

Stichting Pythagoras



Pythagoras Foundation Newsletter. No. 20. Februari 2015.

Pythagoras Foundation



Newsletter No. 20 February 2015.

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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.

What one may note in summary about the Neopythagorean tradition is its strong transcendental tendency, its emphasis on the mathematicization of reality, and its stress on the ineffability of God, even to the point of asserting his superiority to any qualities whatsoever, which might be taken to include intellectual activity.

From: John Dillon. The middle platonists. A study of platonism 80 B.C. to A.D. 220.

Revised edition. 1996. p 383.

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Introduction

The 'Stichting Pythagoras' was founded in 1974. Last year we celebrated our 40th anniversary. Looking at the actual situation a change took place, mostly due to the different ways of information technology and communication. One could say: from a paper library to an almost digital worldwide information centre. The development of the Foundation is given on page 4 of this Newsletter. Our website attracted many visitors; last year 587 unique visitors did read the Newsletter; visitors from 35 different countries!

Thanks to all contributors to this Newsletter, especially thanks to John Dillon 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
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. We incorporated the huge amount of documentation in paper and photographic form in our archives that came available from the archives of the late Gerard van der Horst. These archives did give us no additional information concerning WCPO or WUPO, so the articles 'Pythagoras Foundation, WCPO and WUPO', part 1 and 2 in resp. Newsletter 12 and 17, will therefore not be continued.

There is a good progression in the transition to a digital library. About 70% of the articles in the database are in digital form now.

Academia-edu is a very interesting information point, concerning contacts and papers. An indispensable source of (new) information. See our Academia page:

<https://stichting-pythagoras.academia.edu/NicoBader>

We have 30 'followers' and 84 'followings' now. Our page was viewed 311 times, with 152 views of Newsletter 19, 2013. We stopped our activities with LinkedIn.

Nico Bader

Acknowledgements

The Pythagoras Foundation thanks the following individuals for their contributions and generosity: Konstantinos Boudouris, John Dillon, Philip Horky, Constantinos Macris, Jean-Claude Picot and Rosemary Wright.

The Pythagoras Foundation thanks the following institutions for their contributions and generosity: L' Annee Philologique, Bryn Mawr Classical Review (BMCR, CLASSICISTS@LISTSERV.LIV.AC.UK, Instituto Neo-Pitagórico, infoclassicas@yahoogroups.com, Leiter reports, neoplatonism@yahoogroups.com, Notre Dame Philosophical Reviews, philia@philia.be, philosophie-antique@yahoogroupes.fr, rogueclassicism.com and <https://sites.google.com/site/empedoclesacragas/> (and others).



Tabula Cebetis; schilder: [anoniem, 1573](#); Rijksmuseum Amsterdam; objectnummer SK-A-2372. <http://hdl.handle.net/10934/RM0001.COLLECT.4688>

Colophon

Pythagoras Foundation Newsletter; starting 2012, published once a year.

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Editorial Board, in progress

Advisory Board, in progress

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

PYTHAGORAS FOUNDATION 1974 - 2014

Johan van der Meulen and Gerard van der Horst found the **Stichting Pythagoras** in December 1974. They think it a matter of major concern to give their documentation a solid legal basis for the future.

Gerard van der Horst, pedagogue by profession, is active in the WUPO (World Union of Pythagorean Organizations), as head of the Department of Archeology and History. He publishes and issues a Newsletter on behalf of the Stichting Pythagoras

"to keep the departments of WUPO and other interested people informed about our bibliographical work". From 1974 till 1988 he publishes 10 newsletters: the publication stops because of too little response.

His major interests are archeology (Crotone and Sybaris), a Pythagoras bibliography, pictures of Pythagoras and coins. Concerning coins he publishes an article in the Pythagoras issue of *Hermeneus*, 1981, 53. p 141- 152, *Pythagoras en numismatiek*. (in Dutch)

Johan van der Meulen, chemist by profession, has as his main concern collecting (bibliographic information about) publications concerning Pythagoras and Pythagoreans. Also technical mathematics (the pythagorean theorem, pythagorean triples and the like) has his interest. Van der Horst compares it with 'collecting stamps' (he was also a learned stamp collector).

Both founders are bibliophiles, both have broad interests and libraries are their 'second home'. Many hours they spend in several libraries. These activities result in a huge amount of information in the form of copies of articles and books.

Both founders maintain contacts with esoteric groups: ORA in Germany, Grex Quintus Pythagorean Fellowship, Ordo Pythagorae in England and Instituto Neo-Pitagórico in Brasil. At the end of the eighties of the last century these contacts fade away.

The main concern becomes the exoteric approach to Pythagoras and Pythagoreans.

And to establish a Pythagorean library and documentary centre. Important steps are made with a classification system and database.

Johan passes away in 2000, Gerard in 2012. We think of them with great respect.

In 1996 we start with an Internet website and in 2003 a new start is made with a Newsletter. Thanks to modern technology it has become much easier and less time consuming to find, to collect and to organise (our) information. At the same time it is a necessity to hold some grip on the growing flow of information.

The bibliographic information from the books and articles are collected in databases.

The articles are now scanned in pdf format.

Digital books of interest from the Internet are collected and summarized in a database.

Via internet, email and social media there are many contacts worldwide.

Started as a library with paper information 40 years ago, we have come to an information centre with worldwide contacts and information in paper and (mostly) digital form.

The 'mathematicization of reality'. Thanks to Pythagoras.

Nico Bader

Further information about the founders can be found in the articles 'Pythagoras Foundation, WCPO and WUPO', part 1 and 2 in resp. Newsletter 12 and 17.

JOHN DILLON
School of Classics, Trinity College, Dublin 2, Ireland



A short interview.

Q1: Your first study concerned Iamblichus; why this choice?

A1: Iamblichus was initially a proposal of my supervisor at UC Berkeley, Professor Gerson Rabinowitz, who was not prepared to supervise me in a thesis on Plotinus, as I had wished, since he declared that he knew nothing about him, but proposed to me that Iamblichus (of whom he had made a study of the Protrepticus, needed his fragments collected. I had barely heard of this person at the time, but in retrospect I am very glad that he made that suggestion!

Q2: Could Plato be called a Pythagorean?

A2: I think that Plato himself would have been happy enough to be called a Pythagorean, but I don't think that we can do that without certain qualifications. However, if we take the so-called 'unwritten doctrines' into account (as I think we must), and take account also of the positions of his immediate followers, Speusippus and Xenocrates, one can accept that the basic principles of his philosophy, such as a primary Monad and Dyad representing Limit and Unlimitedness, a system of Forms which are, in their final form, essentially mathematical entities, and an austere ethics, are essentially Pythagorean.

Q3: What is the importance of the Pythagorean Golden Verses?

A3: Well, they were certainly important in later times, though more at the introductory phase of a course in Platonic philosophy, but I don't think that they had any

importance for Plato himself, if indeed they were in existence in his time.

Q4: Which questions are the most fascinating about Pythagoras, Philolaus or Archytas, suppose you could ask them personally?

A4: Pythagoras I would ask if he really acquired the intuition about the role of harmony in the universe from passing a blacksmith's forge, as I like that story. Of Philolaus, I think I would enquire whether he believed that the human soul was immortal, or just a harmonia of the body (as his pupils Simmias and Cebes appear to hold!), or perhaps both. And of Archytas, I would ask how he came to know of Plato, and what particularly attracted him about him — and how did he extricate him from the clutches of Dionysius II.

Q5: How important are the Pythagoreans in the Platonic tradition?

A5: I think that the basic concepts of a dyad of supreme principles, of cosmic harmony, and the mathematicization of reality are enormously important, as well as the ideal of the theios anêr, or holy man, as someone rather more than human, and an intermediary between God and Man.

Q6: How important are the Neopythagoreans?

A6: The 'Neopythagoreans' -- beginning with the Old Academicians Speusippus and Xenocrates, are of course of enormous importance for Platonism; and we must include here not only such figures as Eudorus of Alexandria, Moderatus of Gades, Nicomachus and Numenius, but the large corpus of Pseudo-Pythagorica, including especially works of 'Philolaus' and 'Archytas'! The 'Neoplatonic' phase of Platonism would not have been possible without them.

Q7: Which subjects in Pythagoreanism need more attention?

A7: I don't really have an answer to that. There has been so much written on the movement recently, not least by Carl Huffman, but also by Zhmud, Kahn and others, that I think that all aspects are pretty well covered. But I'm sure that scholarly activity in the area will not dry up!

Q8: What are your actual (and future) plans, works, ideas?

A8: As for myself, I am working primarily on Plotinus (finishing an edition of Enn. IV 3-4 for Parmenides Press), and Philo of Alexandria (finishing an edition of his Life of Abraham, in cooperation with Ellen Birnbaum). More generally, I am concerned with the allied questions of personal immortality and 'becoming like God', and how these issues relate to the modern 'scientific' age.

Q9: Music is important in many aspects. What is your favorite music?

A9: I have to admit that my favourite type of music, about which I know most, is modern jazz. I value it particularly for its mastery of improvisation. Such figures as Thelonius Monk, Miles Davis, John Coltrane and Ornette Coleman would be my particular favourites — though I can also listen to Beethoven or Mozart forever!

Q10: Is there a missing question?

A10: And I think that is about all!

Thank you!

John Dillon

Biographical Note

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John Dillon was born in the United States, but grew up in Ireland, near Dublin. After schooling in Ireland and England, he graduated in Classics (Literae Humaniores) from Oxford in 1961. After a period of 5 years away from scholarship, during which he taught English in a school in Ethiopia, and then Latin and Greek in a school in Ireland, he applied for and was awarded an Associateship in Classics at the University of California at Berkeley in 1966, gaining a Ph. D. there (with the topic 'The Fragments of Iamblichus' *Commentary on the Timaeus of Plato*, text, translation and commentary). Following on this, he joined the faculty of the Department of Classics at Berkeley, where he remained until 1980, serving as Chairman of the Department from 1977-80. He then returned to Ireland, to assume the Regius Professorship of Greek at Trinity College Dublin, where he remained until his retirement in 2006. In 1997, he founded the Centre for the Study of the Platonic Tradition in Trinity College, in which he still takes an active part.

He is the author or editor of a series of books in the area of Greek Philosophy, in particular the history of the Platonic tradition, including *Iamblichi Chalcidensis in Platonis Dialogos Commentariorum Fragmenta*, Brill: Leiden, 1973; *The Middle Platonists*, Duckworth: London 1977, 2nd ed. 1996; *Alcinous, The Handbook of Platonism*, trans., with commentary (Clarendon Later Ancient Philosophers Series), Oxford, 1993. *Iamblichus, De Anima*, ed., with introduction, translation, and commentary (with John Finamore), Leiden: Brill, 2002, *The Heirs of Plato: A Study of the Old Academy, 347-274 B.C.*, Oxford, 2003, and three collections of essays, *The Golden Chain: Studies in the Development of Platonism and Christianity* (1991), *The Great Tradition: Further Studies in the Development of Platonism and Christianity* (1997), and *The Platonic Heritage* (2012), all with Variorum: Aldershot or Farnham.

He is member of the Royal Irish Academy (Senior Vice-President 2001/2), and in 2004 he was awarded the Academy Gold Medal in the Humanities. In 2010 he was elected a Corresponding Member of the Academy of Athens.

International Association for Presocratic Studies. Fourth Biennial Conference:
30 June – 4 July 2014. "Interdisciplinary Center for Aristotle Studies" Aristotle
University of Thessaloniki-Thessaloniki, Greece
<http://www.dikam.auth.gr/en/presocratics-conference-2014/en>

MONDAY, 30 JUNE

Video:

[Opening Ceremony of the Fourth Biennial Conference at the Main Hall of AUTH.](#)
[Conference Sessions at KEDEA Conference Hall \(morning session 30/6/2014\)](#)
[Conference Sessions at KEDEA Conference Hall \(evening session 30/6/2014\)](#)
(click for videopresentation)

Iakovos Vasiliou	Mixing minds: Anaxagoras and Plato's Phaedo
Evangelos Moutsopoulos	To what extent are Empedocles' elements pure?
Elizaveta Sherbakova	On Heraclitus and the sawing-analogy in the De Victu
Nie Minli	Yin and Yang and the hot and the cold
Omar Álvarez	Stability vs. Flux: the early reception of Heraclitus' doctrine
Beatriz Bossi	Heraclitus and Parmenides on the one and the many
Giovanni Casertano	I nomi dell' amore nel Empedocle
Gabriele Cornelli	Three versions of the Pythagorean doctrine of numbers
Elias Giannakis	Notes on Democritus' views reported by al-Ya'qubi (died c. AD 905)
Refik Güremen	The ethical and political naturalism of Protagoras
Benjamin Harriman	Melissus' argument for monism
Harrison Hibbert	Heraclitus on religion and the divine
Andrei Lebedev	Parmenides the Pythagorean
Bryan Reece	On the precursors and Influence of Diogenes of Apollonia
Liliana Sánchez Castro	Motion, knowledge and incorporeality; Aristotle on Heraclitus in De Anima I
Alberto Bernabé	Terminology of cosmological processes in the Derveni Commentary
Tiberiu Popa	Elemental varieties in the Presocratics and beyond
Oliver Primavesi	Pythagoreanism in Empedocles' Physics
John Seiradakis	The Antikythera Mechanism
Demosthenes Davettas	Heraclitus and contemporary art: Fluxus movement, installations,

TUESDAY, 1 JULY

[Conference Sessions at KEDEA Conference Hall \(morning session 1/7/2014\).](#)
[Conference Sessions at KEDEA Conference Hall \(evening session 1/7/2014\)](#)
(click for videopresentation)

Pieter Hasper	Two Democritean arguments for the existence of atoms
Katerina Ierodiakonou	Democritus' basic colours
Barbara Sattler	Space and place in Zeno
Theodosios Tassios	The concept of matter in the Presocratics
Scott Austin	Negation in Parmenides revisited
Chloe Balla	pephuken pleonektein: on the origins of an originally beastly human nature
Gottfried Heinemann	Is regularity according to Empedocles imposed on or inherent in things
Naoya Iwata	Philolaus and the attunement theory in Plato's Phaedo
Elena Lappa	The notion of motion in Democritus' and Aristotle's philosophy of

	nature
Emese Mogyoródi	How the sun might shed some light on the two ways of Parmenides
Anthony Preus	A Presocratic diet: On Regimen II
Thomas Robinson	Zeno and 'if-then'
Maximilian Robitzsch	Political order in Heraclitus
Marian Wesoly	On Gorgias' personal demonstration
Andrew Gregory	Presocratic Science: Approaches and opportunities
Dirk Couprie	The paths of celestial bodies according to Anaximenes
Dmitri Panchenko	Anaximenean astronomy in the light of Chinese parallels

WEDNESDAY, 2 JULY

[Conference Sessions at KEDEA Conference Hall \(morning session 2/7/2014\).](#)

[Conference Sessions at KEDEA Conference Hall \(evening session 2/7/2014\)](#)

(click for videopresentation)

Attila Nemeth	Democritus B156
Panagiotis Thanassas	Parmenides in Freiburg: varieties of the question of being David
Torrijos-Castrillejo	A new model for the mixture of Anaxagoras
Néstor-Luis Cordero	The elenchus of fr. 7,5 refers to Parmenides' own cosmology (that is not the doxa)
William Altman	Replacing Parmenides B3: A matter of opinion?
Jacob Greenstine	Non-being in Aristotle's account of Parmenides' monism
Katarzyna Kolakowska	and Christian Vassallo On the Orphic tradition in the Herculaneum Papyri: Testimonia to Orpheus in Philodemus' On Piety and On Music
Yosef Liebersohn	Gorgias the sophist and the the birth of rhetoric
Costas Macris	Archaic wisdom and the philosophical gaze before Plato and Aristotle
Dana Munteanu	Pythagoreans on the comic stage
Elisavet Nicolaidou	Aristotle on Heraclitus
Michael Papazian	Testimony on Pythagorean abstention from beans in a medieval Armenian manuscript
Miriam Peixoto	How to name the invisible principles? (atomists)
Valeria Piano	Daimones in the Derveni Papyrus
Livio Rossetti	Three versions of Zeno's Dichotomy?
Patricia Curd	Thought and structure in Empedocles (40 min)
Jenny Bryan	The Epistemological implications of Empedocles' painter analogy (DK 31B23)
Arnaud Macé	The growth of the elements; Empedocles' vegetal metaphysics

THURSDAY, 3 JULY

[Conference Sessions at KEDEA Conference Hall \(morning session 3/7/2014\).](#)

[Conference Sessions at KEDEA Conference Hall \(evening session 3/7/2014\)](#)

(click for videopresentation)

Wright, M.R.	How Presocratic is Plato's Timaeus?
Rangos, Spyridon	A new translation and interpretation of Heraclitus B30
Motta, Anna	Gli antecedenti storici del Platonismo: ruolo dei Presocratici secondo I Neoplatonici
Michael Augustin	Weight in Democritus' atomism

Francesc Casadesus	Why according to Heraclitus are philosophers inquirers into many things?
Aditi Chaturvedi	Harmonie in Heraclitus' cosmology
Lisa Fretscher	Epistemology and politics in Light of the anthropos metron principle
Enrique Hulsz	Parmenides 1.3 revisited
Tobias Keppler	The Xenophanean «One» - an offspring of the One of the first deduction of Plato's Parmenides?
Christopher Kurfess	A blend of much-wandering limbs; the text and context of Parmenides B16
Lidia Palumbo	Platone e Empedocle: l'analogia tra natura degli ente e loro espressione linguistica
Christos Pechlivanidis	On fitting the phenomena: Aristotle's critique of the Pythagoreans in De Caelo 2.13 and Metaphysics A5
Enrico Piergiacomini	«Man is that which we all know» Remarks on Democritus' anthropological fragments
Thomas Tuozzo	Parmenides and the pluralists on the causes of change
Stavros Baloyannis	Empedocles and the Christian moral principles
Pierre Destree	Gorgias on the Value of Art (Encomium of Helen as a paignion) m
Enrico Nuzzo	Le figure metaforiche nel linguaggio dei Presocratici
Robert Wallace	Sophists before Protagoras

FRIDAY, 4 JULY

[Conference Sessions at KEDEA Conference Hall \(morning session 4/7/2014\)](#)

[Conference Sessions at KEDEA Conference Hall \(evening session 4/7/2014\)](#)

(click for videopresentation)

Carl Huffman	The Pythagoreans and abortion
Michael Shaw	Seeds and worlds in Anaxagoras
Irini Viltanioti	The harmony of the Sirens from ancient Pythagoreanism to Plato
Amin Afrouzi	Object and method of inquiry in Parmenides' On Nature
Nili Alon Amit	Heraclitus' wakefulness and dryness of soul
Dimitra Balla	Aristotle's criticism of Empedocles' view on animal composition
Stavros Kouloumentas	Did Socrates read Alcmaeon's book?
Richard McKirahan	Philolaus on the soul
Maria Teresa Padilla	Alcmaeon of Croton: medicine as a living model of universal order and equilibrium
Christina Papachristou	Sleep and dreams in Democritus and Aristotle
Marco Antonio Santamaria	The role of the sun in the cosmogony of the Derveni papyrus
Georgios Steiris	The reception of Presocratic philosophy in fifteenth century Italy: Ficino and Pico on the Presocratics
Piotr Swiercz	The problem of the status of harmony in Pythagorean philosophy
Alexander Mourelatos	The 'limitless' (apeiron) in Xenophanes' cosmology and his doctrine of 'conjecture' (dokos)
Stephen White	Parmenides on necessary truth

Daniel Graham report on the IAPS Council meeting

Richard McKirahan news and notes

N20; conferences, seminars etc 2014; with pythagorean subjects

Séminaire Platonicien : le médioplatonisme (Nanterre, 18 avril)

La prochaine séance du Séminaire Platonicien (« De quoi y a-t-il des Formes ? ») sera consacrée au médioplatonisme.

