

Pythagoras Foundation



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

This semi-annual Newsletter gives articles and a summary of literature, book reviews of recent publications concerning Pythagoras and Pythagoreans. Interesting internetsites, work in progress and conferences are included.

We will be very pleased to receive information of books and (journal, internet) articles to keep our lists up to date.

Nico Bader - Chairman of the Pythagoras Foundation.

For Pythagoras, mathematics was a bridge between the visible and invisible worlds. He pursued the study of mathematics not only as a way of understanding and manipulating nature, but also as a means of turning the mind away from the physical world, which he held to be transitory and unreal, and leading it to the contemplation of eternal and truly existing things that never varied. He taught his students that by focusing on the elements of mathematics, they could calm and purify the mind, and ultimately, through disciplined effort, experience true happiness.

In: Strohmeier, J. Divine Harmony. The life and teachings of Pythagoras, p 66.

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Introduction

The interest for Pythagoras and Pythagoreans is growing and a "Pythagorean network" is being set up. We have contact with most of the scientists working nowadays on Pythagorean subjects. Next to it there is a considerable group of readers with esoteric interests. But the network is far from complete, as we notice when new subscribers approach us. Sometimes we are surprised as subscribers forward our Newsletter to other readers we do not know about... In this sense, Internet and email are fantastic (and essential) means to reach many people. However a disadvantage is the contact between the editor and the reader. The information is so easily available that it can lead to reader's indifference for the source(s). And this is something we like to prevent. We want to know who our readers are and wish to keep in contact with them. This is the reason why we do not publish the Newsletter on the Internet.

This Newsletter contains again lots of information of several interest. We like to thank all contributors for their information and their willingness to participate.

Next Newsletter will be a jubilee volume: **the tenth**.

If you like to contribute, please do not hesitate to contact us.

Best wishes for the new year.

Marie-Anne de Roode

Pythagoras Foundation Library Information.

The Library collects all publications concerning Pythagoras and Pythagoreans.

The library is a lending library; also copies of articles can be ordered.

Copy costs and postage will be calculated.

The Foundation is a non-profit organisation; our Newsletter is free of charge.

Donations, also in the form of articles or books are very welcome.

The Pythagoras Foundation

Thorbeckelaan 46

1412 BR Naarden

The Netherlands

Postbank: giro 27423.

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News from the library.

Important for the bibliographic information are the online databases.

For this Newsletter I use "Web of Science", "Online Contents", "Picarta", "Philosopher's Index", "Internationalen Bibliographie der Zeitschriftliteratur", "Internationalen Bibliographie der Rezensionen", and for books: "Karlsruher virtueller Katalog" and Worldcat.

Next to it there is lot of alerting via email from publishers and others about their new publications.

But my most important source and many readers will know it, is **I'Annee Philologique**.

This is an indispensable source for "Pythagorean" information, especially true for publications in French, Italian, Spanish, Portuguese, and Greek. I do not know another source for "Pythagorean" publications in these languages. .

Besides electronic information, the libraries constitute a rich source of information. I brows the new editions of the journals (classical, historical, philosophical). The university libraries of Leiden, Free University Amsterdam, Utrecht and the Koninklijke Bibliotheek, Den Haag offer a rich choice.

The work on our own database makes progress. The corrections take a lot of time.

We will keep you informed.

Nico Bader

Acknowledgements

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Colophon

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Address: Thorbeckelaan 46. 1412 BR Naarden. The Netherlands.
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Abstracts for the 2008 APA (American Philological Association) Annual Meeting in Chicago

James B. RIVES

Apollonius of Tyana and the Theology of Sacrifice

It is widely accepted that one of the defining characteristics of traditional Greek religion was an emphasis on ritual over doctrine. The role of animal sacrifice provides an excellent illustration of this general principle, since its absolute centrality in practice is matched by an almost total lack of interpretation or exegesis: accounts such as Hesiod's myth of Prometheus are striking because of their rarity. By the time traditional religion was giving way to Christianity, however, the situation had changed dramatically, and we find philosophers like Porphyry and Iamblichus engaged in elaborate debates over the meaning and value of sacrifice. In this paper I argue that Neopythagorean thinkers, exemplified by Apollonius of Tyana, played a crucial role in this transformation.

It is of course almost impossible to get at the 'real' Apollonius, because of the problems in using our major source, the life composed by Philostratus. Although scholars have read this text as everything from a novel to a quasi-gospel, all agree that it is certainly not a straightforward historical account (see Francis for a summary). Nor does the collection of letters attributed to Apollonius provide much help, given its very uncertain provenance (Penella). Here I focus on two of the very few points that seem largely beyond dispute. The first is Apollonius' adherence to the tradition of Pythagoras, whatever he may have understood by that. The second is his composition of a treatise *On Sacrifices*, in which according to Philostratus he explained 'how to sacrifice to each of the gods appropriately and acceptably' (VA 3.41.1, trans. Jones; cf. 4.19). This description receives some confirmation from Eusebius, who provides the only verbatim quotation from the treatise, to the effect that one should not offer any tangible

sacrifice at all to the supreme god (*Praep. evang.* 4.12-13; cf. *Porph. Abst.* 2.34.2).

Taken together, these two points allow us to view Apollonius as a pivotal figure. On the one hand, he drew on Pythagorean tradition, which was well known for its critique of animal sacrifice. Despite the considerable uncertainties in the evidence (see especially Burkert and Detienne), the sources suggest that the adherents of this tradition were among the few people in the Graeco-Roman world to engage in a serious examination of sacrifice in the context of a comprehensive interpretation of the cosmos. Although their judgments were largely negative, the early Pythagoreans provided a precedent for what we might call a real theology of sacrifice. On the other hand, Apollonius points towards later theories that relate different types of sacrifice to different levels of divinity. Celsus, for example, believed that animal sacrifice was directed towards the *daimones*, whom he regarded as the celestial governors of the supreme deity (ap. Origen *C. Cels.* 8.24-36), and Iamblichus developed much further the idea of a correlation between a hierarchy of sacrificial practices and a hierarchy of the divine world (*Myst.* 5). We can thus locate Apollonius, with all due caution, within a crucial development of ancient religious thought, in which attempts to provide a philosophical interpretation of animal sacrifice gradually developed from simple critiques into more elaborate theologies.

Abstracts for the 2008 APA (American Philological Association) Annual Meeting in Chicago

Dorota DUTSCH

A 'Pythagorizing Girl' in the Plautine *Poenulus*?

This paper discusses possible echoes of Pythagorean ideology in Plautus' *Poenulus* and their significance. In the past century, correlations between New Comedy and Hellenistic ethical doctrines have received much attention. Scholars have proposed cogent arguments for Peripatetic (e.g., Webster: 195-219, Gaiser: 8-38, Wehrli: 147-152) and Stoic (e.g., Pohlenz: 270) influences in various Greek and Latin plays. More recently, Arnott (581-2) discussed the reminiscences of Pythagoreanism in the fragments of Alexis's *Tarantinoi* and *Pythagorizousa*. So far, however, little attention has been paid to this ideology native to Magna Graecia as a potential intellectual partner to Roman comedy; Arcellaschi's discussion (1982) of the original performance of the *Amphitruo* is the only exception. In my argument, I point out some Pythagorean elements in the second scene of the Plautine *Poenulus*. In this scene, a would-be prostitute sermonizes her sister on moderation, advocating the oxymoronic principle of *pudor meretricius* with words that seem to mock the instructions for wives in the pseudo-Pythagorean *Letter to Cleareta* (Thesleff: 116). The same character also recites a Latin version (*Poe.* 238: *Modus in omnibus rebus optimum est habitu*) of a proverb from the *Golden Verses* (38b: μέτρον δ' ἐπὶ πάντων ἄριστον), a Pythagorean poem that may have been circulating in Latin translation as early as the second century BCE (Thom: 162). The Greek comedic tradition of mocking Pythagoreans of both sexes would have made the presence of such parodies in Plautus' model for the *Poenulus*, Alexis' *Karchedonios* (Arnott: 284-7), unsurprising. More intriguing is the question of whether such reminiscences would have been meaningful to a Roman audience. To answer this, I refer to testimonies to the reception of Pythagoreanism in Rome (Kahn 86-93), such as the eclectic Pythagorizing ideas reflected in the *Annales* and *Epicharmus* of Ennius (Skutsch: 148-50, Kahn: 87) and in the cultural activities of Fulvius Nobilior (Boyancé, Martina), possibly Plautus' as well as Ennius' patron (so

Archellaschi: 128-9). From these testimonies, it indeed emerges that some of Plautus' contemporaries would have been familiar enough with Pythagoreanism to perceive the moralizing scene in the *Poenulus* as echoing this ideology.

While the subtleties of doctrinal allegiances would have admittedly been of interest to only a fraction of Roman theatergoers, Hellenistic moralizing would have been recognizable to many of the audience members by the way of anthologies of proverbs (Rawson: 50-51). These spectators could thus have at least appreciated the perverse humor of a scene featuring a philosophizing *meretrix*, a feminine counterpart to the bookish slaves mocked in Plautus' *Curculio* (288-90).

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Presentations / conferences

Barker, A. Aristoxenus on Listening to Music
<http://www.utexas.edu/cola/depts/classics/events/recent/>

The Classical Department at the University of Texas. Colloquium. November 9, 2007

Andrew Barker will speak to us on "Aristoxenus on Listening to Music."

He is one of the world's leading experts on ancient music. Prof. Barker will guide Prof. Moore's Roman music seminar through The Elementa Harmonica of Aristoxenus during three sessions. He will also discuss Pythagorean musical theory with members of the ancient music seminar.

Curd, P. "The Immateriality of Love and Strife in Empedocles"

Catholic University of America. School of Philosophy Washington.

<http://philosophy.cua.edu/lectures/index.cfm>

Fall 2007 Lecture Series "Early Greek Philosophy: Reason at the Beginning of Philosophy"

October 5th

Where are Love and Strife? Love and Strife are the motive forces in Empedocles. The usual (but not universal) view is that they are corporeal "elements," as are the four roots, earth, water, air, and fire. Indeed, the usual view maintains that the early Greek thinkers had no clear conception of immateriality. This paper argues that, while Love and Strife indeed share foundational metaphysical status with the roots, they are not corporeal. This is not a new claim (it is maintained, for instance, by M.R. Wright), but defending it involves critically examining early Greek views about soul, mind, and thought. Drawing on claims in Xenophanes and Parmenides, I argue for an interpretation that allows for a Presocratic notion of immateriality that Empedocles can invoke in his claims about Love and Strife.

Huffman, C. "Reason and Myth in Early Pythagorean Cosmology"

Catholic University of America. School of Philosophy Washington.

