

Stichting Pythagoras



Pythagoras Foundation Newsletter. No. 21. February 2016.

Pythagoras Foundation



Newsletter No. 21 February 2016.

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This annual Newsletter gives articles and a summary of literature of recent publications concerning Pythagoras and Pythagoreans. Interesting internetsites, work in progress and conferences are included. Last but not least a special guest!

“Life is an unfoldment, and the further we travel the more truth we can comprehend. To understand the things that are at our door is the best preparation for understanding those that lie beyond.”

Hypatia

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Introduction

A new website will be available this month. For months we discussed about it and worked it out. We are glad with the result; great thanks to Lennart Bader for his (web)mastering this nice colourful website.

Last year the former website attracted 325 unique visitors did read the Newsletter; visitors from 24 different countries!

Via our Academia page: <https://stichting-pythagoras.academia.edu/NicoBader> we have 64 'followers' and 140 'followings' now. Our page was viewed 673 times, with 394 views of the Newsletters.

Thanks to all contributors to this Newsletter, especially thanks to David Hernández de la Fuente 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 and postage costs 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. An important step is made in the transition to a digital library. All 7700 articles from the database are in digital form now. Next step will be to select special topics out of these articles.

This means article files concerning the main characters as: *Pythagoras, Archytas, Philolaus, Alcmaeon, Nicomachus, Empedocles, Apollonius of Tyana, Hypatia of Alexandria* and *Theon* and topics as: *the Golden Verses of Pythagoras, Pythagorean way of life (including vegetarianism), Somnium Scipionis, Tabula Cebetis, Tetractys, harmony of the spheres, pentagram, reincarnation and the letter Y.*

In progress; a database with books, published before 1900, concerning the characters and topics as mentioned before.

We keep you informed.

Nico Bader



DAVID HERNÁNDEZ DE LA FUENTE.



CV

PhD in Classical Studies, PhD in Sociology, BA in Classical Philology, Hispanic Philology and Law.

His main research lines are Greek Religion and Mythology (especially Oracles and Pythagoreanism), Literature and Society in Late Antiquity (esp. Nonnus) and History of Platonism (esp. Laws and Neoplatonism).

Currently he is Assistant Professor at the Department of Ancient History of UNED, the largest Spanish Public University.

He has taught at Universidad Complutense de Madrid, Universidad Carlos III de Madrid and Universität Potsdam (Germany), where he still collaborates regularly as invited lecturer and researcher.

He has been visiting scholar or lecturer at Columbia University, Università di Firenze, CNRS (Paris), Akademie der Wissenschaften (Berlin), Université Paris-X Nanterre, Freie Universität Berlin, among others, and he is invited lecturer at Saint Louis University.

Author of more than twenty books – among them

- *Oráculos Griegos* (Alianza: Madrid 2008),
- *Bakkhos Anax* (CSIC: Madrid 2008),
- *New Perspectives on Late Antiquity I / II* (Cambridge Scholars Publishing: Newcastle 2011/2014)
- *Vidas de Pitágoras* (Atalanta: Gerona 2011, 2nd ed. 2014)
- *Breve historia de Bizancio* (Alianza: Madrid 2014)

and more than fifty articles and book chapters in his specialty: among them;

- "Der Chor des Dionysos: Religion und Erziehung in Platons Nomoi", ZRGG 65.1 (2013) 1-17,
- "Mythische Vorbilder des sakralen Gesetzgebers bei Platon ('Nomoi' I-IV)", ZRGG 62.2 (2010) 105-125,
- "Neoplatonic Form and Content in Nonnus", in K. Spanoudakis (ed.), *Nonnus of Panopolis in Context. Poetry and Cultural Milieu in Late Antiquity*, Berlin, De Gruyter 2012
- "Dionysos and Christ as Paralell Figures in Late Antiquity", in A. Bernabé et al. (eds.), *Redefining Dionysos*, Berlin, De Gruyter 2012.

He has received awards such as the "Pastor" Prize for Classical Studies (2005) to his dissertation in Classical Philology (Universidad Complutense), the Prizes of Literature of the Region of Madrid (2005) and Valencia (2011) and the Burgen Scholarship Award (2014) and several grants and prestigious fellowships – "Juan de la Cierva" (2005), "Jose Castillejo" (2007), "Alexander von Humboldt" (2009), "Ramón y Cajal" (2011), "Beatriu Pinós" (2011), etc.–.

He has led, as principal investigator, numerous research projects with public funding, participating as a collaborator on many other at a regional, national and european level. He is a member of the editorial board of several journals and collections of monographs and of research groups. He holds the positions of Coordinator of the Research Institute on Late Antiquity at UNED Segovia and Deputy Director of the Research Group Barbaricum at Complutense University and Koinonia at UNED. He is advisor for Classical Antiquity for the magazine *Historia National Geographic*.

INTERVIEW

I would like to present to you the following questions:

1. An english translation of your book *Vidas de Pitágoras* ; is it forthcoming?

Hopefully. After the award of book of the year in 2011 from the Newspaper *El País*, and its second edition in 2014, I was indeed planning to translate only the first 200 pages of the book, which contain the essay with my interpretation of Pythagoras' biographical tradition. It makes no sense to translate the other 200 pages, since they contain a translation and commentary, from Ancient Greek into Spanish, of all the preserved biographies of Pythagoras. Unfortunately, I do not have right now a research project at my university in order to finance the translation and I am currently looking for other sources of funding. But I am optimistic and I expect to be able to publish an English version of my interpretation of Pythagoras and Ancient Pythagoreanism.

2. How, when and where did your interest in Pythagoras start?

In 2009 I obtained the postdoctoral grant of the German Public Foundation "Alexander von Humboldt" with a project on the religion of the Platonic City-State, which incidentally led me to study the relation between Platonism and Pythagoreanism. But regarding Pythagoras himself, my interest started thanks to the

Neoplatonics, after reading Porphyry and Iamblichus some years before that. So the origins of my work on Pythagoras are both in Platonism and Neoplatonism.

3. Would you call yourself a pythagorean? Which question would you ask Pythagoras, suppose it could?

I think anyone studying Pythagoras and the Pythagoreans passionately can call him- or herself a Pythagorean. My question to the master would be, of course, "did you really explain soul and the universe by numbers?; would you reveal that secret to me?"

4. Which are the major changes Pythagoras realized in his en later times?

(I understand you mean "Which are the major changes Pythagoras' figure underwent in later times?", since I didn't understand the formulation of the question)

After the Pythagorean "revival" of Roman times the remains of ancient Pythagoreanism are very dubious, in my view. I think that Pythagoras underwent gradually a process of mythologization as a forerunner of all possible knowledge. This is to be seen especially in later Roman times, with the blossoming of Neoplatonism, as Pythagoras was modelled as a kind of spiritual father of all the Platonic tradition.

5 There are possible links with Orphism. What can be said?

In fact, as Burkert already studied, there seem to exist interesting links and coincidences in some ritual traditions (dressing, attitudes towards death, meditation, vegetarianism, etc.) or beliefs (reincarnation, immortality of the soul, travels of the soul, etc.), but there were also very evident differences in their behaviour, both individually and as a group. In my book, for example, I examine closely the political relevance of Ancient Pythagoreanism: the Orphics, on the contrary, had no interest whatsoever in politics. But the Pythagoreans did: indeed they ended up badly probably because of the interference of this sapiential group and school with the external society. In fact my approach puts forward a personal interpretation of the most distinctive feature, in my view, of Ancient Pythagoreanism: the fact that it was a charismatic society - in Weberian terms - marked by a combination between religion and politics (the interaction between diviners and rulers, oracle and law is characteristic of archaic Greece, as it is attested in a series of mythical and semi-mythical figures).

6. What is the importance of the Pythagorean Golden Verses?

The compilation known as Golden Verses is quite late in time, as most of the biographical texts. But the importance of later sources for the knowledge of Ancient Pythagoreanism is by no means to be underestimated. In fact, some excerpts of these verses can be certainly traced to the most ancient strata of the Pythagorean school. So there is probably a background of historical reality in some of the teaching included in these verses, for example, the idea of the human's kinship with the divine.

7. Some see a golden chain of universal knowledge, starting with the Egyptians, and continued by the Orphics, Pythagoras, Plato and others. What is your view?

That was a common theory in the Renaissance, with ancient roots: there are ancient sources on the relation between Egypt and Pythagoras (see, for example, what Herodotus or Isocrates said), not to mention the links with Plato or the Orphics. Egypt's ancient and fascinating civilization was a mirror for the Greeks and they looked for any possible link and encouraged the legends on Greek wise men travelling to Egypt (Solon is another example). But the issue is too complicated to be addressed here in short. What we know for certain is that reincarnation was not an originally Egyptian idea, as these sources argued, but must be traced further eastwards, in India. We can also recall the old view of Rohde and others on the evolution of the Greek concept of soul, whose origin could be a foreign influence. The development of ancient Greek religion and philosophy, in any case, owes a lot to such external influences. Let us remember that the birth of philosophy in the 6th century takes place in a place of Greek culture but under rule or influence of the vast and multiethnic Persian Empire, whose boundaries were India or Egypt. Such context should never be neglected

8. What are your actual (and future) plans, works, ideas?

I am still working on Platonism and Neoplatonism, but currently I am especially interested in the god Dionysos. I am preparing a book with an interpretation of Dionysos based on the encounter with his partner Ariadne.

9. A good picture from you on the [Academia.edu](https://uned.academia.edu) website !
(<https://uned.academia.edu/DavidHernándezdeLaFuente>) ; did you draw it yourself?
If so how would you picture Pythagoras?



No, unfortunately I cannot draw. That drawing was made by a good friend of mine, Iván Solbes, an artist and illustrator. Regarding the ancient images of Pythagoras, there are quite a few. Of course none of them is likely to be real. But the one in Naples or the so-called "philosopher of Porticello" seem to me especially attractive.

10. Is there a missing question?

There are so many questions to be clarified regarding Ancient Pythagoreanism (not to mention those on Hellenistic or Roman Neopythagoreanism)! I think there are still open questions to be researched and one must expect new views not only on the ancient sources, but also upon the transmission and reception of Pythagoreanism in later times.

Thank you very much!!

R. Goulet (ed.), *Dictionnaire des philosophes antiques*, Paris: CNRS Éditions, tome IV (L-O), 2005 ; tome V.A-B (P-R), 2012 ; tome VI (S-T), 2016; tome VII (U-Z + Compléments), 2016 (forthcoming in 2016).

Entries by Constantinos Macris: in tome IV (L-O), Paris: CNRS Éditions, 2005.

In collaboration with Bruno Centrone :

- « Léon de Phlionte », p. 90-91.
- « Lycon d'Iasos, ou de Tarente », p. 200-203.
- « Lysis de Tarente », p. 218-220.
- « Métrodore », p. 502-503.
- « Miltiade de Carthage », p. 524.
- « Môchos de Sidon », p. 543-545.
- « Modératus de Gadès », p. 545-548.
- « Ocelô », p. 743-746.
- « Occélos (Ocellos) de Lucanie », p. 746-748.
- « Pseudo-Occélos », p. 748-750.
- « Onatas de Crotone », p. 774-776.
- « Opsimos de Rhégium », p. 783-784.

Entries by Constantinos Macris: In tome V (P-R), Paris: CNRS Éditions, 2012.

tome V.a:

- « Panakéôs (Panakaïos) », p. 125-127.
- « Parm(én)iscos de Métaponte », p. 161-164.
- « Parôn », p. 165-170.
- « Périctionè (d'Athènes ?) », p. 231-234.
- « Pétrôn d'Himère », p. 246-263.
- « Phantôn de Phlionte », p. 276-278.
- « Phérécyde de Syros », p. 296-300 (in collab. with R. Goulet).
- « Phintias de Syracuse », p. 578-580.
- « Phintys », p. 580-582.
- « Phytios de Rhégion », p. 615-617.

tome V.B:

- « Polyclète d'Argos (ou de Sicyon) », p. 1240-1247.
- « Porphyre de Tyr – Vie de Pythagore », p. 1333-1335 (in collab. with R. Goulet).
- « Prôros de Cyrène », p. 1696-1700.
- « Pythocleidès de Céos », p. 1783-1785.

Entries by Constantinos Macris: in tome VI (S-T), Paris: CNRS Éditions, 2016 :

tome VI:

- « Sélinountios de Rhégium », p. 174-176.
- « Simichos de Centuripe », p. 313-314.
- « Simos ó ἀπρονικός », p. 319-321.
- « Spintharos de Tarente », p. 546-553.
- « Syllos de Crotone », p. 633-635 (with an « Excursus sur le serment pythagoricien »).
- « Télaugès [de Samos] », p. 722-731.
- « Théagès de Crotone », p. 812-820.
- « Théano (de Crotone ou de Métaponte ?) », p. 820-839 + 1275.
- « Théaridas », p. 840-843.
- « Théôridès de Métaponte », p. 1126-1128.
- « Thyमारidas/-ès de Paros ou de Tarente », p. 1178-1187.
- « Timarès de Locres », p. 1275-1276.
- « Timée de Paros », p. 1198-1200.

« Timésianax de Paros », p. 1202-1204 (with an « Excursus sur les pythagoriciens de Paros »).

« Timycha de Lacédémone (Sparte) », p. 1239-1246.

Entries by Constantin Macris: in tome VII (U-Z + Compléments A-T), Paris: *CNRS Éditions*, 2016 (forthcoming):

« Xénôn de Locres » [2 p.].

« Xénophilos de Chalcis (en Thrace) ou de Cyzique » [7 p.].

« Xouthos » [10 p.].

« Zaleucos de Locres » [10 p.].

« Zôpyros d'Héraclée » [4 p.]. (in collab. with L. Brisson)

« Zôpyros de Tarente » [6 p.].

« Philolaos de Crotone » [25 p.].

« Pythagore de Samos » [46 p.].

« Simmias de Thèbes » [15 p.] (with an « Excursus sur la théorie de l'âme-harmonie »).

« Sthénidas de Locres » [12 p.].

« Théanor de Crotone » [3 p.].

« Théoclès de Rhégium » [2 p.].

« Théodore de Cyrène » [8 p.].

« Timée de Locres » [14 p.].

« Timée de Locres (pseudo-Timée) » [5 p.].

Shorter entries on « Léon de Métaponte » (p.87), « Orestadas de Métaponte » (p.798-799) // « Pactiôn de Tarente » (p.79), « Peisicratès de Tarente » (p.195), « P(e)isirrrodè de Tarente » (p.195-196), « P(e)isirrrodos de Tarente » (p.196), « Pempélos de Thourioi » (p.197-199), « Phaineclès de Paros » (p.266), « Phanos » (p.275-276), « Phaôn » (p.278-279), « Phédon de Poseidonia » (p.285), « Philodamos de Locres » (p.335), « Philônides de Tarente » (p.452), « Philtys de Crotone » (p.577-578), « Phrontidas de Tarente » (p.612), « Phrynichos de Tarente » (p.613), « Phykiadas de Crotone » (p.613), « Phyllis » (p.613), « Phyromachos » (p.614), « Polémaïos de Sybaris » (p.1185), « Polémarchos de Tarente » (p.1189), « Poliadès de Sicyone » (p.1205), « Pôlos de Lucanie » (p.1221-1222), « Polycôt d'Argos » (p.1252-1253), « Polymnastos de Phlionte » (p.1255-1256), « Poseidès d'Argos » (p.1468-1469), « Proclès de Métaponte » (p.1545), « Proxénos de Poseidonia » (p.1709), « Proxénos de Sybaris » (p.1709-1710), « Ptolémaïs de Cyrène » (p.1717-1718), « Pyrrôn de Métaponte » (p.1771), « Pythodôros de Cyzique » (p.1788), « Rhéxibios de Métaponte » (p.1796), « Rhodippos de Crotone » (p.1796) // « S(i)michias de Tarente » (p.312), « Simos de Poseidonia (Paestum) » (p.321), « Sôsiestratos de Locres » (p.490-491), « Sôsthénès de Sicyone » (p.491), « Sthénônidas de Locres » (p.596-597), « Stratios de Sicyone » (p.612), « Théadousa (?) de Laconie (de Sparte) » (p.795-796), « Théétète de Rhégium » (p.847-848), « Théodore de Tarente » (p.930-931), « Théodotos (ou Théodoros ?) le pythagoricien » (p.994-995), « Théophris de Crotone » (p.1123-1124), « Thestôr de Poseidonia (Paestum) » (p.1141-1142), « Thraséas de Métaponte » (p.1146), « Thrasydamos d'Argos » (p.1149), « Thrasyvédès de Métaponte » (p.1177-1178), « Timasios de Sybaris » (p.1189), « Timée de Crotone » (p.1198), « Timosthénès d'Argos » (p.1237), « Tyrsénis de Sybaris » (p.1270), « Tyrsénos de Sybaris » (p.1271) // « Xénéas de Caulonie », « Xénocadès de Métaponte », « Xénophantès de Métaponte », « Rhyndacô ».

Basilica under Porta Maggiore opens to the public (2015)

Nick Squires, Rome. The Telegraph. 19 Nov 2015

Secret pagan basilica in Rome emerges from the shadows after 2,000 years

<http://www.telegraph.co.uk/news/worldnews/europe/italy/12005864/Secret-pagan-basilica-in-Rome-emerges-from-the-shadows-after-2000-years.html>

An underground chamber that was a place of worship for a mysterious cult 2,000 years ago has opened to the public for the first time



A fresco depicting birds on the walls Photo: Chris Warde-Jones/The Telegraph

MARK MILLER. NOVEMBER, 2015.

Underground Pagan Basilica with Dark History Revealed to the Public for the First Time

<http://www.ancient-origins.net/news-history-archaeology/underground-pagan-basilica-dark-history-revealed-public-first-time-004631>

The History Blog » Blog Archive »

Anonymus. Mystery basilica under Porta Maggiore opens to the public

<http://www.thehistoryblog.com/archives/36219>

BASILICA NEOPITAGORICA

<http://www.romanoimpero.com/2010/03/basilica-pitagorica.html>

Tabula Cebetis (discussion as a result of the painting in Newsletter 20)

From: neoplatonism@yahoogroups.com 2015

Subject: Re: [neoplatonism] Re: Pythagoras Foundation Newsletter 20

That reproduction of the painting of the Tabula Cebetis is just glorious! I read that work not long ago, which I find fascinating, and had never encountered before. Personally I tend to like that genre, the philosophical or religious journey - such as the Divine Comedy.