<http://www.zetesis.fr/spip.php?article1021>

Angela Ulacco « *Formes et nombres au début du platonisme impérial: Timée de Locres et les autres pseudo-pythagoriciens* »

Colloque Katábasis: dans la tradition littéraire et la pensée religieuse de la Grèce/in Greek Literary Tradition and Religious Thought May 2-5th, 2014

Montréal, Université de Montréal (2-3 May), Québec, Musée de la civilisation (4 May),

Québec, Institut d'études anciennes (5 May)

<http://calenda.org/282219>

Constantinos Macris *La catabase de Pythagore: essai de contextualisation et d'interprétation*

Les traditions antiques sur la catabase de Pythagore nous sont connues essentiellement à travers leur reflet chez deux auteurs d'époque hellénistique: Hiéronimos de Rhodes (fr. 50 White) et Hermippos de Smyrne (FGrHist [contin.] 1026 F 24 [Bollansée]). Après une lecture détaillée et contextualisée de ces deux témoignages et d'une série de parallèles qui semblent les éclairer, et un examen critique des interprétations qu'en a proposées la recherche moderne, on essaiera d'aborder une série de questions qui restent toujours en suspens: (1) Les traditions sur la descente de Pythagore dont Diogène Laërce nous a conservé ces échos auraient-elles été relayées à l'origine par les milieux pythagoriciens eux-mêmes (ceux des insiders) ou seraient-elles le fait de légendes populaires ou d'inventions littéraires (celles d'outsiders)? Et dans les deux cas, seraient-elles plutôt tardives, «contaminées» par les idées développées dans les dialogues de Platon et de ses disciples de l'ancienne Académie (notamment Héraclide du Pont), ou remonteraient-elles à un pythagorisme pré-platonicien? (2) À supposer qu'ils ont conservé un noyau authentique, quel serait le message véhiculé par ces récits? Plus précisément, quel rapport entretiendrait la descente de Pythagore aux Enfers avec:

a) les représentations traditionnelles (homériques), puis orphiques de l'au-delà, et les deux descentes paradigmatiques qui y sont attachées: celle d'Ulysse dans la Nekyia et celle(s) d'Orphée;

b) le culte (magno-grec ou éleusinien) de Déméter et Korè;

c) les enseignements de Pythagore sur la mort, l'immortalité et la transmigration de l'âme, son jugement post-mortem et son afterlife;

d) les pratiques funéraires pythagoriciennes;

e) quelques biographèmes des Vies de Pythagore et certaines pratiques pythagoriciennes illustrant l'attention portée par le maître, puis par la secte, aux lieux souterrains, aux cavernes et aux adyta, principalement à des fins initiatiques, mais aussi en vue de consultations oraculaires (y compris de nécromancie)?

Pierluigi Piovanelli *Katabáseis orphico-pythagoriciennes ou Tours of Hell apocalyptiques juifs ? La fausse alternative posée par typologie des péchés et des châtiments dans l'Apocalypse de Pierre*

Summaire: Dans sa célèbre monographie Nekyia (1893; 2e éd., 1913), Albrecht Dieterich soutint qu'il fallait rechercher les origines de la représentation de l'au-delà de l'Apocalypse de Pierre, dont on venait de découvrir et de publier le premier fragment grec, non pas dans les textes de la tradition apocalyptique juive, mais plutôt du côté des katabáseis orphico-pythagoriciennes. Quatre-vingt-dix ans plus tard, une telle perspective a été complètement renversée par Martha Himmelfarb dans un ouvrage tout aussi réputé, consacré aux Tours of Hell juifs et chrétiens (1983). Un nouvel examen de la documentation révèle que la question était, en réalité, mal posée et qu'il faudrait y apporter des réponses bien plus nuancées. Au-

delà de ce cas de figure, c'est toute la problématique des rapports éventuels entre les mystères gréco-romains et l'ésotérisme juif et chrétien qu'il faudrait repenser.

Deux séances du séminaire Histoire des sciences mathématiques de l'Institut mathématiques de Jussieu-Paris rive gauche seront consacrées à des sujets à la frontière entre philosophie et mathématiques dans l'Antiquité.

Jussieu, couloir 15-16, salle 413. Université Paris 6

25 mars 2014 : **Leonid Zhmud** (Saint-Pétersbourg)

Titre : From Pythagoras to Archytas: Two centuries of Pythagorean Mathematics

Résumé : My lecture deals with the development of the mathematical quadrivium – geometry, arithmetic, astronomy and mathematical harmonics – in the Pythagorean school in the 6th-4th centuries BC. Relying mostly on the fourth-century sources, I will try to establish the individual links in the chain of scientific discoveries linking Pythagoras with Ionian geometry and astronomy (Thales, Anaximander) on the one hand, and on the other with Pythagorean mathematics (Hippasus, Theodorus, Archytas).

8 avril 2014 : **Luc Brisson** (CNRS Centre Jean Pépin)

Titre : La première description mathématique du monde-Le Timée de Platon

Résumé : Dans le Timée, le monde est décrit comme une sphère, la figure géométrique la plus parfaite, parce que la plus symétrique. C'est un vivant pourvu d'une âme qui rend compte de tous les mouvements physiques et psychiques qui s'y manifestent, et d'un corps. Une seule figure géométrique, le cercle, explique la permanence de tous les mouvements des corps célestes dont par ailleurs la régularité est assurée par une progression géométrique associée à une proportion arithmétique et à une proportion harmonique. Le corps du monde est formé à partir de quatre éléments associés à quatre polyèdres réguliers constitués à partir de deux surfaces, le triangle équilatéral et le carré, eux-mêmes constitués de triangles rectangles isocèles ou scalènes; la transformation mutuelle de trois de ces éléments est décrite à l'aide des mathématiques.

L'exposé sera descriptif, mais quelques problèmes seront soulevés : celui de la proportion qui peut être établie entre des solides, celui du continu et du discontinu, et celui de l'irrationalité notamment.

"Le principe du Bien, de l'antiquité au moyen âge" est le thème de l'année 2014-2015 du séminaire mensuel organisé par Anca Vasiliu dans le cadre du programme "L'héritage philosophique de l'Antiquité" du Centre Léon Robin (CNRS, Université Paris-Sorbonne).

21 mai, 2014. **Jean-Claude PICOT** : *Le feu, le soleil et Apollon chez Empédocle*

THE POWER OF THE FORM : PLATONISTS AND THE ROMAN EMPIRE

Organized by Mauro Bonazzi (Università degli Studi di Milano) and Dimitri El Murr (Université Paris 1 Panthéon-Sorbonne / I.U.F.) Thursday 5 June 2014.

<http://philevents.org/event/show/14660>

B. Centrone (Pisa), La politica degli pseudopythagorica

Platonism and Hellenistic Philosophy. A Milan-Durham joint seminar

Milan, 23-24.10-2014. Dipartimento di Filosofia, Sala direzione

<http://eng.dipafilo.unimi.it/ecm/home/archives/calendar-events/content/october-23-24-2014-epistemology-platonism-and-hellenistic-philosophy-a-milan-durham-joint-seminar.0000.UNIMIDIRE-26637?is-event=true>

23.10.2014. **P. Horky**, *Pseudo-Archytas' Protreptics*

Workshop on Ancient Republics (14-15 November 2014)

Department of Classics and Ancient History, Durham University, 38 North Bailey, Durham.

<https://www.dur.ac.uk/mediterranean.centre/events/?eventno=19895>

P. S. Horky and M. R. Johnson: 'A Pythagorean Republic? On Law and Justice attributed to Archytas of Tarentum'

Aitia/aitiai. Le débat sur le lien causal dans le monde antique (et au delà)

organisé par Cristina Viano et Jean-Louis Labarrière

20 novembre 2014.

<http://www.centreleonrobin.fr/recherche/seminaires-2/28-recherche/seminaires/114-aitia-aitiai-le-lien-causal-dans-le-monde-antique>

Fernando Santoro. " *La critique de la lecture aristotélicienne de la cause matérielle chez Empédocle* "

« Il Lato Oscuro della Tarda Antichità. Marginalità e Integrazione delle Correnti Esoteriche nella spiritualità dei secoli II-VI » organisé par Helmut Seng, Chiara Tommasi Moreschini et Luciana Gabriela Soares Santoprete.

Villa Vigoni, Italia, 2014.

<http://ancientesotericism.org/2014/10/03/upcoming-workshop-on-hierarchy-in-ancient-esoteric-platonisms/>

Constantin Macris. *Trois principes hiérarchiques d'origine (néo)pythagoricienne: la dérivation de la dyade à partir de l'un, le presbyteron kreitton et l'ordre tétradique des veneranda (dieux, démons, héros, âmes).*

N20 Internet,

Yahoo groups; Neoplatonism. 339 members

<https://groups.yahoo.com/neo/groups/neoplatonism/conversations/messages>

Re: Chaldean Oracles

Re: Moderatus

Re: A Pythagorean homily on the Posterior Analytics

Re: query about a passage at the very end of Aristotle's Metaphysics

Re: Pythagorean Y

Re: Neoplatonic Socrates

Re: Philosophers studied by Plotinus

Huffman, C. Pythagoreanism

Stanford Encyclopedia of Philosophy <http://plato.stanford.edu/entries/pythagoreanism/>

First published Wed Mar 29, 2006; substantive revision Fri Oct 31, 2014

Pythagoreanism can be defined in a number of ways. (1) Pythagoreanism is the philosophy of the ancient Greek philosopher Pythagoras (ca. 570 – ca. 490 BCE), which prescribed a highly structured way of life and espoused the doctrine of metempsychosis (transmigration of the soul after ...

Huffman, C. Pythagoras

Stanford Encyclopedia of Philosophy <http://plato.stanford.edu/entries/pythagoras/>

First published Wed Feb 23, 2005; substantive revision Wed May 28, 2014

Pythagoras, one of the most famous and controversial ancient Greek philosophers, lived from ca. 570 to ca. 490 BCE. He spent his early years on the island of Samos, off the coast of modern Turkey. At the age of forty, however, he emigrated to the city of Croton in southern Italy and most of his ...

N20 new books

Carl Huffman (ed.), A history of Pythagoreanism,
Cambridge University Press. April 2014. ISBN: 9781107014398

This is a comprehensive, authoritative and innovative account of Pythagoras and Pythagoreanism, one of the most enigmatic and influential philosophies in the West. In twenty-one chapters covering a timespan from the sixth century BC to the seventeenth century AD, leading scholars construct a number of different images of Pythagoras and his community, assessing current scholarship and offering new answers to central problems. Chapters are devoted to the early Pythagoreans, and the full breadth of Pythagorean thought is explored including politics, religion, music theory, science, mathematics and magic. Separate chapters consider Pythagoreanism in Plato, Aristotle, the Peripatetics and the later Academic tradition, while others describe Pythagoreanism in the historical tradition, in Rome and in the pseudo-Pythagorean writings. The three great lives of Pythagoras by Diogenes Laertius, Porphyry and Iamblichus are also discussed in detail, as is the significance of Pythagoras for the Middle Ages and Renaissance.

Table des matières:

Introduction, Carl A. Huffman

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5. The Pythagorean Society and politics, Catherine Rowett
6. The Pythagorean way of life and Pythagorean ethics, M. Laura Gemelli Marciano
7. Pythagoreans, Orphism and Greek religion, Gábor Betegh
8. The problem of Pythagorean mathematics, Reviel Netz
9. Pythagorean harmonics, Andrew Barker
10. The Pythagoreans and Plato, John Palmer
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12. Pythagoreanism in the academic tradition: the early Academy to Numenius, John Dillon
13. The Peripatetics on the Pythagoreans, Carl A. Huffman
14. Pythagoras in the historical tradition: from Herodotus to Diodorus Siculus, Stefan Schorn
15. The pseudo-Pythagorean writings, Bruno Centrone
16. From Nigidius Figulus to Alexander of Abonouteichos: Pythagoreans in Rome and Asia Minor around the turn of the Common Era, Jaap-Jan Flinterman
17. Diogenes Laertius' Life of Pythagoras, André Laks
18. Porphyry's Life of Pythagoras, Constantinos Macris
19. Iamblichus' On the Pythagorean Life in context, Dominic J. O'Meara
20. Pythagoras and Pythagoreanism in Late Antiquity and the Middle Ages, Andrew Hicks
21. Pythagoras in the early Renaissance, Michael J. B. Allen

Afonasin, E. V. Pythagorean tradition. Pifagorejskaja tradicija. - In kyrill. Schr., russ. - Zsfassung in engl. Sprache.

Sankt-Peterburg: Izdat. RChGA. 2014. ISBN 9785888126202

(English version; see Newsletter 18, 2013, p 25)

Aken, J. van De dwaas van Palmyra

Amsterdam : Prometheus. 2014. ISBN: 978-90-446-2712-1

Samenvatting: De omzwervingen van de filosoof Apollonius en zijn assistent Damis in de eerste eeuw na Christus.

Barbarēgos, D. Ypatia: Istoriko mythistorēma.

Athēna: Ekd. Mpatsiulas. 2014. ISBN 9789606813733

Charles, P. Pensée antique et science contemporaine.

Paris: Editions L'Harmattan. 2014. ISBN 9782343033952

La science contemporaine nous amène à reconsidérer certains textes anciens. La mécanique quantique, tout particulièrement, utilise de nombreux concepts que l'on retrouve dans les philosophies de Pythagore, Héraclite; Platon, Aristote et Carnéade. Les théories modernes du langage et de la signification, la nature des nombres et des propositions logiques, nous offrent aussi l'opportunité d'une confrontation. L'auteur se plaît à mettre en regard la pensée contemporaine et la pensée antique avec l'espoir d'en voir jaillir quelque lueur.

Darbari, M. Pythagoras Recalled

Saarbrücken : LAP LAMBERT Academic Publishing. 2014. ISBN: 978-3-659-54731-7

URL: <https://www.lap-publishing.com>

Fumagalli, S. (Ed.) Versi aurei. Seguiti dalle «Vite di Pitagora» di Porfirio e Fozio, da testi pitagorici e da lettere di donne pitagoriche

Mimesis. 2014. ISBN 13: 9788857520049

Gheerbrant, X. Poésie et Argumentation dans les fragments des deux poèmes d'Empédocle
This PhD Thesis, whose supervisor was Pr. Ph. Rousseau (UMR STL 8163), was defended the 11th October 2014, at the University Lille 3 (France).

Abstract: This work questions the nature of the relationship that links the doctrinal contents of Empedocles' Poems to the vehicle he chose to express his thought - the dactylic hexameter.

Godwin, J. The Golden Tread: The Ageless Wisdom of the Western Mystery Traditions.

New York: Quest Books. 2014. ISBN 9780835631020

CHAPTER 1: The Prisca Theologia; CHAPTER 2: The Hermetic Tradition;

CHAPTER 3: The Orphic Mysteries; CHAPTER 4: Pythagoras and His School; CHAPTER 5:

Plato's Cave; CHAPTER 6: The Power of the Egregore;

CHAPTER 7: The Meddling God; CHAPTER 8: The Negative Theology;

CHAPTER 9: Cathedrals of Light; CHAPTER 10: The Arts of the Imagination; CHAPTER 11:

The Pagan Renaissance; CHAPTER 12: The Philosopher's Dilemma; CHAPTER 13: Inner

Alchemy; CHAPTER 14: The Religion of Art;

CHAPTER 15: Wise Men from the East. CHAPTER 16: The End of the Thread?

Heath, T. Aristarchus of Samos : The Ancient Copernicus

Newburyport : Dover Publications, 2014. Online-Ressource (770 p).

Print version: Aristarchus of Samos : The Ancient Copernicus. ISBN: 978-0-486-43886-3

Summary: This classic work traces Aristarchus of Samos's anticipation by two millennia of Copernicus's revolutionary theory of the orbital motion of the earth.

Heath's history of astronomy ranges from Homer and Hesiod to Aristarchus and includes quotes from numerous thinkers, compilers, and scholasticists from Thales and Anaximander through Pythagoras, Plato, Aristotle, and Heraclides.

Heller-Roazen, D. Le cinquième marteau: Pythagore et la dysharmonie du monde /; traduit de l'anglais (Etats-Unis) par Françoise et Paul Chemla

Paris : Seuil, DL 2014, cop. 2014. ISBN : 978-2-02-110006-8

Titre original : The fifth hammer : Pythagoras and the disharmony of the world

Heller-Roazen, D. Der fünfte Hammer : Pythagoras und die Disharmonie der Welt

Frankfurt am Main : S. FISCHER. 2014. ISBN 978-3-10-031412-3

Herrmann, D. (2014). Die antike Mathematik: Eine Geschichte der griechischen Mathematik, ihrer Probleme und Lösungen.

Hernández de la Fuente, D.A. Vidas de Pitágoras

Girona, España : Atalanta. 2014. ISBN/ISSN: 978-84-940941-7-0

ÍNDICE Prefacio: Pitágoras y sus vidas en la encrucijada

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1. Pitagóricos: la cuestión del número y la armonía

2. Falsarios: el problema de la tradición pitagórica

3. Algunos biógrafos pitagóricos: acerca de la interpretación neoplatónica

Segunda parte: Vidas de Pitágoras

I. «Pitágoras y el pitagorismo.» Diodoro de Sicilia

II. «Vida de Pitágoras.» Diógenes Laercio

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IV. «Sobre la vida pitagórica.» Jámblico de Calcis

V. «Vida de Pitágoras.» Focio de Constantinopla

VI. «Vida de Pitágoras.» Suda

Apéndice: Versos de oro 365

Herzfeld-Schild, M.L. Antike Wurzeln bei Iannis Xenakis

Stuttgart : Franz Steiner Verlag, 2014. ISBN 9783515106894

Die griechische Antike spielt im kulturellen Leben auch des 20. Jahrhunderts eine bedeutende Rolle - so im Schaffen des griechisch-französischen Komponisten Iannis Xenakis (1921-2001), der gerne auch als "Grieche im falschen Jahrtausend" bezeichnet wird. Tatsächlich berief Xenakis sich in seinen theoretischen Schriften und Interviews regelmäßig auf antike Denker wie den Musiktheoretiker Aristoxenos von Tarent, die vorsokratischen Philosophen Parmenides und Heraklit oder die Schule der Pythagoreer. Einerseits gab er damit seinen Kompositionsansätzen eine intellektuell geprägte Rechtfertigung.