<http://philosophy.cua.edu/lectures/index.cfm>

Fall 2007 Lecture Series "Early Greek Philosophy: Reason at the Beginning of Philosophy"

September 28th

Scholarship on the emergence of rationality in early Greek thought has generally focused on the transition from cosmogonic myths, such as Hesiod's Theogony, to more scientific Presocratic cosmologies such as those of the

Milesians. In my paper I examine a similar transition within the Pythagorean tradition, the transition from the cosmology of Pythagoras himself to the cosmology of Philolaus. Modern scholarship has shown that the common view of Pythagoras as a master mathematician engaged in rational natural philosophy is mistaken and that Pythagoras is instead justly famous as an expert on the fate of the soul and religious ritual, who founded a distinctive way of life. Brief sayings known as acusmata that set out the rules for this way of life do, however, also embody a cosmology. I will argue that recent attempts to interpret this cosmology of the acusmata as a step towards a scientific account of the world are mistaken and that Pythagoras instead promulgated a mythic and moral cosmology as a foundation for his teachings on the fate of the soul.

Philolaus' cosmology, which makes the earth a planet for the first time, shows some points of continuity with Pythagoras' system but is, nonetheless, a fundamentally different sort of enterprise. It provides a model of the cosmos which invites and responds to challenges from the phenomena, whereas Pythagoras' cosmology, while a powerful picture of humanity's place in the world, neither invites nor responds to such challenges.

Pierris, A.L. The Empedoclean Cosmic Mechanics

<http://www.utexas.edu/cola/depts/classics/events/recent/>

The Classical Department at the University of Texas. Pre-Semester Colloquium August 8, 2007

Our distinguished visitor will be discussing his reconstruction of what are generally regarded the crucial texts for our understanding of Empedocles' natural philosophy: fr. B17, as connected with, and supplemented by, the new Strasbourg papyrus fragments. Apostolos L. Pierris is the author of a two-volume study, The Emergence of Reason: An Inquiry in the Origin and Nature of Ancient Greek Rationality (vol. 1 is on Religion and Mystery and vol. 2 on Mystery and Philosophy). He has also edited three volumes of conference proceedings: on Value and Knowledge; Aristotle on Plato; and The Empedoclean Kosmos.

Chad Trainer Pythagoreanism's Imported Ingredients

Presented October 20, 2007 as part of the Society for Ancient Greek Philosophy's Presocratic Philosophy I panel at the Fourth International Conference on Ancient and Medieval Philosophy at Fordham University, Lincoln Center

Summary: Pythagoreanism was wholly true to its Ionian origins when considering the cosmic order's causes. However, in addressing this and other matters, Pythagoreanism incorporated prephilosophic beliefs and practices differing from the disinterested and reasoned accounts of the world to which the earlier Ionian philosophic tradition aspired. As such Pythagoreanism is a hybrid of philosophical and religious tendencies.

After some introductory remarks, my paper discusses the Pythagorean *philosophy* in terms of form, matter, and number. It will then focus on the nature and sources of the

religious aspects of Pythagoreanism and the respects in which they were both distinct from and interrelated with Pythagorean philosophy. The paper will conclude by arguing that, if we are to understand philosophy as taking place when unaided reason is substituted for religious faith, we must view Pythagoreanism, and the manner in which its philosophic and religious *motifs* interpenetrate, as marking a regress from the purely philosophic heights reached by the earlier Ionian, specifically Milesian, philosophers.

(copies available on requests)

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ORDO ROSAE AUREAE (ORA)

50th Anniversary

This year it was 50 years ago that Martin Erler in close connection with Sar Hieronymus, the Pythagorean based Initiation Order ORA started. I am asked to inform interested readers about ORA.

1. Background and introduction

In the more than 2500 years, since the Founding of the School of Pythagoras at Samos, an unknown number of schools, orders, groups and organizations in the traditions of what we could call "the Pythagorean tradition" has been existing

In our modern time, in Europe, in the second half of the 19th century till the first part of the 20th century, a broad spectrum of esoteric movements, in the tradition of the Hermetic, Pythagorean, Rosicrucian, Martinistic and Freemasonry oriented *initiation Orders*, developed. This was, concerning the Pythagorean orientated movements, only one of the branches of the broader Pythagorean tradition; the "whole tree" consisted of all kind of scientific, literary, architectural, historical and other branches.

In the modern manifestation of Initiation Orders, especially in the hermetic tradition, one can say that the old Path and modern influence are working in dialogue with each other and the essential *transition* in the initiation rituals is from *mouth to ear* and much of the information and rituals are filled with symbols and important preparations. This means that for outsiders it is very difficult to really understand how initiation orders are functioning. And there are of course countless groups who have the pretension, but not the real authority to initiate in the old tradition. Since the last 50 years even the real authorized orders are unknown to the general public. They are working in inner circles.

Especially for Pythagorean orientated initiation orders, there is no public advertising. In old times to become an initiated member of the Pythagorean School was a process of several years. The first phase was that of the "Akusmatikoi", who could hear, but not see the Master (and the symbols of the inner temple). They were separated from the temple by a curtain. They were "listening" and formed in modern words, the neophytes or hearers of the school. After at least 5 years, in which they were investigated and sometimes encouraged to leave (to be sure that the inner motifs were authentic and appropriate), they could enter the inner rooms and then they belonged to the "Esoterikoi" and later became the "Mathematikoi".

In the first part of the 20th century, there were so many different esoteric orders, old and new, from all kind of traditions that there grew a need for working together. It developed towards the Fédération Universelle Des Ordres Esotériques Initiés (FUDOSI). The FUDOSI was founded in 1934 "to protect the sacred liturgies, rites and doctrines of the traditional initiatory Orders from being appropriated and profaned by Joséphin Péladan in clandestine organizations" (FUDOSI journal, nov.1946). The FUDOSI was not an Order, but an Universal Federation of esoteric and autonomous Orders and Societies. It ended in 1954 when inner problems between AMORC (Ancient Mystical Order of Rosae Crucis) and several smaller Orders caused separation.

One of the 3 Grandmasters which formed the Board of FUDOSI was Emille Dantinne (Sar Hieronymus) from Belgium (19-4-1884 till 1-5-1969). He was one of the successors of Joséphin Péladan. In May 1927 Sar Hieronymus started the 'Ordre Universaire de la Rose+Croix' later called the 'L'Ordre Hermétiste Tétramégiste et Mystique' or 'L'Ordre de Hermès'. This was a new start of a modern order in the tradition of the Pythagoreans. Jean Mallinger (who worked with Dantinne) wrote 2 books about this Orde : 'Les secrets ésotérique des Pythagoriens' (1946) en 'Pythagore et les mystères' (1944). In 1956 and 1957 Martin Erler was working together with Sar Hieronymus and others to start a new Pythagorean Order. And this was the birth of the ORDO ROSAE AUREAE. The golden flower (die goldene Blüte in german) refers towards the Golden Verses and the Rosicrucian tradition and much more.....

2. A personal intermezzo

Martin Erler, together with Ronald Strong, had good contact with Gerard van der Horst and Johan van der Meulen in the fifties of the last century (see the first newsletter 2003). Both Erler and Strong lost contact with the Dutch persons and the Pythagorean Library. When I was in 1999 searching for a long time to get in contact with ORA, at the end I found Martin Erler and I was very happy to realize that it was an opening to become involved with the Pythagorean initiation tradition. After Martin Erler asked me to search for the Pythagorean Library I also came into contact with Ronald Strong, who was also searching for it. The only clue Ronald had, was a postcard from Nico Bader, but the cover with address was lost. Nico had written because of the references to Ronald in the archives of the Library. In the first Newsletter Gerard van der Horst mentioned Ronald Strong as General Secretary in the 1964 meeting in Paris of WUPO (The World Union of Pythagorean Organization). With a little internet search I was very happy to find Nico and Marie-Anne and visited them in their house with the beautiful new Library room. And I could tell Martin and Ronald about the existence of the *rebirth* of the Library.

3. 50th Anniversary of ORA

With the information above the readers can understand why there was no public meeting and presentation of ORA, although it was an important anniversary. Last September there was a Convention in Stuttgart for ORA members and in a wonderful harmonious atmosphere Martin Erler (at the age of 88) was honoured for all the important work that has been done and still is developing towards a continuation of the Pythagorean initiation tradition in more than 10 countries.

ORA has a website: www.ora-org.de in the German language. ORA is directed towards a Path in which the Harmony of the individual is connected to the environment and to the spiritual dimension. By a process of many years and working intensively towards self-knowledge and harmonization in exercises and meditation at home, temple rituals in official chapters and getting informed in a broad range of Pythagorean knowledge one is getting ready for Initiation in several degrees. There are no dogmatic rules, no bureaucratic organization and only for the real interested and appropriate candidates the doors opens.

The transformation of the inner processes are often growing from opening one's heart and are independent from scientific and intellectual the inner light in one's heart becomes One with the universal or cosmic Light, the true transformation take place. The Old Path and tradition, in which ORA is a quite new branch, has tried to help individuals towards that experience. Not for selfish goals, but for becoming in Harmony with Life itself.

Wouter Bleijenberg,

Zutphen, the Netherlands

bleijenberg-derks@planet.nl

Food For Thought

18 Jul 07 - 18 Jul 07 Article by Luca Bernardini.

First published on the Slow Food website,

www.slowfood.com.



As men - even before they became thinkers (*primum vivere, deinde philosophari*) - philosophers had their favourite dishes and often proved to be great advocates of good food. Their attention to food emerges from their biographies and in their own world, with recurring culinary metaphors and astonishing detail in the wine and food sectors. The word 'diet' itself derives from the Greek *diaita* or 'way of life'.

Plato definitely preferred the eternal and changeless world of Ideas to this world, and this is why food, cooking and the appetite that directs the process of eating were considered too closely connected to the body to be of any philosophical interest. Plato established this trend in *Phaedo*, in which he stated that food distracts us from higher things. In the seventh letter he criticizes the Syracusians, accusing them of eating three times a day. He subsequently takes this further still in the *Symposium* dialogue, which describes a banquet where no one eats anything. Or rather, Socrates intervenes halfway through dinner and the real story begins when the diners' appetites are already satisfied, leaving nothing to do but drink heavily, sing praises to the gods and discuss philosophy.

An echo of Plato's influence has remained in popular culture: in John Huston's 1951 film *The African Queen*, Rose Sayer (Katherine Hepburn), disgusted by the weaknesses of the flesh displayed by Charlie Allnut (Humphrey Bogart), reproaches him with a philosophically convincing argument: 'Nature, Mr Allnut, is what we are put in this world to rise above'.

But Plato's intangible world of ideas (*Iperuranio*) did not take into consideration the irresistible sweetness of dried figs. Diogenes Laertius, the king of ancient philosophical gossip, tells us that the Greek thinker had a weakness for them and ate them while teaching.

In his fresco *The School of Athens*, the painter Raphael created a simplified but effective image by placing Plato and Aristotle at the centre of the scene, with Plato on the left pointing to the sky and Aristotle on the right pointing to the ground. This difference in viewpoint is also evident in the importance the two philosophers attribute to food. Aristotle believed it was only possible to think once one's primary needs had been satisfied: philosophy begins with a full stomach, in other words. It also seems that he had rather sophisticated dietary habits, since he is traditionally reported as owning a well-stocked collection of pots and pans. Aristotle was not so much troubled by the vice of gluttony as by the proximity of greed and loquaciousness and the transformation of one vice into the other, according to which the philosopher's greed for food became gluttony for words, the unstoppable loquaciousness of the chatterbox.