Magnificent painting - here is the link from the newsletter:

<https://www.rijksmuseum.nl/nl/collectie/SK-A-2372>

Curious work, the Tabula.

And more versions of same: <https://blogs.princeton.edu/graphicarts/2010/12/tavola.html>

Dennis Clark

I did a 90 min. presentation on the Tabula in Feb. and I wish I had had this fine image for my slides; it's better than the black and white images I used!

Unfortunately, I didn't work from a completely written out presentation, but you can find the slides here:

<http://web.eecs.utk.edu/~mclennan/papers/Tablet-of-Cebes.pdf>

As you can see from them, after a brief historical introduction, I basically retold the story in my own words and with some additional interpretation. (As someone in the audience remarked to me later, he realized that I had done to my audience exactly what the Presbutes does to his audience in the text. A nice extra level added to levels already present in the text!)

Bruce MacLennan

A little more clear reproduction here

<http://blistar.net/photos/photo38480.html>

Thanks very much, Bruce. I will take a look tomorrow. Really curious to see what you did with it. I like the comment! Is that, Physician, heal thy audience? **Dennis Clark**

I've never heard of this work, and have been struggling for the last nine years with the idea of expressing the idea of a city as a allegorical environment for a mind. This is a very useful precedent I can look to now.

I'm sorta new to studying Neo-Platonism systematically, just finishing up a translation of Numenius' Fragments that mentioned this site, and have two translations of another 5th century Bishop coming in the mail soon.

Does anyone have a recommendation for an English translation of this particular work? Tabula Cebetis can only be found in Latin and Greek from a amazon.com search.

Posted by: **mercurydawn@hotmail.com**

There is a modern edition - The Tabula of Cebes, with the Greek text and facing English translation, by John T. Fitzgerald and L. Michael White, Society of Biblical Literature, 1983. **Dennis Clark**

Thank you Bruce for this Cebes picture information and presentation (beautiful pictures). Is there a Tabula Cebetis publication forthcoming?

In addition; there are free editions of the Tabula on the web. See;

Parsons, R. Cebes' tablet, with introduction, notes, vocabulary, and grammatical questions. 1904

<https://ia700400.us.archive.org/26/items/cebestabletwithi00cebeiala/cebestabletwithi00cebeiala.pdf>

Guthrie, K.S. The Greek Pilgrim's progress; generally known as The picture. 1910

<https://ia801401.us.archive.org/20/items/greekpilgrimspro00cebeuoft/greekpilgrimspro00cebeuoft.pdf> (beautiful illustrated)

Our library has a lot of information about the Tabula Cebetis.

Nico Bader Pythagoras Foundation

Good! I wasn't sure that was where I got it, but I thought it was. Dennis Clark

I'm glad you liked the slides. I do intend to do something with it, but I'm not sure what at this time. I think I have gathered about all the texts of the Tablet available on the internet and have a stack of books as well (including the Fitzgerald and White, which is probably the most useful). I have a sentimental fondness for K.S. Guthrie, and I think his edition probably probably first attracted me to the text.

I would love to see what you have in your library. Any chance it will be digitized?

Best, **Bruce**

Oh yes, Bruce - those you have not seen his translation, with PROFUSE illustration, as they might call it in 1910: <https://archive.org/details/greekpilgrimspro00cebeuoft>

It states he did the illustrations and typeset it himself. I recognize one illustration is actually Böcklin's Toteninsel, but whatever. They are rather fin de siecle, more or less, mixed, but mostly.

Make sure to look at the back and the list of other works of his on sale from the Monsalvat Press of Philadelphia, ca 1910 - what a great name for a publishing firm. My favorite would probably be

Plotinus, his Life, Times, and Philosophy, with Extracts - Succinct, Comprehensive, with full References.

If I could find a pamphlet filling that bill, Succinct and Comprehensive, for a dollar now...:)

Not to pass over The Choicest Bits of Plato's Mystic Lore. These are wonderful - I hope they are all online at Archive.org. **Dennis Clark**

Dennis, here is another of his gems (I give the full title):

The Pagan Bible, Or, Angels Ancient & Modern

An Anthology on the Soul & its Helpers

According to the Ancients Homer, Hesiod, Cebes, Plato, Cicero, Virgil:

and the Moderns Plutarch, Apuleius, Maximus, Plotinus, Synesius, Zosimus, Proclus, & Dionysius the Areopagite. (Platonist Press, 1925)

It includes his translation of the Tablet, but without most of the ornaments in the standalone edition. It sold for \$2. Not available online, so far as I can see.

I also have his "Proclus's Life, Hymns & Works: Master-key Edition, Putting the Reader in Full Command of the Whole Subject, and Giving the Full English Text of All Relevant Inaccessible Minor Works" (Platonist, 1925, \$3). In the preface he says that he was motivated to produce the translation after he was visited by a California miner (a Mr. Emil Verch), who did not know Greek, but said he had had a vision of a sage named Proclus "lecturing and demonstrating theorems in an unknown tongue" and therefore was seeking Proclus' teachings in English! He went around asking various people if they had heard of Proclus and eventually found his way to Guthrie.

Some years ago I read Guthrie's translation of the Enneads cover to cover, because he arranged them in the chronological order. It was an interesting exercise to get a different slant on Plotinus' thought and its development. This and a number of his other works are online at <archive.org>. **Bruce MacLennan**

Dennis and Bruce; thank you. I can add a recent interesting overview article;

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

Classical Philology. 2014, 109, 4, p. 285-324

Nico Bader

**146th Annual Meeting Abstracts,
Society for Classical Studies (SCS).
2015**

ABSTRACTS;

Panel title: The Body in Question: Literature, Philosophy, and Cult
Mali Skotheim, *Apollonius the Pantomime: Silence and Dance in Philostratus' Life of Apollonius of Tyana*
Abstract: *Apollonius of Tyana*, a Pythagorean philosopher who lived in the first c. CE, is the subject of Philostratus' VA, composed in the early 3rd c. CE. Following the Pythagorean tradition, Apollonius takes a five-year vow of silence (VA 1.14). The differences between Pythagorean and Apollonian silence, however, have escaped notice, even in treatments of Apollonius' relationship to Pythagoreanism (Flinterman 2009). Pythagoras' disciples took a five-year vow of silence in order to listen to Pythagorean doctrine, which Pythagoras delivered from behind a veil so that his disciples could only hear but not see him (Iamblichus, *Life of Pythagoras* 17, Diogenes Laertius, *Life of Pythagoras* 8, cf. Montiglio 2000: 27-8). Apollonius behaves completely differently during his period of silence: he listens to no doctrines, but rather travels, communicating silently with many people. When people speak to him, he responds "with his eyes, his hands, or by the motions of his head" (VA 1.14). He quells a pantomime riot with a silent glance, and asks about a lawsuit with a gesture of his hand (VA 1.15). By learning to communicate with gestures and other body language, Apollonius learns to control his own movements as well as to interpret physical signs in the bodies of others (e.g. VA 7.42). He shares this physiognomic knowledge with the Indian

Panel title: Ancient Greek and Roman Music: Current Approaches and New Perspectives
Daniel Walden, *Musica Prisca Caput: Ancient Greek Music Theory, Vitruvius, and Enharmonicism in Sixteenth-Century Italy*

In a letter to a colleague in 1638, the painter Domenichino recounted that he had begun experimenting with the construction of lutes and harpsichords capable of performing music in the "lost" ancient Greek enharmonic genus. He revealed that his source of inspiration for these musical activities was the Roman treatise *De Architectura* by Vitruvius, rather than any of the well-respected and widely-read theoretical treatises by Boethius, Zarlino, Gaffurius, and the like. Scholars had often dismissed Vitruvius's musical fragments as derivative, incomplete, or incorrect, but Domenichino clearly thought otherwise, believing that Vitruvius held the keys to the secrets of ancient Greek music. As I will show, he was not alone in this regard.

In this paper, I will demonstrate how Vitruvius' writings on Aristoxenus and other Greek music theorists in *De Architectura* profoundly influenced early modern understanding of ancient music theory, and that a systematic study of Italian sixteenth- and seventeenth-century commentaries on *De Architectura* can help us retrace this legacy. Walden 2014 [forthcoming] discusses how Vitruvius reinterpreted Aristoxenus and Pythagoras in applying musical theory to architectural and mechanical designs; in this presentation, I will build off of this study to show how Vitruvius' transmission of these earlier theories served as a key source for Renaissance Italian humanists interested in reviving ancient musical practices. In particular, enharmonic music was the subject of intense intellectual and artistic interest and debate, inspiring a rich culture of collaboration that integrated musical theory and performance practice topics with those important to architectural and artistic discourses.

I will begin by offering a close reading of the musical writings by the Venetian humanist and architectural theorist Daniele Barbaro, whose translation and commentaries on *De Architectura* (Venice 1556/1567) served as the standard text for the next several hundred years. Barbaro also authored the unpublished treatise *Della Musica*, which has been generally overlooked in current Renaissance scholarship, that presented a

vision of ancient Greek music theory shaped by Vitruvian schematics and logic, and advocated experimentation his contemporaries in enharmonic composition and performance based on those models. Turning from theory to practice, I will then show how two such enharmonic composer-theorists, Nicola Vicentino and Fabio Colonna, introduced Vitruvian music theory into their performance practice. Vicentino's treatise *L'antica musica ridotta alla prattica moderna* and Colonna's *La sambuca lincea* both include detailed discussions of Vitruvian theory, as well as descriptions of original designs for keyboards with thirty-one divisions of the octave that were capable of performing the microtonal intervals of the enharmonic genus and sample enharmonic compositions for those keyboards. Although these treatises have received considerable attention since Theodor Kroyer's *Die Anfänge der Chromatik im italienischen Madrigal des XVI. Jahrhunderts* (eg. Barbieri 2008, Kaufmann 1963, Kaufmann 1966, Martin 1984, and Rasch 2002), recent scholarship has not addressed the considerable influence that Vitruvian discourse had in shaping these Renaissance texts. I will analyze a sample composition from each treatise – *Musica Prisca Caput* by Vicentino and *Esempio della circulatione* by Colonna – to show how the composition itself, and the performer's gestures at the enharmonic keyboard were devised to call attention to central principles of Vitruvian architectural and musical theory as illuminated by Barbaro. I will also show how Colonna's writings and compositions take an even more explicitly Vitruvian stance, suggesting that a concept of a "Vitruvian music theory" had begun to crystallize by the beginning of the seventeenth century. Through my discussion, and these analyses, I hope to accomplish three aims: first, to demonstrate how Renaissance understanding of ancient Greek musical theory and practice was mediated by Vitruvian architectural discourse; second, to articulate the key characteristics of "Vitruvian music theory" and how they may have shaped early modern compositional

practices; and finally, to show how enharmonicism was not simply a radical compositional trend, but a key part of a larger humanistic discourse focused on the study and re-creation of the mystical effects of ancient Greek music.

Panel title: Religion, Ritual, and Identity
Roshan Abraham, *Philostratus, Prognōsis, and the Alternatives to Divination*

Abstract: Interest in Flavius Philostratus' *Life of Apollonius of Tyana* (VA) has sharply increased in the last two decades, particularly for those studying the Second Sophistic, travel literature, and the magic/religion dichotomy. The role of divination in the text, however, has received scant attention (notable exceptions are Du Toit; Flinterman; and Fromentin). This is major gap in the scholarship, since Philostratus specifically identifies Apollonius' foreknowledge as one (of only two) underlying reasons people believe him to be a magician (magos or goēs). In this paper, I will demonstrate how Philostratus reformulates Apollonius' foreknowledge from being a cause of his negative reputation to a proof of his god-like nature, thereby demonstrating the importance of divination within the text and the importance of the text itself for the history of divination in the later Roman Empire. Roman society had an ambiguous view of divination. Though it was frequently employed by the state, when done by individuals, it was seen as a suspect, if not antisocial or anti-state, activity. (Graf, MacMullen, Rives) Philostratus demonstrates that the negative opinion of Apollonius derives from misperceiving Apollonius' foreknowledge (prognōsis / progignōskein) as a form of divination (manteia / manteuomai). He clearly differentiates prognōsis and manteia throughout the text. Furthermore, Apollonius specifically denies any ability to divine (VA 4.44) and later states to Domitian that "the gods reveal their intentions to holy and wise men even when they are not divining" (τὰς αὐτῶν βουλὰς οἱ θεοὶ τοῖς ὁσίοις τε καὶ σοφοῖς

ἀνδράσι καὶ μὴ μαντευομένοις φαίνουσι , 8.7.30).

Philostratus' differentiation of the two terms is more than a clever rhetorical ploy. Instead, one can find the philosophical and religious foundation of prognōsis developed during Apollonius' studies with Iarchas, the leader of the Indian Brahmins. Philostratus specifically notes "a discussion concerning foreknowledge" (περὶ δὲ προγνώσεως λόγου, VA 3.42) which arose between Apollonius and Iarchas. A close reading of this discussion, paired with material from other discussions between the two, reveals a fully developed theory of prognōsis, rooted in Middle Platonic physics and ethics, which Iarchas specifically contrasts with traditional oracular divination. This analysis will demonstrate the uniqueness of prognōsis from both artificial and natural forms of divination and will also reveal how Apollonius' foreknowledge helps define him as a holy man.

It is not, however, the case that prognōsis is limited to Philostratus' text. Instead, one can find an understanding of prognōsis similar to that of the VA in both the Papyri Graecae Magicae, specifically PGM III, and in Iamblichus' discussion of theurgic divination in *De Mysteriis*. The appearance and understanding of this term in these other texts support the importance of Philostratus' text for the history of divination in later antiquity and suggest possibilities for future research.

Conferences; chronological

"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). La prochaine séance aura lieu le **12 fév. 2015**.

Fabienne JOURDAN, Sur le Bien de Numénios. Sur le Bien de Platon. L'enseignement oral du maître comme occasion de rechercher son

pythagorisme dans ses écrits

Séminaire d'Histoire des sciences mathématiques de l'Institut mathématique de Jussieu-Paris Rive Gauche
Lieu : Jussieu, couloir 15-16, salle 413. 4 Place Jussieu, 75005 Paris
Dates : **25 mars 2015**.

Leonid Zhmud

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).

Séminaire d'Histoire des sciences mathématiques de l'Institut mathématique de Jussieu-Paris Rive Gauche
Lieu : Jussieu, couloir 15-16, salle 413. 4 Place Jussieu, 75005 Paris
Dates : **8 avril 2015**.

Luc Brisson

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.

V Symposium International
d'études anciennes :

"Thèmes et problèmes de la philosophie présocratique dans l'Antiquité."

Belo Horizonte, **13 - 18 Avril 2015.**

Universidade Federal de Minas Gerais,
Brésil

- **Patricia Curd**: "The Reception and Interpretation of Empedocles on sense perception in later thinkers."

- **Gabor Betegh**: "Fire, heat, and motive force in Presocratic and Hippocratic theories."

- **Gabriele Cornelli** : "Três versões da doutrina pitagórica dos números em Aristóteles."

Heterodoxy and Tradition

Conflict and Dialogue in Ancient Pagan
and Christian Philosophy

Freiburg Institute for Advanced Studies,
Albert-Ludwigs-Universität Freiburg

16-18 April 2015

ANGELA ULACCO : 'Exegesis and strategies of appropriation: the use of Aristotle in the Pseudo-Pythagorean treatises'

ACTIONS AND PASSIONS IN ANCIENT
GREECE

Colloque organisé par le organisé
par le GDRI AITIA/AITIAI,
le Centre Léon Robin, la Maison Française
d'Oxford et l'Université de Venise Ca'
Foscari.

7 mai, 2015

Anna Marmodoro : Love and Strife in
Empedocles

"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). La prochaine séance
aura lieu le

21 mai, 2015.

- **Rosella SAETTA-COTTONE**, Le soleil
comme reflet et la question de la
connaissance dans la pensée

d'Empédocle: aux origines d'une image

- **Jean-Claude PICOT**, Le feu, le soleil et
Apollon chez Empédocle

Dans le cadre du projet «

Pseudopythagorica : stratégies du faire
croire dans la philosophie antique » Un
programme du Laboratoire d'excellence
Hastec, avec le Laboratoire d'études sur
les monothéismes (UMR 8584) et le
Centre Jean-Pépin (UMR 8230)

Organisation : Constantinos Macris, Luc
Brisson et Tiziano Dorandi (CNRS).

Atelier I

**Pseudopythagorica Atelier I 28 mai
2015** Bâtiment Le France EPHE

- **Leonid Zhmud** : "What is Pythagorean
in the pseudo- Pythagorean texts ?"

- **Marc-Antoine Gavray** « Le traité du
ps.-Timée de Locres Sur la nature du
monde et de l'âme cité par Simplicius »

- **Angela Ulacco** « Ps.-Archita,
Sull'intelletto e la sensazione »

Platonism and Hellenistic Philosophy:

A Milan-Durham joint seminar series

The fourth meeting of this series will be
held on the topic of *FORMS* on

29th-30th May 2015,

- **Christoph Helmig**, 'Simplicius on
Aristotle's criticism of the Theory of Forms
in Physics II.2'

- **Franco Trabattoni**, 'On Incorporal
Qualities: A Dangerous Alliance'

- **Phillip Horky**, Pythagoreanism

- **Alexandra Michalewski**, 'La théorie des
Formes chez Atticus'

Il ritorno del innatismo ? Il problema della
conoscenza nella filosofia imperiale e
tardo antica. Diatribai di Gargnano 2015
Palazzo Feltrinelli, Gargnano (Lago di
Garda), **4-6 giugno 2015**

Angela Ulacco : Idee, numeri, categorie:
l'epistemologia di Ps.-Archita

Dans le cadre du séminaire Lille-Liège-
Bruxelles "Systématicités antiques"

10 juin 2015 à l'Université Libre de
Bruxelles (Campus de Solbosch, salle
AX3.FOR).

Anne-Laure Therme, "Un système
empédocléen ?"