Joost-Gaugier, C. L. Pythagoras and renaissance europe: Finding heaven. Cambridge Univ Press. 2014. ISBN 9781107415232

Part I. Pythagoras, Man for the Renaissance: 1. Prologue: the diffusion of knowledge about Pythagoras in the Renaissance; 2. The emergence of 'Saint' Pythagoras in the early Renaissance; 3. The apotheosis of Pythagoras in the sixteenth century;

Part II. The Many Faces of Renaissance Pythagoreanism: 4. The Pythagorean tradition in the early fifteenth century; 5. The strengthening and deepening of Pythagoreanism in the later fifteenth century; 6. The maturation and vicissitudes of Pythagoreanism in the sixteenth century;

Part III. Pythagoreanism in Architecture and Art: 7. Renaissance images of Pythagoras; 8. The search for harmony in architecture and art of the fifteenth century; 9. Finding harmony: form and meaning in architecture and art of the sixteenth century; 10. Conclusions: the prince of Italian philosophy and the birth of harmony as an aesthetic notion.

Kennedy, J.B. The Musical Structure of Plato's Dialogues
Hoboken : Taylor and Francis. 2014. ISBN 9781317547983

J. B. Kennedy argues that Plato's dialogues have an unsuspected musical structure and use symbols to encode Pythagorean doctrines. The followers of Pythagoras famously thought that the cosmos had a hidden musical structure and that wise philosophers would be able to hear this harmony of the spheres. Kennedy shows that Plato gave his dialogues a similar, hidden musical structure. He divided each dialogue into twelve parts and inserted symbols at each twelfth to mark a musical note. These passages are relatively harmonious or dissonant, and so traverse the ups and downs of a known musical scale.

Contents:

1. The nature and history of philosophical allegory; 1.1 Rehabilitating ancient ways of reading; 1.2 Allegory, Socrates and Plato; 1.3 Symbols, reserve and Pythagoreanism; 1.4 Persecution and the politics of allegory in classical Athens; 1.5 Plato and Pythagoreanism: two puzzles; 1.6 The allegorical Plato in history; 1.7 Methodological precedent: early Christianity; 1.8 Methodological precedent: Renaissance Platonism;
2. Introducing the dialogues' musical structure 2.1 Structuring a dialogue 2.2 Ancient Greek music: three key ideas; 2.3 Plato's symbolic scheme; 2.4 Harmony and consonance, disharmony and dissonance; 2.5 Sevenths and mixture; 2.6 Guide to the strongest evidence; 2.7 Methodology for line-counting; 2.8 Canons of criticism; 2.9 Responses to possible objections;
3. Independent lines of evidence; 3.1 Simple, objective measurements; 3.2 Parallel passages at the same relative location; 3.3 Ranges of positive and negative concepts; 3.4 Preview of the musical structure in the Republic; 3.5 A control: falsifiability and the pseudo-Platonica
4. An emphatic pattern in the Symposium's frame; 4.1 A theory of music; 4.2 Recurring clusters of features in the frame; 4.3 A new kind of commentary;
5. Making the Symposium's musical structure explicit; 5.1 Phaedrus; 5.2 Pausanias; 5.3 Eryximachus; 5.4 Aristophanes; 5.5 Agathon; 5.6 Socrates and Diotima; 5.7 Alcibiades;
6. Parallel structure in the Euthyphro; 6.1 The same scale and the same symbolic scheme; 6.2 Guide to the strongest evidence; 6.3 The sevenths; 6.4 The connection to music; 6.5 Another kind of evidence: parallels between dialogues; 6.6 The Euthyphro is not aporetic 6.7 Marking the notes
7. Extracting doctrine from structure; 7.1 Aristotle on virtues and means; 7.2 Stichometry and the divided line; 7.3 Reading the dialogues in parallel; 7.4 The logic of the argument and its consequences;
8. Some implications; 8.1 Summary of the case; 8.2 Interpreting the dialogues; 8.3 Problems with anonymity and intentionality; 8.4 Interpreting Plato, Pythagoras and Socrates; 8.5 History of music and mathematics; 8.6 History of literature and literary theory; 8.7 Ancient book production, papyrology, textual studies; 8.8 The forward path
Appendix 1: More musicological background
Appendix 2: Neo-Pythagoreans, the twelve-note scale and the monochord;
Appendix 3: Markers between the major notes;
Appendix 4: The central notes;
Appendix 5: Systematic theory of the marking passages;
Appendix 6: Structure in Agathon and Socrates' speeches;
Appendix 7: Euripides and line-counting;
Appendix 8: Data from the Republic;
Appendix 9: OCT line numbers for the musical notes.

Kenny, A. Die Anfänge der Philosophie: von Pythagoras bis Platon
Darmstadt : Auditorium Maximum. 2014. 1 CD (64 Min.) ; 12 cm
Ausz. aus: Kenny, Anthony: Geschichte der abendländischen Philosophie
ISBN : 978-3-654-60399-5

Levi, N. La Révélation finale à Rome : Cicéron, Ovide, Apulée. Etude sur le "Songe de Scipion" ("De republica", VI), le discours de Pythagore ("Métamorphoses", XV) et la théophanie d'Isis ("Métamorphoses", XI),

Paris, Presses de l'Université Paris-Sorbonne. 2014. ISBN 978-2-84050-945-5

Résumé : Cet ouvrage aborde, à la frontière de l'histoire et de la théorie littéraires, de la philosophie et de l'histoire des religions, un schème de pensée en même temps qu'un motif esthétique présent dans trois monuments de la littérature latine et qui n'a jamais été encore étudié en tant que tel : celui de la révélation finale, qui trouve des précédents dans le procédé du deus ex machina de la tragédie grecque et dans celui du mythe eschatologique final chez Platon, et qui fait également penser, mutatis mutandis, à l'Apocalypse dans la Bible.

Le dialogue philosophique Sur la République de Cicéron, le cycle poétique apparenté à l'épopée que sont les Métamorphoses d'Ovide, et le roman de même titre d'Apulée, offrent en effet la particularité de se terminer tous trois par la mise en scène d'une expérience d'un accès révélé aux secrets de l'univers.

Ces conceptions philosophiques et religieuses se moulent chacune dans un dispositif apocalyptique fictionnel et s'intègrent, non sans tension parfois, dans l'univers créateur de leurs auteurs respectifs. Par un dialogue extrêmement subtil entre la fin de l'œuvre et la structure qui la précède, ces révélations placées à la fin des œuvres sont aussi des révélations finales des œuvres elles-mêmes, c'est-à-dire les vecteurs d'une élucidation rétrospective du sens, élucidation qui atteint notamment chez Apulée un degré spectaculaire de virtuosité littéraire au service d'une pensée du triomphe de la vérité sur les apparences trompeuses du monde.

MacLennan, B. J. The wisdom of Hypatia: Ancient spiritual practices for a more meaningful life. Minneapolis : Llewellyn, 2014. ISBN 9780738735993

Hypatia was the most famous female spiritual teacher of ancient Alexandria. This book offers a progressive, nine month programme based on the teachings of this inspiring Pagan philosopher.

Macris, C. Le Pythagore des néoplatoniciens : recherches et commentaires sur le mode de vie pythagoricien de Jamblique / Constantinos Macris ; sous la direction de Philippe Hoffmann

Lille : Atelier national de reproduction des thèses, 2014.

Contient :

Vol. I, Essai introductif : Contextualisation synchronique et analyse critique du contenu du traité. –

Vol. II, Un commentaire historique et philosophique des chapitres I-VI. –

Vol. III, Etudes annexes et bibliographie

Thèse : Reproduction de : Thèse de doctorat : Sciences religieuses : Paris, EPHE : 2004.

Résumé(s) : A la fin du IIIe siècle, le philosophe syrien Jamblique (J.) écrit en grec un « Décalogue » sur la secte pythagoricienne, qui s'ouvre sur un traité où sont exposés la biographie paradigmatique de Pythagore (P.) et le mode de vie pratiqué par ses adeptes. Les recherches réunies dans la présente thèse ont pour but de mettre en évidence comment J. « néoplatonise » les matériaux traditionnels au sujet de P., tout en restant fidèle à ceux-ci. L'analyse critique du contenu du traité montre l'importance accordée par J. aux « voies de la Paideia » introduites par P. et aux six vertus constitutives du mode vie pythagoricien. L'essai introductif voudrait situer le traité au sein d'une vaste entreprise de renaissance du pythagorisme destinée à revendiquer pour celui-ci le statut de Hairesis. Le commentaire des chapitres I-VI (1-32) relève la prégnance des thèmes néoplatoniciens, et proprement

jambliquéens : rhétorique de l'éloge et discours « hagiographique » ; origine syrienne de P. ; statut apollinien de son âme envoyée par les Dieux ; valorisation de son apprentissage auprès des sages orientaux ; récurrence de la thématique éducative ; assimilation de P. à un être supérieur-bienfaiteur de l'humanité. Le commentaire du chapitre XXXVI, en annexe, propose une série de fiches prosopographiques sur les 253 pythagoriciens du catalogue final de J. En annexe, sont proposées également : A.) Une étude sur l'utilisation de la littérature pseudo-pythagoricienne par J. et sur l'appréciation positive qu'il lui réserve. B.) Un examen de la figure de ce maître charismatique de la fin de l'époque archaïque que fut P. à la lumière des catégories sociologiques wébériennes du « charisme » et du « prophète ».

Magre, M. Magiciens et illuminés: Apollonius de Tyane, le maître inconnu des Albigeois, les Rose-Croix, le mystère des templiers, Nicolas Flamel et la pierre philosophale.
Espéraza: Éd. Equinox. 2014. ISBN 9782370920287

Manuel das Neves, J. Pitágoras arquitectos : obras recentes = recent works
Lisboa : Uzinga Books. 2014. ISBN/ISSN: 9789898456625

Mooij-Valk, S. Het leven van Apollonius van Tyana / Philostratus
Amsterdam : Singel Uitgeverijen. 2014. ISBN: 978-90-253-0135-4 (e-boek)
Samenvatting: Ze zijn bijna gelijktijdig geboren, Apollonius en Jezus, en ondanks alle verschillen vertonen hun levens opvallende overeenkomsten. In hun strijd tegen de christenen schoven de heidenen Apollonius naar voren als hún profeet, groter dan Jezus. Ook tegenwoordig zijn er nog groepen die Apollonius beschouwen als een belangrijke leraar. In de eerste eeuw trok filosoof Apollonius van Tyana door vele landen. Hij maakte indruk door zijn ascetische levenswijze en spoorde zijn toehoorders aan tot saamhorigheid en behulpzaamheid. Hij legde partijtwisten bij, verleende hulp, verrichtte wonderen en herstelde oude religieuze gebruiken. Philostratus biografie is nu voor het eerst in het Nederlands vertaald. Het leven van Apollonius is een bonte verzameling reisbeschrijvingen, verhalen over exotische dieren, de zeden van vreemde volken en gesprekken met koningen en keizers. Dat alles in een kader van literaire, mythologische en historische toespelingen. Mede daarom is zijn boek door de eeuwen heen veel gelezen.

Olivet, F. d' Die Goldenen Verse des Pythagoras /
Frankfurt am Main : Edition Pleroma. 2014. ISBN: 978-3-939647-28-7

Philostratos. Das Leben des Apollonios von Tyana.
Berlin : De Gruyter. 2014. Parallele Ausgabe(n): Weitere Ausg.: ISBN: 9783110361599;
Online-Ausg.: ISBN: 9783110361582, ISBN : 978-3-11-036115-5

Primavesi, O. Werke in deutscher Übersetzung Bd. 20 Fragmente Teil 2 Über die Lehrmeinung der Pythagoreer
Berlin Akad.-Verl. 2014. ISBN 9783050037349

Rolland, R. Empédocle: Suivi de L'éclair de Spinoza.
Paris: Manucius. 2014.

Ruggeri, M. Apollonio di Tiana: Il Gesù pagano.
Milano: Mursia. 2014.

Schreiber, A. Die Farbe der Ziffern: Pythagoräische Verse
Berlin : epubli GmbH. 2014. ISBN: 978-3-7375-1253-4
URL: <http://www.epubli.de/shop/isbn/9783737512534>

Sertoli, G. Figure di Ipazia.

Roma: Aracne. Studi e testi di Palazzo Serra, 3. 2014. ISBN 9788854871557

Collected essays.

Hypatia (?-415), was a Greek Alexandrian Neoplatonist philosopher; she was murdered by a Christian mob after being accused of exacerbating a conflict between two prominent figures in Alexandria: the governor Orestes and the Bishop of Alexandria.

Shaw, G. Theurgy and the soul : the Neoplatonism of Iamblichus

Kettering, OH : Angelico Press, 2014

Iamblichus was once considered one of the great philosophers. The Emperor Julian followed Iamblichus's teachings to guide the restoration of traditional pagan cults in his campaign against Christianity. Although Julian was unsuccessful, Iamblichus's ideas persisted well into the Middle Ages and beyond. His vision of a hierarchical cosmos united by divine ritual became the dominant worldview for the entire medieval world. Even Ralph Waldo Emerson wrote that he expected a reading of Iamblichus to cause a "revival in the churches." But modern scholars have dismissed him, seeing theurgy as ritual magic or "manipulation of the gods." Shaw, however, shows that theurgy was a subtle and intellectually sophisticated attempt to apply Platonic and Pythagorean teachings to the full expression of human existence in the material world.

SILVA, G.V. da Império Romano do sofista grego Filóstrato nas viagens da Vida de Apolônio de Tiana (século III d.C.).

Tese (Doutorado em Historia) - Universidade Estadual Paulista Júlio de Mesquita Filho. 2014.

Strachan, G. Jesus the Master Builder: Druid Mysteries and the Dawn of Christianity.

New York: Floris Books. 2014. ISBN 9781782501022

PART I: AND DID THOSE FEET?; 1: When did Christianity come to Britain?; 2: Did Joseph of Arimathea come to Britain?; 3: Did Jesus and Joseph come together?; 4: Why would Jesus have come to Britain?; 5: How Reliable Are the Sources?; 6: The Pythagorean Option; PART II: JESUS THE PYTHAGOREAN; 7: The Pythagorean Tradition; 8: Simone Weil and the Pythagorean Doctrine; 9: Gematria -- the Hidden Key; 10: Joshua the Anointed One; 11: The Master Builder at Sepphoris; 12: The Essene Connection; PART III: WISDOM IN THE NORTH. 13: Wisdom is Universal; 14: Wisdom goes North; 15: From Glastonbury to Stonehenge; 16: Pythagorean Stone Circles; 17: Apollo of the Hyperboreans; 18: The Pillars of Wisdom; 19: The Sapphire Throne;

Strohmeyer, A. "Die Sonne tönt nach alter Weise ..." : Goethe, die Lehre des Pythagoras und die moderne Naturwissenschaft.

Herne : Schäfer. 2014. ISBN: 978-3-944487-20-5

Towey, A. Alexander of Aphrodisias. Ancient commentators on Aristotle.

London: Bloomsbury Publishing. 2014. ISBN 9781780938844

In his work On Sense Perception, Aristotle discusses the material conditions of perception, starting with the sense organs and moving to the material basis of colour, flavour and odour. His Pythagorean account of hues as a ratio of dark to light was enthusiastically endorsed by Goethe against Newton as being true to the painter's experience. Aristotle finishes with three problems about continuity. First, in what sense are indefinitely small colour patches or colour variations perceptible? Secondly, which perceptible leap discontinuously like light to fill a whole space, which have to reach on.

Trepanier, S. Empedocles: An Interpretation.

Hoboken: Taylor and Francis. 2014.

Offers the first complete reinterpretation of Empedocles - one of the founding figures of Western philosophy - since the publication of the Strasbourg papyrus in 1999 brought new fragments of his lost work to light.

Table of Contents;

Chapter I The Single-Work Hypothesis; 1. The Unity of Empedocles' Thought; 2. The Case for the Single-Work Hypothesis; 3. The Two Titles;

Chapter II The Framework: Proem and Doctrine; 1. A Single Theory of Everything; 2. The Direct Evidence for Empedocles' Proem; 3. Indirect Evidence for Empedocles' Proem: Sedley's Thesis ; a. The Hymn to Venus; b. The Address to Memmius and the Semina Rerum; c. The Sacrifice of Iphigenia; d. General Precepts. 4. Proposed Reconstructiona. The Division by Addressees: Plural and Singular; b. Fragments Addressed to Plural Addressees; c. Fragments with a Single Addressee;

Chapter III Interpreting the Framework; 1. The Proem and Doctrine: Difficulties of Interpretation; a. Gods and Men; b. The Aim of the Present Section; c. A Preliminary Objection: Aristotle on the Presocratics; d. The Proems of Parmenides and Lucretius; e. The Function of a Proem; f. Empedocles' Divinity according to B 112, B 115, and B 17/ensemble a; 2. Pedagogical Strategies and Protreptic Philosophical Works. A. Plato and Empedocles as Representatives of the Hierarchical Tradition of Thoughtb. Protreptic Philosophical Works: Rhetorical Features in Empedocles' Proem;

Chapter IV The Persuasion of Empedocles; 1. General Remarks: Empedocles' Heroic Synthesis; 2. Bacchics, Orphics, and Pythagoreans; a. Three Related Movements; b. The Afterlife: A Basic Typology; c. Orphic or Pythagorean?; d. Empedocles' Rational Theology and Eschatology; 3. Parmenides' Poem: Unity by Exclusion; a. A Defense of the Current Consensus; b. A First Contrast: βίος; c. First and Second Order. 4. Historical Interlude: Divine and Mortal Knowledgea. Poetic Pessimism and Causal "Overdetermination": Pindar ; b. The Homeric Gods before the Unity of All Things: Two Types of Response; c. Xenophanes on Knowledge; d. Heraclitus: God's-Eye View and Geometrical Mean; 5. Empedocles' Response to Parmenides: The Continuity of Thought; a. Divine and Mortal Thought in Parmenides; b. Ancient and Modern Critiques of Parmenides; c. Empedocles' First Principles as Thinking Beings; d. Empedocles on Mortal and Divine Thought; 6. Intelligible Order: B 17/ensemble a;

Conclusion; 1. Widening Gaps. 2. Clarification and Elaboration in B 21, 23, 26, and 35

Vinel, N. Jamblique: In Nicomachi Arithmeticam, introduction, texte critique, traduction française et notes de commentaire. Mathematica graeca antiqua, 3. Pisa; Roma: Fabrizio Serra editore, 2014. ISBN 9788862276160.

Viltanioti, Irini-Fotini. (2014). L'harmonie des Sirènes du pythagorisme ancien à Platon. Brill, Leiden.