It is well known that the Pythagoreans theorized about the practice of vegetarianism. These philosophers believed that souls could be reincarnated in animals and that eating meat was tantamount to cannibalism. Their master Pythagoras also severely forbade his disciples to eat fava beans because he believed they contained the souls of the dead waiting to be reincarnated. Legend has it that on one occasion, pursued by enemies, he allowed himself to be captured rather than trample a field of fava beans in order to escape.

Epicurus is renowned for his gluttony, as if throughout his life he had done nothing but stuff himself with food and drink. Today we still refer to those who freely pursue the fulfillment of pleasure as 'epicureans' or 'hedonists' (the word derives from the Greek *edoné*, or 'pleasure', and indicates the Epicurean doctrine).

This image of Epicurus owes a great deal to misunderstandings and, above all, to the derogatory work of the Fathers of the Church, probably due to his extremely 'heretical' theology. Epicurus believed in the mortality of the soul and the total disinterest of the gods towards the fate of humans. To clarify Epicurus' real thinking, here is a quotation from the famous letter to Menecaeus:

When we say, then, that pleasure is the end and aim, we do not mean the pleasures of the prodigal or the pleasures of sensuality, as we are understood to do by some through ignorance, prejudice, or wilful misrepresentation. By pleasure we mean the absence of pain in the body and of trouble in the soul. It is not an unbroken succession of drinking-bouts and of merrymaking, not sexual love, not the enjoyment of the fish and other delicacies of a luxurious table, which produce a pleasant life; it is sober reasoning, searching out the grounds of every choice and avoidance, and banishing those beliefs

through which the greatest disturbances take possession of the soul.

In his letters Epicurus himself claims to be content with water and simply baked bread and he writes, 'Send me a little cheese that I might dine lavishly'. This from the man who established the pursuit of pleasure for its own end as a doctrine. His only weakness was cheese cooked in a pan – a kind of fondue ahead of its time.

The life of Diogenes of Sinope, the most famous and integralist of cynics, is rich in anecdotes. The basic principles of his cynical philosophy were to limit one's needs as much as possible, live simply and despise wealth, fame and noble birth. 'It is the privilege of the gods to want nothing, and of godlike men to want little,' the philosopher used to say. Consequently, Diogenes rejected sumptuous tables and lavish Pantagruelian banquets, and opted for more frugal meals. The cynics were the inventors of 'fast-food' or rather, food served in the street, since they preached the necessity of consuming foods in the streets and squares without too much ceremony and preparation.

Diogenes Laertius recounts how the cynic was eating dried figs when he bumped into Plato and invited him to taste them; when Plato took the figs and ate them, Diogenes remarked: 'I said to take a few, not to eat them all!'. Once again the supreme Plato falls prey to his weakness for dried figs. Diogenes also maintained that it was not unholy to eat human flesh. But it is a little known fact that the philosopher once emulated a boy who, having broken his plate, placed his lentils in the hollow of a piece of bread, throwing away his own bowl and adopting this method of eating. Perhaps Diogenes was the inventor of the modern sandwich?

The stoical Zeno of Citium, according to Appollonius of Tyana, was tall and thin with sturdy legs, flabby and weak, and nearly always refused invitations to banquets. He did, however, love green figs and elected them as the food of philosophers. Carneades, whom Manzoni's Don Abbondio wondered about in *The Betrothed*, actually forgot to eat because he devoted too much time to studying. His survival was guaranteed however by a slave who spoon-fed him regularly.

Seneca, the exponent of Roman stoicism, was opposed to luxury (though he did not take this to the same extremes as Diogenes) and liked unfussy, simple but authentic cuisine. As he wrote in *De tranquillitate animi*: 'I like food that does not require the preparation and supervision of multitudes of servants, is not ordered days in advance nor is served by many hands; but food that is readily available and simple, with nothing sophisticated or elaborate about it, that can be found wherever one may go, does not weigh heavily on the purse nor the body, so as not to leave the body by the same route along which it entered'.

Porphyry, like the Pythagoreans, sustained the vegetarian cause: in his treatise *On Abstinence from*

Killing Animals he explained that animals cannot be exploited by men and considered as an available means of satisfying their needs. He recommended abstinence also in an ascetic-religious context: a diet based on fruit and vegetables, more sober and frugal than a meat-based diet and healthier too, better suits religious men who seek assimilation with the divine through detachment from the passions and pleasures of the flesh. 'Meat does not contribute to good health, but is in fact an obstacle to it. Health is preserved through the means by which one obtains strength, and this occurs through a light, meat-free diet. [...] Indeed, a philosopher has no need of strength nor of increasing the body's stamina if he intends to turn his mind to contemplation and not to action and excess'.

Poles apart from the *Symposium* is the banquet of Trimalchio in Petronius Arbiter's *Satyricon*, set in the opulent imperial Rome of the 1st century AD. While in Plato's dialogue (and in the Greek practice of the symposium in general) the main dish of the banquet was poetry, lyricism or ravenous philosophical disquisition, in the dinner episode of the *Satyricon* the key moment of the meal is anything but lofty and metaphorical. This is not a casual comparison, since Petronius' vulgar and materialistic dinner party assumes the tone of a parody of the banquet in *Symposium*, ideally metaphysical and ferociously refuting the unrestrained luxury and poor taste of Caput mundi. Petronius offers his readers a version of Marco Ferreri's *La grande bouffe* set in antiquity.

Real gastronomical monsters are served at Trimalchio's banquet: a gigantic dish depicting the twelve constellations, with dishes over each sign of the zodiac – chickpeas like small ram's heads, testicles and kidneys, African figs (again), lobster, cheese pies and honey desserts, even an owl and a sow's vulva; then a boar surrounded by sucking pigs and dates, a huge pig taking up the entire table, and a sweet with priapean effigies made from pastry. And then a monstrous goose, surrounded by fish and birds of all kinds and a huge cockerel.

This immeasurable quantity of courses, way beyond the requirements of the diners, is deliberately hyperbolic: its aim is to astonish, in a delirium of magnitude which transforms the dinner into a real and spectacular performance. Some dishes are actually paradoxical, like the chicken with peacocks' eggs inside (a sophisticated feat of gastronomical engineering – or did the Romans already know about GMOs?). The food served is an ecstasy of abundance and luxury, in an unbridled sequence of courses which lead to disgust, nausea and bulimia.

But things are about to change: here we are on the threshold of the Christian era during which we will discover the perverse pleasure of fasting.

Recent publications. Books

Caniff, P. Pitagoras

Edimat Libros. 2006. ISBN:8484037665

Outstanding figures who have shaped the path of history are profiled in these handsome, inexpensive volumes. These biographies detail the facts known about their subjects and emphasize their childhood, motivation, accomplishments, and humanity, as well as their impact on history.

Chardak, H. L'énigme Pythagore : la vie et l'oeuvre de Pythagore et de sa femme Théano
Paris: Presses de la Renaissance, 2007. ISBN 9782750901325

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Eugene, Or.: Wipf & Stock, 2007. ISBN 9781556352751 1556352751

Previously published by Swan Sonnenschein & Co., 1894.

Deakin, M.A.B. Hypatia of Alexandria : mathematician and martyr

Amherst, N.Y.: Prometheus Books, 2007. ISBN 9781591025207 1591025206

Contents: The historical context -- The intellectual background -- The religious background. Christianity ; Neoplatonism ; The doctrine of the Trinity -- The sources -- The details of Hypatia's life -- Hypatia's work, attitudes and life-style -- Hypatia's death -- Hypatia's philosophy -- Hypatia's mathematics. Background and sources ; Book III of the *Almagest* ; Books IV-XIII of the *Almagest* ; Apollonius' *Conics* ; The astronomical Canon ; The arithmetic of Diophantus ; The astrolabe ; The "hydroscope" ; Other work -- Evaluation -- Appendix A. Mathematical details. Number representation and long division ; Conic sections ; Diophantine analysis ; Stereographic projection -- Appendix B. Pandrosion -- Appendix C. The legend of St Catherine of Alexandria -- Appendix D. Translations of the primary sources. The Suda, Hesychius, and Damascius ; Socrates scholasticus ; John of Nikiu ; Synesius of Cyrene ; Miscellaneous.

Epicteto. Pensamientos de Marco Aurelio : intimidades de un emperador romano

Sant andreu de la barca : Círculo Latino, 2006. ISBN: 8496129942 9788496129948

Contiene: Pensamientos; Manual de Epicteto; El cuadro de Cebes.

Garani, M. Empedocles Redivivus Poetry and Analogy in Lucretius.

Routledge 2007. ISBN: 9780415988490 0415988497

Series: Studies in Classics

Despite the general scholarly consensus about Lucretius' debt to Empedocles as the father of the genre of cosmological didactic epic, there is a major disagreement regarding Lucretius' applause for his Presocratic predecessor's *praeclara reperta* (DRN 1.732). In the present study, Garani suggests that by praising Empedocles' discoveries, Lucretius points to his predecessor's epistemological methods of inquiry concerning the unseen, methods upon which he himself draws extensively and creatively enhances. In this way, he successfully penetrates into the invisible natural world, deciphers its secrets, and thus liberates his pupil from superstitious fears about death and physical phenomena. To justify this proposition, Garani undertakes a systematic analysis of Lucretius' integration of Empedocles' methods of creating analogies in the form of literary devices -- personifications, similes, and metaphors -- and demonstrates that his intertextual engagement with Empedocles' philosophical poem is direct and intensive at both the poetic and the philosophical levels.

Godwin, J. The golden thread : the ageless wisdom of the Western mystery traditions

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Chapter1: The Prisca Theologia 1

Chapter 2: The hermetic Tradition 9

Chapter 3: The Orphic Mysteries 19

Chapter 4: Pythagoras and His School 31

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Chapter 16: The End of the Thread? 143

Harkins, S. S. The life and times of Pythagoras

Hockessin, Del. : Mitchell Lane Publishers, c2008. ISBN: 9781584155454

Series: Biography from ancient civilizations

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Chapter 1 An Age of Genius

Chapter 2 The Pythagorean School

Chapter 3 Pythagorean Philosophy

Chapter 4 The Essence of All Things is Numbers

Chapter 5 His Final Years

Chronology

Timeline in History

Häußling, J.M. Magna Graecia das Werden einer Kultur in der Wechselbeziehung von Mythos, Logos und Wissenschaft ; eine lebendige Erfahrung der Kultur Europas auf der "VI. Wissenschaftswallfahrt" nach Suditalien, Magna Gracia vom 28. September 2003 bis zum 13. Oktober 2003 ; im Forschungsprojekt des Vereins Europas Kultur e.V.

Munster, Westf LIT 2006. ISBN: 3825897192 9783825897192

Studierende und Gäste der Universität Witten/Herdecke wanderten im Oktober 2003 von Neapel nach Syrakus. Ihr Weg führte sie zu den wichtigsten europäischen Kulturstätten Großgriechenlands, dem Magna Graecia der Alten Welt. Denn die nach Westen expandierenden Griechen verwandelten diese Region mit ihren Philosophen, Künstlern und Herrschern in eine Vorstufe unseres heutigen Europas und prägen bis heute unsere Wahrnehmung der Welt. All dem galt unsere Forschung.