Second Moisa Summer School in Ancient
Greek Music

July 1, 2015. (Facoltà di Lettere,
University of Trento)

Andrew Barker 'Aristoxenus' and
'Pythagoras': two opposite approaches to
Harmonics in Ancient Greece

On Friday **24 July** 2015 there will be a
workshop in St Andrews on death and
immortality in ancient philosophy and early
Christianity. All welcome.

Please direct all inquiries to Alex Long (
agl10@st-andrews.ac.uk).

- **Phillip Horky** : 'Pythagorean
Immortality of the Soul?'

- **Simon Trépanier** : 'Empedocles: Our
Life in Hades and Soul as Long-lived
Body-Part'

Colloque II Lato Oscuro della Tarda
Antichità. Marginalità e integrazione delle
correnti esoteriche nella spiritualità
filosofica tardoantica. Thématique de 2015
: Textes, rituels e expériences spirituelles.

8-11 octobre 2015 // Colloque Testi,
rituali, esperienze spirituali (Villa Vigoni)

Constantin Macris : Aspects du
ritualisme néo-pythagoricien

Classicism in Rome: Greek Paradigms in
Roman Art, Rhetoric and Literature

11 November 2015

Royal Netherlands Institute in Rome, Via
Omero 10/12, Rome

Alessandro Schiesaro : Virgil,
Empedocles and the Storm

Dans le cadre du projet «

Pseudopythagorica : stratégies du faire
croire dans la philosophie antique » Un
programme du Laboratoire d'excellence
Hastec, avec le Laboratoire d'études sur
les monothéismes (UMR 8584) et le
Centre Jean-Pépin (UMR 8230)

Organisation : Constantinos Macris, Luc
Brisson et Tiziano Dorandi (CNRS).

**Pseudopythagorica Atelier II 26-27
novembre 2015** Campus de Villejuif,
Bâtiment D

- **Mauro Bonazzi**: Pseudo-Aristaios, Sur
l'éternité de l'univers

- **Luc Brisson** : Les textes pseudo-
pythagoriciens sur la loi

- **Phillip Horky** : Pseudo-Archytas, the
One and Many

- **Constantinos Macris** : Le dossier «
Théano »

- **Jan Opsomer** : La théorie des éléments
chez pseudo-Ocellus

- **Georges Skaltsas** : « Devenir Un ». À
propos d'un dit pseudo-pythagoricien chez
Clément d'Alexandrie

- **Irini-Foteini Viltanioti** : Justice et
harmonie universelle dans les
pseudopythagorica hellénistiques

Colloque international « The Placita of
Aëtius : Foundations for the Study of
Ancient Philosophy », organisé à
Melbourne (Queen's College) par David
Runia (**1-4 décembre 2015**).

Gérard Journée, Theodoretus on
Hippasus and Heraclitus (CAG 4.12) :
Problems for the reconstruction of Aëtius
Abstract: In CAG 4.5-12, Theodoretus
quotes the opinion of fourteen
philosophers to illustrate their alleged
diaphonia : 1/ Xenophanes, 2/
Parmenides, 3/ Melissus, 4/ Democritus,
5/ Metrodorus of Chios, 6/ Epicurus, 7/
Ecphantus, 8/ Plato, 9/ Aristotle, 10/
Xenocrates, 11/ Zeno of Citium, 12/
Hippasus and Heraclitus, 13/ Diogenes of
Apollonia. According to Diels, most of
these texts comes from Aëtius 1.3 with the
exception of the embarrassing notice
concerning Hippasus and Heraclitus which
he placed in 1.5 (εἰ ἐν τὸ πᾶν) because it
disagrees with the parallel quotations of

both Stobaeus and Ps. Plutarchus. However, 1/ Theodoretus' lemma does not seem to fit the content of 1.5 ; 2/ even if its first subject is τὸ πᾶν, it shares this characteristic with Theodoretus' texts about Xenophanes, Parmenides and Diogenes, and also with Stobaeus lemma on Xenocrates, as well 3/ as the attributes « one, always in movement and limited » (perhaps characteristic of the Theophrastean treatment and of its underlying general division, see eg. 225 FHS&G) are also paralleled by the texts concerning Eleatic philosophers. My presentation will try to address these different issues.

Dans le cadre d'une journée d'hommage à Jean Bollack, le vendredi

4 décembre 2015, MESHS (Maison Européenne des Sciences de l'Homme et de la Société, Lille, 2, rue des Canoniers)
Xavier Gheerbrant : Empédocle et la philologie herméneutique de Jean Bollack

Nous vous annonçons la troisième séance du séminaire "Philosophie et rhétorique dans l'Antiquité impériale et tardive" organisé par les UMR STL et HALMA (Univ. Lille 3 CNRS) avec le soutien de l'Institut Universitaire de France. **9 décembre, 2015.**

DOMINIC O'MEARA : « Les biographies de Pythagore et d'Epicure: des paradigmes de la vie philosophique »

Dans le cadre du projet « Revisiter les monothéismes » du LEM (UMR 8584 - Laboratoire d'études sur les monothéismes), en collaboration avec le Séminaire en sciences religieuses (niveau Master et Doctorat) de l'IPT (Institut Protestant de Théologie), **11 décembre 2015**

nous organisons notre
Troisième journée d'études sur les
Figures polythéistes de sagesse dans les monothéismes
intitulée

Les philosophes grecs en terre d'islam.

On y écouterait :

- **Daniel DE SMET** : Les philosophes grecs, tous monothéistes ! Une relecture islamique de l'histoire de la philosophie (Pseudo-Ammonius)

- **Mathieu TERRIER** : Pythagore, maître d'ésotérisme et de théologie monothéiste dans la renaissance de la philosophie islamique en Iran au XVII^e siècle

Conference on the Context and Legacy of Hypatia

December 11-12, 2015. Princeton University,

Behind the Symbol: the Context and Legacy of Hypatia

Sixteen centuries ago in 415, the career of one of Antiquity's most influential and memorable women came to a violent end in the streets of Alexandria. In observance of this anniversary, we are organizing a conference at Princeton University aimed at new perspectives on Hypatia and her world. We seek to get behind the symbol which Hypatia has become, in at least two ways: first and primarily, by studying her upon the wider historical canvas of late antiquity. What conditions allowed for the rise, flourishing, and shocking demise of one of the ancient Mediterranean's rare female philosophers? How should we understand her role in the context of the educational institutions, social/political structures in which she moved and acted? In particular, how did the groups and categories of Alexandria – Pagans, Christians, Jews, Greeks, Egyptians, intellectuals, administrators – interact? What were Hypatia's own distinctive intellectual achievements, and those of the school which she inherited from her father Theon? Secondly, Hypatia has taken up as a symbol within various narratives and causes, from the fifth century onwards. Does her death epitomize the turn from an enlightened Antiquity to the Dark Ages? Is it a brutal manifestation of the tightening grip of the episcopacy on civil life? Rather than simply debunking myths, we wish to study Hypatia's role in forming the cultural reception of ancient philosophy and science, the city of Alexandria, the Christian(izing) Roman Empire, the role of women and gender in Antiquity, and more. We accordingly welcome abstracts for papers offering new insights on the historical world of Hypatia, as well as with her legacy and reception across the range of cultural production.

BOOKS

L'armonia del mondo : "Hans Kayser e le forme della scienza pitagorica" : atti del convegno, Roma 21 - 02 - 2015.

Roma : Simmetria edizioni - associazione culturale. 2015.

ISBN/ISSN: 978-88-99152-09-3

CLAUDIO LANZI, PRESENTAZIONE

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ANTONELLO COLIMBERTI,

INTRODUZIONE p 13

NUCCIO D'ANNA, AKRÓASIS. HANS KAYSER E LA TEORIA DELL'ARMONIA DEL MONDO p 17

ANTONELLO COLIMBERTI, LA BELLEZZA SONORA DEL MONDO. BREVE STORIA DELL'ARMONISTICA IN ITALIA p 33

ROBERTO FONDI, L'ARMONISTICA QUALE VIA MAESTRA PER UN RITORNO ALLA NATURPHILOSOPHIE p 47

ROBERTO LANERI, NEL CIELO DI INDRA: CRISTALLI ARMONICI p 75

ALBERT MAYR MUSICA ENIM GENERALITER SUMPTA OBIECTIVE QUASI AD OMNIA SE EXTENDIT

p 102

MARIA FRANCA FROLA ARMONICA E LETTERATURA p 115

Claudio Lanzi HANS KAYSER E LE FORME DELLA SCIENZA PITAGORICA p 136

Amer, Z. Hypatia von Alexandria Berlin : epubli GmbH. 2015. Dateiformat: pdf. URL:

<http://www.epubli.de/shop/isbn/9783737539616>

ISBN 978-3-7375-3961-6

Anonymus. Vorsokratiker, Stoa und Skepsis im Kontext : griechisch-deutsche Parallelausgabe.

Person(en): Anaxagoras; Chrysippos; Diogenes Laertius, Diogenes; Empedokles; Epiktet; Parmenides; Plutarch; Sextus Empiricus, Sextus; Zenon von Kition, Zenon von; Heraklit Berlin : Karsten Worm. 2015, 1 CD-ROM, ISBN 978-3-932094-96-5.

Bartos, H. Philosophy and dietetics in the Hippocratic On regimen : a delicate balance of health

Leiden ; Boston : Brill, 2015.

Studies in ancient medicine 44.

ISSN 0925-1421

Summary: This book offers the first extended study published in English on the Hippocratic treatise 'On regimen', one of the most important pre-Platonic documents of the discussion of human nature and other topics at the intersection of ancient medicine and philosophy. It is not only a unique example of classical Greek dietetic literature, including the most elaborated account of the micro-macrocosm and physis-techne analogies, but it also provides the most explicit discussion of the soul-body opposition preceding Plato. Moreover, Barto argues, it is a rare example of an extant medical text which systematically draws on philosophical authorities, such as Heraclitus, Empedocles and Anaxagoras, and which had a decisive influence on both physicians, such as Galen, and philosophers, most notably Plato and Aristotle

Bobiński, Z. Pole figury a ...twierdzenie Pitagorasa ...twierdzenie Talesa Toruń : Wydawnictwo "Aksjomat", Piotr Nodzyński, 2015. ISBN 9788364660078

Burnyeat, M. The seventh platonic letter New York, NY : Oxford University Press, 2015.

ISBN 9780191053382

Caporali, E. La natura secondo Pitagora Roma : Aseq. 2015.

Series 1: Oltre la scienza. Facs. repr. of the 1914 ed. publ. by Atanor. Cenni storici su Pitagora e la sua Scuola

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Capitolo I. - La prima estrinsecazione dell'Essere Divino (Spazio e Tempo) p 21

Capitolo II. - La seconda estrinsecazione dell'Essere Primo (Àtomi eterei e ponderali)

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Capitolo XIII. - La Psiche generatrice	p 158
Capitolo XIV. - La Unità intima nel Sentimento	p 169
Capitolo XV. - La Unità Numerante nella Volontà	p 181

Casoretti, A.M. Orfismo e pitagorismo : A origem da ascética da alma no Ocidente. (Portuguese)

Novas Edições Acadêmicas. 2015.
ISBN 978-613-0-16049-4

Abstract: Durante a Antiguidade grega, vicejaram determinados movimentos que convergiam em relacao a adocao de uma particular forma de vida ascetica. A trajetoria marcada pela busca da ascese da alma entra para a Historia da Filosofia como categoria "orfico-pitagorica," deixando suas marcas no pensamento de eminentes filosofos da Antiguidade que, por sua vez, exercerao forte ascendencia sobre o posterior pensamento medieval. Esta obra examina as razoes, pouco explicitadas na literatura especializada, que levaram os circulos em questao a percorrer tal caminho, posto que o ascetismo orfico-pitagorico, enquanto exercicio animico, e escolha de vida que implica rigorosa transformacao de vida.

Cicero, M. Tullius Gedanken über Tod und Unsterblichkeit : Somnium Scipionis/Tusculanae disputationes I
Hamburg : Meiner, F. 2015.
ISBN 978-3-7873-0023-5

Diese zweisprachige Studienausgabe enthält das erste Buch der Tusculanae disputationes, ergänzt durch die Traumvision Scipios aus De re publica und die Schrift Cato maior de senectute. Gegenstand der Überlegungen Ciceros in allen drei Texten ist das Fortleben des Menschen oder der Seele nach dem Tode. Während in Scipios Wunschtraum der Genuß des vollkommenen, theoretischen Lebens, der dem vorbildlichen, aber im Leben gescheiterten Staatsmann als Lohn für sein Streben zukommt, behandelt wird, geht es in den Gesprächen in Tusculum um den Gedanken der erst mit dem Weiterleben nach dem Tode gegebenen vita beata. Auch Tod und Schmerz sind nicht imstande, das durch tugendhaftes Handeln erreichte Lebensglück infragezustellen.

Coakley, L.C. Pythagoras : mathematician and mystic
Rosen Young Adult. 2015.

ISBN: 9781499461329

Growing up in Ionia -- Travels far and wide -- Settling in Croton -- Pythagorean beliefs -- A lasting legacy.

Corry, L. A brief history of numbers
Oxford University Press. 2015.
ISBN: 9780198702597

Summary: The world around us is saturated with numbers. They are a fundamental pillar of our modern society, and accepted and used with hardly a second thought. But how did this state of affairs come to be?

In this book, Leo Corry tells the story behind the idea of number from the early days of the Pythagoreans, up until the turn of the twentieth century. He presents an overview of how numbers were handled and conceived in classical Greek mathematics, in the mathematics of Islam, in European mathematics of the middle ages and the Renaissance, during the scientific revolution, all the way through to the mathematics of the 18th to the early 20th century. Focusing on both foundational debates and practical use numbers, and showing how the story of numbers is intimately linked to that of the idea of equation, this book provides a valuable insight to numbers for

undergraduate students, teachers, engineers, professional mathematicians, and anyone with an interest in the history of mathematics..

Cruz, A. As reencarnações de Pitágoras (Portuguese)

Lisboa : Alfabeta, 2015.

ISBN 9789896650155

Sinopse: Esta é uma recolha e um resumo poético de algumas das vidas que Pitágoras viveu ao longo dos séculos, entretecendo várias das suas mais notáveis transmigrações, num caleidoscópio de personalidades, ângulos e cores, demonstrando que cada ser humano contém em si toda a humanidade.

Fechner, P. Apollonius, die Pythagoreer und der Götterglaube

München : neobooks Self-Publishing.

2015. Online-Ressource.

ISBN 978-3-7380-4594-9

Apollonius von Tyana war ein Zeitgenosse des Apostels Paulus. Zu seiner Zeit war Apollonius aber weitaus berühmter als Paulus, ja er wurde von manchen als Gottheit angesehen, da er außergewöhnliche Heilkräfte besaß und bisweilen die Zukunft vorausschauen konnte. Als „Reformator“ des fast überall entarteten Götterglaubens geriet er durch das sich später schnell ausbreitende Christentum zu Unrecht in Vergessenheit. Was weiß man über das Leben des Apollonius von Tyana und über die Lehre der Pythagoreer, zu der er sich bekannte? Was hat man vom Götterglauben der Griechen und Römer zu halten? Hierzu werden erhellende Antworten unter Berücksichtigung glaubwürdiger antiker Quellen und der Gralsbotschaft gegeben.

Folkerts, M. EAGLE-GUIDE Von

Pythagoras bis Ptolemaios

Leipzig : Edition am Gutenbergplatz

Leipzig. 2015.

ISBN: 978-3-937219-55-4.

Giangiulio, M. Democrazie greche :

Atene, Sicilia, Magna Grecia

Studi superiori, 1006; Studi superiori

(Carocci editore), 1006.

Roma : Carocci editore, ottobre 2015.

ISBN 9788843078301

Was the Greek city democratic in nature?

This book gives a complex response that illustrates the reception of Greek democracy in modern culture, discusses its origins, and addresses the political implications of the topic. The democratic natures of several ancient cities are compared: Athens, Syracuse, Croton, Thurii, and Taras.

Gómez Pin, V. Pitágoras y el

pensamiento presocrático

Barcelona : Batiscafo, cop. 2015

Empezaré evocando un relato, probablemente conocido por el lector.

Cuenta Cicerón en sus Disputaciones Tusculanas que, llegado Pitágoras a la ciudad de Fliunte en la Argólida, región del Peloponeso, tuvo ocasión de conversar sobre diversas cuestiones con el gobernante local Leonte, o León, según las traducciones, quien, estupefacto ante el saber de su interlocutor, vino a preguntarle indirectamente cuál era su oficio. El viajero habría respondido que no era experto en nada particular, sino que era «filósofo». Al parecer el término filósofo era desconocido para el interlocutor de Pitágoras, por lo que este le ilustró con una alegoría.

Gregory, A. The presocratics and the supernatural : magic, philosophy and science in early Greece

London ; New York Bloomsbury T&T Clark, an imprint of Bloomsbury Publishing Plc 2015.

ISBN: 1474234771.

Introduction Natural and Supernatural The Literary and Philosophical Background Magic and Its Practice in Presocratic Greece Milesian Pantheism Xenophanes and the Drive Towards a Unitary God The Hippocratics and the Sacred Disease Empedocles The Pythagoreans Leucippus and Democritus

Griffin, M.J. Aristotle's Categories in the early Roman Empire

Oxford Oxford University Press. 2015.

ISBN: 019872473X.

Notes: Based on the author's doctoral dissertation (2009)

Preface ; Abbreviations ; 1. Introduction ; PART A: REDISCOVERY AND

ENDORSEMENT: ANDRONICUS AND EUDORUS ; 2. Andronicus of Rhodes ; 3. **'Pythagorean' Support:** Eudorus and Pseudo-Archytas ; PART B: EARLY CRITICISMS: PLATONISTS AND STOICS ; 4. Lucius and Nicostratus ; 5. Stoic Critique: Athenodorus and Cornutus ; PART C: PERIPATETIC SYNTHESIS AND RESPONSE ; 6. Boethus of Sidon ; 7. The Second Century: A Brief Overview ; 8. Conclusions ; Appendix 1: Persons and Sources ; Appendix 2: Andronicus' Publication and Work ; Appendix 3: An Outline of Aristotle's Categories ; Index

Groot, J. de Aristotle's Empiricism: Experience and Mechanics in the Fourth Century BC
Las Vegas: Parmenides Publishing; 2014.
Abstract: In 'Aristotle's Empiricism', Jean De Groot argues that an important part of Aristotle's natural philosophy has remained largely unexplored and shows that much of Aristotle's analysis of natural movement is influenced by the logic and concepts of mathematical mechanics that emerged from late Pythagorean thought. De Groot draws upon the pseudo-Aristotelian 'Physical Problems' XVI to reconstruct the context of mechanics of Aristotle's time and to trace the development of kinematic thinking from Archytas to the Aristotelian 'Mechanics'. She shows the influence of kinematic thinking on Aristotle's concept of power or potentiality, which she sees as having a physicalistic meaning originated in the problem of movement. De Groot identifies the source of early mechanical knowledge in kinesthetic awareness of mechanical advantage, showing the relation of Aristotle's empiricism to more ancient experience. The book sheds light on the classical Greek understanding of imitation and device, as it questions both the claim that Aristotle's natural philosophy codifies opinions held by convention and the view that the cogency of his scientific ideas depends on metaphysics.