Wolfstetter, L. Die Ermordung der Philosophin und Naturwissenschaftlerin Hypatia auf Anstiftung des christlichen Patriarchen Kyrillos : eine Tat, um die Dogmen des geozentrischen Weltbildes und der Wesensgleichheit von Jesus mit Gottvater an einer Andersdenkenden zu exekutieren / Lothar Wolfstetter

Biberach an der Riß : Materialis-Verl. 2014. ISBN : 978-3-88535-479-6

Hypatia, das Schulhaupt der Akademie von Alexandria, wurde im Rahmen der Versuche der christlichen Kirche Ägyptens, die Souveränitäts- und Pastormacht zu erringen, umgebracht, weil sie den Lehren der Kirche, die Erde ist eine Scheibe und Jesus ist Gott, widersprach und dies philosophisch und wissenschaftliche begründete. Ihr erging es damit so wie etwa zeitgleich Arius und Pelagius.

N20 new book chapters

Afonasin, E. The pythagorean way of life in Clement of Alexandria and Iamblichus p 13-36
In: Iamblichus and the foundations of late Platonism / ed. by Eugene V. Afonasin, John M. Dillon, John F. Finamore
Leiden ; Boston (Mass.) : Brill, 2012. Ancient Mediterranean and medieval texts and contexts. Studies in Platonism, Neoplatonism, and the Platonic tradition ; 13

Albertson, D.

PART ONE *The Genesis of Neopythagoreanism: A Synopsis*

1. Platonic Transformations of Early Pythagorean Philosophy

2. The Neopythagorean Revival: Henology and Mediation

3. The Late Antique Preservation of Neopythagoreanism

In: Mathematical theologies : Nicholas of Cusa and the legacy of Thierry of Chartres / David. Oxford.

New York City : Oxford University Press, 2014. ISBN: 9780199989737

Bächtold, W. Macrobius : commentarius ex cicerone in somnium scipionis p 3-13

In: Dream Interpretation Ancient and Modern: Notes from the Seminar Given in 1936-1941.

Updated edition. C. G. Jung. Edited by John Peck, Lorenz Jung, and Maria Meyer-Grass
Princeton : Princeton University Press, 2014. ISBN 9780691159454

BARKER, A. Empedocles Mousikos p 87 -94

In: Musica, culti e riti nell'Occidente Greco. / Angela Bellia (ed.). 2014.

Pisa : Istituti editoriali e poligrafici internazionali. Series 1: [Telestes](#); 1

ISBN/ISSN: 9788881474387

Betegh, G. 6. Pythagoreans and the Derveni Papyrus

In: Routledge companion to ancient philosophy / edited by James Warren and Frisbee Sheffield. 2014. ISBN: 0-415-99126-9

New York : Routledge/Taylor & Francis Group. Reeks: Routledge philosophy companions

Bonds, M.E. Orpheus and Pythagoras p 23-30

In: Absolute music : the history of an idea / Mark Evan Bonds.

New York : Oxford University Press, 2014.

Bordt, M. Philosophieren als Sterben-Lernen : anthropologischer Dualismus (62c-69e ; 80e-84b) p 33-45

In: Platon, Phaidon / hrsg. von Jörn Müller

Berlin : Akademie Verl., 2011. Klassiker auslegen ; 44.

Résumé : Im « Phaidon » wird ein anthropologischer Dualismus vertreten, also die These, dass der Mensch aus zwei unterschiedlichen Entitäten (materiell und geistig)

zusammengesetzt ist. Dieser Dualismus ist eng verbunden mit der Möglichkeit eines

Weiterlebens nach dem Tod, für die sich Platon von der pythagoreischen Vorstellung der Seelenwanderung inspirieren lässt ; für die Art des Weiterlebens entscheidend ist die

Lebensführung und die daraus resultierende Art der Verbindung zwischen Seele und Körper. Damit ist die Seele jedoch nicht mehr schlicht das Prinzip des Lebens, sondern Träger der

Individualität ; diese wird in der Vernunft vermutet. Der metaphysische Dualismus (zwischen sinnlich wahrnehmbarer Welt und Ideen) kann kein Fundament für diesen anthropologischen Dualismus sein. Dieses im « Phaidon » angezeigte Problem wird im « Symposium » und im

« Timaios » mit Überlegungen zur Seele als einem dritten Bereich zwischen Erscheinungswelt und Ideen aufgenommen

Boscarino, G. Capitolo III La scuola italica in astronomia (da Pitagora, ad Aristarco, ad Archimede) e la reazione platonico-aristotelica p 59 - 82

In: Archimede e la tradizione di pensiero italica della scienza : studi e traduzioni.

Ariccia (RM) : Aracne editrice int.le S.r.l. 2014. Series 1: [Lo scrigno di Prometeo](#); 5

ISBN/ISSN: 9788854876453

Braccesi, L. IL NAUFRAGIO DI ARCHITA p 80 - 90

In: Ionios Poros : la porta dell'Occidente : secondo supplemento a Grecità adriatica

Roma : [L'Erma di Bretschneider](#). 2014. Series 1: [Hesperia](#); 31

ISBN/ISSN: 978-88-913-0687-6

Brian, K. Myth and the Origin of the Pythagorean Veil.

In: Oxford Scholarship Online. 2014.

Writers on acousmatic sound have never offered a complete history of the term. Usually, the focus is on the Pythagorean school—where it is claimed that Pythagoras lectured to his disciples from behind a veil—or on a rare French word, “acousmate.” After collating the most common claims concerning the history of acousmatic sound and developing the critique of myth presented in chapter 1, this chapter focuses on the legend of the Pythagorean veil.

When did the veil first appear in the extant literature on Pythagoras? To answer that question, the ancient sources on Pythagoras are consulted. They reveal that there are, in fact, no ancient Greek sources that substantiate the claim that Pythagoras employed a veil. The earliest sources concerning the Pythagorean veil are found in Clement of Alexandria and reasons are given why Clement may have embellished the Pythagorean legend.

Brisson, L. Chapter 18 of the « De communi mathematica scientia » : translation and commentary p 37-49

In: Iamblichus and the foundations of late Platonism / ed. by Eugene V. Afonasin, John M. Dillon, John F. Finamore

Leiden ; Boston (Mass.) : Brill, 2012. Ancient Mediterranean and medieval texts and contexts. Studies in Platonism, Neoplatonism, and the Platonic tradition ; 13

Summary: An English translation, with commentary, of Iamblichus, Comm.Math. 18, on the teaching dispensed by the Pythagoreans. This chapter allows us to reconstruct the structure of the metaphysical system within which Iamblichus wanted to situate mathematics, the organization of the Pythagorean group, and the distinction between acousmatics and mathematics.

Buehler, W.

IX. Pythagoreisches und natürliches System als historische Systeme;

46 Der historische Hintergrund des pythagoreischen Systems;

47 Die Grundkonstruktion des pythagoreischen Systems;

48 Numerische Gestalt des pythagoreischen Systems;

49 Zum Hintergrund des natürlichen Systems;

50 Numerische Gestalt des natürlichen Systems.

P 87-103

In: Rechnen mit musikalischen Intervallen, Skalen und Stimmungen im historischen Kontext.

Frankfurt : Peter Lang GmbH, Internationaler Verlag der Wissenschaften, 2014

ISBN 9783653041743

Camacho Rojo, J.M. Hipatia de Alejandría p 37-54

In: En Grecia y Roma. 3, Mujeres reales y ficticias / Andrés Pociña Pérez, Jesús María García González (eds.)

Granada : Universidad de Granada, 2009.

Cancik, H. Commitment und Charisma im lukanischen Geschichtswerk : die Berufung zur Nachfolge im kulturgeschichtlichen Vergleich p 95-109

In: « in omni historia curiosus » : Studien zur Geschichte von der Antike bis zur Neuzeit :

Festschrift für Helmuth Schneider zum 65. Geburtstag / hrsg. von Björn Onken und Dorothea Rohde

Wiesbaden : Harrassowitz, 2011. Philippika ; 47

Résumé : Es gibt in der Verteilung von Charisma und commitment keine leichte Scheidung zwischen Ost- und Westantike. Totales commitment wird bei Lukas gefordert, von Tacitus begriffen und kritisiert, bei Catull als zerstörerisches Verhängnis abgewehrt und von Apuleius als unverdiente Erlösung gefeiert. Lukas hat in der Entwicklung seines Themas « Institutionalisierung von Kerygma und Charisma in einer immer wachsenden Ekklesia » die Stadien « Berufung und Nachfolge » sowie « Mission und Gemeindebildung » deutlich unterschieden, seinen zweiten Logos aber ebenso deutlich im ersten vorbereitet. Vorgänge und Darstellungen, die formal mit dieser Konstruktion vergleichbar sind, finden sich nicht in den westantiken Religionen, aber partiell in den Schulen der Philosophen und in Schulgeschichten vom Typus « Über Pythagoras und seine Anhänger ».

Chance, J. Chapter Six. Coluccio Salutati's Hercules as Vir Perfectus: Justifying Seneca's Hercules Furens in De Laboribus Herculis (1378?-1405). I. Reading Senecan Tragedies: The Origins of Salutati's De Laboribus Herculis; II. Aeneas's Failed Descent into Virgil's Underworld: The Pythagorean Y; III. The Influential Boethian Descents: Hercules versus Orpheus, Ulysses, and Amphiaraus

In: Medieval Mythography, Volume 3 : the Emergence of Italian Humanism, 1321-1475. Gainesville : University Press of Florida, 2014.

Cordero, N-L. Capítulo 5: La realidad dinámica de Empédocles, Anaxágoras, Diógenes de Apolonia y los pitagóricos

In: Cuando la realidad palpitaba. La concepción dinámica del ser en la filosofía griega. Biblos, Buenos Aires. 2014. ISBN 978-987-691-212-9

Cornelli, G. Os Números e a Natureza do Mundo no Pitagorismo Antigo p 37-58

In: ESPAÇOS DO PENSAMENTO CIENTÍFICO DA ANTIGUIDADE
CARMEN SOARES, COORDENAÇÃO

IMPRENSA DA UNIVERSIDADE DE COIMBRA COIMBRA UNIVERSITY PRESS 2014

Abstract: The question, "All is number?", significantly the title of Zhmud's 1989 article in Phronesis, opens a challenge to the extremely important Aristotelian testimony that "all is number" was the fundamental definition of Pythagorean philosophy. Such a challenge is anything but easy, especially when one considers that, so far, the histories of both ancient philosophy and ancient mathematics seemed to have no doubts that this definition was correct. This paper aims to submit Aristotle's claim that the Pythagoreans believed that "all is number" to critical review. Our analysis of the many ways that Aristotle states the thesis "all is number" will reveal, beyond merely semantic variations, a fundamental theoretical contradiction that Aristotle himself seems incapable of solving. Three different versions of the doctrine are in fact present in the Aristotelian doxography: a) an identification of numbers with the sensible objects; b) an identification of the principles of numbers with the principles of things that are; c) an imitation of objects by numbers. While versions a) and c) seem to identify numbers with the material cause of reality, in terms ("imitation") reminiscent of Plato, version b), numbers as formal causes of reality, is an Aristotelian reconstruction of the Pythagorean theory. Aristotle would have been pushed to such a reconstruction by the difficulty he found in accepting the Pythagorean material notion of number, and by considering it closer to its sensitivity, strongly marked by the reception of that same theory in the Academic realm.

[https://bdigital.sib.uc.pt/jspui/bitstream/123456789/170/1/E-](https://bdigital.sib.uc.pt/jspui/bitstream/123456789/170/1/E-book_Espaços_do_Pensamento_Cient%C3%ADfico_da_Antiguidade.pdf)

[book_Espaços_do_Pensamento_Cient%C3%ADfico_da_Antiguidade.pdf](https://bdigital.sib.uc.pt/jspui/bitstream/123456789/170/1/E-book_Espaços_do_Pensamento_Cient%C3%ADfico_da_Antiguidade.pdf)

Cornelli, G. Recepção da comunidade pitagórica na comédia antiga ateniense p 209- 236

In: Uma trajetória na Grécia antiga, homenagem à Neyde Theml / organizadores Adriene Baron

Tada... let al.]. Rio de Janeiro : Apicuri, 2011.

Cucchiarelli, A. Prosimetro a Crotone : Polieno epicureo amante di Circe p 85-109
In: « Itaque conabor opus versibus pandere » : tra prosa e poesia : percorsi intertestuali nei
« Satyrica » : incontri sulla poesia latina di età imperiale. 3 / a cura di Luciano Landolfi
Bologna : Pàtron, 2010.

Collection(s) : Testi e manuali per l'insegnamento universitario del latino. Nuova serie ; 116
Résumé : I versi inseriti (126, 18s.) citano modelli letterari, operano per allusività reciproca e
esprimono gli sbalzi emotivi di Polieno, nome di uno dei primi epicurei e della nuova identità
crotoniate di un Encolpio intenzionato ad amare Circe, la cui figura assomma i tratti di una
complessa tradizione comico-parodica e richiama il personaggio mitico, allegoria dell'ῥῶνὴ
per i Pitagorici ; in 128, 1 leggere « neglegens odor »

Daniel, D. 13. The Empedoclean Renaissance.

In: The return of theory in early modern English studies

Basingstoke : Palgrave Macmillan. 2014. ISBN: 978-1-137-35104-3

- the early modern reception of Empedocles in the work of Marlowe's "Tamburlaine" and
others.

Demand, N.H. APPENDIX: THE POSITION OF WOMEN IN PYTHAGOREANISM

In: Thebes in the Fifth Century (Routledge Revivals) : Heracles Resurgent.

Hoboken : Taylor and Francis, 2014. ISBN 9781317695387

Donini, P. Il silenzio di Epaminonda, i demoni e il mito : il platonismo di Plutarco nel « De
genio Socratis » p 187-214

In: The origins of the Platonic system : Platonisms of the early Empire and their
philosophical contexts / ed. by Mauro Bonazzi and Jan Opsomer

Leuven ; Paris : Peeters, 2009. Collection(s) : Collection d'études classiques ; 23

Résumé : In « De genio Socratis » the Pythagorean and Socratic - and, thus, the Academic
and Platonic - philosophical traditions converge in the character of Epameinondas. The
central point in favor of this argument is the silence (592 F) with which Epameinondas
responds to the Pythagorean Theanor's request that he express an opinion on the nature of
Socrates' daimon and on the myth which the Pythagorean and Socratic Simmias has just
related, a myth which has a great deal to do with the question of the nature of the daimon
and with its relation to man. Epameinondas' silence is explained as a manifestation of his
cautious (εὐλαβῆω) character. Plutarch employs this term elsewhere (De sera num. uind.
549 E-F), in a statement made in his own voice, to define the proper attitude that a good
Academician ought to have concerning questions touching on the divine and the daimonic,
on which themes man can never attain true knowledge.

Feldmeier, R. Bildung als Weg zu einem gelingenden Leben : die Soteriologie der Tabula
Cebetis

In: Der Höchste: Studien zur hellenistischen Religionsgeschichte und zum biblischen
Gottesglauben. Tübingen : Mohr Siebeck, 2014. ISBN 9783161527180

Wissenschaftliche Untersuchungen zum Neuen Testament, 330.

Feo, G. 10. Numi e numeri di Pitagora p 71 – 79

In: Il tempio perduto degli Etruschi

Arcidosso (GR) [i.e. Grosseto, Italy] : Effigi. 2014. ISBN/ISSN: 9788864333984

Notes: First published 2009 by Stampa alternativa with the title Il tempio di Voltumna, now
completely revised.

Fornaciari, F. La Tanella di Pitagora p 48- 53

In: Italia astrale : porte spazio-temporali nelle tradizioni esoteriche del Medioevo e del
Rinascimento

Firenze : Press & Archeos. 2014. Series 1: *Katharsia*; v. 1. ISBN/ISSN: 978-88-96876-43-5

Ferrary, J. L. Durée et éternité dans le « De republica » de Cicéron p 89-97
In: Letteratura e « ciuitas » : transizioni dalla Repubblica all'Impero : in ricordo di Emanuele Narducci / a cura di Mario Citroni
Pisa : ETS, 2012. Collection(s) : Testi e studi di cultura classica ; 53
Résumé : Dialettica tra esigenza di durata e ideale di eternità dello Stato nel « De republica » : in particolare, il passaggio da un concetto all'altro si evidenzia in 1, 26 e 3, 33, per compiersi definitivamente nel « Somnium Scipionis »

García González, J. M. Teano p 115-134
In: En Grecia y Roma. 3, Mujeres reales y ficticias / Andrés Pociña Pérez, Jesús María García González (eds.)
Granada : Universidad de Granada, 2009.
Résumé : Tras un breve estudio sobre la presencia de mujeres en la secta pitagórica, se analiza la figura de Teano. La autoría de los textos que se atribuyen a Teano plantea una serie de cuestiones, entre ellas si corresponden a una misma persona o a dos distintas : Teano de Crotona, conocida como esposa de Pitágoras, y otra Teano más tardía.

Hammacher, W. 4. Hypatia p 93 - 111
In: Marie Steiner : Lebensspuren einer Individualität / Wilfried Hammacher
Stuttgart : Verl. Freies Geistesleben. 2014. ISBN : 978-3-7725-1906-2

Hernández de la Fuente, D. El hilo de oro (Leg. 654a): herencias religiosas y pitagóricas en la teoría política de Platón. p 59-80
In: S. Ariza & C. González (eds.) Boulê. Ensayos en filosofía política y del discurso en la antigüedad - ISBN: 978-958-695-703-8, Universidad de los Andes. Bogotá. 2012

Herrmann, D. 4 Pythagoras und die Pythagoreer p 23 - 50
In: Die antike Mathematik : eine Geschichte der griechischen Mathematik, ihrer Probleme und Lösungen.
Berlin ; Heidelberg : Springer Spektrum. 2014. ISBN 978-3-642-37611-5

Herrmann, D. Nikomachos von Gerasa p 305-315
In: Die antike Mathematik : Eine Geschichte der griechischen Mathematik, ihrer Probleme und Lösungen;; Berlin, Heidelberg : Springer Berlin Heidelberg : Springer Spektrum. ISBN 978-3-642-37611-5
Nikomachos von Gerasa publizierte eine Arithmetik, die ganz im Geist der spätpythagoreischen Zahlenlehre geschrieben ist und zur Vorlage späterer Autoren, wie Boethius wird. Es ist sehr wahrscheinlich, dass ein Großteil der Ideen, die man den Pythagoreern zuschreibt, von ihm und seinem Kommentator Iamblichos entwickelt wurde. Bedeutsam ist auch sein Beitrag zur pythagoreischen Musiklehre, die ebenfalls Boethius als Quelle dient.

Herrmann, D. Theon von Smyrna. p 317-324
In: Die antike Mathematik : Eine Geschichte der griechischen Mathematik, ihrer Probleme und Lösungen;; Berlin, Heidelberg : Springer Berlin Heidelberg : Springer Spektrum. ISBN 978-3-642-37611-5
Theon von Smyrna will in seiner Schrift die mathematischen Grundlagen erklären, die man seiner Meinung nach zum Verständnis der Platonischen Lehre benötigt. Die von ihm behandelte Doppelfolge zeigt einen Zugang zum Werk Platons, den anderen Autoren nicht haben. Sie erklärt eine zuvor nicht verstandene Stelle aus Proklos' Kommentar zur Politeia Platons. Seine astronomischen Beiträge werden von O. Neugebauer kritisch betrachtet.