See: Book chapters: Authors: Heiden, Hoch, Kay, and Wagner.

Isgro, E. La Madonna di Pitagora spacca la Magna Grecia. Our Lady of Pythagoras splits Magna Grecia

Chiari (Brescia): Galleria L'Incontro, 2007
Description: Cura della mostra Emilio Isgro, Eduardo Caputo. Chiari: Galleria d'Arte L'incontro, Arte moderna e contemporanea, 2006. 30cm. Texts by Marco Meneguzzo. Exhibition catalogue

Joost-Gaugier, C.L. Measuring heaven : Pythagoras and his influence on thought and art in antiquity and the Middle Ages
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Wydawnictwo: Ars Scripti-2. 2007. ISBN: 978-83-60472-20-0

Bardzo ciekawą numerologiczną metodę samopoznania opracował Pitagoras. Żył on około 580-500 lat przed naszą erą i był twórcą szkoły filozoficznej. Za podstawę wszystkiego ów myśliciel uznawał liczby i uważał je za narzędzie poznania. Wszyscy znają jego twierdzenie, ale mało kto słyszał o opracowanym przez niego magicznym kwadracie, który pozwala wyjątkowo precyzyjnie określić charakter i predyspozycje danej osoby. Niniejsza książka to prawdziwy przełom w numerologii! Przybliży ona tę niezwykłą metodę, jak i jej twórcę w sposób przystępny i zrozumiały tak, by każdy mógł samodzielnie dokonać takiej analizy.

Lazzari, L. Pitagora. Il metodo e lo sguardo alla realtà attraverso l'esperienza scientifica Pitagora. 2007. 1 DVD allegato. ISBN 88-371-1682-9

Collana: "Proposte

Indice: Prefazione. Introduzione. Pitagora. La nascita di Pitagora. Teorema di Pitagora. Una dimostrazione un po' complessa del teorema di Pitagora. L'irrazionalità della radice quadrata di due. La coccinella e il camaleonte. L'alimentazione di Pitagora. Educazione. Pitagora è dotato del dono dell'ubiquità. Pitagora prevede e arresta terremoti e catastrofi e cura le malattie. Pitagora ammansisce l'orsa di Daunia. Pitagora fa un sacrificio agli Dei per la scoperta del teorema. I matematici e gli acusmatici. I precetti della vita. L'invidia del nobile Cilone contro Pitagora. La rivolta contro i pitagorici. La morte di Pitagora. La fine dei pitagorici. La pentalfa. La cosmologia. Bibliografia. Indice analitico.

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Collection of already publ. writings, now revised and partly enlarged.

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Walker & Company. 2008. ISBN 0-8027-1631-8, 978-0-8027-1631-6
Abstract: Praised for her ability to illuminate complex subjects, Kitty Ferguson brilliantly evokes the archaic world of Pythagoras, showing how ideas spread in antiquity, chronicling the influence he and his followers have had on so many extraordinary people in the history of Western thought and science, and bringing a poignant human saga to readers who are daily reminded that harmony and chaos can and do coexist.

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Auszug: Für Mathematiker sind Zahlen
Gegenstand der Untersuchung und
Arbeitshilfsmittel, eine mystische Bedeutung
haben sie für sie nicht. Es gibt jedoch eine
lange, auf Pythagoras zurückgehende
Tradition, in Zahlen noch mehr zu sehen. Man
kann ihnen zum Beispiel Eigenschaften
zuordnen („Die Zweiheit ist die Quelle der
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Weisheit . . .“) und sich dann bei schwierigen
Entscheidungen von diesen Eigenschaften
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Bordigoni, C. Empedocle e la dizione omerica
p 199-289

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Empedocle usa largamente materiale
espressivo omerico, ma non a fine mnemonico
come nella tradizione rapsodica, bensì con una
forte tendenza all'innovazione finalizzata
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imagery in Lucretius' sixth book p 157-176

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esegesi letterale p 83-94

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dettagliato di questo frammento, che si rivolge
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delimitando l'argomento di cui il poeta intende
trattare.

Cioccolo, S. Melissa, Cleobulina e l'auletride :
una triade di biografie allusive alla sapienza
politica p 133-144

In: Historical and biographical values of
Plutarch's works : studies devoted to professor

Philip A. Stadter by the International Plutarch Society / Aurelio Pérez Jiménez & Frances Bonner Titchener, ed.

Logan: Utah State University, Department of History, 2005.

Sobre el diálogo de Plutarco « Septem sapientium conuiuium », en cuya parte inicial aparecen tres figuras femeninas, dos bien conocidas, a saber : Melisa, esposa del tirano y Sabio Periandro, y Cleobulina, hija del tirano Cleobulo de Lindo, otro de los Siete Sabios ; y una tercera, la flautista, a la que se ha prestado menos atención hasta el momento, pero que en modo alguno debe reducirse al papel de comparsa. Se profundiza en la importancia de estos tres personajes femeninos, poniéndose de manifiesto la sinceridad del favor con que Plutarco consideraba la extensión a las mujeres de la « paideia ». Se enfatiza igualmente la importancia del diálogo como testimonio del incremento del componente pitagórico en el platonismo.

Donnet, D. Imaginaire chrétien, imaginaire païen : pour un libre parcours au pays du psychisme p 369-391

In: Images d'origines, origines d'une image : hommages à Jacques Poucet / Paul-Augustin Deproost et Alain Meurant (eds)

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Collection(s) : Bibliothèque de la Faculté de philosophie et lettres / Université catholique de Louvain. Transversalités ; 4

Résumé : La constitution de l'identité mythique d'un héros se fait toujours selon les mêmes schémas : sa conception, sa naissance, la précocité de ses gestes miraculeux, sa victoire sur la mort. Exemples tirés du Nouveau Testament (Jésus) et d'Apollonius de Tyane

Ebert, T. Platon über den Wert der Wahrnehmung p 163-178

In: Wissen und Bildung in der antiken Philosophie, Rapp, Christof & Wagner, Tim (eds).

Metzler: Stuttgart, 2006. IB: 3476021475

Abstract: This paper discusses passages in Plato's *Phaedo* which seem to contradict each other: at *Phaedo* 65a-d and at 66e-67a Plato seems to rule out that sense perception can be of any help in the acquisition of knowledge, whereas at *Phaedo* 74b-75a it is claimed that we get our knowledge of (the form of) equality only via the perception of equal things. I argue that the incompatibility of these passages is only apparent since in the first group of texts (all taken from Socrates' so-called apology) Socrates is made to represent the 'true philosophers' (probably the Pythagoreans),

whereas in the latter passages (from the recollection argument) he speaks in propria persona. I then discuss the question why Plato did insert in his dialogue a position which he does not share, and I finally argue that Plato did not believe in the recollection of the form of equality.

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In: Complexity Explained. 2008

<http://www.springerlink.com/content/ng7087r11158h885>

Abstract: The concept of an "eternal recurrence" may have always existed, and was formulated in ancient Egypt. Recurrence was taught by the Pythagoreans: "If one were to believe the Pythagoreans, with the result that the same individual things will recur, then I shall be talking to you again sitting as you are now, with this pointer in my hand, and everything else will be just as it is now." (Eudemus, Frag. 272 in [279]). The main idea is that the universe does not have a final state and exhibits a periodic motion. Classical Greek and Roman art and literature does not have much awareness of the past and future. They emphasize the existence of eternal, time-independent values.

Foti, V.M. Empedocles 's philosophy of nature as mandating non-violence p 91-102

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In: Monsters and Philosophy, 2005 by Charles T. Wolfe

Gale, M.R. « Avia Pieridum loca <> : tradition and innovation in Lucretius. P 175-191

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Contient les actes du Colloque international sur les textes médicaux antiques et médiévaux qui eut lieu à Saint-Étienne, les 14-15 novembre 2002.

Abstract: Galien reconnaît largement l'influence de l'astronomie et de la météorologie sur la santé, notamment dans le livre 3 de son traité sur les « Jours critiques ». La doctrine de cet ouvrage constitue, par ailleurs, une composante fondamentale de son pronostic, bien qu'il combatte la numérologie d'inspiration pythagoricienne qui attribue une valeur magique au chiffre 7 et à ses multiples. Galien lui préfère un calcul complexe, fondé sur une combinaison entre le mois zodiacal de 27 jours et un tiers, et le mois synodique de 29 jours et demi

Haechler, J. Hypatia

On: Les insoumises : 18 portraits de femmes exceptionnelles
Paris: Nouveau monde, 2007. ISBN: 9782847362350 2847362355

Heiden, U. an der Pythagoras – vom Mythos zur Wissenschaft p 205-218

In: Häußling, J.M. Magna Graecia das Werden einer Kultur in der Wechselbeziehung von Mythos, Logos und Wissenschaft. 2006.

Hoch, C. Empedokles von Akragas. Zwischen Mythologisierung und historischer Wirklichkeit p 173-196

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Horster, M. Dichtung und Lehre. P 7-14
Wissensvermittlung in dichterischer Gestalt / Marietta Horster, Christiane Reitz (Hg.).
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Einführung in die Materie und in zentrale Fragestellungen, mit knapper Skizzierung der Ergebnisse der Beiträge des Bandes.

Humm, M. Hellénisme et Pythagorisme à Rome vers la fin du I^{er} siècle : place et rôle d'Appius Claudius Caecus

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Kay, V. Biographische aspekte zu Pythagoras p 197-204

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Khaled, S. Psophos und phone. Die mathematische Formalisierung des Hörbaren in Archytas von Tarents Harmonikos p 153-170.

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Koskeniemi, E. The Function of the Miracle Stories in Philostratus' Vita Apollonii Tyanensis p 70-83.

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Paulsen, T. Verherrlichung und Verspottung : die Gestalt des « Gottmenschen » bei Philostrate und Lukian. p 97-120
In: Gottmenschen : Konzepte existentieller Grenzüberschreitung im Altertum / Gerhard Binder, Bernd Effe, Reinhold F. Gleis (Hg.)
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Pedrero Sancho, R. Las mujeres en el círculo pitagórico. p 13-48
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(Atenea : estudios sobre la mujer ; 50).
Estudios sobre el papel de la mujer en la Antigüedad clásica, su consideración social y su reflejo en la literatura. • Se pasa revista a una serie de textos de mujeres pitagóricas. Se concluye que la mujer pitagórica aspira a la virtud de la moderación y a ser armónica, lo que sólo puede llevar a cabo si conoce y respeta los ámbitos que le son propios : el espacio doméstico, lo interno. Su poder está en la aceptación de los papeles de esposa, madre de hijos legítimos y de su estatus de guardiana del orden doméstico. Fuera del ámbito privado, las enseñanzas de las mujeres pitagóricas van dirigidas a regular la presencia de la mujer en la vida pública según unos cánones precisos y concretos, comunes a hombres y mujeres, referidos a la *sophrosune* y a normas contra la *molice*, dentro de una ideología aristocrática sobre el buen gobierno de la ciudad. Ello se traduce en el caso de las mujeres a consejos sobre cómo comportarse en público y el decoro externo.