Johnson, T.M. Collected works of Thomas Moore Johnson : the great American Platonist
Wiltshire, England : The Prometheus Trust, 2015. ISBN 9781898910824

Thomas Moore Johnson (1851-1919) was one of a number of men and women of that period who sought to promulgate the philosophy of the Platonic tradition as a spiritual and intellectual discipline. Johnson edited two journals, The Platonist and Bibliotheca Platonica, between 1880 and 1890, as well as publishing three books in the following years. He championed the Platonism of the neoplatonists and took the side of such American Platonists as Bronson Alcott, W T Harris and Hiram K Jones in their determined opposition to modernist versions of Plato which he considered to materialistic and atheistic. Although some of his translations have been available in recent years (mainly in facsimile editions), this is the first time a major collection of his translations and original writings has been published. It includes a preface by Professor Jay Bregman of Maine University, along with the following works: Iamblichus' Exhortation to Philosophy (or Protrepticus); Proclus' Elements of Theology (or Metaphysics); Fragments of Iamblichus, Ammonias Saccas, and Proclus; Six treatises from Plotinus' Enneads; two Hymns of Synesius, and five original articles on various aspects of Platonism.

Jones, C.P. Apollonius of Tyana / Philostratus
Cambridge, MA : Harvard University Press. 2015. Loeb classical library ; 16, 17, 458
Summary: In his Life of Apollonius Philostratus (second to third century CE) portrays a first-century CE teacher, religious reformer, and perceived rival to Jesus. Apollonius's letters, ancient reports about him, and a letter by Eusebius (fourth century CE) that is now central to the history of Philostratus's work add to the portrait. This biography of a first-century CE holy man has become one of the most widely discussed literary works of later antiquity. With an engaging style, Philostratus portrays a charismatic teacher and religious reformer from Tyana in Cappadocia (modern central Turkey) who travels across the known world, from the Atlantic to the Ganges. His miracles, which include extraordinary cures and

mysterious disappearances, together with his apparent triumph over death, caused pagans to make Apollonius a rival to Jesus of Nazareth. In a new three-volume Loeb Classical Library edition of Philostratus's third-century work, Christopher Jones provides a freshly edited Greek text and a stylish translation with full explanatory notes. Apollonius of Tyana is by far the longest biography that survives from antiquity. Jones in his Introduction asks how far it is history and how far fiction, and discusses its survival from Late Antiquity to modern times

Jufresa, M. Iàmblic. La vida pitagòrica
Barcelona : Fundació Bernat Metge, 2015.
ISBN 9788498592504

Kalderon, M.E. Form without matter :
Empedocles and Aristotle on color
perception
Oxford : Oxford University Press. 2015.
ISBN: 978-0-19-178737-9
Summary: Mark Eli Kalderon presents an original study in the philosophy of perception written in the medium of historiography. He considers the phenomenology and metaphysics of sensory presentation through the examination of an ancient aporia. Specifically, he argues that a puzzle about perception at a distance is behind Empedocles' theory of vision. Empedocles conceives of perception as a mode of material assimilation, but this raises a puzzle about color vision, since color vision seems to present colors that inhere in distant objects. But if the colors inhere in distant objects how can they be taken in by the organ of sight and so be palpable to sense? Aristotle purports to resolve this puzzle in his definition of perception as the assimilation of sensible form without the matter of the perceived particular. Aristotle explicitly criticizes Empedocles, though he is keen to retain the idea that perception is a mode of assimilation, if not a material mode. Aristotle's notorious definition has long puzzled commentators. Kalderon shows how, read in light of Empedoclean puzzlement about the sensory presentation of remote objects, Aristotle's definition of perception can be better understood. Moreover, when so

read, the resulting conception of perception is both attractive and defensible

Kingsley, C. Hypatia – Or, New Foes With an Old Face
Read Books Ltd. 2015.
ISBN 1473376939

Hypatia, or New Foes with an Old Face details the fictional life of the philosopher Hypatia and tells the story of Philammon, a young monk, who becomes involved in the political and religious issues within the city of Alexandria. This fantastic book is considered to be Kingsley's greatest novel, widely read in its time and still enjoyed by discerning readers today - a must-have for any collector of Kingsley. Originally published in 1853, we proudly republish this scarce classic with a new introductory biography of the author. Charles Kingsley was a priest of the Church of England, historian, a university professor, novelist, and close friend of Charles Darwin. Other notable works by Kingsley include: The Water-Babies (1863), Hereward the Wake: "Last of the English" (1866) and Westward Ho! (1855).

LAURENT. R. "AN INTRODUCTION TO ARISTOTLE'S METAPHYSICS OF TIME. Historical research into the mythological and astronomical conceptions that preceded Aristotle's philosophy."
VILLEGANONS-PLAISANCE EDITIONS.
2015.

Abstract: This study of Greek time before Aristotle's philosophy starts with a commentary on his first text, the Protrepticus. We shall see two distinct forms of time emerge: one initiatory, circular and Platonic in inspiration, the other its diametrical opposite, advanced by Aristotle. We shall explore this dichotomy through a return to poetic conceptions. The Tragedians will give us an initial outline of the notion of time in the Greek world (Fate); we shall then turn to Homer in order to better grasp the complex relations between time and the religious sphere (the Hero); the work of the great theologian Hesiod will confirm this initiatory vision, later set out in remarkable fashion by Nietzsche (Myths); we shall then dive deep into Pythagoreanism to

complete our account (Mysteries). Having understood this current of thought, powerfully influenced by the Iranian theogony, we shall be able to discern its clear differences from the so-called "Ionian" current, and thus to move away from Plato (Ideology). Lastly, we shall return to the early Ionian thinkers Thales and Anaximander to analyse whether this really was the vision of the world that Aristotle adopted in developing the first model of time (Science). In the second volume we shall see the return of the thought of the theologoi within the Aristotelian corpus itself, and will question our distinction between the being and existence of time.

<http://editions-villegagnons.com/philosophy.htm>

Lutkie, T. Pythagoras in mozaïek : 100 jaar loge
Amstelveen : FAMA, maçonnieke uitgeverij. 2015

Newton, I. The System of the World
Milano : Isaac Newton, 2015.
ISBN 9786050374889
The System of the World by Isaac Newton. Sir Isaac Newton (1642-1727) was an English physicist and mathematician who is widely recognised as one of the most influential scientists of all time and as a key figure in the scientific revolution. This great work supplied the momentum for the Scientific Revolution and dominated physics for over 200 years. It was the ancient opinion of not a few, in the earliest ages of philosophy, that the fixed stars stood immoveable in the highest parts of the world; that, under the fixed stars the planets were carried about the sun; that the earth, us one of the planets, described an annual course about the sun, while by a diurnal motion it was in the mean time revolved about its own axis; and that the sun, as the common fire which served to warm the whole, was fixed in the centre of the universe. This was the philosophy taught of old by Philolaus, Aristarchus of Samos, Plato in his riper years, and the whole sect of the Pythagoreans; and this was the judgment of Anaximander, more ancient than any of them; and of that wise king of the Romans, Numa Pompilius,

who, as a symbol of the figure of the world with the sun in the centre, erected a temple in honour of Vesta, of a round form, and ordained perpetual fire to be kept in the middle of it.

Papastathopoulos, S. Pythagoras kai Pythagorismoi. Se parartema.
Apospasmata peri Pythagoru
Athena : : Ekdoseis Odos Panos. 2015.
ISBN 9789604771837

Partch, H. Two studies on ancient Greek scales : for harmonic canon II and bass marimba
Mainz : Schott, 2015. (1945, rev. 1951)
Contents:
1. Olympos' Pentatonic
2. Archytas' Enharmonic.
With a foreword by Charles Corey in English, German and French. Printed from the composer's manuscript. Both instruments were inventions of Partch. The Harmonic Canon II consists of two large resonating boxes with 44 parallel strings. Duration ca. 3 minutes.

Porter, D. "Facsimile of LJS 438, Neoplatonic and neopythagorean translations"
Schoenberg Institute for Manuscript Studies (SIMS): EBooks. 2015. Book 68.
http://repository.upenn.edu/sims_ebooks/68

Comments; Collection of translations of Greek works in the traditions of Plato and Pythagoras, originally translated into Latin mostly in Florence in the 1460s and 1470s, with various connections to the Accademia platonica under the auspices of Cosimo de' Medici. The manuscript is in 2 sections: the first is a group of works translated by Marsilio Ficino for Johannes Cavalcanti (both members of the Accademia), including De Platonis definitionibus by Speusippus and an epitome of Plato's works by Alcinous, which were first available in Greek in Florence in 1462. The second includes short works by Lucian of Samosata, translated by Antonio Pacini, also known as Tudertinus, for Rodolfo Lotto and Petrus Pazus (Piero Pazzi?); a work on friendship by Plutarch, translated by Guarino Veronese, an early humanist

student and teacher of Greek, for his patron Leonello d'Este; and a work on Virgil by Cristoforo Landini (another member of the Accademia). Occasional marginal notes in multiple hands.

Schölles, M. Warum gibt es überhaupt Vieles und nicht nur Eines? : Archytas und die Pluralität des Seins
Ruprecht-Karls-Universität Heidelberg. 2015.

Die Dissertation stellt sich zur Aufgabe, die zentralen Theoreme des alten (= vorplatonischen) Pythagoreismus unter einer einheitlichen ontologischen Fragestellung zu interpretieren: Warum gibt es überhaupt Vieles und nicht nur Eines? Dreh- und Angelpunkt der Erörterung ist Archytas aus Tarent, weil er die reife Phase des alten Pythagoreismus, fast schon den Umschlag in ein neues, von Platon geprägtes Paradigma, verkörpert. Die verschiedenen Strömungen vor ihm sind hier in ausgezeichneter Weise versammelt. Zudem finden wir bei Archytas eine besonders elaborierte Form des Denkens in Verhältnissen, Harmonien und Analogien. Es wird gezeigt, daß Archytas mit der Frage nach der Vielheit auf verschiedenen Ebenen konfrontiert ist. Dabei sind im Wesentlichen drei Weisen von Pluralität zu unterscheiden: 1. die Vielheit als ›substanzielle‹ Vielheit, 2. die Vielheit als Rhythmus einer ursprünglichen Zeit (im Werden und Vergehen), 3. die Vielheit im raumzeitlichen Kontinuum. Sachliche Anknüpfungspunkte für diesen Problemkomplex findet die Arbeit bei Leibniz (Monadologie), Nietzsche (Zeitatomlehre) und Heidegger (Geviert-Konzeption).

Sextus, Die Sextussprüche und ihre Verwandten

Tübingen, Mohr Siebeck, 2015,
ISBN 9783161536571

In Antike und Mittelalter waren Sammlungen von Sprüchen (Gnomen/Sentenzen) eine beliebte Form der Gebrauchsliteratur. Als Texte erhoben sie keinen hohen literarischen Anspruch. Das heißt aber nicht, dass ihr Inhalt immer leicht zu verstehen wäre. Oft handelt es sich um sprachlich verdichtete Einsichten

und Ermahnungen, die weit mehr voraussetzen als sie sagen. Das öffnet ein weites Feld der Interpretation und Relecture, die in der offenen Form der Sammlung vor allem durch Vermehrung, Verminderung oder Umgruppierung des Spruchmaterials stattfindet. Die dem Philosophen Sextus zugeschriebenen Sprüche stellen ein bemerkenswertes Beispiel für eine christlich überarbeitete Spruchsammlung der Kaiserzeit dar. Sie haben pythagoreische Vorläufer und wirken über Evagrius Ponticus im christlichen Mönchtum fort. Der Band zeichnet diese Entwicklungslinien nach.

Sirianni Artese, P. Etica del femminile nella scuola di Pitagora
Calabria Letteraria. 2013.
ISBN: 9788875742676.

Un patrimonio di scrittura femminile recuperato attraverso un lavoro di ricerca che ne rivela il valore storico come fatto eccezionale per la cultura ellenica. Lo scenario è quello dell'apertura alle donne della "Scuola Italica" di Pitagora. È dalla vicina Samo che, intorno al 536 a.C., Pitagora giunge a Crotone, laddove inizia la sua opera di rigenerazione socio-politica della città. Un progetto di rinnovamento che pone in primo piano la responsabilità soggettiva abbandonando la concezione di attribuzione di ogni comportamento umano al Fato o agli Dei. Ecco il teorema dell'etica fondata sulla sapienza. E Pitagora non consente che le donne, sulla cui intelligenza non nutre alcun pregiudizio, rimangano escluse dalla svolta storica. Testimonianze di questo universo femminile proiettato nella nuova dimensione di affermazione del proprio essere, i dialoghi delle allieve di Pitagora in frammenti epistolari di cui l'autrice del libro ci regala anche i testi originali

Stanulonis, C. *Pythagoras the Musician*.
Diss. 2015.

Baylor University. 2015

Abstract; It is contested whether or not the mathematical and scientific strain of the Pythagorean tradition could have belonged along with the mythological and religious strain to the original sect. Denying the mathematic tradition to original Pythagoreanism is often based

upon assumptions that privilege one form of mathematics over another. But the Pythagorean conception of number need not be judged by the standard of deductive, axiomatic geometry, the paradigmatic mathematics of ancient Greece; instead, it can be considered as a practice which shares many of the characteristics of Greek arithmetic. This is because early Pythagorean figured numbers and later Greek arithmetic share a non-verbal and intuitive nature in accord with number understood through musical, poetic expression rather than through the strict, logical language upon which the geometry relies. This thesis will argue that the practice of measuring the numerical ratios of musical intervals may have been a kind of exemplar of scientific inquiry that acted as the catalyst for Pythagorean philosophical development. In addition, because these musical intervals were the living, pulsing heart of moral, religious, poetic, and communal life for members of the Pythagorean sect, their Pythagoreans' understanding of their relationship to what they measured in mathematical terms would be radically different from the understanding of philosophers whose methods began with geometry. Thus, the privileged place of music as part of both aspects of the Pythagorean experience—the scientific and the religious—may have allowed for two modes of expression—the philosophical and the mythological—to operate within the same system of thought.

Thorogood, A. *Ars notoria : the notory art of Solomon / Apollonius, of Tyana; Cyprian Leowitz; Robert Turner; Frederick Hockley; Alan Thorogood; Robin E Cousins*
 York Beach, ME : The Teitan Press, 2015.
 Introduction / -- "The philomath" : in search of Robert Turner of Holshot / Robert E. Cousins -- Transcription of the manuscript -- Facsimile of the manuscript by Frederick Hockley.

Viltanioti, Eirini-Foteini *L'harmonie des Sirènes du pythagorisme ancien à Platon*
 Boston : Walter de Gruyter. 2015. *Studia Praesocratica* 7. ISBN: 9781501502798;

Online-Ausg.: ISBN: 9781501502811;
 Druckausg.: ISBN: 9781501510861
 La théorie pythagoricienne dite de "l'harmonie des Sphères" devait connaître une postérité remarquable. Contrairement à l'aspect scientifique de la théorie, sa formulation mythique, à savoir "l'harmonie des Sirènes", n'a pas reçu de la part des chercheurs l'intérêt qu'elle mérite. Ce livre offre pour la première fois une étude systématique de "l'harmonie des Sirènes" dans la République de Platon et dans la Vie pythagoricienne de Jamblique.

Wilczek, F. *A beautiful question : finding nature's deep design*
 Allen Lane. 2015.
 ISBN 9781846147012 and 7029 (e-book)
 Summary: Does the universe embody beautiful ideas? Artists as well as scientists throughout human history have pondered this "beautiful question." With Nobel laureate Frank Wilczek as your guide, embark on a voyage of related discoveries, from Plato and Pythagoras up to the present. Wilczek's ground-breaking work in quantum physics was inspired by his intuition to look for a deeper order of beauty in nature. In fact, every major advance in his career came from this intuition: to assume that the universe embodies beautiful forms, forms whose hallmarks are symmetry--harmony, balance, proportion--and economy. There are other meanings of "beauty," but this is the deep logic of the universe--and it is no accident that it is also at the heart of what we find aesthetically pleasing and inspiring. As he reveals here, this has been the heart of scientific pursuit from Pythagoras, the ancient Greek who was the first to argue that "all things are number," to Galileo, Newton, Maxwell, Einstein, and into the deep waters of twentieth-century physics. Gorgeously illustrated, *A Beautiful Question* is a mind-shifting book that braids the age-old quest for beauty and the age-old quest for truth into a thrilling synthesis. Yes: the world is a work of art, and its deepest truths are ones we already feel, as if they were somehow written in our souls.--From publisher description.

Wiser, J.F. Les archives de Pythagore
<http://www.lulu.com/shop/jean-françois-wiser/les-archives-de-pythagore/paperback/product-22491718.html>

2e édition , revue et augmentée. 2015.
ISBN 9781326488161

Il faut aimer avant que de comprendre. La quête de la vérité est une aventure passionnelle, et la philosophie, un engagement total. Telles sont les valeurs qui marquèrent le destin exceptionnel de Pythagore, dont le génie n'a d'égal que le mystère qui l'entoure. Voici un livre atypique, qui renouvelle intégralement l'approche d'une énigme vieille de vingt-cinq siècles. Parfaitement documenté, mais résolument affranchi des conventions et des stéréotypes d'une certaine tradition intellectualiste venue d'Aristote, il ouvre sur la "question pythagorique" des perspectives inédites qui devraient -enfin- permettre à chacun de pénétrer, pour son plus grand profit, dans l'intimité de la pensée du Maître de Samos.