Huffman, C. A. Aristoxenus' account of Pythagoras p 125-143

In: Presocratics and Plato : 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 / ed. by Richard Patterson, Vassilis Karasmanis, and Arnold Hermann
Las Vegas (Nev.) : Parmenides Publications, 2012

Idel, M. Pythagorean philosophy and modern scholarship p 123-148

In: Moshe Idel : representing God / edited by Hava Tirosh-Samuelson and Aaron W. Hughes.
Leiden ; Boston : Brill, 2014.

JAILLARD, D. Apollonius de Thyane et les formes du prophetisme dans le monde greco-romain p 187 - 205

In: Comment devient-on prophète? : actes du colloque organisé par le Collège de France, Paris, les 4 - 5 avril 2011 / Jean-Marie Durand ... (éds.)
Fribourg : Academic Press Fribourg; Göttingen : Vandenhoeck & Ruprecht. 2014.
ISBN : 978-3-525-54390-0

Kane, B. CHAPTER 2. Myth and the origin of the Pythagorean veil

In: Sound unseen : acousmatic sound in theory and practice
New York, NY : Oxford University Press. 2014. ISBN: 978-0-19-934785-8

Koskenniemi, E. Apollonius of Tyana, the Greek Miracle Workers in the Time of Jesus and the New Testament p 165 - 182

In: Hermeneutik der frühchristlichen Wundererzählungen : geschichtliche, literarische und rezeptionsorientierte Perspektiven / hrsg. von Bernd Kollmann und Ruben Zimmermann
Tübingen : Mohr Siebeck. 2014. ISBN : 978-3-16-152465-3

Lamberti, P. Physis aëide theà : Epica e scienza p 37-57

In: Figure e autori dell'epica : atti del convegno, Sala Ghislieri, Mondovì (CN) 8-11 aprile 2011 / a cura di Stefano Casarino, Amedeo Alessandro Raschieri
Roma : Aracne, 2012. Collection(s) : A10 ; 821
Résumé : A partire dal « Peri physeos » di Empedocle e dal « De rerum naturae » di Lucrezio esamina il modo in cui viene rappresentata la natura nel poema didascalico antico, a confronto con le rappresentazioni moderne di Leopardi e Quenau

Lenz, M. A. 2. Der pythagoreische Mythos als Kritik am philologischen Wissen p 80 - 100

In: Genie und Blut : Rassedenken in der italienischen Philologie des neunzehnten Jahrhunderts.
Paderborn : Fink. 2014. Hochschulschrift: Potsdam, Univ., Diss., 2013
ISBN 978-3-7705-5770-7.

Lorenzoni, F. 3 Pitagora e la ricerca infinita della radice di due p 66 – 95

In: I bambini pensano grande : cronaca di una avventura pedagogica
Palermo : Sellerio. 2014. Series 1: [La memoria](#); 978. ISBN/ISSN: 9788838932601

Loupiac, A. « Lux in tenebris » : le chant VI de l'« Énéide », « summum opus » pythagoricien ? p 625-644

In: « Stylus » : la parole dans ses formes : mélanges en l'honneur du professeur Jacqueline Dangel / contrib. réunies par Marc Baratin [et al.]
Paris : Classiques Garnier, 2010. Collection(s) : Rencontres ; 11
Résumé : Aen. 6 est marqué à tous les niveaux par le pythagorisme, même dans la composition numérique du livre

Luca, R. Numeri dell'armonia. Un percorso matematico - Pitagorismo e musica -
Matematica e musica nel Timeo - Cause e numeri in Platone p 96-120
In: Platone e la sapienza antica : matematica, filosofia, armonia
Venezia : Marsilio. 2014. Series 1: Ricerche. ISBN/ISSN: 9788831718554

LUPU, C. Aspetti della pratica musicale pitagorica a Crotone e a Taranto p 175 – 184
In: Musica, culti e riti nell'Occidente Greco / Angela Bellia (ed.). 2014.
Pisa : Istituti editoriali e poligrafici internazionali. Series 1: [Telestes](#); 1
ISBN/ISSN: 9788881474387

Macris, C. Hiéroclès d'Alexandrie p 384-388
In: C. Méla, F. Möri Alexandrie la divine, Neuchâtel, La Baconnière, 2014, 2 vol.

Marx-Wolf, H. Pythagoras the Theurgist. Porphyry and Iamblichus on the Role of Ritual in
the Philosophical Life p 32 - 38
In: Religious competition in the third century CE : Jews, Christians, and the Greco-Roman
world / ed. by Jordan D. Rosenblum ...
Göttingen ; Bristol, Conn. : Vandenhoeck & Ruprecht. 2014. ISBN: 9783647550688;
Online-Ausg.: Religious Competition in the Third Century CE: Jews, Christians, and the
Greco-Roman World. ISBN 978-3-525-55068-7

MELE, O. L'oro di Pitagora p 279-290
In: Aurum : funzioni e simbologie dell'oro nelle culture del Mediterraneo antico
a cura di Marisa Tortorelli Ghidini
Roma : "L'Erma" di Bretschneider. 2014. [Convegno internazionale Aurum, \(2011 :
Naples, Italy\)](#). Series 1: [Studia archaeologica](#); 193. ISBN/ISSN: 9788891304827

Montano, A. 3. Senso e ragione nella gnoseologia di Empedocle di Agrigento »
p 25 - 66
In: Methodos : aspetti dei metodi e dei processi cognitivi nella Grecia antica
Napoli : Loffredo editore. 2014. Series 1: [Skepsis](#); 25. ISBN/ISSN: 978-88-7564-642-4

Moretti, I. Parte IX. Le profonde radici allogene della cultura massonica/dal Pitagorismo
all'Illuminismo e al Cristianesimo alternativo p 589 - 672
In: La candela del Signore : utopia, ideologia e prassi nella Libera muratoria
Roma : Editori riuniti. 2014. Series 1: [Squadra & compasso](#). ISBN/ISSN: 9788864731520

O'Brien, D. DIE ARISTOPHANES-REDE IM SYMPOSION: DER EMPEDOKLEISCHE
HINTERGRUND UND SEINE PHILOSOPHISCHE BEDEUTUNG p 265-282
In: Platon als Mythologe : Interpretationen zu den Mythen in Platons Dialogen / Markus
Janka/Christian Schäfer (Hrsg.)
Darmstadt : WBG. 2014. ISBN : 978-3-534-25494-1

Périllié, J.L.
Partie I: Phénoménalité et vérité du Socrate mystérique
Chapitre IV : Mystères et *Palaïos Logos* orphique dans le *Phédon* p 173 - 207
1. *Theia moira*, irruption d'une parole silénique et nouvelle apologie de
nature ésotérique
Eudaimonia de Socrate, *theia moira* et paroles « siléniques ». Socrate interprète ses
propres paroles siléniques. Une nouvelle apologie, ésotérique celle-ci
2. Socrate et la tradition philolaïque : une tradition orale de l'orphisme.
Le oui-dire (*ex akoës*) de Socrate et son intention de partage des doctrines.
Ce que savent Cébès, Simmias et Socrate sur l'enseignement de Philolaos ..
Partie II: Mystères et initiations socratiques
Chapitre III: Les initiations reçues par Socrate p 416 - 476

1. Rencontre d'Euthyphron et *daimonia sophia*
Un étrange phénomène de transmission de l'enthousiasme- rapport à la tradition orphique de *Y Ion*
Pythagorisme du discours et improvisation 438 Socrate comme *theios anèr*, réformateur de l'orphisme
2. Diotime ou l'énigme d'une tradition orale, La formation « érotique » de Socrate, Diotime, prêtresse orphique, Une synthèse entre « érotique » et tradition pythagoricienne de l'eudémonisme

In: *Mystères socratiques et traditions orales de l'eudémonisme dans les Dialogues de Platon* / Jean-Luc Périllié. Préface de Thomas A. Szlezák

Sankt Augustin : Academia-Verl. 2014. ISBN 978-3-89665-649-0

Portale, E. C. Le « nymphai » e l'acqua in Sicilia : contesti rituali e morfologia dei votivi
p 169-191

In: *Cultura e religione delle acque : atti del Convegno interdisciplinare « Qui fresca l'acqua mormora ... »* (S. Quasimodo, Sapph. fr. 2,5) : Messina 29-30 marzo 2011 / a cura di Anna Calderone

Roma : G. Bretschneider, 2012. Collection(s) : *Archaeologica* ; 167

Résumé : Analisi del contesto rituale e degli schemi votivi dei reperti (busti di divinità e piccole terrecotte votive, vasellame, lucerne) rinvenuti nel Santuario rupestre di Agrigento riferibili al rapporto fra acqua e « nymphai » ; la divinità venerata nel santuario sarebbe da identificare con Nestis, elemento acqua della tetrad di Empedocle assimilata a Persefone

Precope, J. ALKMAEON p 71-75

In: *Iatrophilosophers of the Hellenic States*, edited by JOHN PRECOPE, Butterworth-Heinemann. 2014. ISBN 9781483167923.

Abstract: This chapter presents the life history of Alkmaeon. One of the most eminent iatrophilosophers of Magna Grecia, he was born in Crotona in about 570 B.C. Only the titles and a few fragments of his numerous medical and philosophical works have been left. He believed that the human soul was immortal and partook of the divine nature, because like the heavenly bodies, it contained a principle of motion. His doctrines on physics and medicine seem to have partly arisen out of the speculations of the Ionians. The historians believe that he was celebrated for his anatomical discoveries, but it is not known whether his knowledge in this branch was derived from the dissection of animals or of beings. His color notions may be connected with his reputation as an ophthalmologist. Alkmaeon divided the body into four regions: (1) the head, (2) the heart, (3) the navel, and (4) the pubis.

Double principle.

Immortality of the soul.

Physics, Medicine, Anatomical discoveries.

Ophthalmology, Phylogeny.

Precope, J. EMPEDOCLES p 114-120

In: *Iatrophilosophers of the Hellenic States*, edited by JOHN PRECOPE, Butterworth-Heinemann. 2014. ISBN 9781483167923.

Abstract: This chapter presents a brief life history of Empedocles. Empedocles was born at Acragas in Sicily in about 490 B.C. The historians claim that in his youth, although from a wealthy family, Empedocles joined the revolution against the tyrant of his native town, and after his magnanimous support of the poor against the over-bearing aristocrats, he was offered the sovereignty but he refused, for his ambition was not an earthly crown but a celestial one. He became a brilliant orator, a poet, and a physician. Historical evidence reveals that he freed the city of Siracusa from a deadly pestilence by draining the soil. Influenced by Orphic ideas, he preached a form of Pythagoreanism and believed in metamorphosis, and that he had been a boy, a girl, a bush, a bird and a fish, and in the fall of man but that the fate of the soul depended on the acts of men. His evolutionary theory assumes the less perfect to have arisen from the more so.

Qualitative atomism : elementary substances qualitatively differentiated
Life and death : mixture and separation : Love and Strife : Evolution theory
Averter of Epidemics, Controller of storms
Healer of Diseases. Medical treaty.

Precope, J. HERACLEITUS p 85,87-94

In: Iatrophilosophers of the Hellenic States, edited by JOHN PRECOPE, Butterworth-Heinemann. 2014. ISBN 9781483167923.

Abstract: This chapter presents a brief history of Heraclitus. Heraclitus was born in 533 B.C. and went to become one of the most eminent Ionian philosophers. He was accused, however, of being obscure. Historical evidence reveals that as the contrast to Democritus, Heraclitus is represented weeping over the frailties and follies at which the other laughed. Of the general mass of the people, he said that they fill their bellies like cattle and ten thousand do not turn the scale against a single man of worth. He considered his philosophic predecessors—Pythagoras and Xenophanes—as deeply versed in books but shallow in themselves. Historians claim that only fragments of his numerous and valuable work have been left to study. Heraclitus declared that there must be some physical principle as the ground of all phenomena and also a living unity inherent. The historians believe that Heraclitus was the apostle of motion, a transcendentalist whose monistic views accepted by Epicurus were necessary to the understanding of the medical theories of the later Methodists and Pneumatists.

Continual flux of all.

Sum of being invariable.

Fire inherent in all.

Soul pure fire.

Precope, J. ORPHEUS p 23,25-28

In: Iatrophilosophers of the Hellenic States, edited by JOHN PRECOPE, Butterworth-Heinemann. 2014. ISBN 9781483167923.

Abstract: This chapter highlights the life of Orpheus. Orpheus was a well-known priest physician who was also connected with the worship of Apollo and Dionysus. Orpheus is known to surpass his teacher in music and power, and it was said that he was inspired by Apollo himself. As to the miraculous power of his lyre, Plato, Aeschylus, and Euripides refer to it saying that even the trees used to follow its sound. It is said that the origin of sacred mysteries is ascribed to him and that he was a teacher of religious initiations who forbade murder. His theology gave water and matter as the beginning of things. Orpheus believed that the body was a sort of a tomb for the soul that was imprisoned for her punishment, and in his sociology he speaks of "that holy and indispensable justice sitting next to the throne of Zeus and surveying all that concerns man."

Great musician.

Miraculous power.

Vegetarianism & ascetic life

Book "On Nature".

Precope, J. PARMENIDES p 95-103

In: Iatrophilosophers of the Hellenic States, edited by JOHN PRECOPE, Butterworth-Heinemann. 2014. ISBN 9781483167923.

Abstract: This chapter presents a brief life history of Parmenides. Parmenides was born in 513 B.C. in Elea in Italy. He became a pupil of Xenophanes of Colophon, then the teacher of Zeno the Eleate, and Empedocles of Agrigentum. Parmenides wrote his work on philosophy in verse, and he also composed a poem on physiology. Various historian claims that he assumed that existence is and nonexistence inconceivable. Parmenides regarded the ultimate form of matter as the one eternal substance that is neither generated nor destroyed, and added qualitative to quantitative constancy. He said there was no such thing as empty space, consequently there was no motion, for there is no void into which what is moved can

move. He dismissed Heraclitus' changes as an illusion. Historical evidence shows that he separated the changeless existence from the world of phenomena and did not trace the latter to the former. He recognized that the existent as such is unconnected with separation, succession, relation to space or time, coming into existence and change.

Permanence, not change, characteristic of reality.

Eternal immovable form. "The absolutely existent".

Primordial forms of Warm (the existent) and Cold (the non existent)

Poem on Physiology.

Precope, J. PHEREKYDES p 55-56

In: Iatrophilosophers of the Hellenic States, edited by JOHN PRECOPE, Butterworth-Heinemann. 2014. ISBN 9781483167923.

Abstract: This chapter presents a brief life history of Pherekydes. He was born in Syros in 610 B.C., and was a disciple of Pittacus and the teacher of Pythagoras who adopted the doctrines of metempsychosis and of the immortality of the soul that were taught by Pherekydes. He maintained that there were three principles. The historical evidences reveal that he foretold, on drinking some water, given to him from a well, that there would be an earthquake in three days and the earthquake happened in that time. Historians believe that there is not much written about him about his medical knowledge, but if the extraordinary prophetic powers that were attributed to him and the doctrine of metempsychosis are considered, there remains little doubt that Pherekydes must have also pursued that branch of knowledge. There are varied accounts of where he was buried. According to one account, he was buried at Delphi by Pythagoras.

Three principles : The Creator, the Creation & Time

Metempsychosis

Immortality of the soul

Prophetic powers

Precope, J. PLATO p 219,221-265

In: Iatrophilosophers of the Hellenic States, edited by JOHN PRECOPE, Butterworth-Heinemann. 2014. ISBN 9781483167923.

Abstract: This chapter highlights the works and the life history of Plato. Plato was born in 430 B.C. in Athens. Plato descended on his paternal side from Codrus and on his maternal from Solon. Educated by the most distinguished teachers of his time, he joined the circle of Socrates at the age of 20. Historical evidence reveals that he was accused of sensuality, avarice, servility, vanity, ambition, and envy. Various historians claim that Plato, like Socrates, believed that wisdom is the attribute of divinity, that philosophy springing from the impulse to know is essential to man and his greatest good. Existence, he believed, can consist neither in rest nor in motion yet can share in both and stand in reciprocal community.

Interpretation of the Universe on terms of Mind or Reason

Logic, Ethics, Politics, Metaphysics.

Ductrines on Health and Disease

Precope, J. PYTHAGORAS p 61,63-70

In: Iatrophilosophers of the Hellenic States, edited by JOHN PRECOPE, Butterworth-Heinemann. 2014. ISBN 9781483167923.

Abstract: This chapter presents a brief life history of Pythagoras. Pythagoras was born in 580 B.C in Samos. Historical evidence reveals that Pythagoras, who had visited Egypt a century before Herodotus, is supposed to have been a prophet and a wonder worker like Orpheus, Melampus, or Epimenides. He had, in common with the Orphies, a belief in: "the fall of the soul by sin." The word philosopher was first used by Pythagoras. He was called Pythagoras because, according to Aristippus of Cyrene, he uttered the truth as infallibly as did the Pythian oracle. Various historians believe that numbers appeared to Pythagoras as the substance of everything. He considered music and especially the lyre as a powerful agent in the treatment of disease, chiefly mental disease, and used special tunes for

depression, melancholia, and mania. It is believed that Pythagoreans gained the confidence of people by revealing the secrets of their confederation. The priests in the Asclepeia fearing to lose the leadership in medical matters were constrained to do the same. Thus exposed to the light of publicity medical science began further its extraordinarily progressive course.

Divine Inspiration.

Metempsychosis

Numbers as Primary elements.

Ethical and scientific training

Vegetarian diet, Regimen and Music

Primavesi, O. Empedokleisches im Tod des Empedokles: Ein neuentdeckter Text des Vorsokratikers und Hölderlins Trauerspiel p 13-41

In: Hölderlin in der Moderne, edited by Vollhardt, Friedrich.

Berlin, Germany: Schmidt, 2014. ISBN 9783503137688

PROVENZA, A. Pitagora e le Muse. Per una lettura di Timeo, F131 FGrHist p 79-86

In: Musica, culti e riti nell'Occidente Greco. / Angela Bellia (ed.). 2014.

Pisa : Istituti editoriali e poligrafici internazionali. Series 1: [Telestes](#); 1.

ISBN: 9788881474387

RAFFA, M. Acustica e divulgazione in Archita di Taranto : il fr.1 Huffman come "Protrettico alla scienza" p 95 - 104

In: Musica, culti e riti nell'Occidente Greco. / Angela Bellia (ed.). 2014.

