an article, 'The Pythagorean Library of the Stichting Pythagoras' in our first Newsletter, published in 2003.

We had a good cooperation and he gave us many oral teachings about the Master.

He gave us inspiration and stimulation to continue the Foundation.

We miss his knowledge and the pleasant discussions.

Nico Bader

Marie-Anne de Roode

Phillip Horky (Durham University, Classics and Ancient History)



with a bust of Homer in the Louvre

Your interest in Pythagoras?

I became interested in Pythagoreanism as a doctoral student in the Classics Department at the University of Southern California in 2003. We were in a class devoted to reading selected works from Plutarch's *Moralia*, and a fellow student gave a presentation on Pythagorean pebble arithmetic as explained by Walter Burkert in his *Lore and Science in Ancient Pythagoreanism*. I became totally fascinated with the political and scientific aspects of early Pythagorean history and composed a (enthusiastic but, upon reflection, rather unpersuasive) doctoral dissertation on the political philosophy of the early Pythagoreans and its intervention in Plato's own

political thought, especially in the dialogues composed after Plato's supposed second visit to Magna Graecia in 367 BCE. I have been hooked ever since, in no small part because the study of Pythagoreanism is so deeply interdisciplinary.

Which questions are most fascinating about Pythagoras?

It's intriguing to try to understand where Pythagoras fit into the social and intellectual context within which he operated. I would love to be able to know more about that - and what his historia really was.

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

I do agree. It seems to me that, in the wake of the translation of Burkert's monolithic study into English in 1972, people seemed a bit timid about writing about Pythagoreanism - for about 10-15 years. Then scholars like Huffman, Bowen and Barker reconsidered some of Burkert's conclusions and carved out space for new approaches to Pythagorean science and philosophy. Moreover, increased scholarly precision regarding the doxographical traditions as well as a heightened sense of the need for a comprehensive view of the ancient historiography opened new avenues for study in the 1990s and early 2000s. Most of us less 'advanced' scholars now working on Pythagoreanism are heavily indebted to these innovations in the scholarly discourse.

Which areas in the pythagorean field need more attention?

I believe that there remains much room for new work to be done on the construction of Pythagoreanism in the Hellenistic, Post-Hellenistic, and Neoplatonic philosophical communities. Putting later Pythagoreanism in a dialectic with other philosophical communities could also produce a novel history that would trace the relevance of Pythagorean thought for Stoics, Middle Platonists, Skeptics, and Peripatetics. I keep discovering these little-known and even less-discussed accounts of Pythagoreanism in relatively obscure writers like Hippolytus of Rome, which represent important evidence for the changing shape of Pythagorean philosophy in its 'afterlife'. I also think we haven't quite grasped the philosophical significance of the early Pythagoreans for the development of 4th-3rd Century BCE philosophy, especially Aristotle, the Early Academy, and the early Stoics.

Would you describe yourself a pythagorean?

Because I suspect that the mathematical Pythagoreans wrote histories about Pythagoreanism - in this way, I consider myself a Pythagorean. But I remain uninitiated, which probably makes me a heretic!

Your publications concerning Pythagoras and Pythagoreans?

Book/Articles

1. Plato and Pythagoreanism (Oxford University Press, 2013).
2. 'Theophrastus on Platonic and "Pythagorean" Imitation.' Classical Quarterly 63.2 (2013), pp. 686-712.
3. 'Philolaus of Kroton – Pythagorean.' Encyclopedia of Ancient History. Edited by

Roger Bagnall, Kai Brodersen, Craige Champion, Andrew Erskine and Sabine Huebner (Oxford: Wiley-Blackwell, 2012).

4. 'Herennius Pontius: the Construction of a Samnite Philosopher.' *Classical Antiquity* 30.1 (April, 2011), pp. 119-147.

Book Reviews

1. Review of Schofield, M. (ed.). *Aristotle, Plato and Pythagoreanism in the First Century BC: New Directions for Philosophy*
Cambridge: Cambridge University Press, 2013.
Notre Dame Philosophical Reviews 2013.11.17.

2. Review of Graham, Daniel W. *The Texts of Early Greek Philosophy: The Complete Fragments and Selected Testimonies of the Major Presocratics*.
Two Volumes.
Cambridge: Cambridge University Press, 2010.
American Journal of Philology 134 (2013), pp. 149-155.

3. Review of Brisson, Luc and Segonds, Alain Philippe (ed., trans., comm.).
Jamblique, Vie de Pythagore.
2e tirage revu et corrigé. First Edition Published 1996.
Paris: Les Belles Lettres, 2011.
Bryn Mawr Classical Review 2012.09.23.

Present and future works / projects concerning Pythagoras and Pythagoreans.

I am working on a source book and critical introduction to Hellenistic and Post-Hellenistic Pythagoreanism, tentatively entitled *Pythagorean Philosophy, 250 BCE to 200 CE: An Introduction and Collection of Sources in Translation*.

I am also currently working on these articles, all of which exist in draft form:

1. 'Aristotle on Pythagorean Number-Substance.'
2. 'A Fragment of Pythagoras? Diogenes Laertius on Heraclitus on Pythagoras.'
3. 'Empedoklês Dêmokratikôs.'
4. 'Philosophers in Early Italy, Sicily and Samnium.'
5. "'Appropriation" of Pythagoreanism in the Early Academy: the Case of Xenocrates of Chalcedon.'

Thank you very much!



Recent Books on Pythagoreanism

October 21, 2013, 18.00-20.30

Staatsbibliothek Berlin, Potsdamer Straße 33, Room 320

Five authors of recent books on Pythagoreanism will discuss their works with the public. Refreshments will be served afterwards.

18.00: Introduction by Oliver Berggötz (Staatsbibliothek, Fachreferat Altertumswissenschaften)

18.15: Presentation of the books:

- L. Zhmud, *Pythagoras and the Early Pythagoreans*, Oxford UP 2012 (R. McKirahan)
- G. Cornelli, *In Search of Pythagoreanism*, De Gruyter 2013 (A. Stavru)
- G. Cornelli, R. McKirahan, C. Macris (eds.), *On Pythagoreanism*, De Gruyter 2013 (P.S. Horky)
- P.S. Horky, *Plato and Pythagoreanism*, Oxford UP 2013 (M. Weinman)
- C. Huffman (ed.), *A History of Pythagoreanism*, Cambridge UP, forthcoming (C. Macris)

19.45: Discussion with the authors

The book presentation will be moderated by Alessandro Stavru (Freie Universität Berlin, SFB 980, C02) and Michael Weinman (ECLA of Bard Berlin).

The event is part of the Berlin "Pythagorean Week", which will include the workshop "Pythagorean Harmonics from Philolaus to Leibniz" and the conference "Forms and Transformations of Pythagorean Knowledge":

October 19-20:

Pythagorean Harmonics from Philolaus to Leibniz: 2000 Years of Productive Tension Between the Discrete and the Continuous

*Workshop at ECLA of Bard Main Auditorium
Platanenstr. 98a, Berlin-Pankow*

This international and interdisciplinary workshop expands on recent discoveries and new theorizations of the role of early Pythagorean number theory and music theory in fields including: classical architecture; Hellenistic music theory and practice; Hellenistic and medieval Platonism; Renaissance music; Renaissance painting; and early modern astronomy and mathematics. Our trans-historical investigation of the connections between new insights from these diverse disciplines and time periods will transcend disciplinary boundaries and cross the divide between the humanities and the exact sciences.

www.ecla.de

October 22-24:

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

*Conference at Freie Universität, Seminarzentrum
Otto-von-Simson-Str. 26, Berlin-Dahlem*

This conference aims to address the connections between the different forms of Pythagorean knowledge. 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. Papers will explore the effects of such interdependencies of knowledge both within the Pythagorean corpus and on its later reception. Various topics (such as Orphism, Platonism, metempsychosis, eschatology, medicine, music, etc.) will be analyzed in different historical periods, from the Archaic Period (6th century BC) through the Middle Ages (including the Arabic tradition) to early Modernity (17th century AD).

www.sfb-episteme.de

The 'Pythagorean Week' is a series of events that took place in Berlin from October 19 to 24th. Scholars from around the world met in Berlin for a unique series of events offering newly emerging interdisciplinary insights into the sources and reception of Pythagoreanism. The Pythagorean Week is a cooperation between ECLA of Bard, the Staatsbibliothek Berlin and the Freie Universität Berlin.

Pythagorean Harmonics from Philolaus to Leibniz:
2000 Years of Productive Tension between the Discrete and the Continuous
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This international and interdisciplinary workshop expands on recent discoveries and new theorizations of the role of early Pythagorean number theory and music theory in fields including: classical architecture; Hellenistic music theory and practice; Hellenistic and medieval Platonism; Renaissance music; Renaissance painting; and early modern astronomy and mathematics. Our trans-historical investigation of the connections between new insights from these diverse disciplines and time periods will transcend disciplinary boundaries and cross the divide between the humanities and the exact sciences.

Organizers: Dr. Geoff Lehman, Art History, ECLA of Bard

Prof. Dr. Michael Weinman, Philosophy, ECLA of Bard

Andrew Barker: Nonplatonist Developments in Harmonics from the Fifth Century BCE to the Second Century CE (Response: Joulia Strauss)

Panel 1: *The Legacy of Philolaic Metaphysics*

Andreas Blank: The Cambridge Platonists and Pythagorean Science

Gerald Wildgruber, Delimiting Infinity: On Some Instances of Greek Procedural Knowledge (Response: Eugene Ostashevsky)

Panel 2: *Philolaic Music Theory and Its Significance for Musical Composition*

Martin Carlé: Pythagorean Encoding of the Ancient Greek Sonosphere: Philolaus—Archytas—Aristoxenus

Anthony Moore: Thinkable Histories of the Unhearable Past
(Response: Constantinos Macris)

Panel 3: *The Reception of Pythagorean Tuning in Architecture and Painting*

Hajo Lauenstein: Von Pythagoras bis Raffael - 2000 Jahre harmonikale Proportionierung in der Bau- und Bildkunst!

Geoff Lehman: The Parthenon: Architectural Proportion, (Optical) Refinements, and the Kanon of Pythagoras! (Response: Michael Weinman)

Panel 4: *Pythagoreanism in the Theory and Practice of the Italian Renaissance*

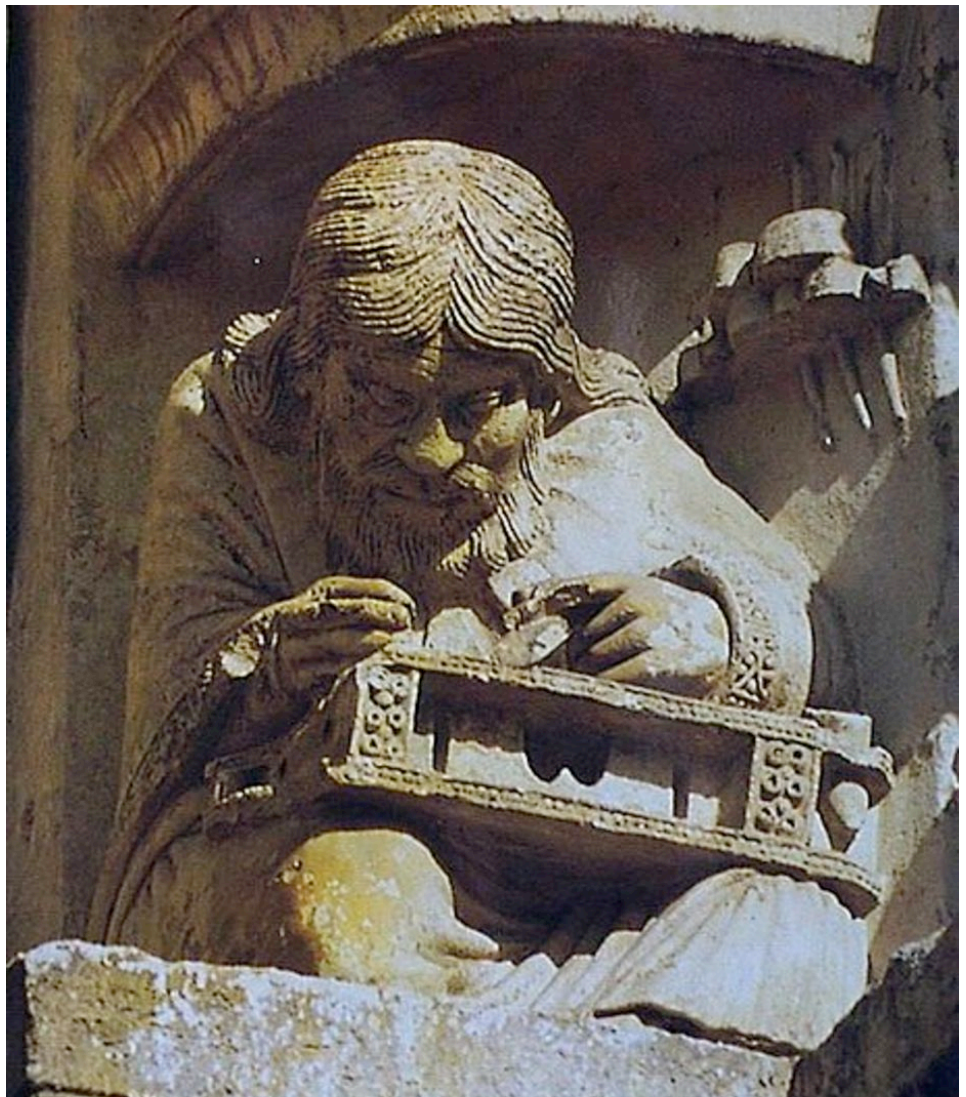
Jeffrey Hoover, Philosophy: Seeing with the Mind: The Apprehension of Ideal Proportions in Alberti's *De re aedificatoria*

Iain Fenlon: Pythagorean Power in Theory and Practice
(Response: Geoff Lehman)

Panel 5: *Pythagorean Mathematical Knowledge and its Platonic Reception*

Leonid Zhmud: On the Fallacy of the Holistic Approach to Pythagoreanism

Michael Weinman: Harmonic Theory and the Role of Dialectic in Republic 9
(Response: Phillip S. Horky)



October 22-24: *Forms and Transformations of Pythagorean Knowledge: Askesis - Religion – Science.*

Conference at Freie Universität, Berlin-Dahlem.

This conference aims to address the connections between the different forms of Pythagorean knowledge. In particular, we intend to discuss how *askesis*, 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. Papers will explore the effects of such interdependencies of knowledge both within the Pythagorean corpus and on its later reception.

Various topics (such as Orphism, Platonism, metempsychosis, eschatology, medicine, music, etc.) will be analyzed in different historical periods, from the Archaic Period (6th century BC) through the Middle Ages (including the Arabic tradition) to early Modernity (17th century AD).

Speakers and Abstracts

Afonasin, E. *The Images of Pythagoras in Later Tradition*

In order to form an image of Pythagoras students of Antiquity tend to base themselves – more or less (un)critically – on the greater expositions by Porphyry and Iamblichus, while other sources, if considered, are frequently taken out of their context. A striking example of this sort is the second century CE Alexandrian polymath Clement. Developing his variant of the “exhortation to philosophy”, he was much concerned with the educational value of the Pythagorean way of life, while the biographical circumstances, designed to place the ancient sage in the proper cultural context, did not concern him much. In this respect Clement, firstly, clearly occupies an intermediate position between the Neopythagorean biographical tradition, firmly based on Nicomachus, and that more or less vague and diffuse literary situation which preceded the great Neoplatonic synthesis and, secondly, as a relatively independent student of Pythagoreanism, freely appropriating his sources for quite external purposes, he often appears to be a good and disengaged witness.

The subject is vast, and what I want to do for the present occasion is to look attentively at a selection of places from the *Stromateis* where Clement presents us with an image of the Pythagorean tradition, more or less common but not devoid of interesting details. For one thing, two-fold ‘Pythagorean’ education is considered by him a well-designed technique, which gradually leads the students to the ‘revealed knowledge’. As prolegomena to the true knowledge, akousmata help the student “to lift a burden up” but the labour remains everybody’s personal endeavour. However different in details from Porphyry and Iamblichus, Clement vindicates the fame of the old sage, although the highest knowledge (gnosis) revealed to the initiate has nothing to do with the irrationality in mathematics and the “mysteries of the Eleusinian goddesses” are replaced with “the mysteries of Logos”.

Arcari, L. *Reinventing the Pythagorean Tradition in the IV century CE The Cohortatio ad Graecos*

In the *Cohortatio ad Graecos*, a work included in Justin Martyr’s corpus and recently attributed to the Monarchian Bishop Marcellus of Ancyra (cf. C. Riedweg, B. Pouderon), there is a passage dedicated to Pythagoras (cf. 19). Such a reference is part of a string of quotations from pagan authors on the subject of the so-called monotheism. Having already proved the antiquity and excellence of Moses, the first prophet (9-12), and presented the story of the Septuagint translation (13), Ps.-Justin makes further remarks about Greeks having become acquainted with the writings of Moses in Egypt and therefore expressing ‘monotheistic’ views (14). Other authorities quoted are Orpheus (15), Sibyl (16), Homer (17), Sophocles (18), and Plato (20), after which the work progresses as a more detailed attempt to show the dependance of Plato and Homer on the Hebrew Scriptures. In this paper, I aim to explore the *Cohortatio* account on Pythagoras in its connection with the other authorities quoted in the text, in order to stress the cultural work carried out by Ps.-Justin/Marcellus

about the Greek Philosopher and the ideological elements ascribed to him in the treatise. In keeping with his general intention of bringing forward Greek expressions of monotheism, the subject Ps.-Justin announces for Pythagoras is *monás* (19,1,5), drawing a sort of parallel with the religion of Orpheus (Orpheus is explicitly said to have visited Egypt). The conclusion one can reach is that the monotheism attributed to Pythagoras is a cultural construct, strictly connected with Orpheus, and that the author of *Cohortatio* aims to defend the so-called Monarchianism, around the period of Arian crisis. My main objective is to emphasize how the (re-)invention of a Pythagorean monotheism and/or religion constitutes a Christian apologetic discourse strictly linked with the invention of an Orphic monotheism, two cultural constructs carried out in the period of the Nicaea Council (325 CE), a seminal phase in the formation of Christian monotheism.

Baltzly, D. *Pythagorean–Socratic askêsis in Proclus’ Timaeus Commentary.*

The Platonists of late antiquity took Plato’s dialogues to communicate the wisdom of Pythagoras. However, Plato combined this wisdom with what they took to be a Socratic *philanthrôpeia* (cf. Numenius, fr. 24.71–5, Proclus, in *Tim.* I 7.25). In short, according to a Platonist like Proclus, Plato’s dialogues do not merely contain the truth, but also present that truth in a way likely to transform souls through its reception. The act of reading a dialogue such as the *Timaeus* with a qualified teacher is thus a distinctly Pythagorean–Socratic *askêsis*.

I begin by considering how Proclus supposes a Pythagorean communicates and thus how Pythagorean wisdom is to be received in such a way as to transform the learner. In general, he supposes that the following features are characteristic of Pythagorean philosophy: τὸ ὑψηλόνουν, τὸ νοερόν, τὸ ἐνθεόν, τὸ ἀπὸ τῶν νοητῶν πάντα ἐξάπτον, τὸ ἐν ἀριθμοῖς τὰ ὅλα ἀφοριζόμενον, τὸ συμβολικῶς τὰ πράγματα καὶ μυστικῶς ἐνδεικνύμενον, τὸ ἀναγωγόν, τὸ ὑπεραιόνον τὰς μεριστὰς ἐπιβολάς, τὸ ἀποφαντικόν. The Socratic character of the dialogues humanises this abstract, symbolic communication and makes it useful.

This paper considers these general characteristics in relation to a specific instance of Pythagorean and Platonist teaching in the *Timaeus*: the order of the planets (Moon, Sun, Mercury Venus, etc). Proclus ultimately accepts the Chaldean ordering of the planets (Moon–Mercury–Venus, Sun, Jupiter–Saturn–fixed stars). So what does Plato the Pythagorean intend by apparently giving us the “wrong” order? I argue that Proclus’ answer is that good Pythagoreans are not troubled to indicate the spatial locations of actual material bodies. Pythagorean texts apparently about things as concrete as the planetary order should instead be thought of as symbolically revealing relations among higher causes. This should change the reader’s attitude toward puzzles arising from the study of natural reality. Pythagorean–Socratic *askêsis* seems unlikely to transform the recipient into someone who has what we would call a scientific comportment to nature.