Primavesi, O. Teología física, mitica e civile in Empedocle p 30-47.
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In: *koruphaio andri : mélanges offerts à André Hurst* / éd. par Antje Kolde, Alessandra Lukinovich, André-Louis Rey.
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La cosmogonie est marquée à ses débuts par le conflit entre deux divinités ou éléments primordiaux qui aboutissent à la consolidation du monde par le maître des dieux. Étude de ce motif dans la littérature grecque.

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In: Studi sul pensiero e sulla lingua di Empedocle / a cura di Livio Rossetti e Carlo Santaniello.

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L'analisi delle testimonianze antiche, dei fr. 17, 20, 26 e 35 D.-K. e del recente apporto del PStrasb. gr. inv. 1665-1666 porta alla conclusione che la cosmogonia empedoclea fosse unica e non duplice.

Santaniello, C. Working on Empedocles in Plutarch's days : (Fac. Lun. 962D ff.). p 445-451

In: Plutarco a la seva època : *paideia i societat* : actas del VIII simposio español sobre Plutarco (Barcelona, 6-8 de noviembre de 2003) / Montserrat Jufresa [et al.], ed.

Barcelona: Departament de Filologia Grega Universitat de Barcelona, 2005. 854 p. ill.
Comentario de la cita de Empédocles en « De facie in orbe lunae » y su comparación con otros testimonios, en particular con Lucrecio 5, 432 ss. Se concluye que Plutarco, en esa obra, está resumiendo una sección del poema físico de Empédocles donde éste trata sobre el origen del mundo, no sobre su final. De este modo, el testimonio de Plutarco parece hablar en favor de la tesis de un mundo único.

Sauer, C.F. Etiam Satyras somnio ! Zu Jakob Baldes Poema "Somnium" inscriptum (1642) und der Interpretatio eiusdem Somnii (1649) p 107-146.

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In: Johann Amos Comenius - Vordenker eines kreativen Friedens. Deutsch-Tschechisches Kolloquium anlässlich des 75. Geburtstages von Heinrich Beck (Universität Bamberg, 13.-

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Abstract: Apollonios de Tyane, le pythagorisme et le temple d'Apollon à Daphné. Jamblique à Daphné : le néoplatonisme et la théurgie. Julien, le « Discours sur Hélios-Roi » et le rêve d'une « cité sainte du soleil »

Wagner, T. Zum Denken des Empedokles von Akragas p 233-258

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Afloroaei, S. Effect of ideology limits
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Abstract: Following mainly Ricoeur's
understanding of ideology and assuming as
fundamental premise the idea that this
phenomenon is rooted in the exact same
ground as the metaphysics of everyday life, the
author argues that every ideology, at a social
level, has two types effects: vulgar effects (in
the ordinary sense of the word) and limit
effects defined as those types of effects which
exceed institutional or communitarian reason
and whose distinctive mark is the excessive
violence in an arbitrary or pathological form.
The paper centres on this latter type and
traces its history in the sphere of philosophy
since Pythagoras, through Socrates Boethius,
Descartes, Schelling and up to Russian or
Romanian philosophy of our times.

Andersen, W. The Four Corners of Our Brain
The European Legacy. 2006, 11, 2, p 155–
169.

Abstract: Throughout religious, scientific, and
humanist literature on ideas one finds
categorical subdivisions that are four in
number: the four corners of the Earth, the four
cardinal directions, the four proteins
constituting DNA, Maxwell's four equations,
Toynbee's four societies, Pythagoras' four
elements of arithmetic, Pythagoras' four
elements, Hayden White's four aspects of
imagination. The list is endless. From where
does the "four" come? Why not five, or six,
eight, or nine? Andersen tracks back to the
beginnings of arithmetic utilized in the
architecture of conceptual thinking. He finds
the answer not only in the quadrature of the
human body as having four sides and giving a
stabilizing structure to the brain but equally in
the architecture of memory. Using the slot-
theory of short-term memory processing, he
demonstrates how easily the four-count comes
to mind and how the brain resists moving on to
five.

Asencio González, E. La « Littera Pythagorica
» : el simbolismo de la « Y » en la literatura y
en el arte
Alfinge. 2004, 16, p 95-113
Résumé : Desde la Antigüedad clásica, la letra
« Y » se consideró mucho más que una simple
grafía. La llamada « Littera Pythagorica » se
convirtió en el símbolo de la escuela pitagórica

que más influyó en el arte, la literatura y el
pensamiento posterior. Se tomó como alegoría
de los caminos que el hombre debe elegir en
su vida : el del vicio o el de la virtud. En el
Renacimiento se convirtió en icono de la
expresión del libre albedrío del hombre.

Beness, J. L. Scipio Aemilianus and the crisis
of 129 B.C.

Historia. 2005, 54, 1, p 37-48.

Anders als von Cicero dargestellt und von der
Forschung bislang wahrgenommen, hing die
Krise von 129 nicht unmittelbar mit den
Ereignissen von 133 zusammen, sondern mit
der Person des Scipio Aemilianus selbst,
dessen Rolle von Freund und Feind als für die
Zukunft zentral erachtet wurde. Das geht nicht
zuletzt aus der Prophezeiung des Scipio
Africanus Maior in Ciceros « Somnium
Scipionis » hervor, in der von einer dem Staat
Rettung bringenden Diktatur Scipios die Rede
ist. Scipios plötzlicher Tod nährte
Spekulationen, dass es dabei nicht mit rechten
Dingen zugegangen sei.

Bos, A.P. Aristotle's De spiritu as a Critique of
the Doctrine of pneuma in Plato and His
Predecessors

Mnemosyne. 2007, 60, 4, p. 565-588

Abstract: The treatise De spiritu of the Corpus
Aristotelicum deserves better treatment than it
has received since W. Jaeger in his 1913
article rejected its authenticity and dated it one
hundred years after Aristotle. In this paper the
authors argue that De spiritu defends purely
Aristotelian viewpoints against persons like
Plato and Empedocles, who held respiration to
be the most important vital process. Most of
the De spiritu is directed against the pneuma
doctrine of Plato's Timaeus. The 'Aristogenes'
mentioned in De spiritu 2 is either Plato 'the
son of Ariston' or a contemporary pupil of Plato
and Aristotle.

Boulogne, J. Plutarque exégète d'Empédocle :
une leçon de lecture

Revue de philosophie ancienne. 2004, 22, 2, p
97-110

Résumé : Examine la défense par Plutarque
(Contre Col. 10-12) des doctrines d'Empédocle
(notamment dans les fr. B 8, B 9, B 11, B 15
D.-K.) contre les attaques de l'épicurien
Colotès, dans une tentative de répondre aux
interrogations suivantes : Quelle est la
pertinence des reproches énoncés par
Colotès contre Empédocle, et par Plutarque
contre Colotès ? À quels principes obéissent-

ils dans les systèmes de pensée dont ils relèvent ? Le démontage de leurs mécanismes ouvre-t-il la porte à une meilleure compréhension du poème d'Empédocle ?

Caleon, I. From Music to Physics: The Undervalued Legacy of Pythagoras Science & Education. 2007, July 28, 2007
Abstract: This paper presents the early investigations about the nature of sound of the Pythagoreans, and how they started a tradition that remains valid up to present times—the use of numbers in representing natural reality. It will touch on the Pythagorean notion of musical harmony, which was extended to the notion of universal harmony. How the Pythagorean ideas have inspired many great works in physics, such as those of Galileo, Kepler and Newton, will also be presented. In exploring the legacy of Pythagoras to physics and the study of the universe, some valuable insights on the nature of science that can inspire budding physicists are extracted.

Castillo, P-G. La vidas de los filosofos griegos: una busqueda gozosa de la felicidad Anales-del-Seminario-de-Historia-de-la-Filosofia. 2006, 23, p 7-31
Abstract: This paper, looking over the life and the texts of the Greek philosophers and analyzing the Pythagorean harmony, the two stories of Thales, the outstanding personality of Xenophanes, the humorous sense of Democritus and the Socratic irony, shows that philosophy in the beginning was understood not like an abstract reflection, but like a joyful search of the excellence in the human life.

Caiazzo, I,. Abbon de Fleury et l'héritage platonicien. Oriens-Occidens. 2004, 6, p 7-41.
L'étude de l'influence, dans l'œuvre d'Abbon de Fleury, de la traduction latine du « Timée » et du commentaire de Calcidius ainsi que des « Commentarii in Somnium Scipionis » de Macrobie montre que l'essor platonicien du 12e siècle a été longuement préparé et n'est que le point culminant d'un long processus commencé plusieurs siècles auparavant.

Comisarenco-Mirkin, D. "La Creacion" by Diego Rivera Aurora. 2006, 7, p. 35-61 (Pythagoras-and-Pythagorean-School)

Deremetz, A. Narration et argumentation dans l'« Apologie » d'Apulée Revue des études latines. 2004, 82, p 209-226
Résumé : Étude deux dimensions de l'art rhétorique d'Apulée qui portent la marque de

l'enseignement de Quintilien : la première, argumentative, se révèle à travers la mise en évidence du procédé de la figuration dans son discours du réquisitoire de ses adversaires ; la seconde, narrative, se découvre dans la « narratio » de la deuxième partie du discours. À cette dette s'ajoute sans doute celle, plus directe encore, d'Apollonios de Tyane, qui constitue le chaînon reliant Apulée à son maître Platon

Di Nino, M. M. Il dolore di Archita : (Posidipp. P. Mil. Vogl. VIII 309, XV 7-10 = 98 A.-B.). Eikasmos. 2005, 16, p 173-177.
Al v. 2 si integri mogeros, che rende l'idea del dolore del personaggio, non circoscritto al solo arto ; al v. 3 si può restituire epodunos o diodunos, « che soffre di un dolore acuto ».

Drozdek, A. Pythagorean theology Giornale di metafisica. 2004, 26, 3, p 431-455
Résumé : Sulla base di fonti e testimonianze antiche, si approfondiscono e ridefiniscono le posizioni assunte in ambito teologico e nei confronti della religione da Pitagora e dai pitagorici, in particolare Filolao

Dusanic, S. Theban politics and the Socratic dialogues. The Ancient world. 2005, 36, 1, p 107-122.
Certain aspects of the political and philosophical ties that united circles in Thebes and in Athens have been misunderstood. Topics discussed are : 1) Plato's Socrates on the eunomia of Thebes (Cri. 53 B ; Men. 90 A ; Phd. 99 A) ; 2) themes of wealth and betrayal in the « Tabula » dialogue of Cebes ; and 3) Plato's timarchical or timocratic man and the pseudo-Platonic « Theages ».