Book reviews:

Horky, P.S. *Plato and Pythagoreanism*. Oxford University Press, 2013.

Reviewed by: Cornelli, Gabriele.
American Journal of Philology. 2015,
136,2, p 353-357.

Reviewed by: Bossi, Beatriz.
The Journal of Hellenic Studies. 2015,
135, p 289-290.

Huffman, C. (edited by). 2014. A History of Pythagoreanism.

Reviewed by: Giulia De Cesaris
PLATO JOURNAL. 2014, 14, p 101-103

MacLennan, B.J. The Wisdom of Hypatia: Ancient Spiritual Practices for a More Meaningful Life, written by Bruce J.. 2013.

Reviewed by: Deepa Majumdar
The International Journal of the Platonic Tradition. 2015, 9, 2, p 261-265

Pomeroy, S.B. *Pythagorean Women. Their History and Writings*, The Johns Hopkins University Press, Baltimore 2013

Reviewed by: Centrone, B.
AHB. Online Reviews. 2014, 4, p 45-47
Reviewed by: Riedweg, C.A.
The Classical Review. 2015,65,1,p96-97.
Reviewed by: Taylor, C.
Women's History Review. 2015, 24, 3,
p 454-456

Schofield, M. (ed.), *Aristotle, Plato and Pythagoreanism in the first century BC. New directions for philosophy*, Cambridge University Press 2013

Reviewed by: Constantinos Macris
Classical Review. 2015, 65, 2, p. 393-395.

Vinel (N.) (ed., trans.) Jamblique: In Nicomachi arithmetica . (Mathematica Graeca Antiqua 3.) Pp. 348. Pisa and Rome: Fabrizio Serra Editore, 2014.

Reviewed by: Dominic O'Meara
The Classical Review. 2015, 65, p 401-2

BOOK CHAPTERS

Babich, B. 14. Becoming and Purification: Empedocles, Zarathustra's Übermensch, and Lucian's Tyrant p 245-262

In: Nietzsche and the becoming of life / Vanessa Lemm

New York : Fordham University Press, 2015. ISBN 9780823262861

"Who is Nietzsche's Zarathustra?"

Heidegger once asked, reminding us as he sought to pose this question that qua advocate,¹ Zarathustra takes the part of, or speaks on behalf of, others. Heidegger's question permits us to ask about Zarathustra's style as a "rhetor," an orator, a speaker. When we read *Thus Spoke Zarathustra*, what does it mean that Nietzsche tells us that his Zarathustraspeaks? What does it mean that he tells us that Zarathustra conscientiously, deliberately speaks "otherwise" to his disciples and to the general public than he does to himself (ZII "On Redemption")? And what is the role of...

Bakhouché, B. Quelques remarques sur les présocratiques à Rome: la figure d'Empédocle de Cicéron à saint Augustin p 53-71

In: Eugenio Amato (ed.), *EN ΚΑΛΟΙΣ ΚΟΙΝΟΠΡΑΓΙΑ: hommages à la mémoire de Pierre-Louis Malosse et Jean Bouffartigue. Revue des Études Tardo-antiques Supplément*, 3.

Nanterre: Textes pour l'Histoire de l'Antiquité Tardive, 2014. ISBN 9782955123706.

Abstract: The aim of this paper is to study the references to Empedocles' philosophy in a few Latin texts. We shall analyze not only doxographic passages but also quotations of Empedoclean fragments and commentaries. We will show that what is said about Empedoclean system concerns essentially the *daimon* and the becoming of soul, its immortality and the metempsychosis – all points that connect this philosopher to another Presocratic philosopher, Pythagoras.

Belousov, A. Some Aspects of Philostratean Religiosity: Spiritual Sacrifice and Love to God p. 163-176.

In: Angels, Demons and Representations of afterlife within the Jewish, Pagan and Christian Imagery / I. Moga (Coord.). Editura Universitatii Alexandru Ioan Cuza, 2013.

Bernabé, A. "Pitagóricos en la comedia griega", p 477-483

In: A. Martínez Fernández, B. Ortega Villaro, H. Velasco López, H. Zamora Salamanca (eds.), *Ágalma. Ofrenda desde la Filología Clásica a Manuel García Teijeiro*, Valladolid, 2014,

BERNABÉ PAJARES, A.
VEGETARIANISMO EN GRECIA:
IMPLICACIONES RELIGIOSAS, ÉTICAS
Y SOCIALES p 27 - 47

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 - 2.6. Conclusiones sobre la abstención de carne 35
3. Fundamentos ideológicos y religiosos del vegetarianismo 35
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a pagan martyr, a great mathematician
murdered by Christians, provoked by her
outspokenness and jealous of her
brilliance. The chapter, however, places

what is known of her learning and her
public utterances (mostly from Christian
sources) in the context of fifth-century
Alexandria. It discusses the role of women
in late antique society and identifies the
few women philosophers. It describes the
preparation of texts of ancient
mathematical classics, especially
Ptolemy's *Almagest*, in late antiquity.
Hypatia's father and tutor, Theon,
prepared a commentary on the *Almagest*
to which Hypatia may have contributed,
and the influence of father and daughter
on Synesius, later a Christian bishop, is
discussed. Hypatia's death, brutal as it
was, arose out of the anti-Jewish riots of
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restrained: it should be considered a
preparatory study on the translation of
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Laertius, within which one can find a Life of Pythagoras. The main objective is to raise the fundamental features of this Life of Pythagoras in the panorama of philosophical Lives from Imperial Era, more in general, and specifically of the Pythagorean ones.

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2. Epicarmo e la commedia storica -
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Jones, A. Theon of Smyrna and Ptolemy
on Celestial Modelling in Two and Three
Dimensions p 75-103
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Summary: Ptolemy, as is well known,
devoted the great part of his *Almagest*
(properly, *Mathematical Composition*) to
modelling the motions of the Sun, Moon,
and planets by means of combinations of
circular motions that are represented in his
geometrical analyses by two-dimensional
assemblages of circles, straight lines, and
points. It is a little less well known that his
later work, the *Planetary Hypotheses*,
proposed systems of three-dimensional
bodies, composed of ether (αἰθήρ, the
Aristotelian fifth, celestial element) and
having spherical and planar surfaces, that
were supposed to be the physical realities
performing the various revolutions that the
Almagest's circles describe geometrically.
The three-dimensional, physical
cosmology of the *Planetary Hypotheses*
was not an abrupt innovation that
PtolemyPtolemy imposed after the fact on
the geometrical theories he worked out the

Almagest. Its foundations include
assumptions expressed, albeit sometimes
briefly and in passing, in the *Almagest* and
in works that PtolemyPtolemy composed
before the *Almagest*, as well as ideas that
were already current in Platonist and
Peripatetic philosophy before Ptolemy
Ptolemy's time, for which we have a
valuable witness in the one surviving work
by the Platonist philosopher Theon of
SmyrnaTheon of Smyrna . This paper
attempts to delineate some of this
background and to show what elements
were indeed new in the *Planetary*
Hypotheses.

Kelli, R. Sight & the Presocratics:
Approaches to Visual Perception in Early
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Research Interests: Optics, Presocratic
Philosophy, History of the Senses, Ancient
Philosophy, Ancient Greek Philosophy,
Presocratics, The Senses, and Sight

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Philostratus' Apollonius and Sophists
p 294 - 297
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under the Severans: Cassius Dio,
Philostratus and Herodian. Greek culture
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Cambridge; New York: Cambridge
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ISBN 9781107062726
According to Felix Jacoby's standard
collection of fragmentary Greek historians,
there are two historians named
Philostratus. The first was apparently a
Hellenistic writer on Phoenician and Indian
events, and is known only from two brief
references in Josephus; the second lived
in the late third century ad and described
the Roman–Persian wars of that period.
Neither man is the subject of this chapter.
That man, the author of the *Sophists* and
the *Apollonius*, is a considerably better
known author, but would never have been
considered for inclusion among Jacoby's
fragmentary Greek historians, and not only

because his works survive complete. There is also an objection on grounds of genre. It is not easy to say exactly what genre Philostratus should be placed in. He can be read as biographer, but also cultural critic, religious propagandist or antiquarian. "Historian," however, seems clearly excluded. Historiography as conceived in antiquity was restricted to works that dealt primarily with political and military events, and our Philostratus would not have seen himself as writing in the same genre as Thucydides, or for that matter Cassius Dio. Thus his inclusion here alongside two orthodox political historians may seem incongruous. This study, however, is not strictly speaking of a genre, but rather of a cultural phenomenon as expressed in literature, and in this respect the writings of Philostratus have much in common with those of Dio and Herodian. In spite of the generic barriers mentioned here, scholarship on Philostratus has not neglected his affinities with historiography. In particular, a discussion of the question can profitably start from Ewen Bowie's insight, in his 1970 article on "Greeks and their Past in the Second Sophistic," that "it is in Philostratus's *Lives of the Sophists* ... that a substitute for a Greek political and cultural history of the recent past is most clearly found." Bowie immediately adds that one might say much the same about the *Apollonius*. As he points out, the question is the more interesting in that, after the first century bc, a conventional (in ancient terms) history of the Greek world could not exist, because Roman conquest had deprived the Greeks of a collective political existence.

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P 74 - 83

In: Der Gott Heraklits.

Fribourg : Acad. Press. 2015.

ISBN 978-3-7278-1747-2

Heraklit, der frühgriechische Denker aus Ephesos, hat in seinen ca. 130 überlieferten Sätzen Erkenntnisse formuliert, die bis heute die Philosophie beschäftigen. Nicht alle sind jedoch in der 2500 Jahre langen Rezeptionsgeschichte

gleichmässig behandelt, seine theologischen Aussagen sogar weitgehend marginalisiert worden. Eben deshalb unternimmt es das vorliegende Buch, Heraklits Theologie philologisch genau und systematisch-philosophisch umfassend zu entfalten. Besonders geht es um den Gottesbegriff, der bei Heraklit derart sorgfältig austariert ist, dass er zeit- und kulturübergreifend jeder religionsphilosophischen Theorie zugrundegelegt werden kann. Darum versucht das vorliegende Werk, die moderne Religionsphilosophie mit Hilfe von Heraklits Gottesbegriff zu ungewohnter Geschlossenheit zu führen.

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I Pitagorici alla guerra
La rivolta
Ippaso di Metaponto, l'uomo che fece arrabbiare Pitagora
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I numeri di Pitagora - Musica e armonia celeste - Armonia geometrica Il canto dei pianeti - Polifonia - Die Harmonie der Welt - Kepler p 13 - 32
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Rutgers University Studies in Classical Humanities, vol: 18, New Brunswick, London: Transaction Publishers, 2015.

JOURNAL ARTICLES

Les Études platoniciennes 11 | 2014

Platon et la psychè. Platon et ses prédécesseurs II

Sous la direction de Olivier Renaut

Le numéro XI des Etudes

Platoniciennes est le second numéro d'une série consacrée au thème "Platon et ses prédécesseurs" qui fut l'objet des recherches présentées au Séminaire d'Études Platoniciennes de 2009 à 2012.

Ce numéro, qui a pour thème la psychè, se propose de répondre à deux questions : comment Platon, héritier d'un ensemble complexe de croyances, de théories, et de représentations sur l'âme, peut-il nous aider à mieux comprendre, par les transformations qu'il fait subir aux prédécesseurs qu'il utilise, les auteurs pré-platoniciens sur des éléments de leur psychologie ? Comment d'autre part, l'analyse des dispositifs de ces transformations nous renseigne-t-elle sur les véritables stratégies philosophiques platoniciennes pour édifier ses propres théories sur l'âme ? À travers ce volume se dessinent aussi les gestes qui ont conduit à reconnaître sous le terme de « psychologie » un ensemble de savoirs et de croyances dont Platon hérite, qu'il véhicule, et contribue à transformer.

Olivier Renaut, Editorial Platon et la psychologie de ses prédécesseurs

Douglas Cairns, Ψυχή, Θυμός, and Metaphor in Homer and Plato

Jaap Mansfeld, Alcmaeon and Plato on Soul

Lucia Saudelli, Le « cadavre » chez Platon : des images présocratiques et un commentaire néoplatonicien, Platon, Gorgias, 493 a-c

Radcliffe G. Edmonds III, A Lively Afterlife and Beyond : The Soul in Plato, Homer, and the Orphica

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Filip Karfik, L'âme du monde : Platon, Anaxagore, Empédocle. The World Soul : Platon, Anaxagoras, Empedocles

AFONASINA, A. COULD IAMBLICHUS HELP US TO UNDERSTAND ONE ANCIENT RELIEF?

ΣΧΟΛΗ (Scholē). 2015, 9, 1, p 185–192
ABSTRACT. Describing Pythagoras' activities in Croton Iamblichus summarizes the content of his public speeches addressed to young men, to the Thousand who governed the city, as well as children and women of Croton. The earliest evidences about the Pythagoras' speeches, available to us are found in an Athenian rhetorician and a pupil of Socrates Antisthenes (450–370 BCE), the historians Dicaearchus and Timaeus, and Isocrates. In the present paper I consider the content of the Pythagoras' speeches, preserved by Iamblichus, in more details, in order to suggest a new interpretation of the famous grave relief from the Antikensammlung, Berlin (Sk 1462). The relief, found in an "Olive grove on the road to Eleusis" and dated to the first century BCE, presents an image of a sitting half-naked bearded man with a young man, also half-naked, standing behind his chair, and a group of peoples consisting of a child, an older man and a woman, standing in front of him. Our attention attracts a big and clear image of the letter 'Psi' above the scene. The comparison of the content of Pythagoras' speeches with the picture given on the relief allows us to interpret the image as following: we suggest that the sitting man, undoubtedly a philosopher, could be a Pythagorean or Pythagoras himself; he is attended by his pupil and gives speeches to different groups of peoples, symbolically represented as a young man, a public agent, a woman and a child. Admittedly, the letter 'Psi' symbolizes the Pythagorean teaching about *psyche* (the soul), and the relief itself, contrary to general opinion, was initially designed to adorn a school or a private building rather than a funeral monument. An alternative interpretation suggested is that the sitting figure could be a wandering physician.

Afonasin, E. 'Dicaearchus on the soul', Platonic Investigations (Moscow). 2015, 2, p 226-243 (in Russian).

Abstract. A new edition of the extant evidence about Dicaearchus of Messana (Mirhady 2001) actualized a longstanding controversy over the Peripatetic teaching on the soul. Did Dicaearchus indeed deem soul to be nothing at all? Did he accept (against Aristotle) the 'harmony' theory of the soul? If so, what kind of harmony was meant? The fragmentary nature of the evidence for Dicaearchus admits, as it is usually the case, various interpretations. Some scholars insist on fundamentally conflicting nature of our evidence (Gottschalk 1971, Sharples 2001), others find it possible to produce a more coherent picture and believe that the interpretative difficulties are not, in fact, intractable (Caston 2001 and the present writer). Placing the controversy in the context of a debate over the nature of the soul within the Lyceum, we observe that against both Plato and Aristotle, Dicaearchus seems to develop a peculiar theory of the soul as an 'attunement', or a harmony of bodily parts. These parts are not necessarily to be viewed as the primary elements (contrary to a single evidence, which is clearly his own interpretation, of Nemesius, *De nat. hom.* 2), and this bodily attunement is quite different from the 'Pythagorean' mathematical harmony. According to the peripatetic philosopher, there is no thinking beyond body in a certain state (Sextus Emp., *Adv. Math.* 7.348–349). To put it differently, the body has an innate ability to think while all the talks on possessing and receiving souls (*animalia*, *animantes*, *empsycha*) is misleading. The idea of heavenly travel of the soul may help to account for religious events, such as mantic (divination) and dreams, but it possesses no scientific value whatsoever. The article is supplemented with a new Russian translation of the evidence.

Key words: the school of Aristotle, ancient psychology, doxography, soul, body, harmony.

Afonasin, E. 'Notes on perception of time in Antiquity: Aristoxenus on Rhythm,' *Filosofiya nauki* [Philosophy of Science]. 2015, 65, p 99-118 (in Russian)

Abstract. Rhythmical phenomena are very widespread: "rhythm is applied to bodies that do not move, as when we speak of a statue having 'good rhythm', to anything that moves, as when we speak of someone walking with 'good rhythm'... in general rhythm is perceived by three senses, which are these: sight, as in dancing; hearing, as in melody; and touch, by which we perceive, for instance, the pulsations of the arteries" (Aristides Quintilianus, *De Musica* 1.13, Barker's translation). In his *Elementa Rhythmica* the Peripatetic philosopher Aristoxenus (the 4th century BCE) builds a general and quite abstract theory of rhythm, treating it as a phenomenon, quite distinct from metre and musical intervals. Indeed, the latter are perceived as quantifiers, inherently characteristic of verse and melody. On the contrary, rhythm does not inhere in a poem or musical composition and must be imposed on them: in order to perform a piece of poetry or music, especially if they involve a bodily movement, dance, one has to apply quite an empirical art of rhythmical composition (*rhythmopoiia*), which allows to structure fluid and unstable temporal events. In the paper, I offer a translation of the *Elementa Rhythmica* into Russian and, commenting on it, adduce contemporary evidence for the psychological aspects of time perception and structuring of spatial and temporal patterns.

AKALIN, K. H. "Yeni Ahitteki Tyanalı Apollonius-Apollonius of Tyana in New Testament." (Turkish) Mehmet Akif Ersoy Üniversitesi Sosyal Bilimler Enstitüsü Dergisi. 2015, p 220-244.

BALOYANNIS, S. Empedocles and Neurosciences
ENCEPHALOS. 2014, 51, p 66-78

BALOYANNIS, S. Empedocles: Neurophilosophy and Neurosciences-Prophecy and Reality
Journal of Neurology & Stroke. 2014, 1(6): p 1-5
.....Empedocles work is characterized by accurate observation, acute and concrete thinking, rich poetical word and ability to

penetrate deeply the human soul and to touch the most sensitive and mystic interior cords.

Belousov, A.V. ON SOME POSSIBLE SOURCES FOR PHILOSTRATUS' VITA APOLLONII 3.34

The Classical Quarterly. 2014, 64, 02, p 787 - 792

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).