Pisa : Istituti editoriali e poligrafici internazionali. Series 1: [Telestes](#); 1

ISBN: 9788881474387

Puccini-Delbey, G. La vertu de silence dans les « Métamorphoses » d'Apulée p 225-236

In: Présence du roman grec et latin : actes du colloque tenu à Clermont-Ferrand (23-25 novembre 2006) / textes réunis par Rémy Poignault ; (avec la collab. de Sandrine Dubel) Clermont-Ferrand : Centre de recherches A. Piganiol-Présence de l'Antiquité, 2011

Caesarodunum bis ; 40-41

Résumé : Le silence rythme la vie de Psyché et de Lucius à partir du moment où les deux personnages rencontrent le divin (respectivement, Met. 6 et 11). Ce silence peut prendre sa source dans l'enseignement de Pythagore qui représentait l'idéal philosophique d'Apulée (voir aussi l'article noté 81-00295)

Rocconi, E. The aesthetic value of music in Platonic thought p 113-132

Recueil : Aesthetic value in classical antiquity

Aesthetic value in classical antiquity / ed. by Ineke Sluiter, Ralph M. Rosen

Leiden ; Boston (Mass.) : Brill, 2012. Collection(s) : Mnemosyne. Supplementum ; 350

Summary: Apart from late and controversial references to early Pythagoreanism, the most ancient and authoritative source on the psychagogic power of music is Plato, namely in « Republic » and « Laws ». Plato established important premises for subsequent theoretical speculation on the beauty and expressiveness of music, even if he does not seem to have elaborated an artistic conception according to which its aesthetic value might be evaluated independently of ethical and educational ones.

Saetta Cottone, R. Nuvole e demoni : Empedocle e Socrate nelle « Nuvole » di Aristofane p 315-335

In: La storia sulla scena : quello che gli storici antichi non hanno raccontato / a cura di Anna Beltrametti

Roma : Carocci, 2011. Collection(s) : Studi superiori ; 646

Résumé : Si considera l'ipotesi secondo cui il coro delle « Nuvole » avrebbe come fonte di ispirazione le teorie filosofiche di Empedocle, rivestendo il ruolo di Muse di una nuova categoria di poeti-filosofi empedoclei : si analizza in particolare il canto iniziale della parodo

(v. 275-290) e l'inedita teoria della μύμησις dei v. 340-350

Saffrey, H.D. Hypatie d'Alexandrie p 376-383
In: C. Méla, F. Möri Alexandrie la divine, Neuchâtel, La Baconnière, 2014, 2 vol.

Scott, I.W. The divine wanderer : travel and divinization in late antiquity p 101-121
In: Travel and religion in antiquity / Philip A. Harland, ed.
Waterloo (Ont.) : Wilfrid Laurier University Pr., 2011. Studies in Christianity and Judaism =
Études sur le christianisme et le judaïsme ; 21
Résumé : On the ways in which travel functions in the lives of four divinized human beings as
they are depicted in sources from the 2nd to the early 4th cent. A.D. : Philostratus' biography
of Apollonius of Tyana, the lives of Pythagoras by Porphyry and Iamblichus, and Lucian's
satirical attacks on Alexander of Abonuteichos and Peregrinus Proteus.

Sisko, J. 4. Anaxagoras and Empedocles in the shadow of Elea
In: Routledge companion to ancient philosophy / edited by James Warren and Frisbee
Sheffield. 2014. ISBN: 0-415-99126-9
New York : Routledge/Taylor & Francis Group. Reeks: Routledge philosophy companions

Trutty-Coohill, P. Pythagoras in the Sacred Cosmos of Chartres Cathedral p 37-56
In: Analecta husserliana. The yearbook of phenomenological research ... Edited by Anna-
Teresa Tymieniecka. vol. 1, etc.; Phenomenology of space and time: the forces of the
cosmos and the onto-poietic genesis of life : book two
Paris, 2012; Aug, 2014, -- Cham; Springer; 2014.

Vatai, F. 2. Pythagoras and the Pre-Socratics; From the Seven Sages to Pythagoras;
Pythagoras and Pythagoreanism; Archytas and Empedocles
In: Intellectuals in Politics in the Greek World (Routledge Revivals): From Early Times to the
Hellenistic Age.
Hoboken: Taylor and Francis. ISBN 9781317749745

William, C. J. F. Empedocles and the Atomists p 56-87
In: Philoponus. On Aristotle's On coming-to-be and perishing 1.6-2.4.
London: Bloomsbury Publishing. 2014. ISBN 9781780938769

N20 new reviews

Gabriele Cornelli, *In Search of Pythagoreanism: Pythagoreanism as an Historiographical Category. Studia praesocratica, Bd 4.* Berlin; Boston: De Gruyter, 2013.

Reviewed by: Hernández de la Fuente, D. Bryn Mawr Classical Review 2014.10.22

Reviewed by: Stavru, A. Archai. 2014, 13, p 171-174

Reviewed by: Zhmud, L. www.sehepunkte.de 2014,14, 11

Phillip Sidney Horky, *Plato and Pythagoreanism.* Oxford; New York: Oxford University Press, 2013.

Reviewed by: Benitez, E. Review of Metaphysics. 2014, 68, 2, P 429-431

Reviewed by: McKirahan, R. Ancient Philosophy. 2014, 34, 2, 415-418.

Reviewed by: Petrucci, F.M. Journal of the history of philosophy. 2014, 52 p 837-838

Reviewed by: Trépanier, S. Bryn Mawr Classical Review 2014.05.18

Reviewed by: Weinman, M.. Archai. 2014, 13, p 165-170

Sarah B. Pomeroy, *Pythagorean Women: Their History and Writings.*

Baltimore: Johns Hopkins University Press, 2013.

Reviewed by: Brodersen, K. Bryn Mawr Classical Review 2014.08.58

Reviewed by: Dorandi, T. www.sehepunkte.de 2014,14, 7/8

Reviewed by: Lăzăroiu, G. Journal of Research in Gender Studies, 2013. 3(2), p. 147–153

Reviewed by: Riedweg, C. A. The Classical Review. 2014, , 1-2.

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

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

Reviewed by: Tarrant, H. Journal of the history of philosophy, 2014, 52, 4, p 840-841

Leonid Zhmud, *Pythagoras and the Early Pythagoreans.* (Translated from Russian by Kevin Windle and Rosh Ireland; first published 1994). Oxford; New York: Oxford University Press, 2012.

Reviewed by: Giangulio, M. www.sehepunkte.de 2013,13, 9

Reviewed by: Huffman, C. Bryn Mawr Classical Review 2014.08.30

Reviewed by: McKirahan, R. Archai. 2014, 13, p 161-164

Reviewed by: McKirahan, R.D. The classical world. 2014,107, 4, p 564-565

N20 new journals

Les Études philosophiques. 2014, 110, 3
Empédocle, Aristote, Rickert

Marwan Rashed, La chronographie du système d'Empédocle : addenda et corrigenda p 315 – 342

Résumé: Le présent article est consacré à la réédition et, pour certaines d'entre elles, à l'édition de scholies byzantines comportant des données chiffrées sur les périodes du cycle d'Empédocle. Celles-ci ont été copiées au xiie siècle sous forme de gloses à différents traités d'Aristote. On s'attachera à démontrer la cohérence interne de ces nouveaux renseignements, leur compatibilité avec les fragments conservés du poème Sur la nature et, enfin, on suggérera un canal possible de transmission.

Jean-Claude Picot, Un nom énigmatique de l'air chez Empédocle (fr. 21.4 DK)

p 343 – 373

Résumé: Le début du fr. 21 DK d'Empédocle concerne les manifestations des quatre éléments dans le monde autour de nous. D'après le contexte, le référent de l'adjectif substantivé ambrota, au vers 4, concernerait l'air ou quelque chose intimement lié à l'air. Le mot ambrota se trouve enchâssé dans un développement sur le soleil, qui suggère le passage homérique du voile d'Héra d'un blanc éclatant comme le soleil. À partir de là et grâce à l'interprétation livrée par Aëtius selon laquelle la racine divine Héra, chez Empédocle, est l'air, il vient que les ambrota, souvent associés à heimata (les vêtements immortels) dans les vers épiques, désigneraient une Héra vêtue. Les vêtements qui dissimulent Héra, la déesse qu'il faut associer aux ambrota, seraient les nuages blancs, essentiellement faits d'air. L'explication repose sur une matrice thématique inscrite dans des vers épiques. Une présentation du chœur des Nuées d'Aristophane apporterait un écho à la conception empédocléenne des ambrota compris comme des nuages blancs.

Riccardo Chiaradonna, La chair et le bronze. Remarques sur Métaphysique Z, 11 et l'interprétation de M. Frede et G. Patzig p 375 – 388

Résumé: Cet article porte sur Métaphysique, Z, 11. On examine en particulier la lecture par Frede et Patzig de la première partie de ce chapitre. Selon ces derniers, Aristote affirme : (1) que les définitions des substances naturelles sont exprimées à partir de leur forme et que toute référence à la matière doit être exclue de la définition ; (2) que les formes naturelles sont néanmoins liées de manière nécessaire et interne à un certain type de matière, car elles ne peuvent exister sans certaines parties matérielles. En réalité, une lecture attentive du chapitre ne permet de soutenir ni (1) ni (2). Un être humain ne diffère pas d'un cercle de bronze en raison de son instantiation nécessaire dans un certain type de matière. La différence consiste plutôt dans l'existence de parties fonctionnelles. Les parties fonctionnelles peuvent être mentionnées, en tant qu'elles sont fonctionnelles, dans la définition formelle des substances naturelles.

Marc de Launay, Présentation

p 389 – 392

Heinrich Rickert, L'un, l'unité, le un.

Remarques sur la logique du concept de nombre p 393 – 455

Résumé: Cette étude de 1911, remaniée en 1924, est consacrée à « la logique du concept de nombre », et, plus précisément à une distinction, poursuivie à travers une analyse de l'« un », du signe « égal », du signe « plus » et de la notion de « série », entre deux domaines de compétence : Rickert veut limiter celui de la logique en montrant que les mathématiques comportent un élément « alogique » qui ne relève pas de la logique pure et qui est indispensable à leur formation comme à leur démarche. Il s'agit donc d'une critique du logicisme, qui vise Frege et, surtout, Natorp, mais qui s'arrête pour ainsi dire au seuil du constructivisme tout en lui fournissant un possible point de départ.

Christian Berner, Études critiques

p 461 – 465

Ruedi Imbach. Une « blessure de la pensée » ? Les Cahiers noirs de Heidegger interprétés par leur éditeur

p 467 – 472

Abraham, R. The Geography of Culture in Philostratus' Life of Apollonius of Tyana Classical journal. 2014, 109, 4, p 465-480
Summary: While the travel narrative in Philostratus' Life of Apollonius of Tyana has been the subject of much scholarly commentary, little has been said about the geography created by those travels. This paper examines the representation of Paraca, Greece, and Rome to demonstrate how Philostratus reverses the traditional Greek view of center and periphery. In his figuration, the extreme geographic periphery of Paraca becomes the center of civilization, whereas the traditional center of Rome is reconceptualized as a dangerous periphery. This reversal supports Philostratus' larger commentary on the loss of self-knowledge in the Greek world and its consequences.

Aguirre, J. La crítica de Aristóteles y Teofrasto a la concepción ígnea del ojo Emerita. 2012, 80, p 89-106
Résumé : Aristóteles en « De sensu » y Teofrasto en « De sensibus » subrayan que la mayoría de los que se han dedicado a estudiar la percepción visual desarrollan doctrinas que identifican la visión con el fuego. Ambos filósofos rechazan tales doctrinas, y particularmente la concepción ígnea del ojo en las que se basan. Ambos analizan críticamente las doctrinas de Alcmeón, Empédocles y Platón, y frente a ellos Aristóteles defiende la naturaleza acuosa del ojo y una doctrina de la percepción visual centrada en el carácter diáfano del medio acuoso.

Ambrosano, G. Cosmologia e daimonologia in Empedocle Incidenza dell'Antico : dialoghi di storia greca. 2011, 9, p 101-121
Résumé : Ricerca sui possibili collegamenti strutturali e motivi di omogeneità fra lo scritto « Sulla natura » e le « Purificazioni » di Empedocle. Un primo motivo di continuità è rintracciato nella struttura narrativa che, in entrambe le opere, sarebbe caratterizzata da una ciclicità sviluppata attraverso tre momenti dialettici. Un secondo motivo andrebbe visto nella sostanziale continuità stilistica.

Infine, anche l'opera cosmologica è fortemente imbevuta di un afflato religioso

Andreoni Fontecedro, E. Sul filo della memoria : il misticismo di Pitagora in Lucrezio e Thomas Gray in onore di Epicuro e Locke Paideia. 2011, 66, p 405-411
Résumé : Il « te sequor » nell'elogio di Epicuro nel terzo libro del « De rerum natura », riprendendo l' ἄκουσμα pitagorico ἔπου θεῶν, conferisce al testo lucreziano una particolare intensità religiosa. La sequenza sarà più tardi riutilizzata con sottile arte allusiva dal poeta inglese per la lode del filosofo empirista

Azevedo, M.T.S. de O « Sonho de Cipião » e a catábasis virgiliana : pressupostos literários e filosóficos Humanitas (Coimbra). 2011, 63, p 239-257
Résumé : Con respecto al « Somnium Scipionis » de Cicerón, la posterior « catábasis » de la « Eneida » de Virgilio presenta una original interdependencia en cuanto a la visión del Más allá y al ideal estoico del « héroe cívico », aplicado a los personajes eminentes de la historia romana. Pese a esta relación intertextual, entre ambos textos se dan diferencias de fondo, que responden, ya sea a los modelos literarios griegos que formalmente los inspiran, ya sea al diferente peso que tienen en cada uno las principales corrientes filosófico-religiosas : el orfismo-pitagorismo, el dualismo zoroástrico y el misticismo astral, cuya recepción se analiza.

Belousov, A. ON SOME POSSIBLE SOURCES FOR PHILOSTRATUS' VITA APOLLONII 3.34. Classical Quarterly. 2014, 64, 2, p 787-792
Summary: The doctrine contained in this extract – the only passage of The Life of Apollonius of Tyana treating matters of 'cosmogony' – could be summarized in the six following propositions. First, the universe consists of five, not four elements, the fifth being the ether, the γένεσις θεῶν. Just as mortals breathe air, gods breathe ether. Secondly, there is no

'primordial element'; all five came into being simultaneously. Thirdly, the universe is a living being. In the fourth place, the universe is both male and female at the same time. In the fifth place, as the universe is androgynous it feels desire (ἔρως) towards itself and it is this desire that makes it whole and united. And finally, the passion of the universe for itself is governed by Intelligence (ἐκείνου νοῦς).

Benjamin, W. *Defending Hypatia: Ramus, Savile, and the Renaissance Rediscovery of Mathematical History*. *Annals of Science*. 2014, 71, 1, p 138-140.

Boter, G. *Studies in the textual tradition of Philostratus' Life of Apollonius of Tyana*. *Revue D'histoire Des Textes*. 2014, 9, p 1-49.

Bouwman, W. *Philosophy's Roots and Branches*. Will Bouwman on how Thales, Anaximander, Pythagoras, Parmenides & Zeno established empiricism, maths & logic as dominant features of Western thinking *Philosophy Now*. 2014, p 6-9

Catana, L. *Readings of Platonic Virtue Theories from the Middle Ages to the Renaissance: The Case of Marsilio Ficino's De amore*. *British Journal for the History of Philosophy*. 2014, 22, 4, p 680-703
Summary: It is commonly known that ancient schools of ethics were revived during the Renaissance: The texts pertaining to Platonic, Aristotelian, Stoic and Epicurean ethics were edited, translated and discussed in this period. It is less known that the Renaissance also witnessed a revival of Plotinian ethics, by then perceived as a legitimate form of Platonic ethics. Plotinus' ethics had been transmitted through the Middle Ages through Macrobius' Latin treatise *Somnium Scipionis* 1.8, which relied heavily on Plotinus' student, Porphyry, and his report of Plotinus' ethics. In this article it is argued that the Florentine humanist and philosopher Marsilio Ficino carried on this tradition of Platonic, or rather Plotinian, ethics. He was familiar with Plotinus' *Enneads*, since he had had

access to it through Greek manuscripts from around 1462; his Latin translation of the *Enneads* was published in 1492. The article argues that in his commentary on Plato's *Symposium*, completed in 1469, Ficino made use of Plotinian ethics and bypassed the monastic interpretation, which Plotinian virtue ethics had received from medieval theologians and philosophers. Ficino thus re-interpreted the Plotinian theory in a more worldly manner, making the so-called higher virtues accessible to humans outside religious institutions, attained by their natural constitution.

Cornelli, G. *Tudo é número no pitagorismo antigo?* *Classica*. 2013, 26, p 11-28
ABSTRACT: The question, "All is number?", significantly the title of Zhmud's famous 1989 article in *Phronesis*, opens a challenge to the extremely important Aristotelian testimony that "all is number" was the fundamental definition of Pythagorean philosophy. Such a challenge is anything but easy, especially when one considers that, so far, the histories of both ancient philosophy and ancient mathematics seemed to have no doubts that this definition was correct. This paper aims to submit Aristotle's claim that the Pythagoreans believed that "all is number" to critical review. Our analysis of the many ways that Aristotle states the thesis "all is number" will reveal, beyond merely semantic variations, a fundamental theoretical contradiction that Aristotle himself seems incapable of solving.

Del Giovane, B. *Seneca, Scipione e l'ombra di Cicerone : a proposito dell'epistola 86* *Prometheus*. 2012, p 155-174
Résumé : In Sen. ep. 86 sembrano rintracciabili echi ciceroniani sia nell'« incipit » (dal « De senectute ») che nel ritratto di Scipione l'Africano (dal « *Somnium Scipionis* »)

DOMARADZKI, M. *Sull'allegoresi simbolica del primo pitagorismo PEITHO / EXAMINA ANTIQUA*. 2013. 1, 4, p 93-

Abstract: The present paper argues that the early Pythagoreans contributed significantly to the development of ancient hermeneutics. The article builds on the assumption that even if the thinkers did not deal with allegoresis directly, the very manner of articulating their thought was, nevertheless, quite conducive to the growth of allegorical interpretation. Thus, at least indirectly, Pythagoreanism must have played an important role in the development of allegoresis. The paper identifies two crucial aspects of Pythagorean influence on the allegorical tradition. Firstly, the Pythagoreans made a very specific use of the poetry of Homer and Hesiod as well as of the traditional mythology in general. Secondly, the teachings of Pythagoras were expressed in terms of various ambiguous symbols that required special exegesis. Both these factors must have contributed considerably to the development of allegoresis: the idiosyncratic use of conventional mythology, on the one hand, and the enigmatic nature of the Pythagorean symbols, on the other, must have provoked extensive search for the latent (i.e., "allegorical") meaning of the "messages" in question.

Dorfbauer, L.J. Favonius Eulogius, der früheste Leser des Calcidius ?
Hermes. 2011, 139, p 376-394
Résumé : Calcidius' « Timaios »-Kommentar, von dem man annahm, er sei erst von Macrobius rezipiert worden, wurde schon von Eulogius in seinem Kommentar zu Ciceros « Somnium Scipionis » benutzt. Dies wird aus dem Vergleich der Texte Calc. 44 und Fav. Eul. 22 deutlich, die sich beide an Theon von Smyrna anlehnen, der wiederum Adrast von Aphrodisias als Gewährsmann angibt. Gemeinsame Auslassungen und Fehler beweisen, dass Calcidius und Eulogius Theon nicht unabhängig voneinander benutzt haben können ; ebenfalls unwahrscheinlich ist eine unabhängige Benutzung des verloren gegangenen Adrast-Kommentars, zumal von einer lateinischen Version davon nichts bekannt ist. Da sowohl sprachliche als auch sachliche Gründe dagegen sprechen, dass Calcidius von Eulogius

abgeschrieben hat, muss Eulogius der Rezipient sein.