Barker, A. *Pythagoreans and Medical Writers on Periods of Human Gestation.*

Medical writers from the 5th century BC onwards often discuss the theory that children born 7 months after conception are viable while those born at 8 months are not; but there is no reliable evidence that Pythagoreans of the early period said anything about the matter. Although it was pursued by many Pythagorean sources in Roman imperial times, their discussions differ greatly from those of the doctors. The Pythagoreans invariably assume that the theory is universally true, whereas none of the medical writers assert it dogmatically. Pythagorean discussions are almost exclusively arithmetical or numerological, focused especially on number-patterns with musical significance. Some early medical writers also develop numerological theses, but they have little in common with those of the Pythagoreans; and though later authors such as Galen focus closely on numbers in these contexts, they approach the issues from a wholly non-Pythagorean point of view. The remarkable consistency of the Pythagorean explanations in all relevant sources suggests that they have a common origin. I shall suggest that the work on which they depend was composed at the time of the late Hellenistic Pythagorean revival, that its author took the

theme from the doctors while abandoning their empirical caution, and that he borrowed the core ingredients of his explanations from earlier Hellenistic writings on Plato, especially on the *Timaeus*. But there appear to be links between these explanations and some of the akousmata and ritual injunctions recorded by Iamblichus, which probably originated at a much earlier date. In that case part of the purpose of the Pythagorean reflections on periods of gestation may have been to provide these injunctions and akousmata with a theoretical foundation.

Bartoš, H. *The Legend of Pythagorean Dietetics.*

Plato is most probably the earliest author speaking about specifically Pythagorean “way of life” (τρόπος του βίου), which became a widely discussed topic in later tradition. From the fourth century onwards, issues like Pythagorean vegetarianism, the ban on beans or peculiar dietetic prescriptions for athletes have been commonly interpreted with regard to healthy life and thus gave birth to a legend, according to which Pythagoras and early Pythagoreans paid special attention to dietetics. As we are told by Iamblichus (*Vit. Pyth.* 29,163), they were the first who attempted to employ themselves in dietetic therapy, appreciated it more than other kinds of medicine, and achieved the highest accuracy in this discipline by endeavouring to learn the signs of symmetry between exercises, food and rest. Accordingly, modern scholars often search for the roots of dietetics in Croton at the end of the sixth and beginning of the fifth centuries BC, where the Pythagorean movement interacted with the tradition of medicine and athletic training. In contrast to this interpretative tradition, in my paper I aim to demonstrate that dietetics as a specific therapeutic and preventive approach to health has not developed before the middle of the fifth century BC, and that the medical discussion of dietetics, as attested by Hippocratic authors and their contemporaries, influenced the reports on previous Pythagorean tradition rather than the other way round. I shall argue that Iamblichus’s report, the most explicit testimony of Pythagorean dietetics which possibly draws on Aristotle’s pupil Aristoxenus, reflects an idiosyncratic dietetic account presented in the Hippocratic Regimen, a fourth century treatise bearing strong traces of “Pythagorean” thoughts (such as the concept of harmony, *mimēsis* or a version of the transmigration theory), which are otherwise alien to the dietetic discussion of the day.

Bernabé Pajares, A. *Some Thoughts about Pythagorean Eschatology.*

In spite of the existence of some testimonies referring to a Pythagorean eschatology, scholars have paid scarce attention to this topic. The aim of the paper is to show the problems and possible solutions of this difficult question: i. e. considering whether beliefs in a blessed fate of the souls in the Afterlife can be detected in Pythagorean circles and if some methodological criteria can be agreed upon for this problem.

Basically, the objectives are:

- a) To collect and evaluate testimonies about eschatology that can be considered Pythagorean.
- b) To make a methodological point of distinguishing internal (texts of the Pythagoreans themselves) and external (f. i. Athenian comedy authors, doxographers or Diogenes Laertius) evidence about eschatological beliefs.
- c) To try to establish if it is possible to reconstruct a coherent Pythagorean paradigm or there were different proposals in different times or places.
- d) To attempt a distinction of whether the reconstructed paradigms are Pythagorean or Orphic, because frequently they are confused, especially by the authors of “external evidence”.
- e) To elucidate whether the gold tablets can be considered Orphic- Pythagorean or simply orphic documents.
- f) To analyze if eschatological beliefs can be harmonized with the doctrine of souls’ transmigration.

Bremmer, J. *Pythagorean Life in Late Antique Biographies and in the First Ascetic Monks.*

In a conference on forms and transformations of Pythagoras and the ascetic lifestyle he was said to have promoted, a discussion of the possible influence of the Pythagorean tradition on the lifestyle of the early Christian monks should not be absent. I will take my point of departure at the beginning of last century when the relationship between neo-Pythagoreans and Athanasius' Life of Antony started to be discussed, and I will look first at the origin of this discovery (§ 1), then discuss the most recent developments (§ 2), followed by a closer analysis of parallels between the monks and the Pythagoreans, old and new (§ 2), and, finally, try to draw some conclusions (§ 4).

Brisson, L. *Orpheus, Aglaophamus, Pythagoras, Plato.*

In his Life of Pythagoras, Iamblichus takes up themes, whose slow emergence can be followed from the renewal of Platonism and Pythagoreanism at the beginning of the Christian era, and gives them a true coherence for the first time. The end result is a "myth", that of Pythagoras' initiation into the Orphic Mysteries through the intermediary of Aglaophamus, which was to be taken up and refined by all the later Neoplatonists, particularly those of the School of Athens, for whom philosophy culminates in the second part of Plato's Parmenides, interpreted as a treatise on theology. In the context of this grandiose ascent towards the divine, the role of Pythagoras remained, following Aglaophamus, that of the "initiant", as Iamblichus tried to portray him in this veritable "myth" which, at the same time as it justified this watershed of Platonism, explained the philosophical orientation of the School of Athens, in which metaphysics and theology became indiscernible.

Casadesús Bordoy, F. *The Appropriation of the Figure of Orpheus and Orphic Doctrines An Example of Pythagoras' Artful Knavery (kakotechnie)?*

Heraclitus (DK 22 B 129) harshly criticized Pythagoras for resorting to artful knavery (kakotechnie) to elaborate his own knowledge. Despite numerous objections to this claim, a detailed analysis of the figure of Pythagoras advises taking such an accusation into account. In fact, many biographical elements transmitted by different sources, as well as the introduction of the notion of the immortality and transmigration of souls, suggest that Pythagoras, and Pythagoreanism, took many doctrinal elements from the prestigious figure of Orpheus and Orphism. Thus, in the first place, there are numerous biographical traits that link Pythagoras to Orpheus, such as resorting to music as a means to influence other human beings, the capacity to communicate with animals or travel to the Hades. Moreover, Pythagoreanism might also have absorbed the notion of the immortality and transmigration of souls from other religious doctrines, including Orphism, and presented it as its own, to the point that it became tradition to consider Pythagoras as the true custodian of the interpretation of the knowledge transmitted by Orpheus. Finally, several Pythagorean assertions and practices in relation to the belief in the immortality and transmigration of souls appear to be fraudulent acts aimed at convincing the credulous inhabitants of southern Italy of its veracity. The observation of all these facets leads to the conclusion that there are sufficient elements to consider that Heraclitus' criticism of Pythagoras was not unfounded.

Cornelli, G. *Aristotle and the Pythagorean Myths of Metempsychosis.*

This paper aims to analyze the tradition of the theory of the immortality of the soul and its metempsychosis, with the intention, on the one hand, of determining whether it can be traced back to the practice and doctrine of proto-Pythagoreanism, and on the other hand, of understanding to what extent it has contributed to the definition of the category of Pythagoreanism throughout history. The oldest testimonies attributing that doctrine to Pythagoras suggest two different hermeneutic routes. First, although old, the theory of the immortality of the soul, apocalyptic by its very nature, does not imply the existence of a dogmatic system of beliefs. That is to say that throughout the various strata of the Pythagorean tradition, the concept of this immortality significantly differed. Second, as a result of the first route, it turned out to be necessary to verify how the reception of the theory by later sources contributed to the construction, through it, of the category of

Pythagoreanism. The testimonies of Xenophanes, Heraclitus, Ion and Empedocles suggest that metempsychosis is quite an old theory, corresponding to the proto-Pythagorean stratum. One finds in Aristotle the most explicit testimony of the existence of a proto-Pythagorean theory of metempsychosis: the use of the term *mýthoi* to refer to the Pythagorean doctrines of the soul suggests that Aristotle considered them sufficiently old, and therefore in all probability proto-Pythagorean. The Aristotelian lexicon ultimately will reveal proto-Pythagoreanism as the source of the doctrines of the immortality of the soul and its transmigration.

Eusterschulte, A. No contribution.

Galson, S. *Unfolding Pythagoras: Leibniz, Myth and Mathesis.*

In an allegorical fragment, Leibniz imagines the Republic of Letters as a colony founded in "l'autre monde" by "un certain aventurier Grec de nation, nommé Pythagore". The major export of the colony is "immortalité". But nowadays, Leibniz complains, this vital product degrades in transit and is left mouldering in European storehouses.

This fragment serves as a starting point for an exploration of Leibniz' lifelong engagement with Pythagoras. Leibniz associated many strains of his thought with Pythagoras, especially the investigation of symbolic systems (mathesis), the system of pre-established harmony, and the monadology. I will argue that it was not only the content, but also the integral yet compartmentalized form of what Leibniz inherited as "Pythagorean knowledge" that made the Greek explorer such a compelling figure for him. Leibniz' meditations on Pythagoreanism combined multiple perspectives in order to dwell on the theory and practice of combination itself.

A detailed examination of Leibniz' discussion of the doctrine of immortality will help to substantiate my general claims. Pythagoras returns again and again for Leibniz when the issue of the afterlife arises, both as the originator of the doctrine of immortality, and its debaser. Leibniz holds that Pythagoras discovered an esoteric doctrine of immortality based on mathematical principles, but in order to communicate with a wider audience he "enveloped" it in the myth of metempsychosis. For Leibniz, the soul never lacks a body and therefore the true doctrine is one of "transformation", not metempsychosis. The laws of the soul-body relation, however, also govern the way in which the concept of transformation is enfolded in the exoteric myth. Central to both the esoteric doctrine and its manner of unfolding is the mathematical concept of "expression". With this concept, Leibniz grasped the unity-in-multiplicity of Pythagorean knowledge as the source of its power.

Giangiulio, M. *Timaeus and Aristoxenus on the Pythagorean Way of Life.*

While it is true that Pythagoreanism in the 4th cent. BC had already "sank into the quicksand of school controversies" (Burkert 1972), it is also true that Aristoxenus and Timaeus had a more profound knowledge about it than their contemporaries, even though for different reasons.

The aim of this paper is to reassess the overall meaning of the evidence provided by the fragments of both Aristoxenus and Timaeus, especially with reference to the picture they drew of the way of life and identity of the Pythagoreans, as well as of the Pythagoreanism as a cultural and historical phenomenon.

As a starting point for discussion I will take Plato, Republic 10, 600a8-e1 and the assumption to be found there that Pythagoras succeeded in steering his followers through their lives and in gathering together many *hetairoi*. Then the 4th-century debate on the ideal life will be briefly recalled as a crucial element of the Athenian cultural context in which Aristoxenus and Timaeus got involved.

As for Aristoxenus, I will argue that beside his polemic –more or less veiled- against other scholars, we should admit that there is not simply rationalism and apologetics, but a coherent attempt to construct a paradigm of 'philosophic' life through the Pythagoreans serving as an example. In such a context, polemic is no more than a means to strengthen this construct. From an historical point of view, however, it is important to remark that Aristoxenus'

contentious arguments should be taken as implying not only different contemporary views, but also more ancient realities: social practices, styles of life, ways of thought. According to this approach, Aristoxenus' polemical stance is telling, and indirectly gives us an idea of the changing Pythagorean identities in 5th century South-Italy.

Timaeus, on his part, is a truly 'external' witness, but it is arguable that his treatment of Pythagoreanism was an integral part of a more general historiographical aim, with reference to the role played in history by the Greek West. In addition to that, Timaeus must have developed an interest for the issue of what Pythagorean identity was, at least in his times, but probably also in 5th-century South Italy, as treatment of the saying *koina ta philōn* clearly shows.

What is still an open question is the nature of Timaeus' treatment of Pythagoreanism. Did he devoted at least one book to an account of Pythagoreanism in itself (Jacoby)? Or on the contrary there was no self-contained narrative but only scattered references to Pythagoras and his 'school', as most recently Christopher Baron (Baron 2013) is inclined to think? My point here is that we should not limit ourselves to take into account the 'fragments', but we should try to get an idea of the topics and themes which Timaeus was interested to when it came to Pythagoras and Pythagoreanism. From this point of view neither a maximalist approach ('an excurs devoted to Pythagoreanism'), nor a minimalist one ('a bunch of scattered references') seems to be advisable. Most probably Timaeus did not wrote in terms of 'Pythagoreanism'. Nevertheless he must have perceived the historical and cultural importance of the role played by Pythagoras and his followers within the South-Italian cities, and spotted the novelty and impact of those communities of 'friends' (*philoi*).

Iremadze, T. *The Pythagorean Doctrine in the Caucasus.*

1. In the context of intercultural philosophical studies the research and analysis of transnational philosophical discourses is extremely important. In this regard, one of the newest attempts is to outline the concept of "Caucasian Philosophy", the methodological foundations and prerequisites of which have been worked out (T. Iremadze). In the light of Caucasian philosophy the Pythagorean concept of philosophy has its own place. This concept largely determined the role, mission and purpose of philosophy in this region.
2. The first remarkable notification about Pythagorean doctrine in the context of Caucasian philosophy is given in the creative philosophical work of the great Armenian thinker and important representative of the Alexandrian school of Neo-platonic philosophy – In his *Pythagoreans* (together with other famous thinkers of antiquity). The proper analysis of David's text shows that for him the major sources about the Pythagorean doctrine are the works of Ammonius Hermiae and the notifications about the Pythagorean doctrine by (Nikomachos of Gerasa).
3. The specific influence of Pythagorean doctrine is revealed in the commentaries of the great Georgian medieval philosopher and theologian Joane Petrizi (XII c) which he has made on Proclus' work – *The Elements of Theology*. For Petrizi, Pythagoras and the Pythagoreans belong to the line of ancient theologians and are referred as a people narrating the supreme truth. It should be noted that Petrizi names Parmenides and Zeno as followers of Pythagorean doctrine is revealed. In particular, Petrizi discusses examples from music and associates them with rich materials of Greek mythology. He needs this in order to explain and define the beings originating from the one. The existence of these beings is determined only by the one.
4. The doctrine of and the Pythagoreans was known in the Caucasus by means of the old Georgian translations of Ammonius Hermiae's works. In addition, the works by Joane Petrizi were the subject of intensive reception and transformation in the Caucasus in the medieval age as well as in early modern period. Therefore, notifications and the views of David and Petrizi about and the Pythagoreans were spread throughout the Caucasus.
5. The doctrine of and the Pythagoreans, in the context of medieval and early Caucasian philosophy became the subject of Christian reception and transformation. In the Caucasus, the old Georgian translations of John Damascus's works were highly prevalent. The notes preserved in these translations represent the additional sources about the Pythagorean

concept of philosophy on the basis of which it is possible to speak about the Caucasian reception and transformation of the Pythagorean doctrine.

Izdebska, A. *The Pythagorean Doctrine of the One as the arche in the Works of Ikhwan al-Safa and al-Shahrastani.*

The doctrine of the one as the arche was the key link between theoretical and practical sides of philosophy in the Greek Pythagoreanism. From the statement that the numbers and the one as their principle are the basis of the world it followed that there is a fundamental correspondence between all levels of the reality.

Although this theory seems to have been important for the Pythagoreans since a very early date, it attracted even more attention among the late antique philosophers. They developed this idea further and mixed it with Platonic and Aristotelian elements. Therefore, the Arabs – who inherited the late antique version of the Pythagoreanism – in general accepted the Neoplatonic version of this idea.

In my paper, I will use the Epistles of the Ikhwan al-Safa (Brethren of Purity) and al-Shahrastani's Book of Sects and Creeds to show how the Arabs continued this late antique tendency in writing about the Pythagoreanism. In fact, they even moved farther in mixing elements of the ancient Pythagoreanism with later doctrines of the late antique and Arabic followers of the Classical Greek philosophers (e.g., al-Shahrastani mixed it with Avicenna's ideas). I will, therefore, focus especially on the reception of the Pythagorean doctrine of the one as the arche and the parallels between various levels of the reality in the works of these Arabic authors. I will analyse what they did with this theory and how they possibly changed it. Finally, I will attempt at answering if they also drew any practical conclusions from this metaphysical doctrine. This applies in particular to the Ikhwan al-Safa who claimed to share some elements of philosophical way of life with the Greek Pythagoreans.

Kennedy, J. *Plato's Transformation of Early Pythagoreanism.*

There is a tension within current scholarship over the transformation of early Pythagoreanism in Plato's Academy. Burke, Huffman, and others tend to emphasize the distance between Plato's philosophy and his Pythagorean predecessors, and sometimes deny that Plato was a Pythagorean in any meaningful sense. Students of Plato's 'late, mathematical ontology,' such as Dillon, Kahn, Sayre, and others, however, tend to see it as a development of Pythagoreanism (even if they hesitate to accept the Tübingen School's picture of 'unwritten doctrines'). Now Phillip Horky's forthcoming book, *Plato and Pythagoreanism* (Oxford U. Press, June 2013), tries to find a middle ground by reasserting Plato's connections to the mathematical wing of early Pythagoreanism.

This contribution reassesses this debate in light of the claims made in my Apeiron article, 'Plato, Pythagoreanism, and Stichometry' (2010) and my book, *The Musical Structure of Plato's Dialogues* (Acumen, 2011). In particular, I claim that my work reinforces Horky's claims. Plato was a Pythagorean and absorbed the musico-mathematical tendencies of that tradition. This suggests that Plato's conception of philosophy was an extension of the Pythagorean way of life. I survey the debate over my research, especially recent critiques by Harvard's Rehding and McKay (Apeiron, 2011) and UCL's Andrew Gregory (Apeiron, 2012). I advance new arguments here that connect Plato's work to Archytas' music theory.

Kouloumentas, S. *The Early Pythagoreans on Medicine.*

A survey of the extant sources shows that the formation and development of living beings, their biological functions, the aetiology of health, disease and old age, and the process of sex differentiation are issues of primary importance in early Greek philosophy. This paper focuses on the extant sources (reports about the legendary founder of the Pythagorean sect, akousmata, sections from the Pythagorean treatises of Iamblichus and Porphyry) which refer to the contribution of the anonymous disciples of Pythagoras to medicine and other related fields, such as dietetics and biology. I argue that, unlike other Presocratics, they were not motivated by a "proto-scientific" interest in exploring microcosmic structures or healing individuals but by moral and religious beliefs, since they advocated a lifestyle tightly

governed by prohibitions and obligations. My aim is to reconstruct their medical doctrines in the light of the scattered pieces of textual evidence, and address the following questions:

1. How was the opposition between “life and death” defined and described by the early Pythagoreans, and to what extent did the study of living beings manage to establish itself as a significant part of their research?
2. What can we assert about the use of empirical data in support of their theories, the role of polarity and analogy in the formulation of their systems, and the impact of moral, political and religious norms on their understanding of microcosmic structures?
3. Did they recognize any relation between the bodily functioning and the workings of the cosmos?
4. To what extent their theories differ from those put forward by other contemporary medical theorists who were active in Croton, such as Alcmaeon and Hippo?

La Sala, B. *Ibn Sina's and Al-Ghazali's Approach towards Pythagoreanism.*

Abū Ḥāmid Muḥammad b. Muḥammad Al-Ghazali (1058-1111) famously criticized especially Al-Farabi and Ibn Sina as well as the Ikhwān aṣ-Ṣafā, as followers of Pythagoreanism, in his *al-Munqidh min al-ḍalāl* (usually translated as *Deliverance from Error*) for their philosophical approach and adaptation of Classical Greek philosophy. His detailed criticism of the so-called *falāṣifah* is to be seen at best in his so-called *Tahāfut al-falāṣifah* (usually translated as *Incoherence of the philosophers*). In the course of the argumentation he asserts that he explicitly wants to take an anti-philosophical or better non-philosophical standpoint. He explicitly takes a stand against certain philosophical convictions of the *falāṣifah* like the eternity of the world, God's ignorance of particulars and the non-existence of reward and punishment. However, this is not to say that the approach of Al-Ghazali is bare of philosophical content. When it comes to Pythagoreanism he actually even employs Pythagoras' ten categories with their opposites in his *Mishkat al-Anwar* (usually translated as *Niche of the Lights*). Beyond this, one can note that also Abū 'Alī b. al-Ḥusain b. 'Abdullāh b. Sīnā (980-1030), who is criticized by Al-Ghazali, offers a rather critical depiction of Pythagorean mathematics. Especially in book seven of *Al-Ilahīyāt* (*al-ilahīyāt min aṣ-Ṣifāt* usually translated as *The metaphysics of The healing*) Ibn Sina proves to be critical of the Pythagorean concept of number when it comes to the idea of unity. This critical attitude could prove to be a common ground between Al-Ghazali and Ibn Sina. Their approving as well as their critical attitudes towards Pythagoreanism are to be examined closer and compared with each other.