Egorov, A. S. Empedocles and a problem of the Greek shamanism. Voprosy Filosofii. 2007, 8, p 97-105

Essler, H. Un nuovo frammento di Ermarco nel PHerc. 152/157 : (Filodemo, « De dis », libro III) Cronache ercolanesi. 2005, 35, p 53-59.
Résumé : La ricollocazione di alcuni sottoposti consente una nuova lettura del fr. 88b del terzo libro del « De Dis » : qui Filodemo cita esplicitamente Ermarco in rapporto al problema della debolezza degli uomini. È plausibile che questa citazione d'argomento teologico provenga dal « Contra Empedoclem » di Ermarco

Fontana, F. Manipolazioni del mito e tradizione : il caso di Ercole musico Archeologia classica. 2004, 5, p 305-324

Résumé : I contesti storici e culturali in cui si manifesta la scelta iconografica di Eracle in veste di musicista, dal tardo arcaismo in Grecia alla Roma di fine Repubblica : l'eroe musico si modifica da simbolo di sintesi tra potenza e saggezza per i Pitagorici a mezzo di promozione personale per uomini politici romani

Foss, A.H. Neural correlates of the Pythagorean ratio rules
Neuroreport. 2007, 18, 15, p 1521-1525
Abstract: Millennia ago Pythagoras noted a simple but remarkably powerful rule for the aesthetics of tone combinations: pairs of tones-intervals - with simple ratios such as an octave (ratio 2 : 1) or a fifth (ratio 3: 2) were pleasant sounding (consonant), whereas intervals with complex ratios such as the major seventh (ratio 243:128) were harsh (dissonant). These Pythagorean ratio rules are the building blocks of Western classical music; however, their neurophysiologic basis is not known. Using functional MRI we have found the neurophysiologic correlates of the ratio rules. In musicians, the inferior frontal gyrus, superior temporal gyrus, medial frontal gyrus, inferior parietal lobule and anterior cingulate respond with progressively more activation to perfect consonances, imperfect consonances and dissonances. In nonmusicians only the right inferior frontal gyrus follows this pattern.

Friedländer, P. El lenguaje poético de Empédocles
Synthesis. 2005, 12, p 59-77
Résumé : Se comentan los procedimientos específicamente poéticos que empleó Empédocles en sus poemas filosóficos Peri phuseos y Katharmoi : el hexámetro dactílico, la metáfora, la aliteración, la personificación y alegoría, el símil, y la repetición

Gajda-Krynicka, J. Pitagorejski model ustroju doskonatego / <Le modèle pythagoricien du régime idéal>
Roczniki humanistyczne. 2004, 52, 3, p 55-96

Gembillo, G. Analogy between the theorem of Pythagoras and the relations of uncertainty of Heisenberg
World Futures. 2007, 63, 1, p 38-42.

Goodrich, P. Druids and Common Lawyers: Notes on the Pythagoras Complex and Legal Education
Law and Humanities. 2007, 1, 1.
Abstract: The long haired Pythagoras is an unlikely figure after to whom to name a complex specific to common lawyers.

Ironically, however, the mythical figure of Pythagoras 'and his school' was one of the most often declared sources of the distinctiveness of common law. His followers, the Druids, were the first lawyers in Anglia -- specifically, the dark island -- and the strange sacrificial and mystagogic practices of the Druid law givers founded the early rites of the tradition of unwritten law. Using the humanistic technique of history and reminiscence, this article traces the idiosyncracies of the pythagorean philosophy: the refusal to put law in writing, the use of hieroglyphs, the dependence upon oracular judgment, the belief in multiple lives, askesis and akousmata, and places them at the root of what is most emblematically common law.

Granger, H. Heraclitus' quarrel with polymathy and historie

Transactions and Proceeding of the American Philological Association. 2004, 134, 2, p 235-261

Résumé : Heraclitus' attitude toward polymathy (fr. B 40 Diels-Kranz) and inquiry or historie (fr. B 129) is controversial, although most scholars believe that he was a practicing histor who thought that polymathy was a necessary, but not a sufficient, condition for « understanding ». Through a study of historie and polymathy as practiced by those whom Heraclitus attacks (Hesiod, Pythagoras, Xenophanes, Hecataeus), and by other practitioners of the 6th and 5th cents., it may be argued that the histories were dependent upon polymathy, and that since Heraclitus believed that polymathy is an impediment to understanding, he would not count himself among the polymaths and histories.

Guardo, A. A. The 'Prenostica Pitagorice Consideracionis': a book of medieval destinies. Introductory study
Studi Medievali. 2006, 47, 2, p 839-853

Ierodiakonou, K. Empedocles on colour and colour vision
Oxford Studies in Ancient Philosophy. 2005, 29, p 1-37

Résumé : In « On nature » Empedocles holds that, when humans perceive with their eyes, they primarily see colors, which are effluences from the objects commensurate with the pores of the eyes. The color white is due to a large proportion of fiery particles emitted from a white object, black to a large proportion of watery particles. These particles are admitted to the eyes via pores that are commensurate with the respective particle type.

Ionescu, C. The Mythical Introduction of Recollection in the Meno (81A5-E2) *Journal of Philosophical Research*. 2006, 31, p 152-170

Abstract: This essay explores the relevance of Socrates' mythical introduction of recollection in the Meno. I argue that the passage at 81a5-e2 addresses different levels of understanding, a superficial and a deeper one, corresponding to a literal and a metaphorical reading respectively. The major themes addressed in this passage -- the immortality of the soul, transmigration, rewards and punishments in the after-life, Hades, the kinship of all nature and anamnesis -- have distinct meanings depending on whether we approach them with a Platonic or a Orphico-Pythagorean eye. The literal understanding is appealing to Meno and is offered in reply to his challenge in order to persuade him to continue the investigation of virtue. It is, however, the deeper sense that Plato's Socrates intends for a more philosophically attuned audience.

Jourdan, F. Manger Dionysos : l'interprétation du mythe du démembrement par Plutarque a-t-elle été lue par les néo-Platoniciens ?

Pallas. 2005, 67, p 153-174

Résumé : Plutarque est le premier témoin de l'épisode mythique de la dévoration de Dionysos par les Titans. Dans le réquisitoire qu'il dresse contre l'alimentation carnée, il interprète ce récit comme l'image du comportement irrationnel de notre âme qui mérite le châtiment. Parce que l'homme mange de la chair au quotidien, son âme, alors « digne des Titans », est punie par l'emprisonnement dans le corps. Cette exégèse, dont on a pensé qu'elle pouvait être empruntée à un courant pythagoricien de l'époque de Plutarque, demeure absolument originale dans le milieu platonicien. Plutarque a peut-être inventé, c'est-à-dire découvert, cet épisode mythique qu'il intègre au récit pour les besoins de son plaidoyer en faveur du végétarisme. Les néoplatoniciens n'y font pas écho. Il réapparaît dans deux contextes absolument différents : l'alchimie d'Olympiodore et la polémique chrétienne de Firmicus Maternus

Kulig, K. « Dłatego ogarnieci wielka nikczemnością, nigdy nie uwolnicie serca od smutnego cierpienia » : empedoklejski grzech. / <“C'est pourquoi, possédés par une grande vilénie, vous ne vous libérerez jamais le cœur d'une souffrance triste” : le péché d'Empédocle>

Roczniki humanistyczne. 2004, 52, 3, p 97-108
Résumé : Le crime de sang et le parjure sont

les deux péchés fondamentaux selon Empédocle, et ils excluent, après leur mort, ceux qui s'en rendent coupables de la patrie des « dieux bienheureux ». Le daimon a alors besoin de nouvelles incarnations pour se purifier et avoir accès aux immortels

Lapini, W. Una glossa nascosta in Diog. Laert. 8.49

L'Antiquité classique. 2004, 73, p 217-218

Résumé : On the text of the epigram to the athlete Pythagoras, preserved in Diogenes and the Palatine Anthology (AP App. 3.16). In the reading of ms. D (Napoli, Bibl. Nazionale, III B 28) ho Krotonios eidogamou, only Krotonios is a genuine variant, while the meaningless eidogamou originated in a marginal gloss

Lapini, W. Empedocle B 16, 2 D.-K.

Elenchos. 2005, 26, 1, p 111-118

Résumé : Argues for the adoption of Degani's (=> APh 38, p. 85) conjecture *asbestos, now confirmed for Homer, Il. 17, 89 by the reading of PBerol. Inv. 16007 (1st cent. BC - 1st cent. AD, cf. => 69-02321), instead of aspetos Aion (itself a conjecture). The meaning would be that Aion is invulnerable and inextinguishable, rather than « immense ».

Leigh, M. A pun in Antiphanes (fr. 225 K-A = Ath. 60C-D)

Classical Quarterly. 2004, 54, 1, p 278-283

Résumé : Antiphanes fr. 225 (Kassel-Austin), quoted by Athenaeus 60 C-D, is most likely from a dialogue between a morose rustic A and a cheerful chef B. A speaks lines 1-6 and B the reply at 7-8. B also speaks the first sentence at 9-10 and A answers with the second sentence at 10-11. A viable alternative hypothesis for 9-11 is that they are spoken by a third character ready to stand up for the Pythagoreans mocked in 7-8. The pun on thumon/thumon at 7-8 plays on the status of thumon as food of the poor and on the evidence that the wretched diet and unhappy life of A induces him to eat up his soul.

Librán Moreno, M. El proceso por impiedad de Esquilo

Habis. 2004, 35, p 39-56

Résumé : Las noticias de Heraclides Póntico (fr. 170 Wehrli), Ateneo (1, 39, 1-6) y Tzetzes (In Hes. Op. 414) relativas al supuesto juicio al que fue sometido Esquilo por revelar doctrinas de los misterios de Eleusis discrepan notablemente en los puntos fundamentales y no proceden de una fuente histórica. El testimonio de Aristóteles (EN 1111a, 6-11), en cambio, sí preserva fielmente el recuerdo del juicio. Esquilo divulgó la relación materno-

filial de Deméter y Ártemis en varios dramas siendo inconsciente - él nunca fue iniciado en estos misterios - de que revelaba parte de la doctrina eleusina. En su defensa, alegó que había adquirido el conocimiento de esta relación de una fuente no misteriosa, a saber : ciertos tratados de inspiración órfico-pitagórica acerca de los misterios de Deméter

Lodato, N. The divine and the human (Empedocles)
Cineforum. 2007, 47, 4, p 7-9

Loukas, M. The cardiovascular system in the pre-Hippocratic era
International Journal of Cardiology. 2007, 120, 2, p 145-149

Abstract: Although Hippocrates has been traditionally recognized as the father of medicine and one of the major early writers regarding the cardiovascular system, very little is known of about the knowledge of the cardiovascular system in the pre-Hippocratic period. We reviewed the literature and examined available references regarding the cardiovascular system in the pre-Hippocratic era of the Chinese, Indians, Egyptians, and Ancient Greeks including Asclepios, Alcmaeon, Empedocles and Diogenes. All pre-Hippocratic civilizations attributed the illnesses and the structures of the human body to divine powers. Pre-Hippocratic medicine was largely based on religious beliefs and not in scientific observations. Interestingly, despite these erroneous methods, the pre-Hippocratics were able to identify pipes carrying air into the body and name the air carriers (arteries).

Unfortunately, the arteries were not associated with blood but rather with air, however, this ancient word still remains in use in our days. This paper reviews the evolution of thinking and discovery regarding the different aspects of the cardiovascular system in the pre-Hippocratic era.

