

Stichting Pythagoras



Pythagoras Foundation Newsletter. No.31. JULY 2026.

Pythagoras Foundation



Newsletter No. 31 July 2026.

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Editor Nico Bader

This is the last Pythagoras Foundation Newsletter..

It contains summaries of recent publications [books, book chapters and journal articles] on Pythagoras and Pythagoreans during the previous year. Interesting internet sites, work in progress and conferences are also included.

Among all the rules that contain a summary of Philosophy, the Verses of Pythagoras, called the Golden Verses, justly hold the first rank; for they contain the general Precepts of all Philosophy, as well for what regards the active as the contemplative life.

By their means everyone may acquire truth and virtue, render himself pure, happily attain to the Divine Resemblance, and, as is said in the Timaeus of Plato (whom we ought to regard as a very exact master of the doctrine of Pythagoras), after having regained his health, and recovered his integrity and his perfection, he may see himself again in his primitive state of innocence and of light.

From: The Commentaries of Hierocles on the Golden Verses of Pythagoras.

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Introduction

The Pythagoras Foundation is ceasing its activities at the end of this year.

This is the last newsletter I am publishing.

It was a pleasure to compile it every year.

Thanks to everyone who contributed to the newsletter.

Special thanks to those who allowed me to interview them, viz John Dillon, David Hernández de la Fuente, Philip Horky, Carl Huffman, Constantinos Macris, Francesco De Marco, Salvatore Mongiardo, Jean-Claude Picot, Sarah B. Pomeroy, Marcel Roggemans, Johan C. Thom and Leonid Zhmud.

Unfortunately, Google Analytics didn't work last year. So we do not know how many visitors visited our website <https://www.stichting-pythagoras.nl>.

Our academia website <https://stichting-pythagoras.academia.edu/NicoBader> counts 418 'followers' and 364 'followings' now. Our pages were viewed 17,514 times (July 14, 2026).

Our website <https://www.stichting-pythagoras.nl> and our academia website <https://stichting-pythagoras.academia.edu/NicoBader> will remain active for the coming 10 years.

Best wishes,

Nico Bader

Colophon

Pythagoras Foundation Newsletter; starting 2003, is published once a year.

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

Information regarding the Pythagoras Foundation library.

The Pythagoras Foundation library is ceasing its activities. We have been unable to find anyone willing to continue running the library. I am also unable to do so myself.

There are about 200 books in printed form. I am looking for suitable destinations.

The digital collection contains books, journal articles, book chapters, and the like (in PDF format). The classification is provided in newsletter 29.

There are lists (in Word format) with bibliographic details of all publications.

Jean-Claude Picot has a great idea to host the PDFs in a cloud, accessible to anyone interested.

Everyone can browse for free and download the titles as desired. I am pleased with this destination for the collection.

Pythagoras Foundation Newsletters : CONTENTS

NR/ YEAR	CONTENTS	INTERVIEW
1 2003	Gerard van der Horst, The Pythagorean Library of the Stichting Pythagoras. Ronald Strong, The Pythagorean Library in Holland – A Tribute NEWS: Conferences, books, book chapters, reviews, journal articles,	
2 2004	Ambjorn Naeve, The garden of Knowledge (abstract) Rosala Garzuze, The Golden Verses of Pythagoras. NEWS: Conferences, books, book chapters, reviews, journal articles	
3 2004	Graham Pont, Pythagoreans in Australia, Rosala Garzuze, Pythagorean Medicine, NEWS: Conferences, books, book chapters, reviews, journal articles	.
4 2005	Ruud de Zwarte, Pythagorean Mathematics in an Archaic Temple at Paestum in South Italy Mita Darbari, Contribution of Pythagoras towards Women Empowerment NEWS: Conferences, books, book chapters, reviews, journal articles	:
5 2005	Nico Bader, Tabula Cebeitis Tabula Cebeitis (picture Francisco Foppens, Antwerpen 1672) NEWS: Conferences, books, book chapters, reviews, journal articles	
6 2006	Leonid Zhmud, Pythagorean communities: from the individual to the collective portrait, Jurgen van den Hout, Van tetraktys tot toonklok. Een onderzoek naar de harmonie der sferen bij hedendaagse componisten (samenvatting) NEWS: Conferences, books, book chapters, reviews, journal articles	
7 2006	Mita Darbari, Ecology, Mathematics and Pythagoras Margaret Wertheim. Numbers Are Male, Said Pythagoras, and the Idea Persists Leslie Greenhill, Grand design in the work of Leonardo, Vitruvius, Plato and Herodotus. NEWS: Conferences, books, book chapters, reviews, journal articles	
8 2007	NEWS: Conferences, books, book chapters, reviews, journal articles	
9 2007	Wouter Bleijenbergh, ORDO ROSAE AUREAE (ORA) 50th Anniversary Luca Bemardini, Food for thought NEWS: Conferences, books, book chapters, reviews, journal articles	
10 2008	Graham Pont, Analogia: The Pythagorean Unity of the Liberal Arts and Professions	.