Macris, C. *How to Live Differently within a Community: On the 'Hetairic' Origins of the Pythagorean Way of Life and Its Peculiar Character (Idiasmos).*

In a detailed account of the anti-Pythagorean uprisings in Southern Italy (On the Pythagorean way of life, 254-264) Iamblichus goes beyond the purely political causes of the events by putting great emphasis on the annoyance felt by the Crotoniates because of the peculiar character (*idiasmos*) of the Pythagorean way of life. Their singular bios distinguished the members of the Pythagorean political club (*hetaireia*) and set them apart from their fellow citizens, who in turn felt this radical difference as a threat to themselves and to the polis. In my paper I would like to focus on the following issues: 1. The historical accuracy and antiquity of this late testimony, which, through Apollonius (the direct source of Iamblichus), can plausibly go back, roughly, to the historian Timaeus of Tauromenium (4th – 3rd cent. BC). 2. The extent to which the difference in terms of way of life, customs and practices (*ethē*, *nomima*, *epitēdeumata*) was also at the core of other, earlier, *hetaireiai* in Antiquity. 3. The ways in which, within the Pythagorean communities, the aristocratic (and specifically 'hetairic') value of *philia* is invested with philosophical meaning, linked to new economical practices (i.e. communality) and played against the traditional values attached to family ties and blood relation (*syggeneia*). 4. The content of the Pythagorean way of life practiced by the groups described by Timaeus, its points of contact with the customs of other groups (religious or political), and the elements that make it distinctive, unique and also deviant from the values transmitted in the common *paideia* provided by the polis. 5. The pivotal role that seems to have been played by the ancient Pythagoreans in creating a new social and

cultural structure which opened the way to the philosophical schools of later generations, a structure derived from an older, political one: the hetaireia. The common point ensuring the transition from the one to the other is the importance accorded to the way of life, its cultivation and collective practice within a group and its perpetuation through education.

McKirahan, R. No contribution

Provenza, A. *The Pythagoreans and the Effects of Musical Instruments between Religion and paideia.*

The interest of the Early Pythagoreans in musical speculation appears in literary sources as strictly linked with religion and education. The use of paeans for healing and calming both rage and anger among the Pythagoreans (see for instance Iamblichus, *De vita pythagorica* 110; Porphyrius, *Vita Pythagorae* 30) shows that catharsis was meant within such groups as a “purification” from every kind of excess in which religion, medicine and ethics were blended together in order to provide a harmonious order within the individuals.

Music and musical education in Pythagorean communities had also a “political” role, since they were intended to foster social order. The Pythagoreans exploited in many cases the calming and ennobling effects of the lyre, while on the other hand, according to the Neoplatonic tradition, they seem to have banned the aulos from their communities for its disquieting effects.

My aim in this paper is to study the effects of musical instruments on the character of people in sources concerning the Early Pythagoreans beginning from Aristoxenus, who was a main source both on their way of life and their doctrines, and moreover very much interested in the effects of the aulos. Actually, if on the one hand the Pythagoreans’ preference for the lyre appears linked with the cult of Apollo, which was very prominent in southern-Italian cities where their communities flourished, on the other hand sources also attest to the use of the aulos among them (for instance, Iamblichus, *VP* 112), and it certainly does not appear odd, if we consider the role of this instrument in religious catharsis.

The difference in the effects of the lyre and the aulos may lie in the different attitudes of people listening to them. As for this aspect, a study of the terminology used in sources for the effects of both these instruments turns out to be clarifying.

Renger, A.B. No contribution.

Röling, B. *Pythagoras and Christian Eschatology: William of Auvergne and the Debate of Transmigration in Medieval Scholasticism.*

As this paper will demonstrate, in medieval Latin culture Pythagorean ideas had been transmitted in a two-fold way. On the one hand Pythagoras figured prominently in popular philosophy, in the doxographic treatises and in Sentence-collections like the ‘*Liber philosophorum*’. The Greek philosopher appeared as chief witness of temperance and chastity. Usually accompanied by his famous ‘*Enigmata*’, abbreviated maxims of morality, Pythagoras became one of the main spokesmen of laymen ethics in popular medieval culture. While the doctrine of transmigration was mentioned in these texts only marginally, in the university debates on afterlife formed the key idea connected with Pythagoras. Known from the commentary of Chalcidius on the *Timaeus*, the idea of metempsychosis had to be managed by Christian philosophy. As it will be shown in this paper, the French theologian William of Auvergne (1180-1249) undertook an extended philosophical refutation of motifs ascribed to Pythagoras, which afterwards became crucial for later theologians like Albertus Magnus and Thomas Aquinas.

Spinelli, E. ‘*Are Flute-Players better than Philosophers?*’ *Sextus Empiricus on Music, against Pythagoras.*

After providing an accurate analysis of the specific way in which – through the use of different labels – Sextus Empiricus presents statements attributed either directly to Pythagoras or indirectly to his followers, the present paper focuses more in detail on the

attack which Sextus launches against the Pythagorean doctrine in some passages of his *Against the Musicians* (see e.g. *Adv. Math.* VI 8 and 23). According to Sextus, this doctrine assigns to music a power of harmonious persuasion capable of soothing human passions and of bringing about a substantial ethical transformation in man. This power is connected to the use of a specific instrument (the flute) and a particular melody (the so-called “spondean” tune), which in Pythagoras’ view – at least according to Sextus’ account – would be capable of subduing even “a state of Bacchic frenzy from drunkenness”. Against the backdrop of a more general attack seeking to de-emphasise whatever function may be attributed “by nature” (*physei*) to certain musical tones, the real core of Sextus Empiricus’ objection would appear to be levelling a more radical critique: for Pythagoras’ stance risks placing flute-players above philosophers. Pythagoras’ praise of music and its cathartic function, in other words, would not only entail a kind of yielding to inappropriate and theoretically indefensible irrational elements; it would also (and perhaps most importantly) be depriving philosophy – in a way that goes against the very premises of the Pythagorean thought – of its fundamental role as a thoroughgoing ‘way of life’, namely as a practical exercise, guiding force and means for ethical reform through which one can attain true inner balance and individual happiness.

Stavru, A. No contribution.

Viltanioti, I.F. *Porphyry’s Letter to Marcella: A Literary Attack on Christian Appropriation of (Neo)Pythagorean Moral Wisdom?*

The most noticeable feature of Porphyry’s *Letter to Marcella* is the use of *sententiae*, or maxims, the majority of which goes back to a Pythagorean source. Porphyry’s maxims contain a large number of close parallels with the second century (c. 180-210) Christian collection of the *Sentences of Sextus*. It has been shown that, more probably, both Sextus (that is, the compiler of the Christian collection) and Porphyry drew independently upon a prior collection of Pythagorean maxims (Chadwick 1959). Furthermore, it has been shown that the *Letter to Marcella* was intended for public circulation and should be read in association with Porphyry’s anti-Christian polemic (Whittaker 2001). In this paper, I shall argue that the *Letter to Marcella* is presented as an exemplum of the proper Pagan-Pythagorean way of philosophical life to those readers who were in danger of being attracted to Christianity (or who had already been attracted to Christianity) through the influence exercised by the *Sentences of Sextus*, which, according to Origen (*Cels.* VIII, 30; *On Matthew* XV, 3), were widely and appreciatively studied in Christian milieux. I submit that, although Porphyry’s intended readership was female as well as male, the *Letter* is addressed to his wife, Marcella, not only because a personalized message was more compelling but also because the particular appeal of Christianity to women was a commonplace. An even more subtle implication is possible: by masking his intended readership behind a woman who quests for philosophical enlightenment like a man, Porphyry could be playing upon the old Pythagorean association of female with darkness and matter (33), to imply (and to warn against) the darkness and excessive attachment to the body threatening souls in quest of spiritual perfection in Christianity. The use of the letter form as a vehicle of disseminating philosophical ideas in a less technical style can be traced back to Plato. On my suggested reading of the *Letter to Marcella*, by resituating the Pythagorean moral sentences in their traditional Pagan context, Porphyry intended to avert (Neo)Pythagorean moral wisdom from passing to Christian circles and, consecutively, from being used by Christians, in order to attract followers among readers initially prejudiced against Christianity, which was probably one of the purposes the Pythagorean-influenced compilation of Sextus was intended to. It seems however that Porphyry lost this ‘battle’: Sextus’ ‘Christianised Pythagoreanism’ came to exercise an indirect influence upon the spirituality of Christendom and, especially, upon the Greek Byzantine monastic tradition.

Younesie, M. *Exploration of the Pythagorean Golden Verses.*

With regard to the documented and verified reception of Pythagoras’ “Golden Verses” (which is composed of 71 verses in three typed pages) according to the commentary of Hierocles in

the medieval Arabic literature under “Chrysa Epe” (with 14 paragraphs in three pages) which is classified as the wise ethical sayings, in a comparative way the order and function of different verses or parts in pertinent resources will be explored.

Accordingly here we will consider analogically the available Golden verses of Pythagoras and its short commentary by Hierocles and at the same time its Arabic version in Miskawaih Jawidan Khiradh in eleventh century as a chief ethical philosopher who writes an encyclopedia about the various versions of wisdom in different but then available main cultures.

Apart from the verse and saying formats of the two mentioned texts, their general spirit is homogeneous. Besides, the organization and ordering of the verses and sayings are very similar as both begin from a hierarchy of gods from up to down then to practical communal virtues and at the end to theoretical divine virtues. Interestingly, although in both texts “way of life” is at the practical or communal part but at the same time it is at the center of both writings. It seems that this ordering has a specific logic and this paper will try to explore its rationale.

Zhmud, L. *Greek Arithmology: Pythagoras or Plato?*

In order to answer the question, we need to draw a distinction between number symbolism that is universally widespread and goes back to preliterate culture, and arithmology that appears in Ancient Greece in a specific time and milieu. Traditional number symbolism concentrates on individual significant numbers, for example, three, seven or nine, without including them into the system of the first ten numbers and treating their purely mathematical properties, which is what arithmology does. In the framework of number symbolism three or seven are not related to the decad, they possess their independent meaning and significance, whereas in arithmology every number is a member of the numerical progression from one to ten. Two is the first even number, three is the first odd number, four is the first square number, etc.

If we apply these criteria to the authentic fragments of the ancient Pythagoreans and the reliable evidence on them, we will find a few traces of number symbolism. Thus, the Pythagoreans connected *καὶρός* with the seven, justice with the four and believed that the world is ‘determined’ by the number three, for beginning and middle and end give this number. What we do not find in this material, however, are specific features of arithmology, as described above. There are ample grounds to believe that the Pythagoreans did not attach particular significance to the number ten. The doctrine at the basis of Greek arithmology – that decad embraces the entire nature of numbers – was not Pythagorean, but Platonic. It is the famous unwritten doctrine of Plato, which comprises a theory of ten ideal numbers, or Forms-Numbers. The first arithmological work was the treatise of Plato’s successor Speusippus *On Pythagorean Numbers*, half of which was devoted to the marvellous properties of the decad (fr. 28).

CONFERENCES

(in chronological order)

Séminaire 'présocratiques' : programme 2013-2014.

Le séminaire 'présocratiques', organisé au sein du Centre Léon Robin (Paris IV - Ens) par Rossella Saetta-Cottone, Leopoldo Iribarren et Gérard Journée, se réunit environ une fois par mois depuis 2012 (généralement à l'Ens) et a vocation à faire parler tant des chercheurs aguerris ou installés, pour ainsi dire, que des étudiants. Il se situe dans la continuité du séminaire initié par André Laks les années précédentes. Y sont privilégiées les séances longues (d'1h30 à 3h00) sur un thème (touchant naturellement aux présocratiques) mis en discussion par l'intervenant principal. Les contributions peuvent porter tant sur un travail abouti qu'en chantier. On trouvera ci-dessous les programmes de l'année 2012-2013 et de l'année 2013-2014 en cours (pour des précisions sur les salles, voir le programme sur le site du Centre Léon Robin : (selection)

2 novembre 2013, 10h00-13h00 **Alexander Egorov** (Université de Moscou), « La biographie d'Empédocle chez Diogène Laërce: son rôle dans la reconstruction de la doctrine du philosophe »

14 décembre 2013, 10h00-13h00 **Alain Petit** (Université Blaise Pascal – Clermont-Ferrand), « Atomistes et Eléates »

8 mars 2014, 10h00-13h00 **Andréi Lebedev** (Université de Crète), « Aetios », Areios and the transmission of the imperial physical doxography

5 avril 2014, 10h00-13h00 **Béatrice Bakhouché** (Université de Montpellier), Les présocratiques dans Calcidius

Abstracts - 144th Annual Meeting. **January 3-6, 2013** , American Philological Association (APA),

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-SijistÄnÄ«, Ibn HindÄ«, al-ShahrastÄnÄ«, al-Mubashshir ibn- FÄtik, Ibn AbÄ« UÄ'ÄybiËa. 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-ShahrastÄnÄ«'s large work KitÄb 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-ShahrastÄnÄ« 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.

Dans le cadre du Centre Léon Robin, un séminaire 'Présocratiques' est organisé le **30 mars 2013** à l'ENS (Paris, rue d'Ulm), Pavillon Pasteur, salle du haut. La journée sera consacrée à Empédocle. A selection of the presentations:

Marwan Rashed (Univ. Paris - Sorbonne), « Quelques conjectures à propos du poème sur la nature »

Xavier Gheerbrant (Université Lille 3), « Empédocle et la Muse »

Constantin Macris (CNRS - LEM) et Pénélope Skarsouli (UPR 76), « Empédocle et Pythagore : autour du fr. 129 »

Rossella Saetta Cottone (CNRS - Centre Léon Robin), « Le soleil principe d'intelligibilité dans la pensée d'Empédocle (autour des fr. 134, 44, 131, 133, 135 et de A56) : une proposition »

Les personnes qui souhaitent assister à ce séminaire peuvent s'adresser à Gérard Journée, g.journee@placita.org

Phillip Horky (Durham):

Xenocrates and Pythagoreanism

Northern Association for Ancient Philosophy Annual Meeting 2013

Wednesday and Thursday, **10th and 11th of April, 2013**

Phillip Horky (Durham University)

'Pythagoras and Scientific Enquiry'

In: Paradigm and Method in Ancient Historiography, Science, and Theology

A CAMNE Workshop at Durham University **3–4 May 2013**

Philosophos bios. Gli usi filosofici della biografia in età ellenistica e tardo antica.

Sugli incontri di Gargnano:

<http://poincare.univ-nancy2.fr/Presentation/?contentId=5749>

9-11 maggio 2013, Gargnano (Lago di Garda), Villa Feltrinelli (Foresteria dell'Università degli Studi di Milano)

Giovedì 9 maggio

1) **Dino de Sanctis** : La biografia nel Kepos: il profilo esemplare del saggio epicureo tra propaganda e didagmata per la felicità.

2) **Philip Horky** : Authority and first words: Diogenes Laertius on Heraclitus on Pythagoras

3) **Jan Opsomer** : about philosophers in Plutarch's Vitae parallelae

4) **Karin Schlapbach** : about Lucian's Nigrinus and Life of Demonax

5) **Stefan Schorn** : Biographie und Fürstenspiegel. Politische Paränese in Philostrats Vita Apollonii

6) **Philippe Hoffmann** : sur les biographies de philosophes dans le néoplatonisme

7) **Irmgard Männlein-Robert** : Polemik in der Vita Pythagorica Iamblichs

8) **Franco Trabattoni** : sulla Vita Isidori di Damascio

The France-Stanford Center for Interdisciplinary Studies and the Department of Philosophy at Stanford University sponsor the following conference to be held

June 7/8, 2013:

"PHILOSOPHY IN THE MAKING: EARLY RECEPTIONS OF AND REACTIONS TO PRE-SOCRATIC THOUGHT, UP TO PLATO"

<http://philosophy.stanford.edu/community/events/view/1833/?date=2013-06-07>

A selections of the presentations:

Constantin Macris : "Before theoria: models of wisdom in the sixth and fifth centuries"

Arnaud Macé : "The invention of historia peri phusêos, Vth century B. C."

Barbara Sattler : "Atomism and the atomists in Plato's Timaeus"

Paul Demont : "Instruments and organs (ὄργανα) in the philosophical part of Hippocratic Regimen I"

Anthony Long : "Heraclitus on Measure and the Explicit Emergence of Rationality"

André Laks : "The ethical import of archaic cosmologies as a principle of their (ancient) reading".

04/07/2013 – 05/07/2013: International Conference

Empedocles' Metaphysics.

Patricia Curd (Purdue University); 'Thinking Structure'

Anna Marmodoro (University of Oxford); 'Empedocles' Powers'

John Palmer (University of Florida); 'Elemental Change in Empedocles'

Oliver Primavesi (Ludwig-Maximilians Universität, München) ; Powers in the Cosmic Cycle

Catherine Rowett (University of East Anglia); 'What Things Have Divine Names in Empedocles and Why?'

David Sedley (University of Cambridge); 'Empedoclean Superorganisms'

Film Screening Event - Empedocles

The conference will be preceded by a screening of the short film Empedocles: a Dance Opera.

Ancient Cosmos: Concord among Worlds

A CAMNE Conference at Durham University

20-22 September 2013



‘The cosmos of a polis is manpower, of a body beauty, of a soul wisdom, of an action virtue, of a speech truth, and the opposites of these make for acosmia.’

- Gorgias, Encomium of Helen 1

Ahmed Alwishah : ‘Avicenna on God’s Knowledge of the Universe and Human Cognition’

Luc Brisson : ‘Kosmos in Plato’s Laws’

Jackie Fekke : ‘Ptolemy on Good Order in the Heavens and in the Soul’

Phillip Sidney Horky : ‘When Kosmos became the Cosmos’

Donald Lavigne : ‘The Kosmos of Thersites’

Grant Nelsestuen : ‘Agronomy and Cosmonomy in the Roman Republic’

Pauliina Remes : ‘Cosmic and Human Agents in Plotinus’

Gilles Sauron : 'La représentation du cosmos dans les décors romains, de Varron à Hadrien'

Malcolm Schofield : 'Diakosmêsis'

Edmund Thomas : 'Ancient Architecture in Southern Italy and the Music of the Cosmos'

Université de Franche-Comté **17 octobre 2013**

Journée d'études organisée par Claire POULLE (Université de Franche-Comté) et Guillaume DUCOEUR (Université de Strasbourg)

La transmigration des âmes en Grèce et en Inde anciennes

Constantin MACRIS Retour sur quelques questions ouvertes relatives aux doctrines du pythagorisme ancien sur la métempsychose

Arnaud MACE Le voyage de l'âme dans le mythe d'Er (Platon, République X)

Claire POULLE Désincarnation et réincarnation des âmes dans la Vie d' Apollonios de Tyane de Philostrate

Il lessico della causalità ciclo di lezioni

Storia della filosofia antica - Sapienza Università di Roma

Istituto per il Lessico Intellettuale Europeo e Storia delle Idee-CNR

18 ottobre 2013

O' Brien, D. Aristotle on Anaxagoras and Empedocles

Archaeological Studies department at the University of Kent.

All seminars take place at 12-1pm in Cornwallis NE seminar room 8 on the Canterbury campus.

Monday, **November 4 2013.**

Gabriele Cornelli, 'All the Numbers of Pythagoras: Pythagorean Philosophy and Maths'

University of London School of Advanced Study

INSTITUTE OF CLASSICAL STUDIES

ANCIENT PHILOSOPHY SEMINAR

PROGRAMME 2013-14 (selection)

IMAGE AND ARGUMENT IN ANCIENT THOUGHT

11 November 2013

Sean McConnell, Cicero's cosmopolitanism: imagery and argument in the Dream of Scipio

9 December 2013

Jenny Bryan, The painter analogy in Empedocles

Lyon Colloque - Préhistoire et antiquité

Les mises en scène de l'autorité dans l'Antiquité

Staging authority in Antiquity

Publié le mardi **19 novembre 2013** par Elsa Zotian

Programme (selection)

Luc BRISSON, « La mise en scène de l'autorité de Pythagore dans l'œuvre de Jamblique »

Victor GYSEMBERGH « Eudoxe de Cnide comme autorité scientifique »

Dans le cadre du séminaire commun ASHIC-Histoire des sciences mathématiques (Institut mathématique de Jussieu), **Phillip Horky** de l'université de Durham donnera un exposé le vendredi **22 novembre 2013**

Titre : The Scientific Enquiries of Pythagoras of Samos

Résumé : Pythagoras of Samos has been considered the father of mathematics, both in antiquity by the skeptic philosopher Favorinus (fl. 150 CE), and more recently by the historian of philosophy Leonid Zhmud (2012). Yet the evidence for Pythagoras' mathematical activities is uniformly problematic: for example, he is not credited with the 'Pythagorean Theorem' until at the earliest the late 1st Century CE (in the writings of Plutarch), 600 years after his death. In this paper, I will examine two strands of the doxographical tradition regarding the intellectual activities attributed to Pythagoras (mathematics and natural science/cosmology) in order to evaluate the extent to which Pythagoras may be thought to have engaged in either activity. I will show that the case in favor of Pythagoras as natural scientist/cosmologist is potentially implicated in the story of Pythagoras as mathematician, but I will also explore how the 'mathematics' that may underlie Pythagoras' cosmological inquiry does not show similarities to deductive mathematics of the sort practiced nearly two centuries later by Euclid.