Macris, C. Becoming divine by imitating Pythagoras ?
Metis. 2006, 4, p 297-329

Maddox, B. Blinded by science
Discover. 2007, 28, 6, p 20-22
Abstract: The article focuses on the concept of beauty. Particular focus is given to how Dr. Stephen Marquardt, a plastic surgeon, uses the golden ratio in his work. The article reports on Marquardt's research on the golden ratio's relation to the ratios of the human face. Plato and Pythagoras and the Science of Beauty are referred to.

Mariani, L. La 'sandale d'empedocle'
Europe - Revue littéraire mensuelle. 2007, 937, p 281-282

Mascoli, P. Sulle opere perdute di Sidonio Apollinare.
Annali della Facoltà di Lettere e Filosofia di Bari. 2004, 47, p 187-198.
Analisi delle testimonianze relative ad alcune opere perdute : oltre a lettere, una traduzione della « Vita di Apollonio di Tiana » di Filostrato, una raccolta di brevi prefazi e l'intera produzione poetica giovanile.

Messina, G. Una nuova lettura di Empedocle 100 DK
Giornale di metafisica. 2005, 27, 3 p 777-787
Résumé : A proposito della nuova interpretazione del pensiero scientifico di Empedocle proposta da L. Rossetti (=> 75-01722), con particolare attenzione per il fr. 100 sulla respirazione, studiato anche alla luce delle critiche espresse in proposito da Aristotele, fonte del testo

Minet, N. Du monocorde de Pythagore aux frettes de guitare
Bulletin. 2007, 471, p 626

Moretti, G. Tolomeide di Cirene : musicologa dell'antichità
Kleos. 2004, 9, p 123-152
Résumé : Presentazione, testo, traduzione e commento di tre frammenti dell'« Introduzione pitagorica alla musica » e di una relativa testimonianza

Nekrasas, E. Philosophy and the 17th century scientific revolution
Problemos. 2006, 70, p 96-104
Abstract: The paper deals with the issue of the impact of the 17th century scientific revolution upon the development of philosophy. The main focus is relation between science and philosophy and effects of the revolution on the interpretation of that relation. The author argues that the relation between metaphysics and science. has been transformed due to the replacement of the Aristotelian programme of the development of science by the Pythagorean one. The contraposition of aims, methods and problems characteristic of special science to those typical of metaphysics created preconditions for bringing forward the positivist schemes of the transformation of philosophy into one or another special science. The paper ends with the conclusion that science which already in the 17th century became an intellectual power excelling philosophy in significance and influence forced philosophy

and philosophers to take a specific stance on it. This stance determines the spectrum of different ways of doing philosophy and their relation to each other. Some philosophers do not reflect the stance on science taken by them. But this stance always affects the choice of ways of doing philosophy.

Nucci, M. L'Empedocle di Strasburgo : la questione delle tre « theta »
Elenchos. 2005, 26, 2, p 379-401
Résumé : Reviews scholarly opinions on the presence and significance of verbal forms in the first person plural in the so-called « Strasbourg Empedocles » (=> 70-01683) a(i)6 ; a(ii)17 ; c3 (= D.K. 20, 2), and the links between this question and that of the unity of Empedocles' poem, traditional vs. non-traditional interpretations of the Empedoclean cycle, etc. The general impression is one of interpretative anarchy

Osterreicher, H. Die Magie der drei. Drei Wünsche, drei Grazien und der Satz des Pythagoras
Theorie und Praxis der Sozialpädagogik. 2007, 3, p 44-49.

Piro, P. Struttura e significato del silenzio nel rituale di iniziazione pitagorico : il silenzio come morte rituale
Studia Patavina. 2005, 52, 1, p 127-148
Résumé : Alla luce della valutazione della setta pitagorica come alternativa mistica all'educazione politica e sociale proposta all'uomo greco dalla polis, la riflessione sulle posizioni della critica moderna sulla funzione del silenzio nei rituali d'iniziazione suggerisce che il silenzio rappresenti nello specifico quel momento strutturale del rito che precede la rinascita spirituale dell'adepto

Pogorilovschi, I. A Comparative Approach in Philosophy, Zamolxes and Pythagoras (II) (in Romanian)
Revista-de-Filosofie-(Romania). 2005, 52, 1-2, p 147-160

Abstract: "The Greek miracle of philosophy" shows a special interest (we would say: performant) for the Thracian scholar, Zamolxis. Searching for the explication elements of this important antique preoccupation, the author proposes a three-sided comparative analysis through wise the scholar Zamolxis is related to (I) Theales, (II) Pythagoras and (III) Socrates/Plato.

Polycarpou, C.N. Ameinias' conception of hesukhia
Philosophia. 2004, 34, p 257-263
Résumé : Diamétralement opposée à la

conception athénienne de polupragmosune et en rapport étroit avec la kalokagathia pythagoricienne, l'hesukhia vise l'intérêt public, mais se place en dehors de la politique des partis

Polycarpou, C.N. Lycon's evaluation of the Pythagorean way of life
Philosophia. 2004, 34, p 264-269
Résumé : Aperçu des différentes opinions sur l'identification de ce philosophe, auteur présumé d'un traité intitulé Peri Puthagorou <biou>, concernant les valeurs morales de la philosophie pythagoricienne

Polycarpou, C.N. Eudoxean aesthetics
Philosophia. 2005, 35, p 72-84
Résumé : La conception esthétique du Cnidiens s'inscrit dans la continuité des théories pythagoriciennes sur le beau, qui résultent de combinaisons numériques dont les proportions constituent l'aspect manifeste. Eudoxe semble ainsi particulièrement attentif aux implications morales de la conception pythagoricienne d'alethes philokalia

Poulle, B. D'Héra Lacinia à Fortuna Equestris (Tite-Live, 42, 3) : « emprunt » ou sacrilège ?
Revue des études latines. 2004, 82, p 76-88
Résumé : Quand Q. Fulvius Flaccus (cos. 179) enleva les tuiles du temple d'Héra Lacinia pour recouvrir le temple de Fortuna Equestris, il n'avait pas l'intention de commettre un sacrilège mais proposait une « interpretatio Romana » du culte de Crotone, pour supplanter le souvenir d'Hannibal attaché au sanctuaire. L'épiclèse « Equestris » de cette Fortuna renvoie à une particularité d'Héra Lacinia, tandis que l'assimilation d'Héra à Fortuna n'est pas inattendue dans la tradition romaine et dans le contexte contemporain, compte tenu du rapport de ces divinités avec Hercule. Aux tuiles était attachée une légende, d'origine vraisemblablement pythagoricienne, qui explique la conduite de Q. Fulvius Flaccus

Quarch, C. Der Abschied des Sokrates : die Bewegung der philosophischen « paideia » im « Phaidon »

Ordia prima. 2004, 3, p 57-87
Résumé : En el « Fedón », Sócrates propone a sus interlocutores una nueva comprensión de la vida y del alma a partir de su interpretación, basada en la llamada « teoría de las formas », de la doctrina pitagórica tradicional acerca de la inmortalidad del alma. La creencia de Sócrates en la inmortalidad del alma es resultado de su propia « paideia » filosófica. La esencia real de su propio ser personal es el alma inmortal y cósmica que aparece también

tratada en el « Timeo ». Cf. 75-04190

Restrepo, G. Mathematical Aspects of the Periodic Law.

Foundations of Chemistry. 2007, 9, 2, p 189-214

Abstract: We review different studies of the Periodic Law and the set of chemical elements from a mathematical point of view. This discussion covers the first attempts made in the 19th century up to the present day. Mathematics employed to study the periodic system includes number theory, information theory, order theory, set theory and topology. Each theory used shows that it is possible to provide the Periodic Law with a mathematical structure. We also show that it is possible to study the chemical elements taking advantage of their phenomenological properties, and that it is not always necessary to reduce the concept of chemical elements to the quantum atomic concept to be able to find interpretations for the Periodic Law. Finally, a connection is noted between the lengths of the periods of the Periodic Law and the philosophical Pythagorean doctrine.

Robiano, P. Lucien, un témoignage-clé sur Apollonios de Tyane

Revue de philologie, de littérature et d'histoire anciennes. 2003, 77, 2, p 259-273

Résumé : Le témoignage du traité « Alexandre ou Le faux prophète » permet dans une certaine mesure de situer Apollonius de Tyane dans les conflits idéologiques du 1er et du 2e s. et d'appréhender sa personnalité à travers celle de son sectateur Alexandre d'Abonotique. La question se pose de savoir comment Celse, dédicataire de l'ouvrage de Lucien et probablement identique au polémiste anti-chrétien, a pu connaître Apollonius. Caractéristiques de l'école de celui-ci

Runia, D.T. Etymology as an allegorical technique in Philo of Alexandria

The Studia Philonica Annual. 2004, 16, p 101-121

Résumé : The extent, the systematic nature, and the coherence of Philo's commentary on the etymology of Hebrew names are not paralleled in Greek allegorical interpretations, yet much of the ethical allegory that Philo reads into his names is influenced by Stoic moral philosophy. It may be that Jewish exegetes, including Philo, developed an ethical and spiritual allegorical system, including extensive use of etymology, that was without parallel in its time. If they achieved this of their own accord, it must have been astonishing. An alternative is that they followed Stoic models

that have been almost wholly removed from our gaze. A third possibility is that Pythagorean or Platonist interpreters may already have started to develop their exegeses of Homer, which could have served as a model for Philo and his predecessors. But here too we have little evidence for the kind of coherence that Philo achieved in his « Allegorical commentary » on Genesis.

Russo, F. Genealogie numaiche e tradizioni pitagoriche

Rivista di cultura classica e medioevale. 2005, 47, 2, p 265-290

Résumé : Si tenta di individuare l'ambito di produzione e di prima diffusione della notizia del discepolato pitagorico di Numa e dei legami tra le due città, Roma e Taranto, in relazione alla filosofia pitagorica ; l'analisi delle testimonianze letterarie, soprattutto della « Vita di Numa » di Plutarco, fa ritenere che la notizia del rapporto tra Numa e Pitagora sia nata in ambito romano

Rutherford, J. Pythagoras, Byzantium and the Holiness of Beauty

Irish Theological Quarterly. 2006, 71, p 302-319

This essay explores the place of icons in the theology and worship of the Orthodox churches, through an examination of the doctrinal conflicts that formed Byzantine Christianity. It proceeds to outline the history of some principles of Pythagorean aesthetics, and to posit an explanation of how their use survived in the transmission of some Byzantine and Russian icons.

Sánchez, M.F.M. Historia de la robótica: de Arquitas de Tarento al robot Da Vinci (Parte I) Actas Urologicas Espanolas. 2007; 31, 2, p 69-76

Historia de la robótica: de Arquitas de Tarento al Robot da Vinci. (Parte II)

Actas Urologicas Espanolas. 2007, 31, 3, p 185-196

Abstract: Robotic surgery is the newest technologic option in urology. To understand how new robots work is interesting to know their history. The desire to design machines imitating humans continued for more than 4000 years. There are references to King-su Tse (clasic China) making up automaton at 500 a. C. Archytas of Tarentum (at around 400 a.C.) is considered the father of mechanical engineering, and one of the occidental robotics classic referents. Heron of Alexandria, Hsieh-Fec, Al-Jazari, Roger Bacon, Juanelo Turriano, Leonardo da Vinci, Vaucanson o von Kempelen were robot inventors in the middle

age, renaissance and classicism. At the XIXth century, automaton production underwent a peak and all engineering branches suffered a great development. At 1942 Asimov published the three robotics laws, based on mechanics, electronics and informatics advances. At XXth century robots able to do very complex self governing works were developed, like da Vinci Surgical System (Intuitive Surgical Inc, Sunnyvale, CA, USA), a very sophisticated robot to assist surgeons.