Drozdek, A. Alcmaeon and the immortality of the soul
Maia. 2012. 64. P 429-437
Résumé : Dall'analisi delle fonti pitagoriche emergono la concezione almeonea di un'anima immortale e in perpetuo movimento e una teoria degli opposti ; sembra inoltre che il filosofo si opponesse alla teoria pitagorica della reincarnazione

Eckhardt, B. "Bloodless Sacrifice": A Note on Greek Cultic Language in the Imperial Era.
Greek, Roman & Byzantine Studies. 2014, 54, 2, p 255-273
Summary: The article discusses the term "bloodless sacrifice" and explores its use, as well as the use of sacrifice, in the early Christian and pagan religions. Topics discussed include Pythagoreanism, discussions of the use of animal sacrifice in Rome and various religions, and the eating of vegetarian meals as examples of bloodless sacrifices.

Edge, J. Licit medicine or 'Pythagorean necromancy'? The 'Sphere of Life and Death' in late medieval England.
Historical Research. 2014, 87, 238, ,p 611-632
Summary: The ' Sphere of Life and Death' is an onomantic divinatory device present in around sixty-two manuscripts of late medieval English provenance. It is an example of illicit divination, and as such is condemned in various theological and legal tracts. However, at the same time, one of the most frequent manuscript contexts of this device is medical, as it claims to predict the life or death of a sick person. This article aims to show that the ' Sphere' was at the same time both licit medicine and illicit divination, and that we must take a less rigid approach to the categorization of such devices.

Eramo, I. Un gioiello è per sempre ? : nota a Stobeo III, 5, 37 e IV, 23, 54
Invigilata lucernis. 2012, 34, p 99-112
Résumé : Il tema della virtù maschile associata a gioielli e preziosi è ricorrente

nell'aneddotica antica sul vincolo coniugale e sulle figure muliebri. L'analisi qui condotta parte da Stob. 3, 5, 37 e 4, 23, 54 per poi toccare altri « exempla » (tra cui la figura di Cornelia) e soffermarsi sul concetto di κόσμος nei testi pitagorici e nei « Coniugalia praecepta » di Plutarco.

Evans, R.J. 'The capture of Sybaris (510 BC) and the siege of Mantinea: History repeated?'.
Acta Classica. 2014, 57.

Strabo states that Sybaris was situated between the Crathis and Sybaris rivers and had walls which extended for fifty stadia (5.7 miles or 9.2 kilometres), and that a war between this city and Croton, lasting just seventy days, resulted in its complete destruction. The ancient sources, such as they are, are unanimous in their estimation that this community was destroyed on account of its citizens' addiction to a luxurious lifestyle and for an utter disregard for the gods (Strabo 6.1.13; Athenaeus 12.521c-f).

Fabre-Serris, J. La réception d'Empédocle dans la poésie latine: Virgile (Buc. 6), Lucrèce, Gallus et les poètes élégiaques

Dictynna. 2014, 11.

<http://dictynna.revues.org/>

Résumé: Ce papier vise à montrer, à partir d'une série d'analyses de textes de Virgile, de Lucrèce et des poètes élégiaques, que la lecture faite par Gallus, non d'Empédocle directement, mais de la réception de ce dernier chez Lucrèce a joué un rôle fondamental dans la genèse de grands motifs élégiaques. À ceux du *furor* et de l'absence de remèdes à l'amour, on peut ajouter en effet le déploiement de deux des étymologies de Vénus exploitées par Lucrèce dans sa version de l'épisode homérique des amours de Mars et de Vénus perçu par les Anciens comme empédocléen : *vincere* et *vincire*. La première étymologie a donné lieu à la thématique de la victoire de l'amour et des combats de Vénus opposés aux guerres menées par les Romains, la seconde à celle de la première nuit d'amour, qui 'lie' les amants et initie le début de *foedera* souhaités pérennes mais soumis à d'incessantes fluctuations.

Farrell, J. Looking for Empedocles in Latin Poetry 11 pages

Dictynna. 2014, 11.

<http://dictynna.revues.org/>

Résumé: Motifs such as "harmony," "concord," and "the four elements" are very common in Latin poetry, but they may not always indicate a specifically Empedoclean. Words like "concordia" and "discordia" appear frequently in contexts where domestic or civic harmony and disharmony are at issue, but where philosophy of any sort is not. The four elements generally do occur in contexts that are philosophical, whether in a direct, metaphorical, or even a parodic sense; but the conception of the physical world as comprised by earth, air, fire, and water was common to many philosophical schools, including Stoicism, which was much more familiar than Empedocleanism as a philosophical sect to Romans of all periods. Specifically Empedoclean motifs often do appear during the last half of the first century BC. This can be explained by the politicization of the cult of Venus, particularly as the divine ancestress of the gens Iulia. In combination with the importance of Venus' consort Mars as the father of Romulus, these divinities invited allegorization as Empedoclean "Love" and "Strife" governing the four elements as a symbol of Roman, and especially Julian, governance of world affairs. On the other hand, both before and after the gens Iulia was in its political ascendancy (i.e. for most of the Republican period before the rise of Julius Caesar himself, and for most of the Imperial period after the fall of the Julio-Claudian dynasty, if not indeed after the end of Augustus' reign, i.e. that of the most self-consciously "Julian" of emperors), the particular relevance of Venus/Love and Mars/Strife to major political interests, and so a specifically Empedoclean conception of Roman global hegemony, held much less appeal. In view of these facts, it makes sense to assess apparently Empedoclean motifs in Latin poetry not as essential or even conventional ingredients of any particular genre, but in terms of their relevance to prevailing cultural circumstances at any given time.

Fratantuono, L. Drowned Doublets.
Virgil's Doomed Sailors and the Archytas
Ode of Horace
Maia : rivista di letterature classiche.
2014, 66, 1, p 84-96

Friberg, J. Seven-sided star figures and
tuning algorithms in Mesopotamian,
Greek, and Islamic texts
Archiv für Orientforschung.
2011, 52, p 121-155
Summary: Mit kurzer Präsentation der
wichtigsten Quellen zur griechischen
Musiktheorie der Antike ; insbesondere zu
Pythagoras, Platon, Euklid und Ptolemaios

Galimberti, A. La vita di apollonio di tiana
e caracalla: Cronologia e contesto storico.
Aevum - Rassegna Di Scienze Storiche
Linguistiche E Filologiche.
2014, 88, 1, p 125-136.

Garrido Domené, F. Lo que vibra es el
yunque : análisis de Nicom. Harm. VI,
pp. 245.18-248.26
Cuadernos de filología clásica. Estudios
griegos e indoeuropeos.
2012, 22, p 127-140
Résumé : La primera y más antigua
versión de la leyenda de los martillos
pitagóricos en su forma completa fue
redactada por Nicómaco de Gerasa. En
ella, se describen las distintas relaciones
numéricas que definen los intervalos
musicales, lo que permite un análisis de
estilo y de contenido del todo original : de
estilo, porque este cambia respecto a los
demás capítulos del tratado musical
nicomaqueo en virtud de un fin claramente
didáctico, y de contenido porque, en la
minuciosa descripción de los distintos
pasos del experimento pitagórico llevado a
cabo con los martillos y los pesos en los
extremos de las cuerdas, se entrevén
unas conclusiones que no son del todo
exactas ni para la tensión ni para la
percusión.

Ghidini, C. In memory of Giovanni
Pugliese Carratelli
Antiquorum philosophia.
2010, 4, p 203-210
Résumé : Sugli interessi dello studioso
italiano (1911-2010) per i testi orfici e
pitagorici e per il buddismo originale

Grossardt, P. Die zweite Reise des
Odysseus in Lukians « Verae Historiae »
Philologus. 2011, 155, p 125-145
Résumé : Die Abreise des Ich-Erzählers
von der Insel der Seligen zum neuen
Kontinent übernimmt Züge der zweiten
Reise des Odysseus, wobei sich auch
Motive der « Odyssee » wiederfinden.
Man kann die Insel der Seligen annähernd
mit Ithaka, Teiresias' Prophezeiung einer
neuen Reise für Odysseus mit
Rhadamanthys' Weisung an den Ich-
Erzähler gleichsetzen. Zudem finden sich
Anspielungen auf die pythagoreische
Lehre ; insbesondere scheint der neue
Kontinent pythagoreisches Hoheitsgebiet
zu sein. Lukian nimmt allegorische
Deutungen des Odysseus-Mythos,
insbesondere die seines Zeitgenossen
Numenios, auf

Heinz, W. Die Architektur des römischen
Thermalbades von Badenweiler und die
Achtzahl
Symbolon. 2012. 18, p 261-292
Summary: Eine Neurekonstruktion des
ersten Bauzustandes (späteres 1. Jh.
n. Chr.) verdient wegen der Geometrie des
Entwurfs Beachtung. Insbesondere ist ein
Rückgriff auf pythagoräische Traditionen
festzustellen. Dabei spielt die Achtzahl
eine besondere Rolle, die in
verschiedenen Kulturkreisen mit hohem
Bedeutungsgehalt in kosmologischen und
soteriologischen Zusammenhängen
auftritt. Insgesamt lässt sich der Achtzahl
ein eschatologischer Wesenszug
zuschreiben. Eine der ältesten Taufstätten
(Lateranbaptisterium in Rom ; frühes
4. Jh.) wurde nicht zuerst kreisförmig,
sondern von Anfang an als Oktogon
gebaut.

Hernández de la Fuente, D. Pitágoras
como adivino: religión y política en la
Magna Grecia.
Potestas. 2013, 6, p 5-25
Abstract: Amongst all the facets of the
Greek philosopher Pythagoras of Samos,
some of them seemingly contradictory, a
certain number of ancient sources credited
him with great authority on prophetic arts.
The political activities and influence of his
School in Magna Graecia were also often
highlighted in many ways. In this

contribution we intend to address the figure of Pythagoras as a soothsayer in Magna Graecia, in order to research the possible relation between these two aspects of his activity. On the one hand we will discuss a number of examples of Pythagoras' prophetic power, analyzing the literary and iconographic evidence. On the other hand, we will examine the possible political implications of such function. If our hypothesis is confirmed, we could open a research line on the interdependencies between the prophetic art traditionally ascribed to Pythagoras and his assumed political influence, according to a pattern of religious and political leadership attested in Ancient Greek history.

Jourdan, F. Le fragment 43 (des Places) de Numénios : problèmes de présentation, essais d'interprétation

Les études platoniciennes. 2013, p. Summary: La présentation des fragments et témoignages transmettant la pensée de Numénios place les éditeurs face à des choix difficiles. L'ordre attribué aux textes est décisif dans l'image du philosophe qu'il s'agit de donner aux lecteurs. Une simple coupe dans un témoignage peut déformer gravement le sens du propos rapporté par le citateur ou doxographe ancien. Une telle déformation peut parfois aller si loin qu'elle transforme Numénios en défenseur de doctrines qu'il n'a peut-être jamais soutenues. L'étude du fragment 43 tel qu'il est présenté dans l'édition d'Édouard des Places (1973) en convainc. Le texte comporte en effet une rupture à peine signalée qui a longtemps contribué à une lecture de ses deux parties hors de leur contexte. Par suite, la seconde, de fait considérée pour elle-même, a souvent conduit à penser que Numénios défendait une doctrine originale, attribuant la cause du mal à des « appendices » venus de l'extérieur — doctrine qui serait alors étroitement proche des positions soutenues par le gnostique Basilide. Or, replacé dans son contexte, le passage délivre un enseignement différent.

Jamblique, qui en est la source, oppose les philosophes situant la responsabilité de l'incarnation dans l'âme rationnelle elle-même à ceux qui, tels Numénios,

Harpocraton, Plotin et Porphyre, attribuent cette responsabilité à un élément extérieur à l'âme rationnelle, à savoir respectivement la matière, le corps, la nature et la vie irrationnelle. Ainsi présentée, la pensée de Numénios telle que la reflète ce témoignage s'intègre plus dans un cadre platonicien qu'elle ne s'en distingue par des influences orientales. L'exemple du fragment 43 suggère la nécessité de revoir les principes de présentation des textes transmettant la pensée de Numénios. La distinction entre fragments et témoignages, voire l'introduction d'une troisième catégorie pour les paraphrases mêlées de courtes citations, ainsi que la restitution du cadre de transmission de ces passages répondraient davantage aux exigences d'une lecture avertie. Elles fourniraient en effet les moyens d'évaluer ce qui relève de l'appropriation doxographique et ce qui appartient effectivement à la pensée de Numénios.

Kemezis, A. Roman Politics and the Fictional Narrator in Philostratus' Apollonius
Classical Antiquity. 2014, 33, 1, p. 61-101
Abstract: Philostratus' eight-book work on Apollonius of Tyana begins with an elaborate frame narrative in which the narrator describes how the empress Julia Domna commissioned him to edit a recently discovered authoritative account of that sage's career, written by one of his disciples. This narrative has clear marks of conscious fictionality, and identifies the Apollonius with such pseudepigraphic works as Dictys Cretensis and The Wonders beyond Thule. This article will explore how this claim functions within Philostratus' larger narrative self-presentation. Philostratus in effect presents the reader with two models of how one obtains authoritative knowledge about cultural phenomena. The first is seen in the frame narrative, and involves single key texts authorized by politically powerful figures. The second is seen in the rest of the narrative, and involves wide-ranging research and critical argument by cultural professionals such as the narrator himself. Philostratus, although he would appear more to endorse the

second model, ironically undercuts them both. The tension thus created is crucial to Philostratus' portrait of his protagonist's ambiguously human or divine status. It also has a key political component, however, inasmuch as various members of the Severan dynasty, like Philostratus' Julia, were claiming for themselves the power both to re-write political history and to redefine their status within Greco-Roman cultural discourse. The frame narrative and narratorial persona of the Apollonius are a uniquely sophistic reflection on the relationship of political power to Hellenic paideia.

Kruk, K. Arystotelesowska krytyka poglądów Empedoklesa na powstanie życia.
Rocznik Filozoficzny Ignatianum.
2014, p 111-120.

Laudani, C. Il « pitagorismo celato » della « Cena Trimalchionis »
Bollettino di studi latini.
2009, 39, p 447-473
Résumé : La ricorrenza del numero 4 nella sezione dedicata al « ferculum » dello zodiaco può essere letta come un'allusione al pitagorismo

Levi, N. L'Épicharme et le prologue des Annales d'Ennius, ou les débuts de la révélation pythagoricienne dans la littérature latine
VITA LATINA. 2013, 187-188, p 18-38
Cet article montre comment, dans deux textes d'Ennius, l'opuscule intitulé Epicharmus et le prologue des Annales, l'expérience du songe de révélation sert de support à l'exposé de certains aspects de la philosophie pythagoricienne (la doctrine des éléments, la métempsychose). Ce faisant, ce travail se propose de faire mieux connaître des textes fragmentaires peu étudiés en France, qui sont cependant importants dans l'histoire des idées, notamment en raison de la postérité, dans la littérature latine, de cette alliance entre le paradigme apocalyptique et la philosophie pythagoricienne.

Lloyd, G. The Myth of Plato's Socratic Period.

Archiv Für Geschichte Der Philosophie,
2014, 96, 4, p 403-430.

A hypothesis first proposed in the nineteenth century has since the middle of the twentieth century been approaching mythical status. It is the hypothesis that in the course of Plato's philosophical 'development', he passed through a 'Socratic period' in which he was principally devoted to representing the philosophy of the historical Socrates rather than his own. This Socratic philosophy is found in the so-called early dialogues and is sometimes called 'Socratic intellectualism'. According to the myth, Plato only developed and wrote down his own philosophical position in the middle and late dialogues. In this paper, I challenge the myth, arguing that there is no external evidence to support the initial hypothesis and significant evidence for rejecting it. In fact, Plato was probably in some sense a proponent of Pythagoreanism and a 'two-world metaphysics' well before he wrote anything. The claim that, external evidence notwithstanding, the early dialogues actually contain a philosophical position substantially different from that of later dialogues is also unfounded. Although Plato's thought continually developed within the context of ongoing Academic discussions, nowhere in any of the dialogues is Plato's 'otherworldly' revisionist philosophy absent.

Malgieri, E. « Littera Pythagorae in imagine »

Ostraka. 2009, 18, p 415-426 ill.

Résumé : Fortuna letteraria ed iconografica del « γράμμα φιλόσοφον Υ », associato in antico a Pitagora e simbolo delle due strade divergenti della vita, la via del vizio e quella della virtù : suo percorso semantico in ambito profano e cristiano dal 1° secolo a.C. all'Umanesimo.

Martín Martín, M. F. Nuevas perspectivas en la historia de la estética musical: El pensamiento de Pitágoras y los pitagóricos—Una historia de la estética heterodoxa y "políticamente" correcta
Síneris: Revista de musicología.

2013, 9, 4 pages

Abstract: Presents an overview of Pythagorean aesthetics.

URL:

<http://www.sineris.es/pitagoricos.html>

Martínez Astorino, P. Numa y la construcción poética de la historia en « Las metamorfosis » de Ovidio
Quaderni urbinati di cultura classica.

2012, 102, p 149-164

Résumé : Il breve passo dedicato a Numa nelle « Metamorfosi » (1, 76) può intendersi come anello di congiunzione tra l'immagine del « sanctius animal », impersonato da Pitagora, e Augusto, attraverso la « pax », ideale condiviso dalle tre figure.

McGowan, M.M. What distinguishes Ovid's Pythagoras from the Pythagoras of Ausonius and Martianus Capella?

Anabases. Traditions et réception de l'antiquité. 2014, 1, p 189-204

Mele, A. Metaponto tra VI e V secolo Mediterraneo antico : economie, società, culture. 2010, 13, p 173-206

Résumé : Indagine sulla storia di Metaponto, con particolare attenzione per la guerra contro Siris, la tradizione che testimonia la presenza della tirannide, Pitagora e la sua scuola, il caratteristico culto di Apollo Iperboreo e i ritrovamenti archeologici

Miller, M.C.J. The Visit of Apollonius of Tyana to Taxila

The ancient world. 2014, 45, 1, p 54-60

Morillas, J. En busca de Hypatía: Análisis e interpretación de las fuentes

tardoantiguas conservadas en torno a la maestra alejandrina.

Daimon. 2014, 62, p 157-164.

MOTTA, A. Gli antecedenti storici del Platonismo: il ruolo dei Presocratici secondo i Neoplatonici

PEITHO / EXAMINA ANTIQUA.