Workshop "Early Greek Philosophy and Life Sciences"

9-11 January, 2014. Humboldt-Universität zu Berlin

Theme; Early Greek philosophy is normally interpreted as focusing on the creation and workings of the cosmos. However, various thinkers who are included in Diels's handbook, such as Alcmaeon, Parmenides, Hippo, Menestor, Philolaus, Empedocles, Anaxagoras, Democritus, and Diogenes of Apollonia, are also interested in the study of human beings, animals, and plants. A survey of the extant sources shows that the formation and development of living beings, their biological functions, the relationship between mind and body, the anatomy and constitution of the body, the aetiology of health, disease and old age, and the process of sex differentiation are issues of primary importance in the treatises *Peri physeos*. Conversely, several medical theorists, such as the authors of *On regimen*, *On the nature of man*, *On ancient medicine*, *On flesh*, and *On sevens* not only deal with the same issues and try to understand them in relation to the large-scale processes, but also are concerned with methodological and doctrinal developments in "natural philosophy", thus rejecting, modifying, and integrating philosophical ideas and concepts into their systems. The aim of this workshop is to reconsider the relevant textual evidence, which is often neglected in Presocratic scholarship, and address the following questions:

How did the representatives of early Greek philosophy and medicine interpret, criticise, and influence one another?

What can we assert about the use of empirical data in support of their doctrines, the role of polarity and analogy in the formulation of their systems, and the impact of social, moral and religious norms on their understanding of microcosmic structures? Did they recognize any relation between the bodily functioning and the workings of the cosmos?

How was the opposition between "life and death" defined and described by each thinker, and to what extent did the study of living beings manage to establish itself as a significant part of the "inquiry concerning nature"?

What is the role of source-authors, such as Aristotle, Aetius, Anonymus Londiniensis, Galen, and Censorinus, in the transmission of Presocratic texts dealing with living beings?

Programme (selection)

Maria Michela Sassi, The matter of mind for the Presocratics

Stavros Kouloumentas, Alcmaeon on health and disease

Daniela Manetti, In defence of a “worthless” philosopher: Hippo of Croton

David Sedley, Empedoclean superorganisms

Constantinos Macris, The Pythagorean taboo on beans: between religion and dietetics, cosmology and magic-chemical experimentation

THETA (CNRS – Centre Jean Pépin) – EA 4081 « Rome et ses renaissances » (Université Paris-Sorbonne). Séminaire **2014, 8 mars**

(responsables : Hélène Casanova-Robin et Alain Galonnier, avec la collaboration d’Alice Lamy)

Michel FATTAL : « Sources néopythagoriciennes du néoplatonisme grec et latin ? »

Séminaire de la Société d'Etudes Platoniciennes (www.etudesplatoniciennes.eu)
18 avril, 2014

Angela Ulacco, Jan Opsomer, L'hypothèse des Formes et le néo- pythagorisme mathématique. CNRS-Villejuif.



Salvator Rosa, *Archytas of Tarentum*, 1668.
Madrid, Museo Nacional del Prado

New books (edits)

On Pythagoreanism.

Cornelli, Gabriele; McKirahan, Richard.

Berlin ; Boston, Mass. : De Gruyter. 2013.

Gesamttitel: *Studia Praesocratica* ; Bd. 5. ISBN: 9783110318517.

1 *Historiography*

Gabriele Cornelli, Pythagoreanism as an historiographical category: historical and methodological notes p 3 - 46

Christoph Riedweg, Approaching Pythagoras of Samos: Ritual, Natural Philosophy and Politics p 47 - 62

2 *Pythagoras and Early Pythagorean traditions*

Livio Rossetti , When Pythagoras was still Living in Samos (Heraclitus, frg. 129) p 63 - 76

Johan C. Thom, The Pythagorean Akousmata and Early Pythagoreanism p 77 - 102

Marcus Mota, Pythagoras Homericus: Performance as Hermeneutic Horizon to Interpret Pythagorean Tradition p 103 - 116

Alberto Bemabe, Orphics and Pythagoreans: the Greek perspective p 117 - 152

Francesc Casadesus Bordoy, On the origin of the Orphic-Pythagorean notion of the immortality of the soul p 153 - 178

3 *Fifth and Fourth Century Pythagoreanism*

Richard McKirahan, Philolaus on Number p 179 - 202

Luc Brisson, Archytas and the duplication of the cube p 203 - 236

4 *Reception by Plato, Aristotle and the Early Academy*

Carl Huffman, Plato and the Pythagoreans p 237 - 270

Beatriz Bossi, Philolaus and Plato on method, measure and pleasure p 271 -

Fernando Santoro, Epicharmus and the plagiarism of Plato p 307 - 322

Leonid Zhmud, Pythagorean Number Doctrine in the Academy p 323 - 344

Giovanni Casertano, Early Pythagoreans in Aristotle's account p 345 - 370

5 *Hellenistic and Late Antique traditions*

Andre Laks, The Pythagorean Hypomnemata reported by Alexander Polyhistor in Diogenes Laertius(8.25-33):a proposal for reading p 371 - 384

Mauro Bonazzi, Eudorus of Alexandria and the 'Pythagorean' pseudepigrapha p 385 - 404

Dominic O'Meara, Pythagoreanism in late antique Philosophy, after Proclus P 405 - 422

6 *Pythagorean heritage in Renaissance and modern times*

Thomas M. Robinson, Ficino's Pythagoras p 423 - 434

Edrisi Fernandes, A modern approximation to Pythagoreanism: Boscovich's "point atomism" p 435 -

Curricula p 483 -

Index of topics p 489 -

Aristotle, Plato and Pythagoreanism in the First Century BC: New Directions for Philosophy. EDITOR: Malcolm Schofield

Cambridge; New York: Cambridge University Press, 2013.

ISBN 9781107020115.

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 Eunyong 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

Doctrine and doxography : studies on Heraclitus and Pythagoras.

Sider, D and Obbink, D. (ed.)

Berlin ; Boston, Mass. : De Gruyter. 2013, Gesamttitel: *Sozomena* ; Vol. 14

ISBN 978-3-11-033116-5

Contents

I. *Pythagoras*

1. Catherine Rowett, Philosophy's Numerical Turn: Why the Pythagoreans' Interest in Numbers is Truly Awesome
2. Leonid Zhmud, Pythagorean Communities: From Individuals to a Collective Portrait
3. Richard McKirahan, Aristotle on the Pythagoreans: His Sources and his Accounts of Pythagorean Principles 53
4. Carl Huffman, Philolaus' Critique of Heraclitus

II. *Heraclitus*

5. Aryeh Finkelberg, Heraclitus, the Rival of Pythagoras
6. Herbert Granger, Early Natural Theology: The Purification of the Divine Nature
7. Anthony A. Long, Heraclitus on Measure and the Explicit Emergence of Rationality
8. Gabor Betegh, On the physical aspect of Heraclitus' psychology: With New Appendices
9. Roman Dilcher, How Not to Conceive Heraclitean Harmony
10. Enrique Hiilsz, Heraclitus on Logos: Language, Rationality and the Real
11. Daniel W. Graham, Once More unto the Stream
12. David Sider, Heraclitus' Ethics

Frühgriechische Philosophie (2 vols.). Die Philosophie der Antike, 1/1-2.

Dieter Bremer, Hellmut Flashar, Georg Rechenauer (ed.),

Basel: Schwabe, 2013. ISBN 9783796525988.

ERSTES KAPITEL: ÜBERGREIFENDE THEMEN

1. Forschungsgeschichte und Darstellungsprinzipien (Dieter Bremer)
Allgemeine Bibliographie (Georg Rechenauer)
2. Der Ursprung der Philosophie bei den Griechen (Dieter Bremer)
3. Frühgriechische Philosophie und Orient (Walter Burkert)
4. Ausdrucksformen der frühgriechischen Philosophie (Andreas Patzer)
5. Die doxographische Tradition (Leonid Zhmud)
6. Biographie und Ikonographie
Biographie (Thomas Schirren und Georg Rechenauer)
Ikonographie (Nadia J. Koch)

ZWEITES KAPITEL: URSPRUNGSDENKEN UND WELTMODELLE

I NATURPHILOSOPHISCHE ANFÄNGE

7. Thales (Niels Christian Dührsen)
8. Anaximander (Niels Christian Dührsen)
9. Anaximenes (Niels Christian Dührsen)

II. THEOLOGIE UND 'AUFKLÄRUNG'. WEISHEIT UND WISSENSCHAFT

10. Xenophanes (Thomas Schirren)
11. Pythagoras und die Pythagoreer (Leonid Zhmud)

DRITTES KAPITEL: SEINBESTIMMUNGEN

12. Parmenides (Manfred Kraus)
13. Zenon (Christof Rapp)
14. Melissos (Christof Rapp)

VIERTES KAPITEL: EINHEIT DER GEGENSÄTZE

15. Heraklit (Dieter Bremer und Roman Dilcher)
16. Kratylos und die Herakliteer (Dieter Bremer)

FÜNFTES KAPITEL: EINHEIT UND VIELHEIT

17. Empedokles (Oliver Primavesi)
18. Anaxagoras (Georg Rechenauer)
19. Archelaos aus Athen (Georg Rechenauer)
20. Diogenes aus Apollonia (Georg Rechenauer)
21. Leukipp und Demokrit (Georg Rechenauer)

SECHSTES KAPITEL: AUSBLICK

22. Von den frühen Philosophen zu den Sophisten (Dieter Bremer)

Die Vorsokratiker. Teil: Bd. 2. Parmenides, Zenon, Empedokles

Berlin : Akad.-Verl. 2013, ISBN 978-3-05-006019-4.

Band 2 der dreibändigen griechisch-deutschen Vorsokratiker-Ausgabe enthält Schriften von Parmenides, Zenon und Empedokles. Die neue Übersetzung bewahrt die besondere Kraft der Bildsprache und den genauen Wortlaut der Originale. Der Band enthält außerdem eine Quellenedition (unter Berücksichtigung des Straßburger Empedokles-Papyrus), Einleitungen und umfangreiche Erläuterungen auf dem neuesten Forschungsstand. Es entsteht ein lebhaftes Bild der Autoren als Mystiker, Politiker und Seher-Heiler. INHALT:

Parmenides, Fragmente und Zeugnisse - Leben und Werk - Erläuterungen
Zenon, Fragmente und Zeugnisse - Leben und Werk - Erläuterungen
Empedokles, Fragmente und Zeugnisse - Leben und Werk - Erläuterungen

Presocratics and Plato: A Festschrift at Delphi in Honor of Charles Kahn.

Papers presented at the festschrift symposium in honor of Charles Kahn organized by the Hyele Institute for Comparative Studies European Cultural Center of Delphi, June 3rd-7th, 2009, Delphi, Greece.

Las Vegas; Zurich; Athens: Parmenides Publishing, 2012. ISBN 9781930972759

This celebratory Festschrift dedicated to Charles Kahn comprises some 23 articles by friends, former students and colleagues, many of whom first presented their papers at the international "Presocratics and Plato" Symposium in his honor (European Cultural Center of Delphi, Greece, 3–7 June, 2009). The conference was organized and sponsored by the HYELE Institute for Comparative Studies, Charles Kahn has been a major presence in the world of ancient Greek philosophy since his first publications at the end of the 1950s. The present volume, a Festschrift, contains an 11-page list of his publications, and anyone working in the field will instantly recognize many of the titles and know their importance. Post-Aristotelian philosophy features rarely, Aristotle somewhat less rarely, Plato (especially 'early' Plato) and the Presocratics heavily. Hence the title and focus of this book, though in fact of the three essays in the fourth and final section of the book, 'Plato and Beyond', two are on Neoplatonism (the other on Aristotle). The other sections are: 'The Presocratics' (six essays); 'Plato: Studies in Individual Dialogues' (nine essays); and 'Themes in Plato' (five essays). Given Kahn's longevity and importance, it is no surprise to see that the list of contributors, friends and students, is star-studded.

Early Greek philosophy : the Presocratics and the emergence of reason /

ed. by Joe McCoyMcCoy.

Washington, DC : Catholic Univ. of America Press. 2013, Studies in philosophy and the history of philosophy ; 57. ISBN: 978-0-8132-2121-2.

Contents:

Charles Kahn, The achievement of early Greek philosophy: a drama in five acts: from Hesiod to the Timaeus

Kurt Pritzl , Anaximander's Apeiron. and the arrangement of time

Kenneth Dorter, The problem of evil in Heraclitus

Carl A. Huffman Reason and myth in early Pythagorean cosmology

J.H. Leshner A systematic Xenophanes?

Alexander P.D. Mourelatos Parmenides, astronomy, and scientific realism

Patricia Curd Where are love and strife?: incorporeality in Empedocles

Daniel W. Graham, Anaxagoras: science and speculation in the golden age

John C. McCarthy, Bacon's third sailing: the Presocratic origins of modern philosophy

Richard Velkley, Primal truth, errant tradition, and crisis: the Presocratics in late modernity.

Books, alphabetical by author.

Acker, C. Femmes, fêtes et philosophie en Grèce ancienne.

Paris: Editions L'Harmattan ; 2013.

Resume: Ce livre est centré sur les rapports entre religion et philosophie en Grèce antique. Il s'agit en particulier de dégager les fondements philosophiques du rituel féminin des bacchantes et de montrer comment celui-ci trouve un écho dans la vie quotidienne des Grecs, théâtre compris, et un prolongement dans les doctrines philosophiques, notamment dans les textes des philosophes pythagoriciennes, dans le platonisme par la voix de Diotime et dans le stoïcisme.

Baron, C.A. Timaeus of Tauromenium and Hellenistic historiography.

Cambridge University Press. 2013, ISBN: 978-1-107-00097-1.

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.

Bortolozzo, R. Il gioco pitagorico musicale di Antonio Calegari (Padova, 1757-1828) : comporre arie per canto e pianoforte usando i dadi o le carte da gioco senza bisogno di conoscere la musica.

Padova : Armelin Musica. 2013. Series 1: Passatempo dilettevole dei musicisti; 277. ISBN/ISSN: 978-88-95738-64-2.

Cornelli, G. In search of Pythagoreanism : Pythagoreanism as an historiographical category.

Berlin ; Boston, Mass. : De Gruyter. 2013, Gesamttitel: Studia Praesocratica ; Bd. 4 ISBN 978-3-11-030627-9.

1. History of criticism: from Zeller to Kingsley
2. Pythagoreanism as a historiographical category
3. Immortality of the soul and metempsychosis
4. Numbers.

Frenzel, A.K. Seelenwanderung und Schamanismus. Pythagoras zwischen Wissenschaft und Religion.

GRIN Verlag. 2013, ISBN: 3-656-48751-0, 978-3-656-48751-7.

Inhalt: Von der Wissenschaftsgeschichte als Scharlatan verworfen, aber dennoch als enorm einflussreicher Vorsokratiker und Wissenschaftler anerkannt und bis heute präsent: Pythagoras von Samos. Die Überlieferung seiner Biographie beschränkt sich bei der schon früh beginnenden Legendenbildung, hauptsächlich auf die ältesten Zeugnisse bis Aristoteles und dessen Schule.

Pythagoras lebte im 6. Jahrhundert v. Chr.; aus historischer und systematischer Sicht zählt Pythagoras somit zu der 'Gründerzeit' der Philosophie und hatte einen bedeutenden Einfluss auf Platon. Pythagoras kann nicht als reiner Philosoph und Mathematiker betrachtet werden, denn so würde ein unvollständiger Eindruck

entstehen. Pythagoras war viel mehr als das: Er war vordergründig ein religiöser Prophet. Darin liegt bereits eine gewisse Problematik begründet. Die Grenzüberschreitung zwischen Religion, Mentalität und Wissenschaft scheint also für den Denker und seine Lehren charakteristisch zu sein. Daher ist die Einschätzung des Pythagoras nicht nur unter Historikern der Antike gespalten, sondern war es bereits in den seiner eigenen Lebenszeit nahe stehenden Perioden. Orientiert man sich an Burkerts Standardwerk 'Weisheit und Wissenschaft' zu dieser Thematik, so wird der Eindruck erweckt, dass der angebliche Begründer des 'Satz des Pythagoras' nur ein Schamane war, welcher sich mit einem religiösen Kult und mystischen Erscheinungen, anstatt mit mathematischen Beweisen einen Namen machte. Doch Pythagoras hatten einen großen Einfluss auf die ihm folgenden Denker. So war beispielsweise Aristoteles der Meinung, Platon folge den Pythagoreern in den wesentlichen Grundzügen seiner Philosophie. Im Gegensatz zu Aristoteles gab es für die Gemeinschaft der Pythagoreer, die sich rund um Pythagoras entwickelte, keinen Zweifel an seinen Fähigkeiten. Für seine Schüler war er ein bedeutender Mentor mit einem Wissen, welches sich selber zu göttlicher Weisheit transzendiert und die das Faszinierende des Religiösen mit der Sicherheit exakter wissenschaftlicher Beweise vereinen sollte. Dieses Idealbild wirkt bis in unsere Gegenwart. Pythagoras hatte in der Bruderschaft der Pythagoreer eine unumstrittene Autorität. Der Ausspruch: 'Er selbst hat es gesagt.' wurde in der weiteren Überlieferung der Pythagoreer zum unbestreitbaren Abschluss jeder 'Argumentation'.

Graf, F. Ritual Texts for the Afterlife: Orpheus and the Bacchic Gold Tablets. London; New York: Routledge, 2013. Second edition (first published 2007). ISBN 9780415508032.

Gregory, A. The Presocratics and the Supernatural : Magic, Philosophy and Science in Early Greece..

Contents: 1 Introduction; 2 Plato and Aristotle; 3 The Milesian Philosophers; 4 The Hippocratic On the Sacred Disease; 5 The Hippocratic On Regimen; 6 Xenophanes and Others: More Natural Explanation; 7 Pythagoras and the Early Pythagoreans; 8 The Early Pythagoreans and Numerology; 9 Empedocles; 10 Leucippus and Democritus; 11 Conclusion.

Halikiopoulos, E.M. Was haben Pythagoras, Planeten und Stimmgabeln gemeinsam? Vom Ursprung der Obertonreihe bis zur Phonophorese. Saarbrücken : AV Akademikerverlag. 2013, Online-Ressource ISBN 978-3-639-47123-6; 3-639-47123-7.

Herrmann, D. Die antike Mathematik : Eine Geschichte der griechischen Mathematik, ihrer Probleme und Lösungen.

Berlin, Heidelberg ; s.l. : Springer Berlin Heidelberg. 2014, ISBN: 978-3-642-37612-2

Inhaltsverzeichnis: Wie die griechische Wissenschaft begannThales -- Pythagoras von Samos und die Pythagoreer.- Hippokrates von Chios -- Athen -- Platon und die Akademie -- Aristoteles und das Lykeion -- Die Mathematiker an der Akademie -- Alexandria -- Euklid -- Klassische Probleme der griechischen Mathematik -- Archimedes von Syrakus -- Eratosthenes von Kyrene -- Die Kegelschnitte -- Apollonius von Perga -- Der Satz des Menelaos -- Heron von Alexandria.

Horky. P.S. Plato and Pythagoreanism.

Oxford and New York: Oxford University Press. 2013. ISBN: 9780199898220.

Was Plato a Pythagorean? Plato's students and earliest critics thought so, but scholars since the nineteenth 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 novel ways to reconcile empirical knowledge with abstract mathematical theories. Plato and Pythagoreanism demonstrates 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 on the development of philosophical and scientific methods has 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 about the essential relationships between the cosmos and the human being.

Huckvale, D. The occult arts of music; an esoteric survey from Pythagoras to pop culture.

McFarland. 2013. ISBN: 9780786473243.

REVIEW: David Huckvale (writer, critic, former BBC Radio worker) presents a fascinating survey of the relationships between ancient, medieval, early modern, and contemporary "occult arts" and Western music. Huckvale is not an occultist, atheist, nor ascribes to any metaphysical beliefs, but is nonetheless interested in how occult practices/beliefs/symbols inspire music and express genuine emotions and existential needs. On the one hand, this is a study of how occultists utilize music and draw inspiration from musical phenomena, but also meditation on how occultism has influenced popular music. He considers contemporary popular music as well as musical scores to film, theater, and opera. Topics include the music of the spheres, the influence of music on Wagner's racial mysticism, Satanism and modern rock, theosophical music, Freemason hymns, music for fairies, and more.

Huizenga, A. Moral Education for Women in the Pastoral and Pythagorean Letters : Philosophers of the Household.

Leiden : BRILL, 2013, Novum Testamentum, Supplements.

ISBN: 978-90-04-24499-3.