Schmitz-Emans, M. Metamorphose und Metempsychose : zwei konkurrierende Modelle von Verwandlung im Spiegel der Gegenwartsliteratur
Arcadia. 2005, 40, 2, p 390-413
Résumé : Metamorphosis and metempsychosis, as taught by Pythagoras, already appear in Ovid (Met. 15, 16-478) as two at least potentially conflicting concepts of transformation.

Schrader, R.J. The inharmonious choristers and blacksmiths of MS Arundel 292
Studies in Philology. 2007, 104, 1, p 1-14
The inharmonious Argues that the Complaint against Blacksmiths was intended in context to be an ironic compliment to the Choristers' Lament, and that it satirises Pythagorean musical theory choristers and blacksmiths of MS Arundel 292

Seaford, R. Mystic light in Aeschylus' « Bassarai »
Classical Quarterly. 2005, 55, 2, p 602-606
Résumé : Aeschylus' « Bassarai » is described in Eratosthenes, Cat. 24, edited by M. L. West (=> 61-00068). On the basis of West's conclusions, the theme of Orpheus rejecting Dionysus for the sun (identified with Apollo) can be illuminated. Orpheus as author of mystic discourse was claimed by groups who were imagined as in opposition : adherents of Dionysus and Pythagorean adherents of Apollo. If the third play of the trilogy, the « Neaniskoi », concerned the reconciliation of Apollo by the establishment of cult, then the trilogy resembled the « Oresteia » in moving from victory to vengeance and finally to reconciliation.

Skarsouli, P. Studies on the thinking and language of Empedocles.
Revue Philosophique de Louvain. 2007, 105, 1-2, p 162-168

Stucchi, S. Pitagora e l'ultima metamorfosi di Ovidio
Sileno. 2005, 31, 1-2, p 159-184
Résumé : Nel 15° libro delle « Metamorfosi » è

introdotta la figura di Pitagora e illustrata la dottrina della reincarnazione : la riflessione filosofica adombra una dichiarazione di poetica, per cui l'immortalità consiste nella metamorfosi in voce e poesia

Svenbro, J. Voir en voyant : la perception visuelle chez Empédocle
Métis. 2004, 2, p 47-70
Résumé : À partir de l'expression *bleponta* ou *blepein*, étude de la théorie de la perception visuelle chez Empédocle, telle que présentée par Aristote (*De sensu et sensibilibus* 437b-438a). Deux façons de rendre compte de la vision semblent s'opposer : d'un côté, l'œil émettrait de la lumière vers les objets, tel une lanterne dans la nuit ; de l'autre, il recevrait passivement les effluves (*aporrhoai*) des objets vus. On peut expliquer le rapport entre ces deux mouvements, en apparence contradictoires, en suggérant que le premier se réfère à l'attention dirigée vers les objets. Ni l'un ni l'autre ne saurait à lui seul constituer la vision qui, pour Empédocle, nécessite une alternance théorisée dans le fr. 17, 1-2 (= 16-17) Diels-Kranz

Szumyn, K. The barbarian wisdom of the theoi andres : a study of the relationship between spatial marginality and social alterity
Ancient History. 2004, 34, 1, p 10-21
Résumé : Herodotus 1, 30 associates the possession of wisdom (*sophies*) and knowledge (*philosopheon*) with one who has extensively travelled (*planes*) to foreign lands. The Greek philosopher's visit to foreign countries was a doxographical and biographical topos specifically associated with the attainment of wisdom. The philosophical and religious wisdom attained by such travellers was essentially « barbarian ». The geographical marginality of the wise man is particularly evident in the Neoplatonic tradition of late antiquity ; however, the concept of the association between the sage and barbarian wisdom was well established even in early Greek thought. The figure of Pythagoras provides a paradigm (e.g., Herodotus 2, 81 ; Porphyry, VP 6-11).

Thivel, A. Eryximaque et le principe des contraires
Cuadernos de filología clásica. Estudios griegos e indoeuropeos. 2004, 14, p 35-44
Résumé : Los comentaristas han interpretado de modo diverso el discurso de Eriximaco sobre las relaciones entre el amor y la medicina (Pl., Smp. 185e-188e). Como este discurso presenta, con respecto a la medicina, una cosmología entera, las ideas en él

expuestas se han comparado con las de varios pensadores asociados al pitagorismo. Eriximaco critica el principio de los opuestos de Heráclito, asumiendo una postura en favor del principio de los semejantes. En el pensamiento de Platón, por otra parte, se advierte una importancia progresiva del principio de los semejantes

Torelli, M. La « Tanella Angori », i « Cusu » e la « Tabula Cortonensis »
Rendiconti della Pontificia Accademia di Archeologia. 2004-2005, 77, p 163-187.
Résumé : Studio sulla tomba monumentale di Cortona del 2° sec. a.C. nota come « Tanella Angori » (in relazione alla gemella « Tanella di Pitagora »), di cui si sono condotti una nuova esplorazione e un restauro. Pubblicazione di un documento epigrafico in essa rinvenuto, che qualifica il titolare della tomba come un membro della famiglia dei Cusu. Analisi della situazione prosopografica e della storia gentilizia dei Cusu, con integrazioni di notizie offerte in merito dalla « Tabula Cortonensis »

Williamson, K. From heavenly harmony to eloquent silence: representations of world order from Dryden to Shelley
Review of English Studies. 2004, 55, 221, p 527-544
Abstract: Ideas and images of harmony were commonplace in seventeenth- and eighteenth-century descriptions of the system of the universe. In particular, the Pythagorean concept of the music of the spheres, which was based on Ptolemaic cosmology, survived the Copernican revolution and continued to be used by poets to represent the beauty of the planetary system designed by God and revealed by Newton. It has been argued that the persistence of such ideas and images contradicts the view that the rise of new science caused a breakdown in metaphysical beliefs. Poets in the Augustan period, it is claimed, adjusted to the challenge by assimilating Newtonian science to traditional principles, and continued to use the traditional musical metaphors for world harmony. This article contends that use of such metaphors indicates rather the strain of adjusting poetic language to the new metaphysics. They are employed for rhetorical purposes in a struggle to conserve the spiritual and aesthetic values invested in the older classical and Christian world-view. The concept of 'silent harmony' evolved as a means of retaining the potent appeal of the music of the spheres even while acknowledging its fictionality.
Yanchar, S.C. Beyond the qualitative-quantitative divide: How to proceed?

New Ideas in Psychology. 2006, 24, 3, p 275-281

Abstract: The author addresses three commentaries to his earlier article "On the possibility of contextual-quantitative inquiry." In response to these commentaries, the author identifies some examples of contextual-quantitative inquiry in use, questions the necessity of a link between numeric data and Pythagoreanism, and argues that not all methodological possibilities can be entertained at once in coherent research. Finally, the author notes that this argument regarding numeric forms of inquiry in contextual-interpretive research attempts to avoid the extremes of uncritical methodological inclusiveness on the one hand and overly narrow methodological exclusiveness on the other.

Zaborowski, R. L'affectivité dans les fragments des présocratiques : « thymos » et « phren ».
Parnassos. 2005, 47, p 5-24
Examine 12 occurrences de thymos et 18 de phren dans les fragments des présocratiques. Les deux termes n'apparaissent pas ensemble dans le même contexte. Ils désignent deux aspects complémentaires de l'affectivité.

Zawadzki, C. De animi doctrina in « Somnio Scipionis » cum Platonis philosophia comparata.
Vox Latina. 2004, 40, p 510-522.
Das « Somnium Scipionis » stellt trotz Berührungen mit Platons Gedankenwelt eine eigene Erfindung Ciceros dar, da die hier präsentierte Vorstellung von der Unsterblichkeit der Seele spezifisch römischem Denken dadurch verpflichtet ist, dass das Weiterleben nach dem Tod nicht auf das Individuum generell bezogen wird, sondern speziell auf diejenigen, die sich um das Gemeinwesen verdient gemacht haben.

Zawadzki, T. Rousseau and Pythagoras and their Olympic Connection
Journal of Olympic History. 2006, 14, 1, p 50-53
Abstract: In this article the author discusses how Pythagoras of Samos was connected to the Olympic Games. The article also cites references to the Olympic Games in the works of the Roman orator Marcus Tullius Cicero, and the philosophers Michel de Montaigne and Jean-Jacques Rousseau.

Zoumpou, A. I ennoia tis « symmetrias » en ti didaskalia tou Empedokleous : kai kritikai paratiriseis eis apospasmata tou Irakleitou

Platon. 2003, 53, p 74-84

Résumé : Notes critiques aux fr. 98, 119, 78 et 108 DK

Zoumpou, A.N. Varia

Philosophia. 2005 35, p 205-210

Résumé : 1) La notion de symmétrie chez Empédocle. 2) Étude des fragments 119 et 78 DK d'Héraclite. 3) L'héritage de Zénon de Kition chez Anselme de Cantorbéry

Internet sites

Amick, C.

http://ocw.mit.edu/NR/rdonlyres/Music-and-Theater-Arts/21M-220Spring-2007/Assignments/paper1_amick.pdf

The influence of Greek musical thought on early Western musical theory 03/13/2007 21m.220 – Early Music. The influence of Greek musical thought on early Western musical theory

Bartlett, R.

<http://adt.otago.ac.nz/public/adt-NZDU20060823.144633/>

The origins and development of acoustic science in ancient Greece

Chase, S.

<http://www.musicofthespheres.org/Whatismots.htm>

The Music of the Spheres Society - Chamber Music, Philosophy and Science

James B. Hopkins

<http://harmonixhealing.com/>

As a result of independent research on the life and teachings of Pythagoras, Dr. James B. Hopkins was inspired to commission a series of unique musical instruments for healing purposes. Pythagoras was credited as being the first person to prescribe harmonic frequencies and music to treat human conditions. He invented instruments and with the use of sound and vibration he was able to bring an individual's attention to the awareness of their Divine Nature in order to facilitate the healing process.

Paul, R.

http://www.freemasons-freemasonry.com/freemasonry_pythagoras.html
PYTHAGORAS

by W.Bro. Ronald Paul Ng DSGD (DGLEA), DGOrg (DGChapEA), PPGDC (ASO, GLNF)
October 19, 2007

As Freemasons, we are constantly being urged to study the Seven Liberal Arts and Sciences...

Picot, J.C.

<http://empedocles.acragas.googlepages.com/home>

Dernière mise à jour : 18/11/2007.

Le but de la présente page web est de faire connaître des informations et textes concernant Empédocle.

Spiegelberg, S.

<http://musicalperceptions.blogspot.com/2007/10/pythagoras-revisited.html>

Musical Perceptions

Perceptions about music, perceptions that affect music, perceptions colored by music, perceptions expressed by music.