Bernabe, A. “The Commentary of the Derveni Papyrus. The Last of Presocratic Cosmogonies”, Littera Antiqua. 2013, 7, p 4-31.

Boscarino, G. (2015) Archimedes' Psammites and the Tradition of Italic Thought of Science.

Advances in Historical Studies. 2015, 4, p 8-16.

ABSTRACT; It is intended to confute the opinion of a Platonic Archimedes, through the study of the fundamental theses of his Sandreckoner (Psammites) and of its particular logical-linguistic aspects, but especially of an Aristotelic Archimedes, as Delsedine (1970) maintains in his article “L’infini numérique dans l’Arénaire d’Archimède”. He writes: The Sandreckoner répond à la nécessité d’adapter la notation numérique à l’idée de l’infinité potentielle de l’ensemble des nombres naturels”¹. First, it is focused on the general aspects of the work, which highlight its Enlightenment and Pythagorean—Democritean character, then it is passed to the analysis of its particular

linguistic and logical aspects and of its fundamental theses, translated into symbolic form, in which it is still giving prominence to its Pythagorean-Democritean or Italic character (Boscarino, 1999, 2010, 2011, 2012).

Boter, G. The title of Philostratus' Life of Apollonius of Tyana

The Journal of Hellenic Studies. 2015, 135, p 1-7

Abstract: The title of Philostratus' Life of Apollonius of Tyana as it stands in all editions since Kayser's 1844 edition, Τὰ ἐκ τὸν Τυανέα Ἀπολλώνιοῦ is not correct. The genuine title of the work is Εἰς τὸν Τυανέα Ἀπολλώνιον. The suggestion by Ewen Bowie, that the title of the work characterizes it as a novel, must therefore be dismissed. The meaning of the title is ambiguous: it means both ‘About Apollonius of Tyana’ and ‘In honour of Apollonius of Tyana’. This ambiguity may very well have been intended by Philostratus.

BRAICOVICH, R.S. The Approach to the Problem of Comprehension in Roman Stoicism.

Epoché: A Journal for the History of Philosophy. 2015, 20, 1, p 43-63

Abstract: Throughout the sources that have come down to us from the Roman period of the Stoic school, we find an important number of therapeutical practices that can be clearly linked to other schools (such as Pythagoreanism, Platonism, Cynicism or Epicureanism) and can be consequently seen to constitute (part of) the common ground that enables the idea that there is a general Hellenistic approach to the problem of philosophy as therapy. I will argue that a subset of those strategies, which I will refer to as repetition, ascetic and visualization practices, can be better understood as part of an approach to the problem of comprehension, a new approach which, contrary to what may seem at first glance, is fully consistent with the intellectualist conception of human agency defended by both Early and Roman Stoics. I will further suggest that this new approach to the notion of comprehension may be interpreted as an expression of

dissatisfaction with the Early Stoic excessively abstract approach to the problem of knowledge.

Bultheel, A. Irrationale getallen: niet realiseerbaar, wel reëel.
Karakter: Tijdschrift van Wetenschap. 2015, 49, p 12-13.

Butler, T. Socrates and Philosophical Practice.
British Journal for the History of Philosophy. 2015, 23, 5, p 821-842
Abstract: Interpreters of the *Phaedo* often cite the Pythagorean context of the dialogue as a source of influence on the demanding conception of philosophy defended therein. Sandra Peterson offers a striking account of that influence: the Pythagorean sympathies of Socrates's interlocutors lead him to defend a conception of philosophy that captures their commitments, but that he himself rejects. Call this the Strong Influence Thesis (SIT). Peterson defends SIT by attempting to demonstrate a mismatch between the conception of philosophy espoused by Socrates in the *Apology* and 'true philosophy' as described in the *Phaedo*. Assessing this defence thus requires a detailed examination of both sides of the comparison. This paper undertakes that task. I argue that when the beliefs and norms that define both philosophical lives are correctly understood, the appearance of a significant mismatch fades away. The life of true philosophy realizes the *Apology* ideal of caring most about wisdom, truth, and the best possible state of the soul.

Centrone, B. Medioplatonismo e neopitagorismo: Un confronto difficile
Rivista di Storia della Filosofia, 2015, 70, 2, p 399-423
Abstract: This article makes a comparison between Pythagoreanism and Middle Platonism by taking into account writings and authors that traditionally constitute the core of Neopythagoreanism: Doric 'pseudopythagorica', Moderatos, Nicomachus, and Numenius. As for the pseudo-Pythagorean treatises, whose basic system seeks to unite Platonism with

Aristotelianism across the full spectrum of the discussions in philosophy, the comparison mainly concerns Middle Platonic authors such as Eudoros and Philo. As for the extant authors, the main question addressed is that of their doctrinal identity, which lies on the confine between Platonism and Pythagoreanism.

Cervera, J.A. Racionalización de la Harmonía. Reflexiones sobre música y número en la cosmología pitagórica
Euphyia. 2013, p 65 – 76
Abstract; This article represents an attempt to understand some of the epistemic implications introduced on Western rationality by the Pythagorean formulation of harmony in terms of numeric ratios. A discussion is conducted on the role that music played in the emergence of that rationality, and the origin of the distinction between *acousmatic* and *mathematical* Pythagoreans is traced debating its commonly accepted explanation. Finally, some elements of Aristoxenus musical theory, in direct opposition to that supported by the Pythagoreans, are presented.

Chiaradonna, R. Medioplatonismo e aristotelismo
Rivista di Storia della Filosofia. 2015, 70, 2, p 425-446
Abstract: This article focuses on the reception of Aristotle among Platonist philosophers from the first century BC down to Ammonius Saccas, Plotinus's master in Alexandria. The first-century BC Platonist philosopher Eudorus of Alexandria aimed to integrate Aristotle's philosophy into his Pythagorean reading of Plato. A passage from Plutarch's 'Life of Alexander (V. Alex. 7)' offers a valuable testimony about this approach: Aristotle's metaphysics is read against the background of Plato's theology ('epoptics'). Eudorus' exegetical methods show some interesting similarities with those of the Aristotelian commentators of his time (in particular Andronicus of Rhodes and Boethus of Sidon). This picture changed during the second century AD. On the one hand, Platonic authors such as Taurus, Nicostratus and

Atticus focused on the differences between the theories of Plato and Aristotle. On the other, Alcinoüs extensively incorporated Aristotle's theories into his 'Handbook of Platonism'. The debate over the harmony or disagreement between Plato and Aristotle only emerged, then, in the second century. According to the Neoplatonist philosopher Hierocles of Alexandria (fifth century), Ammonius Saccas took up this debate and showed the consonance between Plato and Aristotle as regards their most essential doctrines. The new approaches to Aristotle by Plotinus and Porphyry (based on an extensive reading of both Aristotle and the Peripatetic commentary tradition) are best understood against this background.

Colman, J. The Philosopher-King and the City in Plutarch's Life of Numa. *Perspectives on Political Science*. 2015, 44, 1, p 1-9

Abstract: Plutarch characterizes the reign of Numa Pompilius, Romulus' successor, as a manifest illustration of Plato's philosopher-king. Numa, who reluctantly leaves his private life of quiet contemplation to assume the kingship of Rome, fits within Plutarch's general view that the philosopher has an obligation to participate in political life. Such participation, however, may not be without complication. The Rome Numa inherits is described by Plutarch, again pointing toward the Republic, as a "feverish city." Numa's reform of "feverish" Rome begins and ends with the controversial relationship he may have had with the philosopher Pythagoras. The central role that Numa's relationship with Pythagoras plays in the Life of Numa reveals that Plutarch uses the Life as a commentary on the relationship between philosophy and the city.

Cornelli, Gabriele. "Alternative Communities. Some Notes on Pythagorean Philosophy as a Way of Life." *Iride*. 2015, 28, 3, p 597-610. Summary; Starting from the necessity to understand Pythagoreanism as an historiographical category in order to resist the various reductionist attempts to

assimilate it to only one side of the dichotomy between "bios" and "theoria", I will give a brief account of the postulation of a clear-cut distinction between ancient Pythagoreanism and Neopythagoreanism. I will argue, on the contrary, for a necessary historical continuity between the two, with an important consequence for the history of Pythagorean philosophy: since the beginning of the Pythagorean tradition, "bios" and "theoria" have remained fundamentally inseparable. One of the most relevant features of Pythagoreanism, the communitarian way of life, will be examined as an example of how we should properly address Pythagorean traditions.

Corsi Silva, S. O sábio Apolônio de Tiana na cidade de Alexandria: a visão do sofista grego Filóstrato sobre a capital da província romana do Egito (século III d.C.) *Romanitas. Revista de Estudos Grecolatinos*. 2014, 3, p 107-128.

Resumo; Este artigo objetiva interpretar passagens do livro V da obra de natureza biográfica Vida de Apolônio de Tiana, escrita pelo sofista grego Flávio Filóstrato em meados do século III d.C. Visamos, com isso, a mostrar como um sofista grego, inserido nas estruturas de poder do Império Romano na época da dinastia dos Severos, percebia a cidade de Alexandria nas relações estabelecidas por seu personagem, o sábio viajante Apolônio, em passagem por esse espaço. Além disso, pretendemos analisar a possibilidade da viagem para Alexandria ter sido real ou uma criação do sofista, refletindo sobre a ótica e os possíveis anseios de Filóstrato.

Coutinho, L. Zalmoxis e Pitágoras: relações de katabasis e imortalidade da alma Luciano *Hypnos*. 2015, 35, p 285-294. Resumo: O mito de Zalmóxis é amplamente recordado em textos antigos. No relato de Heródoto, provavelmente o mais antigo, a condição de Zalmóxis, como escravo de Pitágoras, chama atenção: condição que o próprio historiador parece duvidar. Alguns questionamentos acerca dessa relação, entretanto, deixam entrever importantes

noções sobre a psyche; noções que permeiam as lendas que se referem às duas figuras. Além da ideia de imortalidade da alma, as diferenças entre as percepções trácia e grega transparecem nessas lendas. O presente trabalho, portanto, busca compreender algumas possibilidades comparativas entre essas lendárias figuras.

Doherty, B. Cyril and Hypatia: Tracing the Contours of an Anti-Christian Myth. *Phronema*. 2015, 30, 1, p 63-90

Abstract: Beginning within decades of the violent death of philosopher Hypatia at the hands of an Alexandrian Christian mob in A.D. 415 St Cyril of Alexandria has frequently been cast as the agent provocateur behind this lynching, a malevolent and scheming ecclesiastical tyrant who imposed his will on Alexandrian affairs with an iron fist. Since this time, but particularly since the Enlightenment, 'both professional historians and popular cultural productions have coalesced to make the complex events surrounding this tragedy a powerful rhetorical weapon with which to attack Christian belief and also the person of St Cyril. This article looks at a recent depiction of these events as they appear in the 2009 film *Agora*, directed by Chilean-Spaniard Alejandro Amenabar. This paper demonstrates that *Agora*, aside from being an entertaining sword-and-sandal epic, can equally be interpreted as the latest link in a historical chain of interpretations which have used carefully framed accounts of these historical events in late antique Alexandria as an ideological weapon with which to attack aspects of Christian belief and praxis or Christianity in toto. This paper places *Agora* both in a historical context of earlier interpretations of the relationship between Cyril and Hypatia and the events of Cyril's episcopacy and in its contemporary social context of the rise of the New Atheism, widespread concern about religious fanaticism, and ongoing debates about the relationship between science and religion.

Durfee, D. The physics of musical scales: Theory and experiment. *American Journal of Physics*. 2015, 83, 10, p 835-842.

Abstract: The theory of musical scales involves mathematical ratios, harmonic resonators, beats, and human perception and provides an interesting application of the physics of waves and sound. We first review the history and physics of musical scales, with an emphasis on four historically important scales: twelve-tone equal temperament, Pythagorean, quarter-comma meantone, and Ptolemaic just intonation. We then present an easy way for students and teachers to directly experience the qualities of different scales using MIDI synthesis.

Feichtinger, H. "Nothing Rash Must Be Said": Augustine on Pythagoras. *American Catholic Philosophical Quarterly: Journal of the American Catholic Philosophical Association*. 2015, 89, 2, p 253-276

Abstract: Augustine comments on Pythagoras in many of his works. The early dialogues can speak very positively about the ancient philosopher; later, Augustine's remarks become more nuanced. Still, he always reserves a certain respect for Pythagoras, which is significant as Pythagoras was a symbolic figure in Neoplatonic attempts to provide a philosophical understanding of Greco-Roman religion. Despite the differences between Christian and Pythagorean theology (understood as philosophical way of speaking about God), Augustine underlines those traits in Pythagoras's thinking that distinguish him from other philosophical and popular views on questions of religion and "natural theology."

In accordance with his own Christian concept of the need for mediation and grace, Augustine appreciates in particular Pythagoras's humility, best expressed in not calling himself "wise" but rather a "philosopher." Augustine's views on Pythagoras, while evolving, always remain balanced and provide a good example of how he relates to pre-Christian philosophers in general.

FERACO, F. La dimensione pitagorica dell'aggettivo quadratus in Varrone *Latomus*. 2015, 74, 2, p 365-385

Fitting, J.W. From Breathing to Respiration.

Respiration. 2015, 89, 1, p 82-87

Abstract: The purpose of breathing remained an enigma for a long time. The Hippocratic school described breathing patterns but did not associate breathing with the lungs. Empedocles and Plato postulated that breathing was linked to the passage of air through pores of the skin. This was refuted by Aristotle who believed that the role of breathing was to cool the heart. In Alexandria, breakthroughs were accomplished in the anatomy and physiology of the respiratory system. Later, Galen proposed an accurate description of the respiratory muscles and the mechanics of breathing. However, his heart-lung model was hampered by the traditional view of two non-communicating vascular systems – veins and arteries. After a period of stagnation in the Middle Ages, knowledge progressed with the discovery of pulmonary circulation. The comprehension of the purpose of breathing progressed by steps thanks to Boyle and Mayow among others, and culminated with the contribution of Priestley and the discovery of oxygen by Lavoisier. Only then was breathing recognized as fulfilling the purpose of respiration, or gas exchange. A century later, a controversy emerged concerning the active or passive transfer of oxygen from alveoli to the blood. August and Marie Krogh settled the dispute, showing that passive diffusion was sufficient to meet the oxygen needs.

Goldin, O. The Pythagorean Table of Opposites, Symbolic Classification, and Aristotle.

Science in Context. 2015, 28, 2, p 171-193

Abstract: At Metaphysics A 5 986a22-b2, Aristotle refers to a Pythagorean table, with two columns of paired opposites. I argue that

1) although Burkert and Zhmud have argued otherwise, there is sufficient textual evidence to indicate that the table, or one much like it, is indeed of Pythagorean origin;
2) research in structural anthropology indicates that the tables are a formalization of arrays of “symbolic

classification” which express a pre-scientific world view with social and ethical implications, according to which the presence of a principle on one column of the table will carry with it another principle within the same column;

3) a close analysis of Aristotle's arguments shows that he thought that the table expresses real causal relationships; and
4) Aristotle faults the table of opposites with positing its principles as having universal application and with not distinguishing between those principles that are causally prior and those that are posterior.

Aristotle's account of scientific explanation and his own explanations that he developed in accordance with this account are in part the result of his critical encounter with this prescientific Pythagorean table.

Gordon, R. Religious competence and individuality: three studies in the Roman Empire.

Religion. 2015, 45, 3, p 367-385

Abstract: The theme of individuality and individualisation in religious contexts in the fairly remote past is perhaps best viewed as a heuristic device whose main value, at least in the context of Graeco-Roman history, is to question the excessive dominance of a model of religious action as essentially collective, which is perhaps proximately Durkheimian but in the Classical field goes back ultimately to early scholarship on ancient Judaism. Terminology is a basic problem in this context. Religious individuality can be defined as the construction of personal religious achievement or the practice of mastery defined by its own rules. In the case of the Roman Empire, five types of such achievement have been suggested: pragmatic; moral; competitive; representative; or exemplary/ reflexive. All these distinguishable types of individuality are linked, at least indirectly, to the complex and highly differentiated social, political, economic and moral structures of the Empire. Specifically religious individuation emerges only with the development of religion as a distinctive field of (social) action and thus the possibility of specifically religious

distinction. If sustained over the long term, any such achievement is to be seen as individualisation under ancient conditions. This article briefly explores three types of religious distinction based on a conviction and lived practice of such individualised competence: the figure of the Weberian mystagogue in his Mediterranean forms; the figure of the practitioner skilled in Graeco-Egyptian 'magic'; and the idealised figure of Pythagoras as projected by Iamblichus' *On the Pythagorean life* (c.300 CE).

Gottfried H. Is regularity according to Empedocles imposed upon or inherent in things?
Thessaloniki (IAPS). 2014. p 1-10

GOWER, J. The Sovereign and the Exile: Archytas and Aristotle on the Living Law. *Epoché: A Journal for the History of Philosophy*. 2015, 19, 2, p 311-328
Abstract: This essay explores the historical roots of biopolitics by investigating the structural homology between the supremely virtuous king discussed in Aristotle's *Politics* and the sovereign living law advanced in *On Law and Justice*, accepted here as authored by Archytas of Tarentum. Archytas's sovereign incarnates a divine law in order to ground the written law of the city and to constitute the way of life proper to the citizenry. The identity of life and law in his person exempts this sovereign from the written laws he grounds just as Aristotle's king cannot be subjected to law because he is a law unto himself. Despite this homology, Archytas's sovereign exemplifies a highly determinate way of life fully constituted by law while an analysis of Aristotle's king reveals a double determination of the virtuous exemplar as both sovereign and exile. This double determination both exhibits and complicates the logic of exclusion that, for Agamben, makes Western politics biopolitical from its inception.

Graham, D. On Philolaus' astronomy. *Archive for History of Exact Sciences*. 2015, 69, 2, p 217-230
Abstract: In Philolaus' cosmology, the earth revolves around a central fire along

with the other heavenly bodies, including a planet called the counter-earth which orbits below the earth. His theory can account for most astronomical phenomena. A common criticism of his theory since ancient times is that his counter-earth does no work in the system. Yet ancient sources say the planet was supposed to account for some lunar eclipses. A reconstruction of Philolaus' cosmology shows how lunar eclipses occurring at certain times of day cannot be explained by earth blocking the sun's light. The counter-earth could explain these eclipses.