PART ONE. THE PYTHAGOREAN WOMEN'S LETTERS

PART TWO. THE PASTORAL LETTERS

Izdebska, A. Pitagoreizm. Jedno jako arche w metafizyce, antropologii i polityce.

Warszawa : Wydawnictwa Uniwersytetu Warszawskiego. 2012.

Joel Kalvesmaki, *The Theology of Arithmetic: Number Symbolism in Platonism and Early Christianity*.

Washington, DC: Center for Hellenic Studies, Trustees for Harvard University, 2013. Hellenic studies, 59. ISBN 9780674073302.

In the second century, some Gnostic Christians used numerical structures to describe God, interpret the Bible, and frame the universe. *The Theology of Arithmetic* explores the rich variety of number symbolism used by gnosticizing groups and their orthodox critics, and shows how earlier neo-Pythagorean and Platonist thought influenced this theology.

Kornemann, T. *Pythagoras. Philosophieprofessor oder "Guru"?*
München : GRIN Verlag GmbH. 2013, Umfang/Format: Online-Ressource
ISBN 978-3-656-53436-5.

Langseth, J.L. *Knowing God : a study of the argument of Numenius of Apameia's On the good*

Iowa City, Iowa : University of Iowa, 2013. Scriptie

The surviving fragments of Numenius' *On the Good* show the progression of a discernable argument; the dialogue as a whole deals with the search for a deeper understanding of the Form of the Good that is discussed in Plato's *Republic*.

Fragment 1a provides a statement of method that governs Books 1-3. Book 1 attempts to use dialectical reasoning to reconstruct the "arguments" (logoi) of Pythagoras. Book 2 attempts to find confirmation of these arguments in the Platonic dialogues. Book 3 attempts to find further confirmation in the traditions of the "peoples of good repute." Fragment 9, taken from Book 3, gives a novel telling of the Jewish story of the Exodus, and is carefully constructed so as to be in conformity with Plato. It is best read as an allegory for the interaction of God and Matter. Book 4 is lost, but likely treated the necessity of a lower creator god beneath the highest god who is "free of labor." Book 5 introduces the Three Gods, who should be understood as the highest god, and two aspects of the lower god: a contemplative aspect and a creative aspect. Book 6 ties together the themes of the dialogue as a whole, and concludes that the Good is God.

Lanzi, C. *Villa Lante di Bagnaia : ermetismo e dottrina pitagorica nei parchi rinascimentali*.

Roma : Simmetria. 2013. Series 1: Simmetria.

ISBN/ISSN: 978-88-87615-75-3.

Lilla, S.R.C. *Il silenzio nella filosofia greca : presocratici, Platone, giudeo-ellenismo, ermetismo, medioplatonismo, oracoli caldaici, neoplatonismo, gnosticismo, padri ...*

Roma : Institutum patristicum Augustinianum. 2013. Series 1: *Studia ephemeridis Augustinianum*; 133.

ISBN/ISSN: 978-88-7961-112-1, ISBN-13: 9788879611121.

Martin, W. *Cusanus - ein Pythagoreer und Vorläufer des Galilei . Teil II seiner Beziehungen zu St. Wendel*.

Norderstedt : Books on Demand. 2013, Online-Ressource.

ISBN 978-3-7322-1180-7.

Mattéi, J.F. Pythagore et les pythagoriciens.

Paris : Presses Universitaires de France. 2013, Reeks: Que sais-je? ; 2732

Annotatie editie: 1e dr.: 1993. ISBN: 978-2-13-060921-6.

Mele, A. Pitagora filosofo e maestro di verità.

Collana: Fare storia Anno: 2013. Fare storia 4. ISBN: 9788866870210.

In accordo con la tradizione più antica ed autorevole, di cui si definiscono limiti e caratteristiche, la figura di Pitagora viene considerata nella duplice veste di maestro di verità e filosofo e studiata nel contesto dei vari ambienti in cui Pitagora e il Pitagorismo di V e IV secolo si è sviluppato ed ha avuto un suo ruolo: Samo, luogo di nascita del filosofo e ambiente della sua formazione; Crotone, prima sede del movimento da lui creato, teatro della sua affermazione ma anche della grande crisi sopravvenuta negli anni centrali del V secolo; Metaponto, seconda tappa dell'esperienza di Pitagora in Magna Grecia e caratteri assunti dal locale Pitagorismo e in riferimento alla gestione della vittoria su Sibari e alla guerra civile suscitata dai Pitagorici crotoniati; sviluppo del Pitagorismo tarantino e forme assunte dalle sue rinnovate prospettive politiche. Si prende in considerazione quindi il ruolo complessivo del Pitagorismo in Magna Grecia a partire dalla duplice esperienza crotoniate prima e tarantina dopo e si conclude con l'analisi dei risvolti italici prima e romani dopo assunti dal Pitagorismo.

PREMESSA 1. Le fonti 2. Pitagora: taumaturgo o filosofo? 3. Tra Dicearco e Aristosseno: la biografia 4. Ancora sulle fonti su Pitagora: il problema Erodoto
CAP. I - PITAGORA DI SAMO 1. Le origini samie 2. Le origini filiasie 3. Le origini fenicie 4. Le origini tirrene 5. Origini e ruolo del padre: il rapporto con Apollo Pitico 6. La prima formazione 7. I viaggi: Babilonia ed Egitto 8. Altre possibili tappe 9. Ultimo soggiorno a Samo

CAP. II - PITAGORA A CROTONE 1. I discorsi 2. La nascita della scuola e il suo ruolo culturale 3. Il ruolo economico della scuola 4. Il ruolo politico 5. La guerra contro Sibari 6. La fine del Pitagorismo a Crotone

CAP. III - PITAGORA METAPONTINO 1. Metaponto e Pitagora 2. Achei e Troiani tra Metaponto e la Siritide 3. Atridi a Metaponto 4. Pitagora tra Metaponto e Troia 5. Metaponto e gli dei 6. Pitagora taumaturgo: tra Demetra e le Muse 7. L'apparizione di Aristeia 8. Aristeia e Pitagora 9. Apollo Hyperboreo a Metaponto

CAP. IV - DA CROTONE A TARANTO: L'EVOLUZIONE POLITICA 1. Pitagora e Taranto 2. Politeia e harmonia in Magna Grecia 3. Harmonia e Pitagorismo 4. Harmonia e politeia: tra Alcmeone a Hippaso 5. Tra Filolao e Archita

CAP. V - PITAGORA IN MAGNA GRECIA 1. Pitagora, l'Italia e la Megale Hellàs 2. Hellenes d'Italia 3. La Megale Hellàs degli Achei 4. La crisi della Megale Hellàs achea 5. La Megale Hellàs e il Pitagorismo 6. Le testimonianze di Cicerone e Valerio Massimo 7. Pitagora e la Megale Hellàs (Nicomaco, 1063 F 1) 8. Filosofia Pitagorica, Italia e Megale Hellàs (Giamblico, VP, 166) 9. Conclusione

CAP. VI - PITAGORA E L'ITALIA 1. Italici e Pitagorismo 2. I Lucani nel Catalogo dei Pitagorici: Oresandros, Kerambos 3. Okkelos e i suoi 4. Okkelos tra Catalogo e pseudepigrafi 5. Lucani nel Catalogo delle Pitagoriche 6. Okkelos, Aresas e il ruolo dei Lucani nella storia del Pitagorismo 7. Gli Italici e Archita 8. Pitagora, Aristosseno e gli Italici 9. Pitagora e i Romani 10. Numa e Pitagora 11. Mamercus e gli Aemilii Mamercini 12. Sulla scia di Aristosseno: Gaio Ponzio e Archita 13. Il Pitagorismo e la costruzione dell'Italia

APPENDICE BIBLIOGRAFICA 1. Le fonti 2. La bibliografia.

Neumann, H.P. Monaden im Diskurs : Monas, Monaden, Monadologien (1600 bis 1770).

Stuttgart : Steiner. 2013, Gesamttitel: [Studia Leibnitiana / Supplementa] Studia Leibnitiana, Supplementa ; Bd. 37; Philosophie. ISBN 978-3-515-10152-3.

ERSTER TEIL: PYTHAGORAS, PYTHAGOREISCHE WISSENSCHAFT UND MONADEN IM 17. UND 18. JAHRHUNDERT - EIN QUERSCHNITT
ZWEITER TEIL: MONADOLOGISCHE PHILOSOPHIEN.

Oliveira Leão, E. De Empédocles entre Mýthos e Lógos – Um estudo sobre a relação entre os poemas de Empédocles depois do Papiro de Estrasburgo
Cátedra UNESCO Archaia. Dissertação 2013

RESUMO: Essa dissertação de mestrado tem como objetivo principal fornecer evidências de ordem filosófica, sociológica, filológica e historiográfica, para o fato da unidade temática dos dois poemas de Empédocles, intitulados “Sobre a Natureza” e “Purificações”. Tal fato encontra-se registrado na evidência direta do texto de Empédocles conhecido como Papiro de Estrasburgo, publicado por Martin-Primavesi (1999). Para ficar apenas com o exemplo mais importante, no conjunto d do Papiro de Estrasburgo, por exemplo, ocorre uma transição temática de ordem científica para mística, mostrando claramente que tais aspectos da filosofia de Empédocles não foram concebidos por ele como incompatíveis ou incoerentes. Dada a estrutura temática dos versos de Empédocles, o desenvolvimento desse trabalho passa pelo estudo das relações, em contexto arcaico, entre ideias e crenças de ordem mística e ideias e crenças de ordem científica. Foram escolhidos aqueles aspectos considerados centrais para a compreensão da estrutura unitária dos versos de Empédocles, deixando de lado os temas e evidências que não contribuíssem para o entendimento do modo como Empédocles, em particular, e alguns de seus contemporâneos, em geral, compreendiam a dinâmica cósmica em seus aspectos físicos e éticos. Seguindo essa abordagem, foram analisadas a estrutura organizacional dos fragmentos de Empédocles do ponto de vista das evidências filológicas disponíveis no atual momento histórico, de modo a estabelecer os fatos historiográficos básicos em relação aos quais é possível estabelecer uma interpretação coerente dos fragmentos de Empédocles. Em seguida, levando em consideração as evidências da relação entre a filosofia de Parmênides e a filosofia de Empédocles, foram analisados os fragmentos necessários para tomar uma posição com relação ao tipo de monismo estabelecido por Parmênides, bem como os fragmentos que apontam para as características do pluralismo de Empédocles, mostrando que existe uma leitura possível que torna essas duas abordagens metodológicas compatíveis entre si. Assumindo essa estrutura lógica, foram levantados os pontos de contato entre a filosofia de Empédocles e uma série de contextos de ordem mística e científica, tais como, de um lado, a magia, o xamanismo, o orfismo e o pitagorismo, e de outro, a teoria dos quatro elementos, os experimentos científicos mentais e os aspectos científicos comparáveis às categorias científicas modernas que influenciaram a tradição de pensamento que culminou com o surgimento da ciência atual. Após a exposição e delimitação dessas categorias, elas foram usadas para interpretar a epistemologia, a ética e a física de Empédocles, em seus aspectos científicos e místicos, contribuindo para a história, tanto da filosofia quanto das religiões, bem como para as discussões relacionadas à relação dialética entre a história dos eventos e a história das ideias.

Perilli, L. Logos : Theorie und Begriffsgeschichte
Darmstadt : WBG. 2013, ISBN 978-3-534-22143-1

Dieser Sammelband durchleuchtet einen der grundlegenden Begriffe der Philosophie: den ›Logos‹. Nach der Meinung der antiken griechischen Denker ist der Logos der größte Herrscher, der mit seinem winzigen, unscheinbaren Körper die göttlichsten Werke vollbringt: er ist Wort und Zahl, mathematisches Verhältnis und Erzählung, Vernunft und Gesetz der Welt, Zusammenstellung und Verbindung, Akt des Einordnens und Auflistens und vieles mehr. In diesem Sammelband werden mithilfe aktueller und historischer Beiträge unterschiedlicher Fachrichtungen der Beziehungsreichtum und die Doppelsinnigkeit dieses grundlegenden Begriffs der Philosophie erfasst. So gelingt es, die Vieldeutigkeit des ›Logos‹ zu einer zugrundeliegenden Bedeutungseinheit zurückzuführen.

Sachs, E. Die fünf platonischen Körper : zur Geschichte der Mathematik und der Elementenlehre Platons und der Pythagoreer
ISBN 978-3-86347-386-0

Svetlikova, I. The Moscow Pythagoreans : mathematics, mysticism, and anti-semitism in Russian culture and literature
Basingstoke : Palgrave Macmillan. 2013, ISBN: 1-137-33828-8 (electronic bk), 978-1-137-33828-0 (electronic bk)

1. Origins of the Ideology of the Moscow Philosophic-Mathematical School: N. V. Bugaev –

2. P. A. Nekrasov: The Moscow Philosophic-Mathematical School and Its Founders (1904) –

3. P. A. Nekrasov: Theory of Probability (1912) –

4. Some Other Members of the Moscow Philosophic-Mathematical School –

5. Pythagorean Connotations of the Ideology of the "School"

Summary: In the nineteenth century, the traditional Christian hostility to the Jews evolved into an often arcane system of scientific and historical theories that served as intellectual cover for darker ideological sentiments. Around the turn of the twentieth century, Russia was the scene for one of the more peculiar instances of this phenomenon, whereby politics, mysticism, anti-Semitism, and mathematical theory fused into a distinctive intellectual movement. Through analyses of such seemingly disparate subjects as the philosophy of August Comte, Moscow mathematical circles, and Andrei Belyi's classic 1913 novel "Petersburg", this remarkable interdisciplinary study illuminates a forgotten aspect of Russian cultural and intellectual history

Tubi, C. La cattedrale pitagorica : geometria e simbolismo nel duomo di Ferrara : nuova edizione riveduta e corretta.

Ferrara : Festina lente. 2013. Series 1: Saggi & tesi
ISBN/ISSN: 978-88-97589-25-9

Tzanetaki, T. The revival of pythagoreanism in the philosophy of Apollonius of Tyana (in Greek)

National and Kapodistrian University of Athens. 2013.

Abstract:

My fascination for mysticism brought me to Apollonius of Tyana, about whom I decided to write my thesis although I knew from the beginning that it would be very

difficult to “translate” this teaching of mystic and poetic nature into academic writing. This difficulty defined the structure of the text, as the main chapter is at the end and the three preceding chapters prepare the readers and makes it easier for them to understand it. The Epilogue, Appendix and Bibliography follow. In the Introduction I pose my questions, present the content of the first three chapters and refer to the basic concepts of the fourth chapter, where the Book of Wisdom and Prudence Resulting from the Practices of Apollonius of Tyana is extensively analysed. In the first chapter I examine the characteristics of Pythagoreanism. In the four sub-chapters that follow I talk about the function of numbers in Pythagorean philosophy, the relation of Pythagoras with the mysteries of his time and the relation between Pythagoreanism and the worship of Dionysus. At the end, I refer to the first wise, among whom Pythagoras is included. The second chapter consists of five sub-chapters. In the first, I refer to the historical time and place of Apollonius’ life. I also present the most important representatives and characteristics of Neopythagoreanism, as Apollonius is included among the Neopythagoreans and in the Book of Wisdom we can clearly distinguish Neopythagorean elements. Then three sub-chapters follow: “The Stoics”, “The Hermetic Texts”, “The Gnostics”. The most central points of each philosophy are examined, not only because they share many characteristics with Neopythagoreanism but also because their influences have clearly been recorded in the Book of Wisdom. In the fifth sub-chapter I refer to Neoplatonism, since there, we can distinguish Neopythagorean elements, mainly as concerns theurgical practices. In the Book of Wisdom such kinds of practices are described. In the third chapter I talk about the problem concerning the origin of the Book of Wisdom and I refer to the opinions that have been expressed about this issue. After taking these viewpoints into consideration and examining ancient sources about Apollonius of Tyana, I present my own hypotheses. The fourth chapter, where I attempt to interpret the two versions of the Book of Wisdom that I found in Paris and translated myself into modern Greek, is my main contribution to the bibliography. During my research I encountered numerous difficulties, as no references of philosophical nature have been made about this book. The translation of the ancient text and the comments into modern Greek was a risky attempt, since the translation and the comments of the first version were written in Latin and there is no complete translation of the second version except for some extracts in French. The content of the Book of Wisdom justified my choice to examine each word persistently. Its lyrical speech could be used as a model for philosophical writing, since, as is obvious in the text, the pronunciation of certain words can act as a catalyst even in the forming of reality. The speech is so powerful that it literally creates. The master energizes and develops the powers of the disciple in the highest degree, leading him even to his becoming one with the divine. This is a practical philosophy which illuminates the path that expands the limits of human nature and leads man to embracing nature and God. Thus, it leads to happiness, our most ancient dream. In the Epilogue I present my conclusions about the philosophy of Apollonius of Tyana and its relation with the Book of Wisdom. Finally, I point out the reasons why I believe that this philosophy is of everlasting value and can constitute an example in practical philosophy with its content belonging to the field of Ethics.

Vinassa de Regny, P. Dante e Pitagora : la rima segreta in Dante.

Rimini : Guaraldi. 2013. ISBN/ISSN: 978-88-8049-870-4

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Il Numero - Pitagora e i Pitagorici - Virgilio e i Latini - I Padri della Chiesa

- Il numero in Dante - Gematria Dantesca

Parte seconda LE RIME p 59 -

- Le rime uniche - Le rime ripetute - Le rime a numero mistico

Parte terza IL NUMERO NEL TESTO p 79 -

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"Un cinquecento dieci e cinque" Angelo Chiaretti

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PUBBLICAZIONI DEL PROFESSOR PAOLO VINASSA DE REGNY p 267

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Walter T. Wilson, The Sentences of Sextus. Wisdom Literature from the Ancient World 1.

Atlanta: Society of Biblical Literature, 2012. Pp. xiv, 478. ISBN 9781589837195.

Described by Origen as a writing that "even the masses of believers have read," the Sentences of Sextus offers unique insights into popular Christian thought during the late second century C.E. Although it draws extensively on canonical texts for the composition of its sayings, it is especially fascinating for the manner in which it integrates these texts with material derived from two generically similar collections of Pythagorean maxims. This volume provides a critical edition including evidence from the Greek, Latin, Syriac, and Coptic versions; a new translation; and the first commentary for the Sentences, an important document for investigating the history of early Christian wisdom, asceticism, and ethics.

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Résumé : En grec, par héritage de l'indo-européen, toutes les entités apparentées à la terre ou porteuses de fruits sont en règle générale féminines. Une catégorie particulière de plantes appartient pourtant au genre masculin, ce sont les légumineuses papilionacées. C'est que la fève est la seule plante qui a une tige sans nœud et on lui attribuait la capacité d'être un moyen de communication entre l'Hadès et le monde des hommes. Pour cette raison, elle a le genre animé majeur, le masculin. La forme de la fève rappelle celle de l'embryon et en même temps on pensait qu'elle pouvait contenir l'âme du défunt. Elle servait à des jeux divinatoires. Par ailleurs, comme la fève ressemble aux organes génitaux, testicules et utérus, elle était un symbole d'abondance et de fertilité. Pour toutes ces raisons, les Pythagoriciens en interdisaient la consommation.

Bergmeier, R. Die Essener und ihre pythagoreische Lebensform p 76-83.

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Derschka, H. Die Grundbausteine des Viererschemas in der vorsokratischen
Naturphilosophie, im Pythagoreismus und im Corpus Hippocraticum p 16 – 22

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Konzepts im 12. Jahrhundert.

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Di Giovanni, P. Capitolo secondo - La Scuola pitagorica p 55 – 85.

(La crisi della Ionia e l'ascesa delle colonie della Magna Graecia - Crotone e la
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Pitagorici (Cercope, Petrone, Brontino, Ippaso) - Alcmeone e la medicina - secondi
Pitagorici e gli sviluppi della matematica (Ippocrate di Chio, Filolao, Archita) -
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Di Giovanni, P. Capitoloquarto-1 Pluralisti p 121-145.

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Anassagora e l'universo infinito - Scheda bibliografica)

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Dorter, K. The Problem of Evil in Heraclitus p 36-54.

In: Early Greek Philosophy: The Presocratics and the Emergence of
Reason, McCoy, Joe (ed). 2013. Studies in Philosophy and the History of
Philosophy, 57. ISBN 978-0813221212.

Summary: Heraclitus's obscurity is due not only to the elusiveness of his aphorisms
but also to conflicts among their evident meanings. Sometimes he seems to be a
value relativist (B4, B9, B61) and says, 'Hesiod considers some days good and

others bad, not understanding that the nature of every day is one and the same' (B106). Elsewhere, despite this apparent belief in the relativity of values, he denounces the values not only of Homer (B42, B56), Archilochus (B42), Hesiod (B40, B57), Pythagoras (B40, B129), Xenophanes (B40), and Hecataeus (B40), but also those of people in general (B29, B70, B104, B121). I argue that these apparent inconsistencies disappear when we distinguish between egocentric value judgments and those that stem from a holistic point of view.