2014, 1, 5, p 43-58

Abstr: One of the aims of the Neoplatonists is to demonstrate that ancient Presocratic thought is, in fact, a Preplatonic thought. According to the

Neoplatonists, Presocratics, who were not far from the truth, employed an inaccurate and ambiguous language, whereas Plato spoke about the truth in a more appropriate and clear way. That is why the Presocratics are not necessarily erroneous and their theoretical originality and their terminology can be incorporated into the Neoplatonic philosophy. I would like to show how some Presocratic theories are embedded in the Neoplatonic metaphysical system of the three Hypostases. Regarding the One and the Intellect, Plotinus, Proclus and the Anonymous Author of the Prolegomena to Platonic Philosophy read and employ some Presocratic texts in order to harmonize the Platonic and the Presocratic accounts. Although the Neoplatonists see themselves as continuing the Greek philosophical tradition started by the Presocratics, their interpretation of Presocratic thought illustrates the birth of exegetic philosophy which is able to apply ancient concepts and predicates to its own metaphysical theory.

Nelis, D.P. Empedoclean epic: how far can you go? 10 pages,

Dictynna. 2014, 11.

<http://dictynna.revues.org/>

Résumé: This paper attempts to take one step further the argument of P.R. Hardie's 1995 article in *Classical Quarterly*, entitled 'The Speech of Pythagoras in Ovid *Metamorphoses* 15: Empedoclean Epos', by showing that Lucan can be fitted easily into a version of Latin literary history that privileges the presence of recurring Empedoclean influence.

O'Brien, D. Empedocles' mountain path : (fr. 24)

Elenchos. 2012, 33, p 301-333

Résumé : L'analisi di Plutarco, Mor. 418c, contesto in cui è citato il frammento, permette di ricostruire quale funzione i versi citati avessero nel poema di Empedocle

O'Conaill, D. Ontic Structural Realism and Concrete Objects.

Philosophical Quarterly.

2014, 64, 255, p 284-300

Abstract: Ontic structural realism (OSR) claims that reality is fundamentally structural. One way of developing this position is the claim that the identities of objects are determined by their positions in the structures to which they belong. This raises worries particularly with regard to the identity of concrete objects. In this paper, I examine whether the structures on which concrete objects are dependent should themselves be thought of as concrete or abstract. I consider some of the ways in which these structures could be distinguished and argue that the structuralist must appeal to non-structural features to do so. I also consider some problems associated with a Pythagorean OSR which abandons this distinction.

O'Rourke, D. Empedoclean Love and Strife in Lucretius and the Elegists *Dictynna*. 2014, 11.

<http://dictynna.revues.org/>

Résumé: This article argues that Lucretius' 'tableau' of Mars and Venus at the opening of the *De rerum natura* (DRN 1.29-43) imparts to elegy's fixation with love and war a quasi-Empedoclean outlook on the creative and destructive forces that regulate the world and human life. In the context of an age that claimed to have begotten peace through war (cf., e.g., Augustus, *Res Gestae* 13), the elegiac opposition of love and war is a political theme with urgent philosophical ramifications. The implications of Lucretius-reception in Virgil (*Aeneid* 8) suggest parallel avenues for exploration in three elegiac case-studies: Tibullus 1.1 and 1.10; Propertius 3.4 and 3.5; Ovid, *Ars Amatoria* 3.771-788. These examples suggest that elegy's manifold juxtapositions of Mars and Venus, peace and war, and even *militia amoris* may be more frequently informed by Empedocleo-Lucretian implications than we are accustomed to think.

Parada-Daza, J. R. Pythagoras and the Creation of Knowledge. *Open Journal of Philosophy*. 2014, 4, 1, p 68-74.

Picot, J.C. EMPEDOCLES VS. XENOPHANES: DIFFERING NOTIONS OF THE DIVINE

ORGANON. 2013, 45, p 5-19

Conclusion: We need to stay on guard against modernizing Empedocles, against suppressing the most archaic aspects of his thought, no matter how quaint they may appear to us. When it comes to his vision of the gods, Empedocles is still dependent on Homer and Hesiod. He has only partially adopted Xenophanes' critical attitude toward those two poets.

Empedocles' references to the gods – their actions and interactions, their moods and desires, their goals and affinities – are not mere metaphors. Nor are his gods immaterial presences, abstractions, or noetic principles. They are real and corporeal, as is everything in Empedocles. His gods bear a greater resemblance to the older Hesiodic gods that are the vast divisions of the universe – sky, earth, Titanic underworld – than to the remote, unmoved, disembodied Mind that dominates Xenophanes' thought. Furthermore, Empedocles knows the alternatives to his own view. He shows his familiarity with Aeschylus' modifications of Xenophanes, and yet deliberately chooses his own way, the way that makes the most sense to him. The gods of Empedocles are not inaccessible, mysterious strangers; they dwell with us and within us, they are as close to us as our own limbs, our sight, our breath. They feel our pleasure and our pain. Their nearness makes it incumbent upon us to understand them, listening well to the words of the Sage of Agrigentum.

PICOT, J.C. Cleombrotus Cites Empedocles in Plutarch's "De Defectu:" a Question of Method in Interpreting Fr. 24 DK

Elenchos. 2014, p 1-17

Pigalev, A. The universal harmony theory from pythagoreanism to early European science and beyond. *Existentialia*. 2014, 24, p 99-122.

Pontani, F. « El universo es, como tú Proteo » : selected readings of a Homeric myth

Antike und Abendland.

2011, 57, p 129-150

Summary: Übersicht über die Interpretationen der Proteusfigur von Homer über allegorische Deutungen und philosophische Kosmogonien zwischen Platonismus und Stoizismus bis zu Neuplatonikern und Pythagoreern ; mit einer Zusammenstellung der Texte im Anhang.

PORRECA, D. Apollonius of Tyana through a Medieval Latin Lens.

Magic, Ritual & Witchcraft.

2014, 9, 2, p 157-177

Summary: The article examines the Medieval reception of the mythical figure Apollonius of Tyana in the Latin West. Topics discussed include an ancient literary account which presents Apollonius of Tyana as a person gifted in magical arts and ancient philosophy, an assessment of the medieval texts believed to contain some passages attributed to Apollonius, and his comparison with another ancient figure named Hermes Trismegistus.

Privitera, M. Pittori e musicisti nell'Italia del Cinque e Seicento

Philomusica on-line: Rivista del Dipartimento di Musicologia e Beni culturali. 2014, 13.1, p 89-112.

Abstract: Two paintings by Giovanni Andrea Sirani offer an allegorical depiction of the close connections among poetry, painting, and music in early modern Italian thought. The nature of the link between painting and music is examined on three levels: that of theory (Pythagorean proportions and ideas about the painter's profession), composition (a term used equally by painters and musicians), and daily life (painters who made music and musicians who drew and painted).

Raffa, M. On the text of Theophrastus Fr. 717 Fortenbaugh.

Classical Quarterly.

2014, 64, 1, p 409-410.

Abstract: The overall sense is clear enough: the Pythagoreans call the fourth [Greek characters removed], the fifth

[Greek characters removed] and the octave [Greek characters removed]. We are also told that the octave is a [Greek characters removed], which is a musical structure resulting from an acceptable combination of two or more smaller intervals, in this case, of a fourth and a fifth. However, the received text appears problematic. In particular, the double accusative [Greek characters removed] occurring in connection with the dative [Greek characters removed] seems quite difficult to account for. Raffa suggests another way of emending the text, which seems simpler and more defensible. It relies on the assumption that [Greek characters removed] is sound and the error lies elsewhere.

Reischert, A. Ein neuer Pythagoras: Zum 450. Todestag von Adrian Willaert Concerto: Das Magazin für Alte Musik. 2013, 30, 247, p 16.

Rocconi, E. « Psychike » e « ourania harmonia » : alcune ipotesi sulle fonti di Ps. Plut. De mus. 1138c-1140b Quaderni urbinati di cultura classica. 2011, 99, p 99-115

Résumé : Analisi dei capitoli 22-25 del « De musica », di sapore pitagorico, dedicati all'armonia musicale connessa a quella dell'universo, con considerazioni sulle loro possibili fonti e sulla loro organicità con il resto dell'opera.

Romieux-Brun, E. Philostrate. - L'évocation des Perses dans la Vie d'Apollonios de Tyane de Philostrate : Une représentation de l'identité grecque sous l'empire, no 1 Bulletin de l'Association Guillaume Budé. 2014, p 112-121

Santoro, F. Allégories et rondeaux philosophiques dans le Poème de la nature d'Empédocle Chôra. 2013, 11, p 183-200

Résumé: Dans une perspective de lecture attentive aux stratégies rhétoriques et poétiques de la sagesse antique, nous traitons de rondeaux, de refrains, de rythmes, de fugues et d'allégories. Sans tenir à faire une lecture littéraire ou musicale des fragments du Poème sur la

Nature d'Empédocle, nous examinons la théorie philosophique et le langage philosophique du philosophe d'Akragas tel qu'il est construit intrinsèquement par son langage poétique. Le cycle incessant qui alterne l'amour et la haine se déploie dans des ritournelles qui se répètent régulièrement. Les images du monde se transforment allégoriquement dans un processus continu toujours repéré par un schème de quatre figures, dont les êtres, les matériaux, les racines ou les dieux ne sont pas des principes ni des substrats, mais différentes expressions d'un monde en changement perpétuel. Nous confrontons ainsi la vulgate d'Aristote qui parle d'éléments chez Empédocle comme des principes matériels et proposons de lire son poème comme ayant une visée du multiple, qui exprime un monde dionysiaque dont la nature n'a aucune face en dessous des masques qu'elle change.

Santoro, F. Platão e o plágio de Epicarmo Archaï. 2012, 8, p 11-20

Résumé : El estudio de la filosofía de los pitagóricos, así como el de la filosofía de los presocráticos en general, es inseparable del estudio de su transmisión y recepción por los filósofos que los siguieron. Desde esta perspectiva, se analiza un testimonio particularmente controvertido del comediógrafo Epicarmo, uno de los más antiguos pensadores vinculados a los círculos pitagóricos. El testimonio lo transmite Diógenes Laercio 3, 9-11, en su vida de Platón, e interesa en la medida en que trae a colación explícitamente una situación de imitación de Epicarmo por parte de Platón, referida como prueba en un caso de plagio. Concretamente, el caso de plagio se sitúa dentro del contexto de una controversia respecto a la fundación de un género que tiene gran importancia para el desarrollo del discurso filosófico : el diálogo socrático. Este pasaje resulta importante en la historia de la filosofía en la medida en que ayuda a reconstruir la directrices de Platón y del pensamiento de la Academia. La acusación de plagio evoca de alguna forma las discusiones sobre lo que Harold Cherniss (APh 18, p. 245) llamó « El enigma de la Primera

Academia » en su libro homónimo (1945). Se consideran igualmente los criterios de autenticidad en la recepción filológica de Epicarmo en las ediciones críticas de sus fragmentos.

Schneeweiss, B. Ovids

« Metamorphosen » und Platons
« Timaios »

Wiener humanistische Blätter.

2011, 53, p 16-32

Summary: Sowohl in der Kosmogonie Met. 1, 5-88 als auch in der Pythagorasrede Met. 15, 75-478 finden sich zahlreiche Übereinstimmungen mit Gedanken des « Timaios ». Eine genaue Analyse zeigt, dass der « Timaios » das einzige Werk der Antike ist, in dem sich alle Inhalte der beiden ovidischen Passagen gemeinsam in engem Kontext finden lassen. Dies macht wahrscheinlich, dass Ovid in den beiden Passagen unmittelbar von Platon abhängt

Shaw, M.M. Aither and the Four Roots in Empedocles.

Research in Phenomenology.

2014, 44, 2, p 170-193

Summary: This paper surveys the meaning of aither (...) in Empedocles. Since Aristotle, Empedoclean aither has been generally considered synonymous with air (...) and understood anachronistically in terms of its Aristotelian conception as hot and wet. In critiquing this interpretation, the paper first examines the meaning of "air" in Empedocles, revealing scant and insignificant use of the term. Next, the ancient controversy of Empedocles' "four roots" is recast from the perspective that aither, rather than air, designates the fourth root. Finally, the nineteen instances of aither in Empedocles' fragments are considered, revealing a bright and energetic root closely related to the force of life.

Squire, M. "Counterfeit in Character but Persuasive in Appearance": Reviewing the Ainigma of the Tabula Cebetis

Classical Philology.

2014, 109, 4, p. 285-324

Talamo, C. I Mille, famiglie preminenti e pitagorismo a Crotone
La Parola del passato.
2011, 66, 378, p 171-179
Résumé : Riflessioni sul complotto antipitagorico di Crotone descritto da Iambl., Pyth. 254-264, sulle parti in causa e sulle premesse della rivolta

Tallis, R. Mathematics and reality.
Philosophy Now. 2014, 102, p 50-51.
Abstract: Pythagoras concluded that reality is mathematical and, indeed, through its employment, physics has consistently explained and predicted the material world. In fact some scientists, most notably cosmologist Max Tegmark, have gone as far as to suggest that reality - and even consciousness itself - are nothing more than mathematical sub-structures; in effect reality is mathematics. Some, however, take the view that, as mathematics deals solely with quantitative properties, the significance of reality's qualitative properties are being ignored, and thus mathematics cannot provide a complete explanation for it. Discusses these notions, and others, including the relationship between mathematics and reality are questioned and the growing disconnect between the abstracted world as described by mathematics and the world as it is actually experienced.

Tamás, Á. Reading Ovid Reading Horace.
The Empedoclean Drive in the Ars poetica
Materiali e Discussioni per l'Analisi dei Testi Classici. 2014, 72, p 173-192

Tantlevskij, I. R. The essenes as the pythagoreans: Predestination in pythagoreanism, platonism and the Qumran theology.
Scholē. 2014, 8, 1, p 50-53 (in English), 54-66. (in Russian)
ABSTRACT: The widely spread Essenes practice of the future events prediction is likely to be based on their belief in the absolute predestination. In this light the hitherto unclarified etymology of the very term Ἐσσηνοί / Ἐσσηνοί can be traced to the Aramaic notion חשיא (pl. st. emph.)/resp. חשין (st. abs.; sing. חשא), which is likely to be interpreted as “what man has to suffer, predestination, fortune”;

this derivation appears to be relevant not only semantically, but also linguistically. Thus the term “Essenes” can be interpreted as the “fatalists” (see e.g. Tantlevskij 2013). The doctrine of predestination also plays the key role in religious outlook of the Qumran community, and it is considered to be one of the most fundamental arguments in favor of the Qumranites identification with the Essenes. Some Platonic- Pythagorean (not only Stoic) doctrines can be regarded as certain Hellenistic parallels to the Essenic-Qumranic conception of predestination.

Trepanier, S. From Wandering Limbs to Limbless Gods: [non-Roman script word] as Substance in Empedocles.
Apeiron. 2014, 47, 2, p 172-210.
Abstract: This study offers a unified interpretation of Empedocles' thought, based on his concept of the δαίμων. Following Simplicius' testimony to B 59, the case is made for understanding each δαίμων not only as a compound, but as an instance of a natural kind, a pre-Aristotelian material substance. Its two main attested instances are limbs or body parts (B 59) and long-lived but 'limbless' gods (B 29 and especially B 134). The case for limbs as substances is confirmed by a review of Aristotle's various criticisms of Empedocles and new evidence for Empedocles' embryology in section c of the Strasburg papyrus. The link between limbs and limbless gods, it is then suggested, is mediated by an Empedoclean scale of nature based on a hierarchy of elemental blends. This in turn makes it possible to identify the reincarnated δαίμων of B 115 as an intermediate between the other two: a body part whose blend is superior to the limbs, so that it endures from one body to the next, but which remains too contaminated by Strife to escape from further reincarnation

Trutty-Coochill, P. Pythagoras in the Sacred Cosmos of Chartres Cathedral.
Analecta Husserliana. 2014, 117, p 37-56.

Van Schoor, D. « Nec me mea fallit imago » : Ovid's poetics of irony and reflections of Lucretius and Pythagoras in the « Metamorphoses »
Acta classica. 2011, 54, p 125-147
 Résumé : Clues in Ovid's work anticipate a certain kind of reading, even imply warnings against credulousness and metaphysical earnestness, and are perhaps well applied to our reading of him. Such clues in the parables of failure to recognize and misreadings of signs and the handling of philosophical material in the « Metamorphoses » are notable in the Theban episodes in Books 3 and 4 and Pythagoras's speech in Book 15. Ovid's irony is the effect of his conception of the ambiguous status of appearances. He plays with the relationship between « logos » and « imago » and that of discourse and imagination to philosophical truth, where knowing is set against innocence, rather than truth against untruth. Ovid's empty discourses parody philosophy in using its topics while seeking no transformation in the audience - a transformation that was the aim of properly philosophical discourse.

Veneciano, G. El fr. 139 DK de Empédocles y el « ensemble » D del Papiro de Estrasburgo : a propósito de una nueva edición
Argos. 2012, 35, p 92-103
 Résumé : A propósito de la traducción de R. Cornavaca consignada en 83-03545.

Warnek, Fire from Heaven in Elemental Tragedy: From Holderlin's Death of Empedocles to Nietzsche's Dying Socrates.
Research in Phenomenology.
 2014, 44, 2, p 212-239

WATSON, S. B. ORPHEUS' EROTIC MYSTERIES: PLATO, PEDERASTY, AND THE ZAGREUS MYTH IN PHANOCLES F 1.
Bulletin of the Institute of Classical Studies, 57, 2, 47-71.
 In his Ἑρωτες ἢ Καλοί, Phanocles tells how Orpheus was decapitated by Thracian women because he 'revealed' homoerotic love and rejected women. Iconographic and literary evidence suggests that

Orpheus is associated with homoeroticism and misogyny from the Classical period. Phanocles' poem also exploits Orpheus' ambivalent status: as founder of the Eleusinian mysteries, his authority was immense. But he was also seen as the guru of a countercultural fringe, who preached reincarnation and vegetarianism. The fact that Phanocles presents Orpheus' erotic predilections as mysteries points to Plato, who rejected the mainstream, Eleusinian Orpheus, and embraced the counter-cultural (Pythagorean) one. Orpheus rejects generative love because he is associated with the transcendent, rather than earthly, realm. Plato re-configures both Orpheus' mystical teachings and his music-making as philosophy/philosophical love, benefiting from traditions of interpreting Orphic poetry allegorically.

Zanini, A. Horizonterweiterung durch Perspektivenwechsel : das « Somnium Scipionis »
Der altsprachliche Unterricht.
 2012, 55, p 40-44.
 Résumé : Die im « Somnium Scipionis » vermittelte Raumkonzeption ist zugleich Quelle und Spiegel der dort geäußerten philosophischen Grundannahmen. Scipio erlangt seine Erkenntnisse, nachdem er den ihm bis dahin gegebenen Lebensraum der Erde verlassen hat, was ihm durch einen Traum möglich ist, durch den er eine enorme Distanz zu seinem bisherigen Leben und damit verbunden einen Perspektivenwechsel gewinnt, der ihm zur Erkenntnis verhilft.

Leeg