Groot, J. De Why Epistemology is Not Ancient, From Device and Drama into Philosophy

Epoché: A Journal for the History of Philosophy. 2015

This paper traces the significance of first principles (*archai*) in Greek philosophy to cognitive developments in colonial Greek Italy in the late fifth century BC. Conviction concerning principles comes from the power to make something true by action. Pairing and opposition, the forerunners of metonymy, are shown to structure disparate cultural phenomena—the making of figured numbers, the sundial, and the production, with the aid of device, of fear or panic in the spectators of Greek tragedy. From these starting points, the function of the *gnômôn* in knowledge is explored.

Herrero de Jáuregui, M. The Construction of Inner Religious Space in Wandering Religion of Classical Greece.

Numen. 2015, 62, 5/6, p 596-626

Abstract: In classical Greece, different kinds of itinerant purifiers are well known mainly through hostile descriptions (Plato, Demosthenes) and sometimes also through some evidence from inside (Empedocles, Orphic gold tablets). However, both perspectives coincide in showing that such wandering "priests" aimed to construe a transportable sacred space, attached to specific people rather than to any specific location. Thus, sacred places could easily turn into metaphorical images for inner states. The main mechanisms of such construction are:

creating conceptual boundaries which separate the initiate from the profane; depicting imaginary spaces of purity and impurity at both sides of the boundary; and imagining ways of spatial change from the impure to the pure side, be it as a gradual process (imagined as walking through a path) or as a sudden transportation (imagined as leaping or falling). Sacred space as a metaphor for inner religious experience gained enormous popularity from Plato onwards, and this kind of construction may have been the most immediate antecedent. This approach helps to explain several pieces of evidence of Greek itinerant religion, and, more generally, to understand how the possibility of internalizing sacred spaces may be exploited in specific situations.

Humm, M. *L'harmonie des sphères dans la pensée politique grecque et romaine : de l'utopie à la cité idéale*. *Politica antica*. 2015, 5, p. 41-74.

Abstract: In Greek and Roman political thought, the myth of the harmony of the spheres was designed to offer the city's institutions a model of harmonious organisation in order to bring the organisation of the microcosm of an « ideal city » into line with that of the macrocosm of the Universe. This theory, of Pythagorean origin, was based both on empirical observation of the sky, on acoustic and musical research and on the idea that the cosmos forms a « harmonious whole » governed by numbers whose correct proportions ensure its harmony. From Plato to Cicero, it was a means of establishing a close correlation between the harmony of the Universe and political concord in the city.

Ikpe, I. Theoretical and material discontinuities in René Girard's discussion of the miracle of Apollonius of Tyana.

Journal for Cultural Research. 2015, 19, 4, p 365-378

Abstract: In discussing his mimetic theory, René Girard seeks to show that the story concerning the miraculous curing of Ephesus by Apollonius of Tyana could be used to demonstrate how an epidemic of mimetic rivalry can be converted into a

state of unanimous violence that has a cathartic effect on society. In doing so, Girard emphasizes the importance of the model in mimetic contagion and its power in channelling the frustrations and violence of the crowd towards a single victim. For him, Apollonius achieved the curing of Ephesus, not through any miraculous intervention but by the single victim mechanism by which the trepidation of society is relieved through unanimous violence. This paper is an attempt to show what is wrong in Girard's discussion of this miracle. While not necessarily discrediting Girard's basic precept that human beings are mimetic in nature, it argues that his use of language in presenting the Apollonius story is unnecessarily emotive and inappropriate. It identifies historical and logical inconsistencies in Girard's discussion and shows his denigration of Apollonius as irrelevant and unfair. It points to various inconsistencies in his adaptation of the story to his theory and concludes that the context and letter of the Apollonius miracle do not fit his mimetic mould and that his attempt to use the Apollonius miracle to further his theory fails to achieve its purpose.

Johansen, T.K. *A TRIPTYCH IN PLATO'S TIMAEUS: A NOTE ON THE RECEPTACLE PASSAGE (TIMAEUS 48E–52D)*

The Classical Quarterly. 2015, 65, p 552-558.

Abstract: At *Timaeus* 48e2–52d4 *Timaeus* sets out to establish that there are three principles or kinds (γέννη) underlying the creation of the cosmos, not just the two he acknowledged earlier (27d–28a). The way he does so is not simply by adding an account of the third kind to the accounts of being and becoming that he has already given. Rather he does so by showing how each of the three differs from the others. It has not been noticed how this procedure structures the receptacle passage. The passage divides up into three parts, each punctuated by a list of the three kinds in a significant order. If we take X, Y and Z to stand for 'becoming', 'being' and 'receptacle' (or 'space', χώρα) respectively, the structure is (1) $X \neq Z$, (2) $X \neq Y$, (3) $Y \neq Z$. By showing the distinctness

of each pair, Timaeus demonstrates that all the kinds are distinct and that they are indeed three in number.

Jones, C.P. Five Letters Attributed to Dio of Prusa
Classical Philology. 2015, 110, 2, p 124-131

Jourdan, F. Traditions bibliques et traditions égyptiennes au service d'une exégèse du mythe d'Er : Numénios et l'allégorie d'Homère dans le fragment 30 des Placesfield
Les Études philosophiques. 2015, 153, 3, p 431 - 452
Resume: Dans le fragment 1 des Places, issu du traité Sur le Bien, Numénios se propose d'invoquer les traditions orientales qu'il estime en accord avec Platon pour étayer son interprétation de Platon. Dans le fragment 30, issu du commentaire de Porphyre à L'Antre des nymphes dans l'Odyssée, le recours à ces mêmes traditions paraît servir une exégèse platonisante d'Homère. Numénios a-t-il changé d'objectif en changeant d'ouvrage ? Une analyse détaillée du fragment 30 montre que Numénios ne cesse jamais d'être l'exégète pythagorisant de Platon. Les deux traditions orientales invoquées là, biblique et égyptienne, pour l'une dûment remaniée, pour l'autre adéquatement interprétée, toutes deux étayées par des citations d'Héraclite et d'Homère, servent essentiellement à définir le type d'âmes qui s'incarnent. Plutôt que d'être utilisées dans une allégorie homérique, elles s'avèrent plus vraisemblablement au service d'un commentaire du mythe d'Er lui-même étayé par les vers de l'Odyssée.

Kalas, A. Homer and Pre-Socratic Thinking (in Slovak)
Filozofia. 2014, 69, 10, p 813-823
Abstract: The paper questions the modern approach to ancient philosophy as a linear movement from mythos to logos and analyzes the circumstances of "the beginning" of ancient philosophical thinking. It tempts to see the whole movement of the pre-Socratic philosophy as a literary undercurrent of the Homeric schools, the Homeridae. Crucial for this

type of argumentation is the allegorical interpretation of the Homeric poems. This interpretation goes back to their very origins. The emphasis is put on the resemblances between the cyclic eposes 'Ilias' and 'Odyssey' and early pre-Socratic philosophies, namely those of Xenophanes, Heraclitus, Pythagoras and the Milesian School. It is argued, that in physical and ethical conceptions of these philosophers, many traces of Homeric world view can be unveiled. Therefore, it seems viable to suppose that some allegoric interpretations of Homer's poems preexisted as a theoretical background behind these philosophical theories.

Kaluderovic Z. Pitagorejska I arapska recepcija ne-ljudskih živih bića (Bosnian)
Pythagorean and Arab reception non-human living beings
Nova Prisutnost. 2015, 13, 1, p 25-33
Abstract: The beginning of this paper defines the notion of bioethical sensibility, and its place in a practical philosophy. What follows are the philosophical aspirations of Pythagoras of Samos and his disciples and followers. Particular attention is directed to the universally known fact that Pythagoras first brought to Greece learning that every born living being shares kinship, as well as the opinion by the Founders of the Pythagorean Braterhood that ensouled beings should not be eaten animals are related to people through the identical elements and relationships between them. Further, two branches of the Arab philosophical traditions are presented: Eastern and Western philosophical tradition; with special reference to Ihwān aş-şafā' (10th century) from the East, and on the other hand, the philosophy of Ibn Ṭufayl (12th century) from the West. In fact, the words of one Arab Eastern philosophical and theological neopithagorean school known as Ihwān aş-şafā' discuss animal suffering and, which was presented to their understanding of the animal world. Addittional discussion of bioethical sensibility towards animal life is presented in the philosophical novel Hayy ibn Yaqzān the rationalist Arab-Spanish

philosopher from the western province Ibn Ṭufayl. Comparisons are made between the philosophical tradition Ihwān aṣ-ṣafā' and Ibn Ṭufayl, as well as their common bond with ancient Greek i.e. Pythagorean teachings about refraining animal consumption.

Klobučar, A. "Pitagora i Pitagorin poučak." (Croatian) *Poučak* 16.62 (2015): 38-46.

Kouloumentasa, S. The Body and the Polis: Alcmaeon on Health and Disease *British Journal for the History of Philosophy*. 2014, 22, 5, p 867-887
Abstract: Alcmaeon, a philosopher-cum-doctor from Croton, offers the earliest known definition of health and disease. The aim of this paper is to examine the formulation of his medical theory in terms of political organization, namely the polarity between one-man rule (monarchia) and egalitarianism (isonomia), by taking into account contemporary philosophical and medical texts, as well as the historical context. The paper is divided into four sections. I first overview the compendium in which this medical theory is reported, trace the doxographical layers, and analyse the terminology employed (I). I then focus on the key aspects of this medical theory, including the constitution of the body, the interaction of opposites, and the aetiology of disease (II). I suggest that Alcmaeon's notion of equality can be understood in various ways, and discuss the possible interpretations in the light of early Greek philosophy and medicine. The most likely interpretations are that there exists a kind of equilibrium between pairs of opposites, in addition to the equilibrium reached within each of them, and that the bodily constituents remain in a state of permanent equilibrium (III). Finally, I argue that Alcmaeon has in mind an egalitarian model of distribution of shares to the bodily constituents, which are depicted as the citizens of a tiny state whose antagonistic or collaborative tendencies affect its functioning (IV).

Lopez Montoya, R.A. La recepción de Pitágoras y la escuela pitagórica en los escritos de Tertuliano (primera parte)

Studia Redemptorystowskie. Redemptorist Studies. 2014, 12, p 77-113

Lučić, Z. Irrationality of the Square Root of 2: The Early Pythagorean Proof, Theodorus's and Theaetetus's Generalizations. *Mathematical Intelligencer*. 2015, 37, 3, p 26-32.
Abstract: The article discusses several supporting proofs given by mathematicians for the creation of the square root of number two including Pythagorean theorem and Euclid's elements. Topics discussed includes even-odd number proof given by mathematician Pythagoras, subtraction involving geometrical process and commensurability of right angled triangles.

Maggi, C. Some Aspects of the Theory of Abstraction in Plotinus and Iamblichus *The International Journal of the Platonic Tradition*. 2015, 9, 2, p 159-176
Abstract: The purpose of this paper is the analysis of the Plotinian and Iamblican reading of the Aristotelian theory of abstraction, and its relationship with the status of mathematical entities, as they were conceived within a Platonic model, according to which mathematical objects are ontological autonomous and separate.

Marcinkowska-Rosół, M. Arystoteles i chaos prekosmiczny (De cael. 3.2, 301a11-20)
Aristotle and the pre-cosmic chaos (De cael. 3.2, 301a11-20)
Diametros. 2014, 35, p 65-83 (Polish)
The article is an analysis and interpretation of Aristotle's De caelo 301a11-20. In this passage Aristotle, confronting his concept of the natural movement of the elements with the concept of their haphazard pre-cosmic movement (ascribed to the atomists and Plato), refers to some Presocratic cosmogonies that do not allow for pre-cosmic disorder. According to the proposed interpretation, he considers three alternative cosmogonic models, in which the elements in the pre-cosmic stage are, respectively, 1) unmoved, 2) collected together, and 3) separated. Even if Aristotle, advocating the eternity of the

world, does not accept the pre-cosmic phase at all, in this dialectical discussion he approves of the first two models and repudiates the third on the grounds of his own cosmology and definition of change. An analysis of his arguments leads to the rejection of the thesis (assumed by some scholars) that the passage ascribes the concept of the pre-cosmic rest of the ἀρχή to the Milesian monists and the idea of the pre-cosmic movement of the entirely divided elements to Empedocles.

MARKOVIC, D. Vergil's Empedoclean Universe (Empedoklovo kosmološko učenje kod Vergilija) (in Bosnian) *Lucida intervalla* 43 (2014) p 67-90
Abstract: The author revisits the problem of the role of the song of Iopas in *Aeneid* 1 in order to corroborate and extend the observations of Damien Nelis about the functional coherence of Empedoclean concord and discord in Vergil's epic narrative. The indirect nature of Vergil's allusions to Empedocles, the author argues, reflects the nature of the abstract, conceptual presence of Empedoclean philosophical principles in the world that the poem describes. The role of the Empedoclean backdrop in the *Aeneid* is found to be primarily *aesthetical*. The study of Vergil's Empedoclean allusions contributes not only to our understanding of the principles that animate the poet's *literary* universe, but also the principles that unite his entire poetic opus, in which Empedoclean principles play a recurring role.

Masià, R. A new reading of Archytas' doubling of the cube and its implications *Archive for History of Exact Sciences*. 2015, 70, 2, p 175-204
Abstract: The solution attributed to Archytas for the problem of doubling the cube is a landmark of the pre-Euclidean mathematics. This paper offers textual arguments for a new reading of the text of Archytas' solution for doubling the cube, and an approach to the solution which fits closely with the new reading. The paper also reviews modern attempts to explain the text, which are as complicated as the original, and its connections with some xvi-century mathematical results, without any

documented relation to Archytas' doubling the cube.

Mihai, A. Comparatism in the Neoplatonic Pantheon of Late Antiquity: Damascius, *De Princ.* III 159.6-167.25. *Numen*. 2014, 61, 5/6, p 457-483
Abstract: In the following paper, we will look at the Neoplatonic pantheon as found in Damascius and at his comparatist method, which is centered on the principle of *sumphonia*. This hermeneutical tool is used to reconcile or harmonize the doctrines of Plato and Aristotle with other Greek and foreign theological traditions. We will see this at play in a passage from the last part of Damascius' treatise on *Problems and Solutions Concerning First Principles* (III 159.6-167.25). In this section, Damascius, the last diadach of the Platonic school of Athens, is trying to show that his 'Platonic' theology is in accordance not only with Greek wisdom (as represented by the Chaldean Oracles, Orphism, Homer, Hesiod and Pythagoreanism), but also with the oldest traditions of inspired religion, such as the Babylonian, Persian, Sidonian, Phoenician and Egyptian traditions. We will try to show that Damascius is establishing here a one-to-one correspondence between these Oriental and Hellenic theologies.

Miles, G. "Incarnating Proteus in Philostratus' *Life of Apollonius of Tyana*." *Ancient Narrative*. 2015, 13, p 1-18.

Moore, K. R. The Pythagorean Symbolism in Plato's *Philebus*. Athens: ATINER'S Conference Paper Series, No: HIS2015-1734. 2015. P 1-16.
Abstract: The *Philebus* contains what may be called a Pythagorean semiotics. That is, the dialogue has a number of embedded references and allusions to central aspects and ideas of Pythagoreanism. These act as signposts to the informed reader/auditor which illuminate certain topics of discussion in the dialogue and furnish a rich subtext which, when properly decoded, imparts a greater degree of sophistication and meaning to the text as a whole. One level of this may be observed in the

Pythagorean allusions by themselves, of which there are many. A deeper level of Pythagorean semiotics arguably occurs in the very fabric of the dialogue itself. It has been argued that the Platonic dialogues have been deliberately structured according to a Pythagorean division of the musical canon, with certain themes corresponding to the consonance or dissonance of a given "note" on the scale. This, along with the relevant symbolism present, will be examined in greater detail.

Morillas Esteban, J. En busca de Hypatía: exposición de las fuentes tardoantiguas y medievales con motivo de la publicación de la obra de Henriette Harich-Schwarzbauer, *Hypatia. Die spätantiken Quellen. Eingeleitet, kommentiert und interpretiert* Daimon. 2014, 62, p 157-164
Resumen: Nota crítica / Breve ensayo en la que se presenta y se comenta la revolucionaria obra de la profesora de filología clásica austríaca Harich-Schwarzbauer, donde se exponen y se analizan las fuentes tardoantiguas y medievales conservadas en torno a la filósofa alejandrina Hypatía

Normandin, S. Yeats, THE LAKE ISLE OF INNISFREE, and the Wisdom of Beans. *Explicator*. 2015, 73, 1, p 25-28,
Abstract: A criticism is presented for the poem "The Lake Isle of Innisfree" by William Butler Yeats that focuses on the the beans that are mentioned in the poem and their symbolism of wisdom. Topics discussed include the influence of philosopher Henry David Thoreau on the poem, the influence of the occult on the poem, and the influence of the Pythagorean philosophy on Yeats.

Olivares-Zorrilla, R. El modelo de la espiral armónica de sor Juana: entre el pitagorismo y la modernidad *Literatura Mexicana*. 2015, 26 1, p 11-39
El universo vivo del Renacimiento, con todo su legado de la Antigüedad y de la Edad Media, tuvo una expresión novohispana en las postrimerías de su extensión barroca: Sor Juana Inés de la Cruz. En este trabajo se ensayará una

semblanza del magisterio de Marsilio Ficino sobre la concepción universal simpática y pneumática de Sor Juana, sus sentidos ocultos y las resonancias en su obra de otros ingenios de los siglos XV al XVII, que no fueron sólo poetas, filósofos o teólogos, sino también músicos y compositores. Si bien gozamos ya de excelentes estudios sobre este aspecto musical de Sor Juana, todavía hay zonas inexploradas de la relación filosófica y espiritual que Sor Juana estableció con el arte musical. Además de pasajes no comentados en relación con ella de Pietro Cerone, exploraré también sus paralelos con Franchino Gaffurio y Bartolomé Ramos Pareja.