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Hoboken : Taylor and Francis. 2013, ISBN: 978-0-415-49760-2.

Egorov, A. La question de la localisation de l'Autre Monde chez Empédocle (En russe) p. 72-81.

In: *Proceedings of the Department of Ancient Languages*. 2009, Indrik.

Resume: En se basant sur l'analyse des certains fragments des "Purifications" (B 115 DK; B 118 DK; B 121 DK) on examine la possibilité de la localisation de l'Autre Monde dans la sphère céleste, selon la doctrine d'Empédocle. En guise de preuve on cite les témoignages des représentations pareilles des autres philosophes, la tradition littéraire et certains témoignages épigraphiques. En particulier, on examine une des épitaphes poétiques romanes du le ap. J.-C. (CIL. VI, 21521). Vénus y joue le rôle important dans la déification du décédé: il devient dieu et la déesse le place dans caeli lucida templa. Cet article vise aussi à observer les traces du culte de Vénus dans les fragments des "Purifications" d'Empédocle (B 128 DK).

Erdas, D. Note preliminari sulla selezione dei frammenti della « politeia » aristotelica di Crotone p 965-978

In: *Οὐ πᾶν ἐφήμερον* : scritti in memoria di Roberto Pretagostini : offerti da colleghi, dottori e dottorandi di ricerca della Facoltà di Lettere e Filosofia / a cura di Cecilia Braidotti, Emanuele Dettori, Eugenio Lanzillotta
Roma : Quasar, 2009.

Résumé : Analisi di 6 frammenti differentemente attribuiti alla « politeia » di Crotone dagli editori delle « politeiai » di Aristotele (Müller, Rose, Gigon) : lo schol. in Theocr. 4, 6 menziona lo Stagirita come fonte sulla voracità di Milone ; Strabo 6, 1, 10-12 e 6, 2, 4 fa riferimento alle caratteristiche del personaggio all'interno di una trattazione su Crotone, senza però citarlo ; in Ath. 10, 4, 412e-413a si accenna nuovamente alla voracità di Milone, e in 12, 18-19, 520c-d se attribuisce una notizia relativa alla battaglia tra Crotoniati e Sibariti a una generica « politeia » aristotelica ; Ael. VH 2, 26 fa riferimento alla divinizzazione di Pitagora presso i Crotoniati citando però probabilmente uno scritto aristotelico sui pitagorici ; Strabo 6 1, 10 e 6, 2, 4 tratta la storia di Crotone senza nominare Aristotele. Solo Heracl. Lemb. exc. pol. 48 può dunque essere considerato una citazione sicura dell'opera aristotelica.

Ferella, C. Empedocle, il giorno spieiato e l'esilio dagli dei: a proposito di alcuni frammenti "demonologia" p 29-49

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Finamore, J. Iamblichus, Theurgy, and the Soul's Ascent p 343-356.

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reincarnato" p 49-61.

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Geyer, C.F. Epikur p 191-203.

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Würzburg : Königshausen und Neumann, 2010.

Recueil : Musik in der antiken Philosophie.

Résumé : Von einer genuin epikureischen Musikauffassung kann nur in einem sehr
eingeschränkten Sinne gesprochen werden. Die Musik vermag zwar lustvolle
Eindrücke zu vermitteln, wirkt aber nicht auf die Seele ein und hat keinerlei ethischen
Einfluss, wirkt also weder läuternd oder erhebend noch niederdrückend oder
verderblich, wie es bei den Pythagoreern, in der Akademie und im Peripatos
angenommen wird. Die epikureische Musikbetrachtung entmystifiziert die kultische,
therapeutische und ethisch-pädagogische Funktionalisierung der Musik. Im
Gegensatz zu Epikur selbst gelangte der spätere Epikureismus zu einer vorsichtigen
Rehabilitierung von Poesie und Musik. Durch Philodem wurde epikureisches
Gedankengut an den Skeptiker Sextus Empiricus vermittelt, der in « Adversus
mathematicos » gegen die mathematisierenden Musiktheoretiker polemisierte.

Herrero de Jauregui, M. Salvation for the Wanderer: Odysseus, the Gold Leaves,
and Empedocles p 29-58.

In: Philosophy and salvation in Greek religion / ed. by Vishwa Adluri
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Versuche und Vorarbeiten ; Bd. 60. ISBN 978-3-11-027635-0.

Huffman, C.A. Reason and Myth in Early Pythagorean Cosmology p 55-76.

In: Early Greek Philosophy: The Presocratics and the Emergence of Reason,
McCoy, Joe (ed). 2013. Studies in Philosophy and the History of Philosophy, 57.
ISBN 978-0813221212.

Summary: This paper argues that, although Pythagoras was not a great
mathematician and natural scientist, his beliefs about the soul do presuppose a
mythical cosmology of considerable interest, which is revealed in the 'acusmata'.
Pythagoras's cosmos has an order but that order is given by a religious purpose
having to do with the fate of the soul and does not explain the phenomena
naturalistically. Philolaus of Croton provides a highly original cosmology that is the
first in the Pythagorean tradition that explicitly responds to challenges from the
phenomena. Thus, the transition between the cosmologies of Pythagoras and
Philolaus provide a good example of the transition from a primarily mythical to a
primarily naturalistic cosmology within Pythagoreanism, although Philolaus may
preserve a religious dimension as well.

Jacob, F. 2. Die Pythagoreer - Wissenschaftliche Schule, religiöse Sekte oder einflussreiche Geheimgesellschaft? p 17-34.

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Joecher, C.G. De numae pompilii libris publica auctoritate romae combustis p 47 – 55

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In: The Influence of Marsilio Ficino (1433-1494) on Elizabethan Literature : Christopher Marlowe and William Shakespeare.

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Hauptmann, Helmholtz, Planck, Heinitz u. a.) Bach —Kirnberger und die Pythagoreik In: Zur musikalischen Temperatur. Bd. 1. Johann Sebastian Bach und seine Zeit.

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Longo, A. Empedocle e l'allegoria nella « Confutazione di tutte le eresie » attribuita a Ippolito di Roma p 119-133.

In: Des évêques, des écoles et des hérétiques : actes du colloque international sur la « Réfutation de toutes les hérésies », Genève, 13-14 juin 2008 / éd. par Gabriella Aragone, Enrico Norelli

Lausanne : Éd. du Zèbre, 2011.

Résumé : Au livre 7 de l'« Elenchos », l'auteur compare Marcion à Empédocle afin de le discréditer. Il trace de Marcion le portrait d'un pythagoricien qui, comme Platon, pythagoricien lui aussi, serait partisan d'une même doctrine de la descente et de la remontée des âmes. L'association de Pythagore, d'Empédocle et de Platon se retrouve dans le traité de Plotin « Sur la descente de l'âme dans les corps » et dans l'« Antre des nymphes » de Porphyre. Comme Platon et Porphyre ont été influencés sur ce point par Numénios, on peut postuler que l'auteur de l'« Elenchos » a été lui-même marqué par Numénios, d'autant plus qu'il associe à ces thèses une interprétation allégorique des textes homériques qui rappelle Porphyre.

Macris, C. 4. Charismatic Authority, Spiritual Guidance, and Way of Life in the Pythagorean Tradition p. 57 – 82.

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Tübingen : Mohr Siebeck. 2013, Gesamttitel: Studien und Texte zu Antike und Christentum ; 78. ISBN 978-3-16-152579-7.

Parry, R.D. Eryximachus' Physical Theory in Plato's Symposium p 193

In: The International Plato Society.

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X Symposium Platonicum, The Symposium. Proceedings I.

Pisa, 15 th - 20th July, 2013

ABSTRACT

In line with recent attempts to defend the coherence of Eryximachus' speech, this paper will explore the similarity between his account of double eros and Empedocles' account of Love and Strife. I assume that, in basing Eryximachus' account on

Empedocles', Plato is offering a variation of the latter that deserves serious consideration. Empedocles posits four roots: fire, air, water, and earth (B6). These are not the mutually aggressive opposites, found in Anaximander and Heracleitus, that devour one another. Rather, they either cohere with or flee one another, depending on whether Love or Strife rules (B17, 23). Eryximachus' theory is similar—but only to a point. His speech begins with a medical theory in which appetites are subject either to noble eros (which is orderly and healthful) or to base eros (which is hubristic, causing disease). Medicine, which institutes noble eros in place of the base, is knowledge about bodily desires' (tôn erôtikôn) filling and emptying. This medical theory finds some important parallels in the account of medicine in the *Gorgias*, especially in the relation of health to orderly appetites and of disease to undisciplined ones (493e-494a; 500e-501c; 503e-505b; 517d-518d). For Eryximachus, whether the appetites are healthy or not depends on whether noble eros rules the opposites that compose the body, instituting not only desire (eros) but also accord (homoia) among cold and hot, bitter and sweet, dry and moist (186a-e). In Eryximachus' account of the system of the seasons, we can see how noble eros institutes accord among opposites. When noble eros unites hot, cold, dry, and moist in harmony and temperate mixture (harmonian kai krasin...sôphrona), fertility and health result for humans, animals, and plants. When base eros rules, the opposites destroy one another and commit injustice, resulting in pestilence and disease (188a-b). First, then, unlike Empedocles, Eryximachus keeps the opposites, as found in, e.g., Anaximander (B1). Second, noble eros affects both bodily appetites and the opposites. Thus, we need not suppose that eros in bodily desires is different from eros among the opposites—as some hold. If we suppose that, in Anaximander and Heracleitus, the opposites consume one another because of desire, the desire would be like hunger or thirst. A variation on this kind of opposition would have them sexually desire one another, like lovers. Then the hot would have a desire for its opposite, the cold, to fill some lack it has. If noble eros rules, the hot is filled without completely destroying the cold and committing injustice. Since the same can be said for the desire of the cold for the hot, they achieve harmony with respect to their desires; thus, noble eros causes friendship and accord. This type of integration of elements into a larger whole makes their coherence into a regulated mutual dependence. It is what we would call chemical—and, as we shall see, has advantages over Empedocles' combination of elements. Still, Eryximachus' account has other deficiencies, given its position in the series of speeches.

Pinchard, A. Le sage pris entre choses divines et affaires humaines : problème grec, solution indienne ? p 13-42.

In: Inde-Grèce : regards et influences / éd. par Claire Muckensturm-Pouille et Évelyne Geny ; préf. de Suzanne Saïd.

Dialogues d'Histoire Ancienne. Supplément ; 3.

Résumé : La rencontre hypothétique entre un philosophe grec et un sage indien, thème commun à Aristoxène (fr. 13 Wehrli pour Pythagore et fr. 53 Wehrli pour Socrate) et à Philostrate (VA 3, 18, 10-15) pose la question des parallèles entre philosophie grecque et tradition védique en ce qui concerne la question de l'immanence du divin dans l'âme humaine et de l'immortalisation par le savoir. Cette question se retrouve chez Anaximène et Empédocle, ainsi que chez Platon (« Timée », « Phèdre », « Alcibiade ») et Aristote (EN 6, 7, 1141a16-22 ; 1141a33-1141b7 ; 10, 7, 1077b27-1078a7). Ce parallèle ne serait pas le fruit de rencontres réelles entre philosophes, mais d'un héritage commun des langues indo-

européennes qui expriment la distinction entre langue des hommes et langue des dieux : cette dernière, présente en tout homme, est réappropriée par les sages visionnaires.

Primavesi, O. EMPEDOKLES UND DIE APOKALYPSE? ZU EINEM FRESKO
LUCA SIGNORELLIS IM DOM VON ORVIETO Oliver p 108 – 126

In: Zurück zur Klassik : ein neuer Blick auf das alte Griechenland ; eine Ausstellung der Liebieghaus-Skulpturensammlung, Frankfurt am Main, 8. Februar bis 26. Mai 2013.

München : Hirmer. 2013, ISBN 978-3-7774-2008-0.

Rocconi, E. Il suono musicale tra età ellenistica ed età imperiale p 191-204

In: La Musa dimenticata : aspetti dell'esperienza musicale greca in età ellenistica / a cura di Maria Chiara Martinelli ; con la collab. di Francesco Pelosi e Carlo Pernigotti
Publication : Pisa : Ed. della Normale, 2009.

Collection(s) : Seminari e convegni / Scuola Normale Superiore di Pisa ; 21

Résumé : Concezione quantitativa e qualitativa dello $\phi\theta\acute{o}\gamma\gamma\omicron\varsigma$ nelle teorie musicali antiche, con particolare riferimento ai pitagorici, ad Aristosseno, a Teofrasto e a Panezio.

Rowett, C. Literary genres and judgements oftaste: some remarks on Aristotle's remarks about the poetry of Empedocles p 305 – 314

In: Argument und literarische Form in antiker Philosophie.

Berlin ; Boston, Mass. : De Gruyter. 2013. Gesamttitel: Beiträge zur Altertumskunde ; Bd. 320; Gesellschaft für Antike Philosophie: Akten des ... Kongresses der Gesellschaft für Antike Philosophie ; 3. 2010. ISBN: 978-3-11-033889-8.

Rowett, C. Is Agathon's Speech in Plato's Symposium recycling the views of Empedocles? P 169- 175.

In: The International Plato Society.

Università di Pisa, Dipartimento di Filologia, Letteratura e Linguistica

X Symposium Platonicum, The Symposium. Proceedings II.

Pisa, 15 th - 20th July, 2013.

Santaniello, C. An Akkadian Myth and the Daimon's Fault in Empedocles fr. 115
P 133 – 147

In: Religion in the history of European culture : proceedings of the 9th EASR annual conference and IAHR special conference, 14-17 September 2009, Messina (Italy).
Palermo : Officina di studi medievali 2013. Series 1: Biblioteca dell'Officina di studi medievali; 16. ISBN/ISSN: 978-88-6485-073-3.

Schölly, R. Die pythagoreische Tetraktys in Skryls Farbkombinatorik p 261-276

In: Homo ex machina – die dritte Schöpfung : über die kybernetische Reflexivität zwischen Schöpfer und Geschöpf in Kunst und Technologie der Gegenwart.

Aachen : Shaker. 2013, Gesamttitel: Berichte aus der Philosophie.

ISBN 978-3-8440-1815-8.

Schramm, M. Aristoteles p 167-190

In: Musik in der antiken Philosophie : eine Einführung / hrsg. von Stefan Lorenz Sorgner, Michael Schramm.

Würzburg : Königshausen und Neumann, 2010.

Résumé : Ähnlich wie die pythagoreisch-platonische Tradition erkennt Aristoteles die ethische Bedeutung der Musik an und bejaht sie ; zugleich betont er aber, ähnlich wie die Epikureer und Skeptiker, die hedonistische Wirkung der Musik. Nach Aristoteles kann die Musik zur Erholung, zur Erziehung und zur Ausbildung eines freien Lebens in Musse dienen, aber auch zur κάθαρσις, indem sie auf die Affekte und Emotionen zielt und deren Reinigung bewirkt. Aristoteles' Beitrag zur Musikphilosophie besteht weniger in der Ausbildung einer neuartigen Musikästhetik als in der systematischen Grundlegung der Musik als Wissenschaft, deren Ausarbeitung jedoch nicht er selbst, sondern sein Schüler Aristoxenos vornahm. Neben Aristoxenos hat im Peripatos vor allem Theophrast zur Musik gearbeitet. Unter Aristoteles' Namen sind einflussreiche Traktate zur Musik überliefert.

Schramm, M.

3 Pythagoreische Freundschaft und Tugenderziehung p 87- 126.

3.1 Physische, ethische und politische Tugenden in Jamblichs Vita Pythagorica

3.2 Die verschiedenen Formen der pythagoreischen Freundschaft: Politische Freundschaft und Schulfreundschaft

3.3 Erhaltung der pythagoreischen Freundschaft

In: Freundschaft im Neuplatonismus : politisches Denken und Sozialphilosophie von Plotin bis Kaiser Julian.

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Schröter, J. Pythagoreische Philosophie und Ethik p 295 – 308.

In: Texte zur Umwelt des Neuen Testaments.

Tübingen : Mohr Siebeck. 2013, Gesamttitel: UTB ; Bd. 3663.

ISBN 978-3-8252-3663-2.

Schubert, P. À la recherche des poètes disparus p 430-448

In: Dans le laboratoire de l'historien des religions : mélanges offerts à Philippe Borgeaud / éd. par Francesca Prescendi et Youri Volokhine.

Genève : Labor et Fides, 2011. Collection(s) : Religions en perspective ; 24.

Résumé : Examine divers témoignages relatifs à la sépulture de quelques poètes de la Grèce archaïque et classique (Homère, Hésiode, Archiloque, Ibycos et Empédocle). Ces récits, qui ne sont jamais contemporains de la disparition des poètes, mais datent des périodes hellénistique et romaine, doivent être envisagés comme une manière de combler l'absence de traces matérielles et de permettre aux cités de revendiquer la présence d'un poète en leurs murs, comme elles le faisaient pour les héros épiques qui leur assuraient une forme de protection. Tels les héros, les poètes connaissent tous une mort extraordinaire et hors de la vue des hommes.

Seaford, R. Aeschylus, Herakleitos, and Pythagoreanism.

In: Cairns, D.L. Tragedy and archaic Greek thought.

Swansea : Classical Press of Wales. 2013, ISBN: 1-905125-57-7

Annotatie: Based on a conference held in Edinburgh in June 2008.

Sier, K. Platon

p 123-166.

In: Musik in der antiken Philosophie : eine Einführung / hrsg. von Stefan Lorenz Sorgner, Michael Schramm.

Würzburg : Königshausen und Neumann, 2010. Musik in der antiken Philosophie.

Résumé : Platons (von Pythagoras und Damon geprägte) Überlegungen zur Musik sind nicht als separate Traktate gestaltet, sondern in seine kosmologischen, anthropologischen und ethischen Überlegungen eingebettet. Platon sieht einen besonders engen Bezug zwischen Musik und dem menschlichen Charakter, da für ihn die Harmonie im passenden Verhältnis von λόγος und ἦθος beruht. Ein « Lied » (μέλος) besteht nach Platon aus den Elementen λόγος, ἁρμονία und ῥυθμός. Jedoch kann nur dann ein akzeptables Lied entstehen, wenn die letzten beiden Elemente dem λόγος folgen. Aus dieser Einsicht leitet Platon die Bedeutung der Musik für die Erziehung ab. Mit einem Blick auf die Nachwirkung der platonischen Musikreflexion in der Alten Akademie.

Sorgner, S.L. Einige Überlegungen zur antiken und modernen Musikphilosophie
p 15-31.

In: Musik in der antiken Philosophie : eine Einführung / hrsg. von Stefan Lorenz Sorgner, Michael Schramm

Würzburg : Königshausen und Neumann. 2010. Musik in der antiken Philosophie.

Résumé : Die antike Musikphilosophie war stark durch das pythagoreisch-platonische Denken geprägt ; dies bedeutet jedoch nicht, dass diese Tradition keine Kritiker hatte. Insbesondere bei den Epikureern und den Skeptikern finden sich Überlegungen, die den hedonistischen Charakter der Rezeption von Musik betonen. Einführung in den Band mit Überblick über die einzelnen Beiträge.

Soupios, M. Pythagoras (mid-500s-496 B.C.) : mystic mathematician.

In: The Greeks who made us who we are : eighteen ancient philosophers, scientists, poets and others

Jefferson, North Carolina : McFarland & Company, Inc. 2013. ISBN 9780786472734.

Staab, G. Pythagoras und der frühe Pythagoreismus p 103-122.

In: Musik in der antiken Philosophie : eine Einführung / hrsg. von Stefan Lorenz Sorgner, Michael Schramm

Würzburg : Königshausen und Neumann. 2010. Musik in der antiken Philosophie.

Résumé : Zur Musik als Beweis und Mittel pythagoreischer Weltbetrachtung, zu Harmonie und Zahl, zu Sphären- und Seelenharmonie und zur ethischen Bedeutung der Musik bei Pythagoras ; auch zur Lehre des Damon aus Athen, die eine Nähe zu der des Pythagoras aufweist, sowie zur Pythagorasrezeption seit der Antike.

Tanaseanu-Dobler, I. Theurgy in Iamblichus

p 95-135.

De mysteriis - The Pythagorising writings - Other works and the anecdotes of Eunapius.

In: Theurgy in Late Antiquity: The Invention of a Ritual Tradition.

Vandenhoeck + Ruprecht Gm. 2013. ISBN-10: 3525540205,
ISBN-13: 978-3525540206.

Tischer, U. Gute Zeiten, schlechte Zeiten (Gell. 1,9) p 431-437.

In: « Noctes Sinenses » : Festschrift für Fritz-Heiner Mutschler zum 65. Geburtstag / Andreas Heil, Matthias Korn, Jochen Sauer (Hg.).

Heidelberg : Winter, 2011. Collection(s) : Kalliope ; 11.

Résumé : Die Taurusrede in Gell. 1, 9 prangert die zeitgenössische Bildungspraxis an, bei der Platonlektüre zu sprachlichen Zwecken betrieben wird, und preist die Ausbildung, die bei den Pythagoreern üblich war, wo die Schüler sich zwei Jahre lang in Schweigen üben mussten und anschliessend in Wissenschaft eintauchten. Gellius' Nachsatz, dass man beim Anschluss an die Pythagoreer eine Gütergemeinschaft eingegangen sei, sollte man so verstehen, dass er dem Taurus eigentlich eine Klage über den ökonomisch bedingten Machtverlust des Lehrers unterstellt. Die selbstbestimmten Schülertypen seiner eigenen Zeit werden damit wieder aus einer positiveren Perspektive gesehen.

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Dernière mise à jour : 19 / 01 / 2014.

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Jean-Claude Picot

empedocles.acragas@gmail.com

Book reviews

Harich-Schwarzbauer, H. Hypatia. Die spätantiken Quellen. Eingeleitet, kommentiert, interpretiert. 2013.

Reviewed by: Hasse-Ungeheuer, A. Klio. 2013, 95, p 570-571

Heller-Roazen, D. The Fifth Hammer: Pythagoras and the Disharmony of the World, 2011.

Reviewed by: Netz, R. Common Knowledge. 2013, 19, 1, p 138-139.

Reviewed by: Pesic, P. ISIS. 2013, 104, 3, p 604-605

Hermann, A. The Illustrated to Think Like God: Pythagoras and Parmenides: The Origins of Philosophy. 2004.

Reviewed by: Waterfield, R. Heythrop Journal. 2014, 55, p123-124.

Hillar, M. From Logos to Trinity: The Evolution of Religious Beliefs From Pythagoras to Tertullian. 2012.

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Jones, C.P. Philostratus, III. Apollonius of Tyana. Letters of Apollonius, Ancient testimonia, Eusebius' Reply to Hierocles. Cambridge. 2006.,

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Joost-Gaugier, C.L. Pythagoras and Renaissance Europe : Finding Heaven. 2013

Reviewed by: Allen, M.J.B. Renaissance quarterly. 2013, 66, p 225-226

J.B. Kennedy, The Musical Structure of Plato's Dialogues. 2011.

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Martínez, A.A. The Cult of Pythagoras: Math & Myths. 2012.

Reviewed by: Martin, J.L. Mathematical Intelligencer. 2013, 35, p81-82.

Pomeroy, S.B. Pythagorean Women: Their History and Writings. 2013.

Reviewed by: Graziosi, B. Times Higher Education. 2013, 12129, p53.

Malcolm Schofield (ed.), Aristotle, Plato and Pythagoreanism in the First Century BC: New Directions for Philosophy. 2013.

Reviewed by: Horky, P.S, Notre Dame Philosophical Reviews 2013.11.17

Reviewed by: Lautner, P. Bryn Mawr Classical Review 2013.09.56

Zhmud, L. Pythagoras and the Early Pythagoreans. 2013.

Reviewed by: Netz, R. ISIS. 2013, 104, 3, p 606-607

Journal articles

Anais de Filosofia Clássica. 2012, 6, 11.

Editorial: Homenagem a Jean Bollack (1923-2012)

Este volume, números 11 e 12 de 2012, é uma homenagem ao filólogo e filósofo Jean Bollack, mestre da Escola Filológica de Lille, cujos rigor, lucidez e inventividade interpretativa determinaram uma revolução no estudo da filosofia pré-socrática; notadamente da obra de Empédocles.

Publicamos textos sobre Empédocles, apresentados no seminário Empédocles e o Teatro, realizado na École Normale Supérieure de Paris, em 2011, no âmbito do acordo de cooperação científica Capes/Cofecub : "As Origens da Linguagem Filosófica : estratégias retóricas e poéticas da sabedoria antiga", e outros textos sobre o tema submetidos à revista.

Nous attendons les contributions suivantes :

Picot, Jean-Claude, « Apollon et la φρὴν ἱερὴ καὶ ἀθέσφατος (Empédocle, fr. 134 DK) ». p 1-31

Journée, Gérard, « Empédocle, B6 DK : Remarques sur les deux lignées de Diels ». p 32-62

Azevedo, Cristiane A. de, « Uma questão de saber: thymós e nóos em Parmênides e Empédocles ». p 63-77

Gheerbrant, Xavier, « Qui sont les destinataires du fragment 3 d'Empédocle ? » p 78-98, 111-117

Costa, Alexandre, « Mito e filosofia em Empédocles. A redenção pelo saber. » p 99-110

Anais de Filosofia Clássica. 2012, 6, 12.

Bocayuval. A presença de Empédocles no Banquete

Ambrosano, G. La respirazione empedoclea

Santoro, F. Misturas e alterações: uma matéria dionisíaca

Author, alphabetical.

Ambrosi, M. Social Justice: Aristotle versus Pythagoreans – and Implications for Modern Debates

Social science research network Working Paper Series, Jan 2013. 41p.

Abstract: In his Nicomachean Ethics (Book V, ch.5) Aristotle criticized the Pythagorean conception of justice as being too schematic. The paper gives a geometrical interpretation of what Pythagorean justice might have been in the eyes of Aristotle. On this basis Aristotle's alternative model of exchange is presented in a related, but different geometrical version. The two models are compared, especially under the perspective of the implicit theories about a just satisfaction of need in a society based on exchange and production. The relevance of these models for present-day economic and social conceptions is briefly discussed.

Available at SSRN: <http://ssrn.com/abstract=2202273>

Anonymus.

Pythagoras en zijn school - een gedachte van 2600 jaar geleden, p 18

Pythagoras en zijn school - De tetractys, p 21-22

Pythagoras en zijn school - de gulden verzen, p 24-25

Pythagoras en zijn school - Over de vier waardevrije wetenschappen, p 28-29

Pythagoras en zijn school - achter het gordijn, p 30-34

Pentagram. 2013, 35, 3.

Anonymus. Pitágoras Arquitectos - Platform for Arts and Creativity.

A+ U : architecture and urbanism. 2013, 511, p 74-85.

Anonymus. Pythagoras' Cosmos - Brooch 2012.

Metalsmith. 2013, Vol. 33 Issue 4, p 4. 1

An image of a brooch titled "Pythagoras' Cosmos ," by Ezra Satok-Wolman is presented.

Balbo, A. Sondaggi sulla presenza di Pitagora negli scritti ciceroniani: le sezioni frammentarie del "de re publica" e il "de legibus"

Erga-Logoi. Rivista di storia, letteratura, diritto e culture dell'antichità. 2013, 1, 2, p 85-103.

Abstract: This paper is a part of a research work concerning Pythagoras' importance in Cicero's thought and aims to describe some aspects of the role of Pythagoras' figure in Cicero's treatises de re publica and de legibus (with exception for Somnium Scipionis). The analysis will deal with the passages where Pythagoras is mentioned or there is an explicit reference to Pythagoric doctrine; a little appendix concerns some little references to Architas, Zaleucus and Carondas: rep. 1,16; 1,59; 1,60; 2,28; 2,29; 3,19; leg. 1,33; 2,14; 2,26. From the examination of the passages it is possible to extract the certainty of the importance of Pythagoric thought in Cicero's works, even if it is impossible to define exactly the boundaries of this influence, because many Pythagoric elements were a part of the Roman cultural context in this age.

Bartos, H. Soul, seed and palingenesis in the Hippocratic « De victu ».

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

Résumé : The Hippocratic « De uictu » shows the influence of Orphics and Pythagoreans, including a specific notion of an immortal soul that can be reborn. This version of palingenesis diverges from Plato's version in that certain human parts are immortal in spite of being corporeal.

Bellissima, F. L'antanairesi e la teoria armonica greca.

Bollettino di storia delle scienze matematiche. 2011, 31, 1, p 59-90.

Résumé : Illustrazione dell'antanairesi o algoritmo euclideo ; l'esempio più antico di procedura antanairetica si trova in Filolao e riguarda la costruzione degli intervalli musicali nella scala pitagorica.

Bernabé, A. Pythagorean Cosmogony and Vedic Cosmogony (RV 10.129).

Analogies and Differences.

Phronesis. 2013, Vol. 58 Issue 1, p 32-51.

Allusions to a cosmogony contained in a Vedic hymn (RV 10.129) present striking analogies to a cosmogony attributed to the Pythagoreans by Aristotle, Simplicius

and Stobaeus. The aim of the paper is to evaluate the extent to which they are similar and to which their differences respond to different cultural premises.

Black, E. Gilles Corrozet's "Domestic" Emblems : Gender and Ethics at Home in the Hecatographie and Emblems in Cebes
Emblematica : an interdisciplinary journal for emblem studies. 2013, 20, p 111-140.

Blanchard, J. Reception of the Presocratics.

Classical Review. 2013, 63,1, p 266-269.

Abstract: The book, "The Presocratics from the Latin Middle Ages to Hermann Diels. Akten der. 9 Tagung der Karl und Gertrud Abel-Stiftung vom. 5-7 Oktober 2006 in München", edited by O. Primavesi and K. Luchner, presents papers from a conference dedicated to the European reception of the Presocratics from the 12C to the 19C. The historical concern informing this volume is indebted to Hermann Alexander Diels' innovative editorial work on the testimonia and sources for understanding philosophy's first sailing. His doxographical reconstruction of this infrastructure confirmed the autonomy of the Presocratics and vindicated their philosophical authority. After Nietzsche's call for radically reevaluating the Greek tragic period, Diels made return to the Presocratics possible.

Bottini A. Tiresia e Pitagora fra Greci e Italici: La nekyia del pittore di Dolone.

Melanges de l'Ecole Francaise de Rome: Antiquite. 2012, 124, 2, p 461-474.

One of the most important Dolon Painter works, definitely active in Metaponto, is the red-figured calyx krater (today at The National Library in Paris) with the descent to the Underworld, mentioned in the XIth Odyssey book. At Odysseus' feet, that is assisted by two of his fellows, emerges the fortune-teller Tiresias' head, who had the extraordinary power of self-consciousness after death : also Pythagoras claimed to have it and his followers hoped to obtain it to avoid reincarnation. Probably this rare subject (known just on another attic red-figured vase) belongs to a initiate. It seems to be a testimony of faith understandable just by who shared it. The discovery dates back to 1840 in Pisticci territory (at that time much wider than now), but the scant finding data do not allow to relate it to the near italic settlement, as many other red-figured vases, or to a Greek inhabitant of the chora. Given that the (well preserved) krater is one of the most unusual shapes known in Metaponto, the first hypothesis seems to be most likely. However, this uncertainty does not influence the suggested interpretation, because Pythagorean preaching does not discern between Greeks and barbarians.

Clarage, J.B. The Pythagorean Roots of Introductory Physics.

Science & Education. 2013, 22, 3, p 527-542.

Abstract: Much of the mathematical reasoning employed in the typical introductory physics course can be traced to Pythagorean roots planted over two thousand years ago. Besides obvious examples involving the Pythagorean theorem, I draw attention to standard physics problems and derivations which often unknowingly rely upon the Pythagoreans' work on proportion, music, geometry, harmony, the golden ratio, and cosmology. Examples are drawn from mechanics, electricity, sound, optics, energy conservation and relativity. An awareness of the primary sources of the mathematical techniques employed in the physics classroom could especially benefit students and educators at schools which encourage integration of their various courses in history, science, philosophy, and the arts.

Combelles, C. Un arbre pythagoricien
Bulletin. 2013, 505, p 421-426

CORDINGLEY, A. Beckett's Philosophical Imagination: Democritus versus
Pythagoras and Plato in *Comment c'est / How It Is*.
Comparative Literature. 2013, 65, 4, p 383-407.

The article discusses how the early learning of Irish novelist, playwright, theatre director and poet Samuel Beckett about ancient Greek philosophy can be seen within sequences of images in "*Comment c'est*" (*How It Is*), and the importance of the images in understanding its text. The author considers the use of ancient philosophy by Beckett as it complicates conventional intertextual hermeneutics, and suggests that Beckett be defined as a late modernist with the use of this strategy.

Cowan, R. Of gods, men and stout fellows: Cicero on Sallustius' Empedoclea.
Classical Quarterly. 2013, 63, 3, p 764-771.

Deakin, M.A.B. Theano: the world's first female mathematician?
International Journal of Mathematical Education in Science and Technology. 2013, 44, 3, p 350-364.

Abstract: Theano, an associate, most likely the wife, of Pythagoras, has some claim to be the first woman to play an active role in mathematics. The question of how far this claim can be supported is here examined.

Dolgert, S.P., Vegetarian Republic: Plato and the Neoplatonists on the Best Regime.
APSA 2012 Annual Meeting Paper.

Social science research network Working Paper Series. 2013, August 23, 34p..

Abstract: Plato is often considered to be a founder of the humanist tradition and is therefore something of a *bête noire* to those postmodernists skeptical of humanism's sway. I challenge this interpretation of Plato's humanism via a return to the Neoplatonic interpretation of the central myth from Republic, the Myth of Er, to highlight an irony heretofore unnoticed. Plato's purported elevation of the human is intimately connected with a mythic thinking that destabilizes the very animal/human distinction that most interpreters assert he assumes. The humanist imperative to divide the world into humans and "other" animals is thus vitiated in this dialogue, disclosing an alternative conception of the cosmos/polis relationship in which myth and philosophy are allies rather than enemies, and which is not premised on the (human) sacrifice of animality.

Available at SSRN: <http://ssrn.com/abstract=2103864>

Donnay, G. Le parcours intellectuel de Socrate.
L'Antiquité classique. 2009, 78, p 39-61.

Résumé : Socrate, formé dans l'euphorie du siècle de Périclès, mais délivrant son enseignement pendant la période de crise de la guerre du Péloponnèse, connaît un parcours intellectuel bien plus accidenté que ce que peut laisser supposer l'image figée proposée par les témoignages de Platon et Xénophon. Passionné de physique dans sa jeunesse, il se tourne progressivement vers le pythagorisme ; sur le plan politique, il évolue vers une forme d'ultra-conservatisme, qui justifiera sa condamnation en 399.

Egorov, A. Empedocles on Etna.

Aristeas: *Philologia classica et historia antiqua*. 2010, 2, p 15-25. (in Russian with English Summary)

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

Egorov, A. Poetic language Empedocles.

Алетейя Aletheia, 2012. p. 237-248. (in Russian with English Summary)

Summary: Empedocles is one of the main representatives of Early Greek philosophy in Magna Graecia, as well as Parmenides. While speaking about the early period of the history of Greek philosophy we must make a strict division between the Western tradition and the other ones (for instance, Milesian school). One of the grounds for this division is the language of Greek epic as a form of expression of philosophical doctrines. The poems of Parmenides and Empedocles may be considered as a part of Early Greek epic tradition. There is no strict terminology in the philosophical poetry of Empedocles, sometimes he uses poetical images in order to de-scribe the world physical processes. That is why the main aim of the re-search of the Empedocles' language is to analyze his word usage and his style in each fragment.

Faux, G. PYTHAGORAS BELIEVED THAT 'THE GODS' USED THE SMALL WHOLE NUMBERS TO DESIGN THE UNIVERSE. WHAT WAS HIS EVIDENCE? *Mathematics Teaching*. 2013, 237, p 7-13.

Summary: The article discusses the Greek philosopher Pythagoras and attempts to examine the evidence he uses to propose that the gods used small whole numbers to design the universe. Brief biographical information is included on Pythagoras, believed to have lived from approximately 569-475 BCE, as well as the historical context of this era. The author goes on to explore prime numbers from a geometric perspective, tessellation, and cubes.

GAMAS, C. A. D. A Matemática em Alexandria: Conver- gência e Irradiação. *Archai*. 2013, 11, p 47-54.

ABSTRACT: The aim of this paper is to provide a survey of scientific activity in the domain of Mathematics and related sci- ences in Hellenistic culture (Geography, Astronomy, Mechanics), in the great cultural space of the Alexandria Museum and Library, from their golden times to their definitive decline. It also aims to underline the discoveries and progresses that opened a way to the future development of Mathematics, as well as to point out the interaction of knowledges and the extraordinary mobility of mathematicians and the relationships between them. Several scientists came from very different and distant locations and remained in Alexandria, other scientists studied in Alexandria and came back to their place of origin.

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.

Summary: The article explores the interrelationship between music theory with optics and cosmology in the writings of English polymath Sir Isaac Newton. The historiography of Pythagorean philosophical traditions espoused by philosophers including Pythagoras, Plato, and Euclid is noted. Newton's writings considered include his 1665 manuscript "Of Musick", as well as his books "Principia," "Classical Scholia," and "Opticks." Notable seventeenth-century scientists also discussed include Robert Hooke, Henry Oldenburg, and Robert Boyle.

Hardie, A. Empedocles and the Muse of the Agathos Logos

The American journal of philology. 2013, 134, 2, p 209-246

Harvey, E.D. Beastly Physic.

Shakespeare Studies. 2013, 41, p 114-124.

Summary: The article discusses "Volpone," a comedy about greed and lust by Ben Jonson, a British playwright, poet, and literary critic of the 17th century. The author relates that the second scene of the play features the characters Nano, Castrone and Androgyno parodying the doctrine of the Pythagorean transmigration of souls. The article also references the book "Lives of the Philosophers (De Philosophorum Vitis)" by Diogenes Laërtius. and the satiric dialogue "The Dream, or the Cock" by Lucian.

Horky, P.S. THEOPHRASTUS ON PLATONIC AND 'PYTHAGOREAN' IMITATION.

Classical Quarterly. 2013, 63, 2, p 686-712.

In the twenty-fourth aporia of Theophrastus' Metaphysics, there appears an important, if 'bafflingly elliptical', ascription to Plato and the 'Pythagoreans' of a theory of reduction to the first principles via 'imitation' (μίμησις):

Πλάτων δὲ καὶ οἱ Πυθαγόρειοι μακρὰν τὴν ἀπόστασιν, ἐπιμιμεῖσθαι τ' ἐθέλιν ἅπαντα· καίτοι καθάπερ ἀντίθεσιν τινα ποιοῦσιν τῆς ἀορίστου δυάδος καὶ τοῦ ἐνός, ἐν ᾗ καὶ τὸ ἄπειρον καὶ τὸ ἄτακτον καὶ ὡς εἰπεῖν πᾶσα ἀμορφία καθ' αὐτήν, ὅλως δ' οὐχ οἶον τ' ἄνευ ταύτης τὴν τοῦ ὅλου φύσιν, ἀλλ' οἶον ἰσομοιεῖν ἢ καὶ ὑπερέχειν τῆς ἐτέρας, ἢ καὶ τὰς ἀρχὰς ἐναντίας. Διὸ καὶ οὐδὲ τὸν θεόν, ὅσοι τῷ θεῷ τὴν αἰτίαν ἀνάπτουσιν, δύνασθαι πάντ' εἰς τὸ ἄριστον ἄγειν, ἀλλ' εἶπερ, ἐφ' ὅσον ἐνδέχεται· τάχα δ' οὐδ' ἂν προέλοιτ', εἶπερ ἀναιρεῖσθαι συμβήσεται τὴν ὅλην οὐσίαν ἐξ ἐναντίων γε καὶ ἐν ἐναντίοις οὔσαν.

(Theophrastus, Metaphysics, 11a26–b12)

Plato and the Pythagoreans make the distance [between the first principles and everything else] a great one, and they make all things desire to imitate fully; and yet, they set up a certain opposition, as it were, between the Indefinite Dyad and the One. In the former [resides] the Unlimited and the Unordered and, as it were, all Shapelessness as such; and they make it altogether impossible for the nature of the universe to exist without this [that is, the Indefinite Dyad] – it [that is, the Indefinite Dyad] could only have an equal share in things, or even exceed the other [first principle, that is, the One] – whereby they also make their first principles contrary [to one another]. Therefore, those who ascribe causation to the god claim that not even the god is able to reduce all things to the best, but, even if at all, only in so far as is possible. And perhaps he wouldn't even choose to, if indeed it were to result in the destruction of all existence, given that it [that is, existence] is constituted from contraries and consists of contraries.

Iribarren, L. Les peintres d'Empédocle (DK 31B23) : enjeux et portée d'une analogie préplatonicienne

PHILOSOPHIE ANTIQUE. 2013, 13, p 83-115.

SUMMARY. This paper focuses on Empedocles' fragment B23, in which the author analogically relates the generation of living species from four elements to the art of painting, whose productions result from the mixing of a limited number of pigments. The first part of the article deals with the heuristic dimension of the analogy in the context of a cosmological poem, more specifically with the correspondence between comparans and comparandum. Within this relationship, a grammatical and theoretical problem concentrates my attention: while the subject and the verbs of the fragment are plurals, the painter's procedures are conveyed in the dual form. These duals have frequently been interpreted as allusions to the two cosmic principles of Empedocles' doctrine, Love and Strife. Building on Oliver Primavesi's recent interpretation of the cosmic cycle, according to which Love is the only principle responsible for the production of living species, even during the period of Strife's domination, I propose to interpret the duals as an allusion to Cypris' hands, a personification of Love's demiurgical powers. As a result, the reading I suggest is compatible with the two main interpretations of Empedocles' zoogony (single/double). In the second part of the paper, I examine the relation that the painters analogy entertains with two contemporary discursive forms that also happen to thematize the question of representation: the lyric tradition, namely Simonides and Pindar, on the one hand, and the philosophical poem of Parmenides, on the other.