Papazian, M. Testimony on Pythagorean abstinence from beans in a medieval Armenian commentary IAPS paper libre. Academia.edu 2015. 13 p

PENELLA, R.J. Koddaroi and Xurēsitauroi in the letters of Apollonius of Tyana: new evidence for tension between Jews and Gentiles in Sardis during the Flavian period? *Journal of Jewish Studies*. 2015, 66, 2, p 231-241
Abstract: Among the letters of the sage Apollonius of Tyana, of the first century c e, are eight that berate the Sardians for their civil strife. Two of the letters refer to two Sardian groups that are at odds with one another, the Koddaroi and the Xurēsitauroi. At the core of this article is an etymological argument that Koddaroi means 'the foreskinned', and that Xuresitauroi, from two Greek words meaning 'shaving' and 'genitals', refers not to depilation but to the shaved look of the glans penis resulting from circumcision. If my hypothesis is correct, we have a new piece of evidence for Jewish--Gentile tensions in the first-century Diaspora in Asia Minor. I also show that my hypothesis fits well with Apollonius's remarks in letters 39 and 40. And if my interpretation of letter 41 is correct, there is a reference there to Sardian Jews owning some Jewish slaves - which again would be a new testimony, this time on the issue of slavery among the ancient Jews.

Peruzzi, Enrico. AUT PYTHAGORAS HERMETISET, AUT HERMES PYTHAGORISSET: NOTA SULLA TEOLOGIA MATEMATICA DI KEPLERO. TRANS/FORM/AÇÃO. 2015, 37, p 59-66
 ABSTRACT; In Harmonices Mundi III,1 Kepler points out an affinity between the Corpus Hermeticum XIII (The secret sermon on the mountain concerning rebirth and the promise of silence) and the Pythagorean doctrine of the Tetractys. Kepler's aim is to demonstrate that mathematics, particularly in its numerological realm, is the true way to gain knowledge of God and of the presence of His action in the world, as confirmed by the harmonious and mathematical structure of the universe.

Picot, J.C. Lions and promoi: Final Phase of Exile for Empedocles' daimones. Phronesis. 2015, 60, 4, p 380-409
 Abstract: In Empedocles, the seers, poets, doctors and promoi of fr. 146 DK, poised for return from exile to the company of the Blessed, no more represent an Empedoclean ideal than do the lions of fr. 127. Seers, poets and promoi are implicated in the anathema of bloodshed; in particular, the promoi ('battle chiefs') are ill-suited to a world of waxing Love. As with the other daimones, their exile will last through 30,000 seasons, a sentence that Empedocles' purifications cannot shorten. The lives of the seers, poets, doctors and promoi are lived in a world of waxing Strife; their prestige is owed to their status in that world.

PIPITONE, G. Sulle nozze di Nerone con Pitagora/Doriforo : nota a Suet. Nero 29 REVUE DES ÉTUDES ANCIENNES. 2015, 117, p ..
 Résumé. – En comparant les informations fournies par Tacite et Dion Cassius sur la fête de Tigellinus en 64 ap. J.-C., l'article avance une interprétation d'un passage dans Suétone (Néron 29), correspondant à une erreur matérielle apparente du biographe.

PROVENZA, A. La morte di Pitagora e i culti delle Muse e di Demetra. Mousiké ed escatologia nelle comunità pitagoriche di

Magna Grecia.
 Hormos. 2013, 5, p 53-68.

PROVENZA, A. Correcting ēthos and purifying the body. Musical therapy in Iamblichus' De vita pythagorica Greek and Roman Musical Studies. 2015, 3, p 94-115
 Abstract: The tradition relating to the Pythagoreans and music therapy is most widely attested in two Neoplatonic works, Porphyry's *Life of Pythagoras*, and Iamblichus' *On the Pythagorean Way of Life*. Although the chronological distance from the early Pythagoreans makes their accounts controversial, they offer interesting evidence on the beneficial effects of music. Iamblichus, whose work will be focused on in this paper, describes the effects of music on health through the notion of catharsis, which he often links with musical *ēthos*. The latter is not in fact attested before Plato, but Iamblichus, presenting Pythagoras in Platonic terms, emphasizes the importance he gives to the improvement of the individual's character and life by means of music, which is used as a proper *pharmakon*. In such respect, Iamblichus' work shows some similarities with Aristides Quintilianus' *De Musica*, especially in connection with the "mixture" of melodies as if they were medicines.

Racheva, T. Предплатонистки питагорейски доктрини за познанието Pre-Platonic Pythagorean Doctrines on Knowledge
 Journal: Философски алтернативи. 2014, 6, p 134-140. Bulgarian
 Summary: Contemporary research on early Pythagoreanism is very controversial. In the history of philosophy, there is no consensual stance as to Pythagoras's role as philosopher and mathematician. The most influential position in this debate is that of Burkert, who argues that Pythagoras was a founder of a religious society. Directly related to this is the question of Philolaus's place in the history of philosophy. I accept as well-grounded the thesis that Pythagoras, in addition to being a religious founder, was also a philosopher and

mathematician; on this basis I argue that the philosophy of Philolaus is closely related to that of Pythagoras, a fact that does not belittle the former's importance in the history of philosophy. My argument is based on the role the Pythagorean construct tetraktis plays in the philosophy of both Pythagoras and Philolaus.

Rauw, W.M. Philosophy and ethics of animal use and consumption: from Pythagoras to Bentham

CAB Reviews. 2015, 10, p 1-25

The human population is projected to rise to 9.15 billion people by 2050, resulting in a projected increase in meat consumption. However, at the same time, the dominant position of meat as the centre of meals is on the decline, resulting in an increasing number of vegetarians and flexitarians in some Western countries. There are several motivations for this trend, including religious, health, moral and environmental considerations. Many of the arguments that are very alive today in the debate follow from those proposed by ancient philosophers and scientists. The aim of this review is to review the ethics of animal use and consumption from the old Greek philosophers (Pythagoras, Heraclitus, Alcmaeon, Anaxagoras, Socrates, Plato, Aristotle, Diogenes, Theophrastus, the Stoics, the Pyrrhonian Skeptics, Plutarch and the Phoenician philosopher Porphyry), the early Christians and the Middle Ages, and the Renaissance, to the seventeenth and eighteenth century (Evelyn, Tryon, Descartes, Malebranche, De La Mettrie, Kant, Spinoza and Bentham)

Robiano, P. Le théâtre dans la "Vie d'Apollonios de Tyane" de Philostrate

Pallas. 2015, p 193-210

Sassi, M.M. How Musical was Heraclitus' Harmony? A reassessment of 22 B 8, 10, 51 DK

Rhizomata. 2015, 3, 1, p 3-25

This essay provides a comprehensive and detailed analysis of a cluster of Heraclitus' fragments that revolve around an image of 'musical' harmony (B 8, 10, and 51 Diels-Kranz). The aim is to demonstrate that more numerous as well as more specific references to contemporary musical

practice can be found in these fragments than is usually thought. In particular, it is argued that in his talk of cosmic harmonia Heraclitus might well know and exploit a musical sense of this word, namely, that of 'attunement', which was already developing at his time from the primary meaning of 'connection' and 'agreement'. Furthermore, it is shown that the investigation of musical patterns with which Heraclitus was clearly acquainted offered him a significant analogical ground for his reflection on the order and rationality of kosmos. He was not apparently interested in the numerical definition of musical patterns, and thus there is no need to assume any influence of earlier Pythagorean research on his theory of cosmic harmony: the other way round, this theory was likely food for thought for Philolaus.

Tihon, A. Remarques sur les scolies anciennes de l'Almageste

Almagest. 2015, 6, 2, p 4-41

This paper intends to examine the hypothesis proposed by David Pingree in a paper published in 1994, "The Teaching of the Almagest in Late Antiquity", in Barnes, T.D. (ed.), *The Sciences in Greco-Roman Society*, Apeiron 27,4 : 75-98. In this essay D. Pingree suggests that the scholia of the Almagest issued from the Neoplatonician teaching of Alexandria were compiled in Syria around 600, in a Nestorian milieu. The present paper is divided in two parts: first, a general presentation of the problems raised by the scholia and the manuscript tradition; secondly, an edition with a French translation and a brief analysis of the scholia quoted by D. Pingree for supporting the idea of a passage to Syria. Another little scholion comparing Pappus and Theon is also published. The analysis shows that there are no clear elements showing a link with Syria. In addition an annex gives a list of the passages of Theon written in the scholia of book III of the Almagest (based on the unedited papers of Joseph Mogenet), and some examples of laudative epithets used in the 5th and 6th centuries for naming the great scientists or philosophers of the time.

Torrijos-Castrillejo, D. La cosmología presocrática
 Hypnos. 2015, 34, p 132-139
 Resumen: Esta nota intenta elucidar algunas cuestiones suscitadas por un reciente libro publicado por Daniel W. Graham acerca de la cosmología presocrática. Se trata de arrojar luz en particular sobre la comprensión del universo de Anaxágoras proponiendo algunas razones por las cuales, a pesar de la opinión de Graham, es posible seguir pensando que para él los astros sean planos. También se pretende poner de relieve la importancia de la teoría física general de Anaxágoras, basada en el movimiento circular llamado perichóresis, el cual explicaría los fenómenos de un modo consistente introduciendo gran sencillez en la cosmología de dicho presocrático.

UGAGLIA, M. ARISTOTLE ON PLACING GNOMONS ROUND
 (PH. 3.4, 203a10–15).
 Classical Quarterly. 2015, 65, 2, p 587-608
 Abstract: The article offers information on various aspects related to the concept of unlimited. Among the topics discussed include the role of philosophers Aristotle, Pythagoras, and Plato, opposition between limited and unlimited, and the philosophical-cosmological and mathematical states of unlimited and limiting components of numbers.

Vassallo, C. Die Überlieferung des Fr. 18 Marcovich Heraklits (= DK 22 B 81) in PHerc. 1004 (Philodemi De rhetorica, Liber VII). (German)
 Mnemosyne. 2015, 68, 2, p 185-209
 Abstract: The Heraclitean tradition in the Herculaneum papyri is a topic which involves some of the most important research fields of ancient philosophy: ethics, physics and cosmology, theology and aesthetics (particularly rhetoric). This paper concentrates on Heraclitus' fr. 18 Marcovich (= D K 22 B 81), where the pre-Socratic philosopher talks about an unspecified ... The fragment occurs in the seventh book of Philodemus' Rhetoric {PHerc. 1004} and is the only direct quotation of Heraclitus in this multi-volume

treatise. This article presents a new textual reconstruction of the two columns of the papyrus in which the same passage is quoted and attempts:

1. to contextualize the quotation inside the Philodemian paraphrase of a treatise by the Stoic Diogenes of Babylon against the rhetoricians of his time;
2. to reconsider the grammatical and philosophical problem of the subject of the Heraclitean quotation.

Almost all scholars have considered Pythagoras to be the target of Heraclitus. But certain elements allow us to go beyond this old opinion and to understand this fragment as something of more than a personal dispute. Rhetoric, according to its supporters, was an 'art' since Homer's times and gained its professional autonomy with Corax and Tisias. There is no reason to believe that, in quoting Heraclitus, Diogenes has totally changed the subject of the fragment he cites. That subject could originally have been very similar to that attested in the Philodemian paraphrase, that is the education of the rhetoricians ...

Vauclair, S. The new Music of the Spheres.
 Planetarian. 2014, 43, 4, p 24-30.
 Abstract: The article discusses the relation of astronomy to music. Topics discussed include the astronomical and musical theories studied by several Greek philosophers including the discovery of musical intervals and scales by Pythagoras, the circular motion by Simplicius of Cilicia, and the heliocentric model by Aristarchus of Samos.

WATSON, S.B. MOUSIKÊ AND MYSTERIES: A NIETZSCHEAN READING OF AESCHYLUS' BASSARIDES.
 Classical Quarterly. 2015, 65, 2, p 455-475.
 Abstract: The article offers the author's insights on the conflict between Orpheus, a Greek poet, and Dionysus, the god of the grape harvest in Greek mythology, in terms of mousikê and mysteries, along with the book "The Birth of Tragedy," by Friedrich Nietzsche. Topics discussed include an argument on the connections

between the book and the Bassarides, the description of Nietzsche about philosopher Socrates, and the connection of the Pythagoreans with the history Orphic, a Greek religious belief.

Wood Kimball, J.A. Hypatia, 415 CE Arion : a journal of humanities and the classics. 2015, 23, 1, pag. 53-54

Yang, S. Pythagorean Cosmology in The Dead

English Language and Literature Studies. 2015, 5, p 86-90.

Abstract: James Joyce is one the most influential writers in the 20th century. The Dead is the last, the synthesis and climax of Joyce's Dubliners. Critics have made researches in detail on the artistic features and the theme of The Dead from different points of view such as historicism, colonialism, psychoanalytical criticism, feminist criticism and narratology. Very few critics have noticed the influence of Pythagorean Cosmology in Joyce's works, though it is prevailing in The Dead. This article analyses The Dead written by James Joyce from new perspectives of music and space based upon Pythagorean Cosmology, and explores the peculiar and rich content of music and space in Joyce's works. The finding of the application of music and space in The Dead will be helpful to highlight the aspects which we may have overlooked and add a new dimension to interpret The Dead.

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entries: **Constantinos Macris**

Hierocles :

<http://n1.xtek.gr/ime/lyceum/index.php?p=lemma&id=740&lang=2>.

Neopythagoreanism:

<http://n1.xtek.gr/ime/lyceum/index.php?p=lemma&id=764&lang=2>.

Numenius :

<http://n1.xtek.gr/ime/lyceum/index.php?p=lemma&id=765&lang=2>

Porphry:

<http://n1.xtek.gr/ime/lyceum/index.php?p=lemma&id=797&lang=2>.

<http://scienceblogs.de/astrodicticum-simplex/2015/08/21/die-astronomische-maertyrerin-hypatia-von-alexandria-und-die-symbolkraft-eines-gewaltsamen-todes/>

Freistetter, F. Die astronomische Märtyrerin: Hypatia von Alexandria und die Symbolkraft eines gewaltsamen Todes Scienceblogs, 21. August 2015

Ich hatte eigentlich vor, das Jahr 2015 für eine monatliche Serie über Astronominnen zu nutzen und wollte eigentlich für jeden Monat eine entsprechende Biografie auswählen und vorstellen. Und es liegt daran, dass die Frauen im Mittelalter und der Antike noch viel weniger Möglichkeiten hatten in der Wissenschaft zu arbeiten als ihrer Kolleginnen der Neuzeit. Sie vertrat eine neuplatonische Philosophie, war Kynikern, im Umgang mit Menschen und ihren Schülern offenbar immer wieder provozierend und im damals weitestgehend christlichen Alexandria eine überzeugte "Heidin". Sie soll die Arithmetik des berühmten Diophantos kommentiert haben und auch die Arbeit über Kegelschnitte von Apollonios von Perge, einem der Begründer der Epizykeltheorie der Planetenbewegung. Bild aus dem Jahr 1865 Die genauen Umstände sind ziemlich verwirrend und kompliziert und haben auf den ersten Blick auch wenig mit Hypatia selbst zu tun. Neben den Christen lebten dort auch Juden und viele Anhänger diverser griechischer und ägyptischer Kulte. Die Christen duldeten zwar den

Unterricht der platonischen und nicht-christlichen Lehren, stellten sich aber gegen die kultischen Praktiken und Rituale der nicht-christlichen Religionen. Und hier kommt jetzt Hypatia ins Spiel: Sie gehörte zum Umfeld von Orestes, war eine prominente und bekannte Nicht-Christin und wurde von Kyrill deswegen angegriffen, um so indirekt Orestes zu treffen. Die Stimmung heizte sich immer mehr auf und irgendwann zog ein Mob radikaler Christen durch die Stadt, der Hypatia verschleppte, folterte und schließlich tötete. Und einerseits ist es zwar gut, dass Hypatia auf diese Weise dem Vergessen entrissen wurde und nicht das Schicksal ihrer Kolleginnen teilen muss, die heute ungerechterweise kaum jemand kennt. Andererseits wird Hypatia ob ihres dramatischen Todes aber auch oft einfach instrumentalisiert und ihr Leben ohne Rücksicht auf Fakten und historische Genauigkeit an die jeweils gewünschte Propaganda angepasst. Wer ein - stellenweise sehr plakatives und manchmal auch ein wenig plummes - Buch über Religionsstreit in der Antike und Kirchenkritik lesen will, hat mit dem Werk von Mauthner sicher viel Freude.

http://www.deepmatrix.org/hermetic_geometry/chapter_4/
Chapter 4: Seven Syzygies and the Music of the Spheres
by **R. Russell Kinter**, Copyright 2015
Self-referencing geometry of Platonic solids is used to develop a philosophical machine for Tarot cards

<http://editions-villegagnons.com/philosophy.htm>

Régis LAURENT

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Nouvelle Imprimerie Laballery. Legal Deposit: oct 2015

https://de.wikisource.org/wiki/Paulys_Realencyclopädie_der_classischen_Altertumswissenschaft

Paulys Realencyclopädie der classischen Altertumswissenschaft (RE) ist die umfangreichste Enzyklopädie zum Altertum. Sie wurde ab 1890 von Georg Wissowa (1859–1931) herausgegeben und 1980 abgeschlossen.

Eine vollständige Liste der bisher transkribierten Artikel gibt die Kategorie: Paulys Realencyclopädie der classischen Altertumswissenschaft.

- Eine Übersicht über die Bände der RE findet sich hier
- (über die im Internet Archive frei zugänglichen hier),
- das Register der Autoren hier,
- Listen sämtlicher Stichwörter hier.

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Etudes de philosophie ancienne (Socrate, Platon, Aristote, Présocratiques, pythagorisme, orphisme, épicurisme)
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http://media.wix.com/ugd/479a3d_2535709a01e1449fa33ffce0b662efa9.pdf

Jean-Luc Périllie

Mystères socratiques et traditions orales de l'eudémonisme dans les dialogues de Platon

Préface de Thomas Alexander Szlezak (univ. Tübingen)

Academia Verlag, Sankt Augustin, 2014-2015. ISBN 978-3-89665-646-9

http://scholar.googleusercontent.com/scholar?q=cache:rWnt_I3D2RIJ:scholar.google.com/&hl=nl&as_sdt=0,5

Maxwell Phillips

May 4, 2015

Musica Mundana: The History of "Musical" Astronomy.

The idea of celestial harmony, or musica mundana (music of the worlds) as it was called in the middle ages, has a history at least as old as **Pythagoras** and continues to play a part in contemporary astronomy in the theory of orbital resonances. ...