JENCKS, C. ARCHITECTURE BECOMES MUSIC.

Architectural Review. 2013, 233, 1395, p 91-108.

Summary: The article focuses on the relationship between architecture and music. The article discusses research conducted by Greek mathematician Pythagoras, parallels between the architecture of the cathedral Notre Dame in Paris, France and the music of 13th century composer Pérotin and buildings that mimic sound such as the Berlin Jewish Museum by architect Daniel Libeskind, the Brandhorst Museum by architect Sauerbruch Hutton and the BMW (Bayerische Motoren Werke) headquarters by architect Wolf Prix.

Klitenic Wear, S. Another Link in the Golden Chain: Aeneas of Gaza and Zacharias Scholasticus on Plotinus Enn. 4.3 .

Greek Roman & Byzantine Studies. 2013, 53, 1, p 145-165.

Abstract: These two Christian theologians, educated in the Platonic traditions of Alexandria, were able to interpret a metaphor in Plotinus so as to address the question of the eternity of creation.

Kyriazoglou, J. The Pandora Improvement Approach. In Ancient Greek Pearls of Wisdom for the 21st Century, 2013 .

Social science research network. 2013, December 8, 9p.

Abstract: The Pandora Improvement Approach (The Pandora Way) is based on ancient Greek pearls of wisdom and the tips, rules, recommendations and action plans presented in this book.

The term 'The Pandora Way' contains 13 letters. Number 13 is holy and of the highest spiritual significance in many world religions. A Prophet has 12 followers (12+1=13). Ancient Greeks had Zeus, as the most supreme god and 12 olympian

gods and goddesses ($12+1=13$). Remember also that our year contains 52 weeks (13 times 4 weeks), this being the time it takes our Earth to revolve around the Sun. In terms of the world-theory of Pythagoras: 1 represents the beginning; 3 symbolizes; etion and heaven; and $1+3=4$, represents harmonious perfection.

<http://ssrn.com/abstract=2364931>

LEITE, A. C. F. Física e Filosofia Antiga em Werner Heisenberg: apropriações do legado clássico por um físico do século XX.

Archai. 2013, 11, p 21-32.

ABSTRACT: The aim of this article is to analyze the uses Werner Heisenberg made of Greek philosophy in his works, and to relate such uses not only to the internal argumentation present in the texts of the German physicist, but also to the historical context, conflicts and debates between diverse interpretations of quantum theory during the first half of the 20th century. We shall first make a general presentation of the quantum theory and the presence of philosophy in the works of Heisenberg, followed by a case study of Heisenberg's appropriation of the thought of Leucippus, Democritus, Heraclitus, Plato and Aristotle.

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

Science & education. 2013. 22, 9, p 2351-2355 .

Mertens, D. Organisation und Weitergabe von Wissen im Bauwesen der Antike : Beispielfeld : die grosse griechische Kolonisation.

Bericht über die Tagung für Ausgrabungswissenschaft und Bauforschung / Koldewey-Gesellschaft. 2008, 45, p 31-40.

Résumé : Die frühesten Sakralbauten der Kolonien orientierten sich an einheimischen Bautechniken und setzten nur durch die Figurenfrieze Zeichen ihrer eigenen Kultur. Zur Gestaltung der Terrakottaplatten, z. B. mit Szenen der « Ilias », wurden mitgebrachte Rollstempel und Matrizen verwendet. Eine Generation später wurde bereits ein Thema der Kolonien, nämlich eine Prozession zwischen Stadt- und Landheiligtum, in drei Städten mit ein und demselben Rollstempel angebracht. Für grossmassstäbliche Bauten wurden Modelle des Mutterlandes übernommen ; auf deren Weiterentwicklung wurde jedoch verzichtet, während sich technische Neuerungen wie die Sand- oder Kiesbettung der Fundamentsteine schnell verbreiteten. Ein besonderer Fall ist die Einwanderung einer gesamten Bauhütte in Syrakus, die ihren aus Samos mitgebrachten Baustil an die lokalen Bedürfnisse anpasste und damit auch in anderen Städten erfolgreich war. Die Entwurfstechnik mit ganzzahligen Verhältnissen wurde, wohl teilweise unter Einfluss der Lehre des Pythagoras, immer weiter normiert. Den Höhe- und Endpunkt dieser Entwicklung bildet der grosse Tempel im nichtgriechischen Segesta.

Missiroli, G. Ancora sulle terne pitagoriche.

Archimede. 2013, 65, 1, p 29-31.

Mottez, V. Pythagore.

Historia. 2013, 799, p 21.

Summary: The article presents a biography of the Greek philosopher and mathematician Pythagore, known as Pythagoras in English.

Topics mentioned include Pythagore's travels in Egypt and Mesopotamia, his interest in practicing divination and his exile in South Italy. The

author also discusses the philosopher's thoughts about reincarnation and politics.

Oosterhoff, R.J. From Pious to Polite: Pythagoras in the *Res publica litterarum* of French Renaissance Mathematics.

Journal of the History of Ideas. 2013, 74, 4, p 531-552.

Yet mathematics did not become practical by some kind of inner compulsion; it changed because the places of cultural exchange changed. Following Pythagoras through epistolary cultures in monasteries, universities, and finally the new literary academies, this narrative is structured around three overlapping communities of scholars important to the history of mathematics and philosophy in sixteenth-century France. In these communities Pythagoras was seen as pious, professorial, and finally as a polite practitioner. Precisely how much of Laertius was known during the Middle Ages is a complicated question, well beyond this paper's aims; popular Latin paraphrases such as the *Lives and Customs of the Philosophers* by pseudo-Walter Burley presented a familiar view of Pythagoras as a sage of numbers and ethics. PseudoBurley did not describe Pythagoras as the founder of Ionian philosophy, and instead of simply abbreviating Laertius, he added information from other sources.

Papaioannou, S. Ovid, *Metamorphoses* 15. 418–452: Pythagoras' Helenus on epic grandeur and epic succession

Acta Antiqua, 2013, 51, 1, p 31-43

Abstract: The placement of Helenus, the Trojan seer, near the end of Pythagoras' speech in Ovid's *Metamorphoses* 15, humorously comments on the Augustan projection of Rome's predestined world conquest. In *Metamorphoses* 15, the philosopher Pythagoras casts himself in the light of the Vergilian Helenus. Among the various common characteristics Helenus and Pythagoras share outstanding is their metaliterary identity as conveyed in an interfusion of comprehensive knowledge, communication of uncontested truth but also adherence to deception: the Ovidian Pythagoras' speech is ridden with inaccurate information and chronological fallacies, while Ovid's Helenus is in fact the Vergilian Helenus, a confused individual who lives in the deceptive contentment of an a-chronic world of ghosts. By means of undermining the infallibility of prophesying through the lack of credibility of the prophet, Ovid undermines the standardization of the literary motif of epic prophecies about Rome's world conquest, a much advertised theme in the various expressions of Augustan ideology of global conquest.

Pastelidou, N. ON THE HARMONY OF THE UNIVERSE: FROM ANTIQUITY TO KEPLER.

Facta Universitatis: Series Philosophy, Sociology & Psychology. 2013, 12, 1, p 95-101.

Summary: "If I have seen further, it is by standing on the shoulders of giant", is what Isaac Newton said. One of them was Johannes Kepler (1571 - 1630), whose research substantially contributed to the heliocentric figure of the universe we now adhere to. We have in mind the planets moving around the Sun along elliptical paths, expressed by his laws, and the hypothesis that they are influenced by it. It was the birthplace of Newton's universal law of gravitation. This confirmed the ancient idea of a well-built harmonic universe, supported by the Pythagorean idea of a number that regulates all things in the universe, and Plato's five regular solids and so on, as well as Aristotle's doctrine of heavenly spheres, up until Copernicus heliocentric system.

Pesic, P. Euler's Musical Mathematics.

Mathematical Intelligencer. 2013, 35, 2, p 35-43.

Summary: The article focuses on the concept of musical mathematics by Swiss mathematician Leonhard Euler. It states that Euler was driven by musical questions to consider new mathematical questions as well as introduce new approaches which characterized his most significant initiatives in physics and mathematics. It says that Euler had been in a long line of musical mathematicians which reflects to the Pythagoreans who have correlated consonant musical intervals with simple ratios.

Petrucchi, F.M. Se per Platone 9/8 non è un rapporto epimoro : su una curiosa esegesi tecnica del « Timeo » : (Theon. Smyrn. exp. 74, 15-75, 25).

Elenchos. 2010, 31, 2, p 319-330.

Résumé : La classificazione di 9/8 come ragione epimorica si basa non solo su una nozione matematica ma anche su un importante fondamento tecnico per la teoria musicale pitagorico-platonica. Ritenere che Teone non abbia trattato questo punto a causa di una conoscenza tecnica appare una valutazione non soddisfacente e aprioristica. È plausibile, invece, che il motivo sia da ricercare nella natura esegetica della « Expositio » : la prospettiva tecnica di Teone è ispirata dalla conoscenza della teoria musicale del « Timeo ».

Picot, J.C. Sagesse face à Parole de Zeus : une nouvelle lecture du fr. 123.3 DK d'Empédocle.

Revue de Philosophie Ancienne. 2012, 30, 1, p 23-57.

Picot, J.C. Along a mountain path with Empedocles.

Elenchos. 2012, 33, 1, p. 5-20.

Picot, J.C. Les dieux du fr. 128 d'Empédocle et le mythe des races.

Revue de métaphysique et de morale. 2012, 74, p 339-356.

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.

http://www.cairn.info/resume.php?ID_ARTICLE=RMM_123_033

Picot, J.C. Apollon et la φρὴν ἱερὴ καὶ ἀθέσφατος (Empédocle, fr. 134 DK) .

Anales de filología clásica. 2012, 11, p 1-31.

On-line: <https://www.revistas.ufrj.br/index.php/FilosofiaClassica/article/view/587/562>

Powers, N. PLATO'S DEMIURGE AS PRECURSOR TO THE STOIC PROVIDENTIAL GOD.

Classical Quarterly. 2013, 63, 2, p 713-722.

There is a striking resemblance between the physical theory of Plato's Timaeus and that of the Stoics; striking enough, indeed, to warrant the supposition that the latter was substantially influenced by the former. In attempting to trace the main lines of this influence, scholars have tended to focus attention almost exclusively on the

Stoics' choice and characterization of the world's ultimate constituents: a rational principle (strongly reminiscent of Plato's World Soul) that pervades and controls a material principle (reminiscent of Plato's Receptacle). In this paper, I offer some suggestions about how the early Stoics may have reacted as readers to Plato's literary presentation of the dialogue's cosmogonic myth. On this basis I consider the proposal that the crucial philosophical appeal of the *Timaeus* for the Stoics – and perhaps the reason it attracted their interest in the first place – lay not in its claims about the Receptacle and World Soul, but rather in its portrayal of the Demiurge who designed the cosmos.

Powrie, S. The Importance of Fourteenth-Century Natural Philosophy for Nicholas of Cusa's Infinite Universe

American Catholic Philosophical Quarterly, 2013, 87, 1, p 33-53.

Summary: This paper argues that Nicholas of Cusa's investigation of infinity and incommensurability in *'De docta ignorantia'* was shaped by the mathematical innovations and thought experiments of fourteenth-century natural philosophy. Cusanus scholarship has overlooked this influence, in part because Raymond Klibansky's influential edition of *'De docta ignorantia'* situated Cusa within the medieval Platonic tradition. However, Cusa departs from this tradition in a number of ways. His willingness to engage incommensurability and to compare different magnitudes of infinity distinguishes him from his Platonic predecessors, who had appropriated the Pythagorean model of universal harmonies. Cusa's penchant for representing quantity geometrically suggests not only that he has adopted the fourteenth-century method of latitude measurement, but that he accepts incommensurability as normative. Finally, Cusa's persistent attention to mathematical inaccuracy and to his own learned ignorance suggests his kinship with the metacritical, conjectural quality of fourteenth-century thought.

RAMÓN G.E. El Código vital detrás de los espejos en “Con tal de no morir” de Vicente Molina Foix.

RILCE. Revista de Filología Hispánica. 2013, 29, 2, p 473-494.

Summary: *Con tal de no morir* presents us with twelve apparently different worlds of contemporary anxieties and uncertainties. Despite the obvious, we obtain a much deeper meaning through a web of artistic, philosophical, psychological and numerological intertexts grouped in triads. Thanks to Pythagorean metaphysics, this collection presents us with an inner reflection of human feelings and cultural intertexts as if seen through a mirror. According to Gestalt, we could be content with a superficial reading, since that is the brain's natural tendency, or we could aim at a deeper, more complex one. Following the Principle of Closure, this more complex result represents more than a mere addition of its part. Each narration acquires an additional meaning through painting, theatre, television/internet, music, philosophy and psychology. The analysis of the characters' reaction with their intertextual reflections offers us a new germ of life possible, a new insight which goes beyond the apparent.

Ramos Jurado, E.A. Moderato de Gades: testimonios y fragmentos.

Habis. 2013, 44, p 85-92.

Roberts, A.M. Space and Pattern in Linear and Postlinear Poetry.
European Journal of English Studies. 2013, 17, 1, p 23-40.

Abstract: This article derives from two interdisciplinary research projects funded by the UK Arts and Humanities Research Council, involving the application of psychological experimental techniques to the study of poetic form and reader response. It discusses the semantic and expressive effects of space and pattern in innovative forms of contemporary British and American poetry. After referring to some historical and theoretical contexts for these issues, the article analyses the results of experiments using eye-tracking, manipulations of text, memory tests and readers' recorded responses and interpretations. The first group of poems studied were lineated, with extended spaces within lines and displacement of lines from the left margin. Referring to a poem from Geoffrey Hill's *Canaan* (1996), the authors show that such use of space may serve to articulate syntactical structures, but may also promote richer interpretation by encouraging cross-linear semantic connections. The second technique studied was the break from linear into postlinear poetry, as an initially lineated sequence shifts to pages of dispersed text. In readings of Susan Howe's *Pythagorean Silence* (from *The Europe of Trusts*, 1990), the authors detected more radical effects of space, shape and pattern, with associated consequences for interpretative strategies and aesthetic responses. Finally, the article discusses the potential for both mutual support and heuristic challenge between an empirical study of reader response, and a historical-theoretical approach as exemplified by Jerome McGann's interpretation of *Pythagorean Silence*.

Romieux-Brun, E. L'évocation des Perses dans la Vie d'Apollonios de Tyane de Philostrate : Une représentation de l'identité grecque sous l'empire
Bulletin de l'Association Guillaume Budé. 2013, 1, p 112-126.

Russo, F. Le statue di Alcibiade e Pitagora nel « Comitium ».
Annali della Scuola Normale Superiore di Pisa, Classe di Lettere e Filosofia. 2011, 5a, 3, 1, p 105-134.

Résumé : A partire dal passo in cui Plinio il Vecchio (34, 26) menziona la presenza nel Foro romano di due statue di Alcibiade e Pitagora, fatte erigere dal Senato durante le guerre Sannitiche dopo aver consultato la Pizia, si indagano le ragioni dell'inusuale associazione tra i due personaggi in ambito romano e si ipotizza che tale accostamento sia da ricondurre al conflitto tra Roma e Taranto alla fine del 4° sec. a.C.

Scully, E. De Musica as the Guide to Understanding Augustine's Trinitarian Numerology in the De Trinitate.

Augustinian Studies. 2013, 44, 1, p 93-116.

Summary: A literary criticism of the book "De Musica," by Saint Augustine is presented. It explores how the author uses musical language in his life and how he adopts music to explain the doctrine of trinity. It also outlines the Pythagorean background to the use of numerology in a trinitarian context by Augustine in his literary works.

Sherbon, M.A., Nature's Information and Harmonic Proportion.

Social science research network Working Paper Series. 2011, August 20. 9p.

Abstract: The history of science is polarized by debates over Plato and Aristotle's holism versus the atomism of Democritus and others. This includes the

complementarity of continuous and discrete, one and the many, waves and particles, and analog or digital views of reality. The three-fold method of the Pythagorean paradigm of unity, duality, and harmony enables the calculation of fundamental physical constants required by the forces of nature in the formation of matter; thereby demonstrating Plato's archetypal viewpoint.

Available at SSRN: <http://ssrn.com/abstract=1766049>

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

Social science research network Working Paper Series. 2012, September 17. 15p.

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

Available at SSRN: <http://ssrn.com/abstract=1032181>

Steyn, G.J. Elements of the universe in Philo's De Vita Mosis : cosmological theology or theological cosmology? : original research.

Heidelberg Catechism. 2013, 47, 2, p 1-9.

Summary: It is the intention of this article to investigate how Philo's understanding of the universe, and particularly its four basic elements as taught by the Greek philosophers, influenced his description of the God of Israel's world in which the Moses narrative unfolds. Given the fact that Philo was a theologian par excellence, the question can be asked whether Philo's approach is closer to what one might call 'theological cosmology' or rather closer to 'cosmological theology'? After a brief survey of Philo's inclination to interpret Jewish history in the light of Greek cosmology, the study proceeds with his universe as symbolised in the high priest's vestments. The τετρακτύς with its 10 points of harmony is a key to Philo's symbolism and numerology. The article concludes that Philo is not writing cosmology per se in his De Vita Mosis, but he is rather writing a theology that sketches the cosmic superiority and involvement of Israel's God against the backdrop of Greek cosmology as it was influenced by Pythagoras' geometry and numerology as well as by Plato's philosophy. In this sense his account in the De Vita Mosis is closer to a cosmological theology. He utilises the cosmological picture of the Greco-Hellenistic world in order to introduce and present the powerful nature and qualities of Israel's God.

Tonon, C. Pitágoras: un brano nuovo nel racconto dell città antica. [Pitágoras: a new piece in the story of the ancient city.]

Casabella. 2013, 829, p 66-73.

Abstract: Reports and illustrates an arts centre by architecture studio Pitágoras for the historic city of Guimarães in Portugal. The facade of the building is clad in a grille of fine brass strips and chromatised glass. Text in Italian, illustration captions in Italian and English.

Wisniewski, R, « Si fama non fallit fidem » : les druides dans la littérature latine de l'Antiquité tardive.

Antiquité tardive: revue internationale d'histoire et d'archéologie. 2009,17, p 307-315.

Résumé : Trois raisons peuvent expliquer la popularité des druides chez les auteurs latins à la fin du 4^e s. : 1) le goût de la recherche en matière de passé des familles et des peuples ; 2) la considération selon laquelle les druides véhiculeraient la doctrine pythagoricienne ; 3) le statut des druides en tant qu'enseignants, et par là leur fonction de modèle pour Ausone et ses collègues

YAPIJAKIS, C. Hippocrates, the father of clinical medicine and Asclepiades, the father of molecular medicine.

Archives of Hellenic Medicine / Arheia Ellenikes Iatrikes. 2013, 30, 1, p 88-96.

Summary: This review describes the life, medical philosophy, and legacy of two pioneering Greek physicians who, more than two thousand years ago, introduced the basics of medical theory, practice and ethics that correspond to various aspects of modern clinical and molecular medicine: the legendary Hippocrates of Kos and the relatively unknown Asclepiades of Bithynia. Hippocrates of Kos (460-377 BC) is universally recognized as the father of clinical medicine, which is based on observation of clinical signs and rational conclusions, and not on religious or magical beliefs. Influenced by the Pythagorean theory that nature is made of four elements (water, earth, wind and fire), Hippocrates believed that the body consists of four fluids or "humors" (black bile, yellow bile, phlegm and blood), the imbalance of which is manifested as disease. The physician's role was to reinstate the balance by facilitating the healing work of "benevolent nature".

The clinical and ethical basics of medical practice, many clinical terms, and the famous oath have their origins in the era of Hippocrates. The oath encompasses the Pythagorean duties of justice, confidentiality, respect for teachers and solidarity with peers. Asclepiades of Bithynia (124-40 BC) was the first physician to propose an ancestral theory analogous to molecular medicine. Influenced by Epicurean philosophy, he adhered to the atomic theory and the ideas of chance and evolution. He suggested that the human body is composed of molecules and void spaces, and that diseases are caused by alteration of the form or position of a patient's molecules. The Bithynian physician founded the Methodic School, which did not accept the theory of a "benevolent nature" and which introduced naturalistic, friendly, sympathetic, pleasing and painless treatment of patients into medical practice. Asclepiades was the physician who first made the highly important division of diseases into acute and chronic, the surgeon who first performed an elective non-emergency tracheotomy, and the first Greek to establish medicine in Rome. His pioneering contributions were fully understood only in recent decades with the advent of the era of molecular medicine.