	James Rives, Apollonius of Tyana and the Theology of Sacrifice Crotona monument: Pythagoras and Alkmaion NEWS: Conferences, books, book chapters, reviews, journal articles	
11 2008	NEWS: Conferences, books, book chapters, reviews, journal articles	
12 2009	Krishnamurti postcard. Nico Bader, Pythagoras Foundation, WCPO and WUPO (part 1) NEWS: Conferences, books, book chapters, reviews, journal articles	Constantinos Macris
13 2009	Emil Kramer, Raphael's School of Athens: the big picture (abstract) Graham Pont, A Monument of Pythagorean Scholarship. Leo Spitzer NEWS: Conferences, books, book chapters, reviews, journal articles	Marcel Roggemans:
14 2010	Golden Verses, translated by Johan Thom The Death of Pythagoras, by Bruce Pennington NEWS: Conferences, books, book chapters, reviews, journal articles	Johan C. Thom
15 2010	INSTITUTO NEO-PITAGÓRICO Jay Kennedy; the Plato Code John Bremer; Plato, Pythagoras, and Stochometry Ernest G. McClain; Musical Adventures in Ancient Mythology NEWS: Conferences, books, book chapters, reviews, journal articles	
16 2011	Seminar On Pythagoreanism John Bremer, The Hero and the Philosopher NEWS: Conferences, books, book chapters, reviews, journal articles	
17 2012	Christos C. Evangeliou, Pythagoras Graham Pont, Dowsing and the Anima Mundi or World Soul Nico Bader, Pythagoras Foundation, WCPO AND WUPO (2) Pitagora Museum in Crotona NEWS: Conferences, books, book chapters, reviews, journal articles	
18 2013	Jean Dierkens, The Pythagorean Education John Bremer, Plato's Meno and the Pythagorean Principle Graham Pont, Review book, Kitty Ferguson, Pythagoras 2008 NEWS: Conferences, books, book chapters, reviews, journal articles	
19 2014	Gerard van der Horst 1927 – 2012 Salvator Rosa, Pythagoras instructing the Fishermen, 1662 Pythagorean week in Berlin NEWS: Conferences, books, book chapters, reviews, journal articles	Phillip Horky,
20 2015	Nico Bader, Pythagoras Foundation 40 years NEWS: Conferences, books, book chapters, reviews, journal articles	John Dillon,
21 2016	Dictionnaire des philosophes antiques (R. Goulet, ed) Basilica under Porta Maggiore Tabula Cebetis (neoplatonism@yahoogroups.com)	David Hernández de la Fuente,

	NEWS: Conferences, books, book chapters, reviews, journal articles	
22 2017	Pythagorean women and Hypatia in databases. Basilica under Porta Maggiore NEWS: Conferences, books, book chapters, reviews, journal articles	Sarah B.Pomeroy
23 2018	Empedocles. NEWS: Conferences, books, book chapters, reviews, journal articles	Jean-Claude Picot,
24 2019	Nicomachus of Gerasa in databases Nicomachus's theorem NEWS: Conferences, books, book chapters, reviews, journal articles	
25 2020	Pythagoras coins in databases NEWS: Conferences, books, book chapters, reviews, journal articles	Leonid Zhmud.
26 2021	NEWS: Conferences, books, book chapters, reviews, journal articles	Carl Huffman.
27 2022	Pitagora. Il monumento di Metaponto Pythagorean Self-Awareness Intervention (PSA) Crotone, the construction of the statue of Pythagoras NEWS: Conferences, books, book chapters, reviews, journal articles	
28 2023	Metaponto. Land of Pitagora ; facebook Francesco Lopez; facebook J.L. Borges : Cyclical night (La noche cíclica in English) Francesco de Marco; The Crab and the Heron NEWS: Conferences, books, book chapters, reviews, journal articles	Francesco De Marco;
29 2024	Plato's Academy mosaic, Pompeii. Gaspard Brescia; statue of Pythagoras NUOVA SCUOLA PITAGORICA / The New Pythagorean School NEWS: Conferences, books, book chapters, reviews, journal articles	Salvatore Mongiardo;
30 2025	PYTHAGORAS AND VEGETARIANISM in databases Rubens / Snyder's Painting, Anton Günther Heshusius, Dogma Pythagoricum de abstinentia carni, Antonio Cocchi books. Ovid, Metamorphoses Book XV, title pages. NEWS: Conferences, books, book chapters, reviews, journal articles	

NEW PUBLICATIONS IN 2025

N31: ACADEMIA.EDU

Beretta, G. (2025). Hypatia, astronomer and philosopher, on the threshold between two eras. Hypatia, Astronomer and Philosopher.

https://www.academia.edu/144049811/Hypatia_astronomer_and_philosopher_on_the_threshold_between_two_eras?sm=a&rhid=37944566738

Surrounded by an aura of myth, blessed by an exceptionally favourable climate and basking in a past of rich splendour still testified to by great monuments such as the temple of Isis and Serapis: this is how Alexandria in Egypt appeared to the traveller and historian Ammianus Marcellinus who visited it between 363 and 366 AD 1. Then there is the other Alexandria portrayed by the poet Palladas 2, who wrote during the period immediately following the destruction of this temple (391/392 AD) when, after having defaced the sacred places and melted down the statues to obtain precious metal, the city's Catholic bishop Theophilus exposed the objects of worship to ridicule 3. The flight of the philosopher-priests from the Serapeum marked the end of a way of creating culture but not yet the end of an era. Synesius, a young man from the Christian aristocracy in Cyrenaica, travelled more than 800 kilometres (no mean task, considering the means of the time) 4 and arrived in Alexandria to attend the school of Hypatia. Thus it was that after the destruction, thanks to Hypatia Alexandria returned to being a centre of culture that attracted students from all over the Eastern Roman Empire 5. As a contemporary source wrote: she inherited the Platonic school which had been revived by Plotinus, and she explained all the philosophical disciplines to anyone who wished. As a result anyone who wished to think philosophically flocked to her from all sides 6.

Bermanseder, A. (2025). The Octagon of Pythagoras and the Golden Mean. The Octagon of Pythagoras.

https://www.academia.edu/144241267/The_Octagon_of_Pythagoras_and_the_Golden_Mean?sm=a&rhid=37911239187

A representative of an Aristotelian school of thought responds to a philosopher in the footsteps of Plato "It is unlikely, that many lay-philosophers would understand your mathematical reasoning; I can however see the geometrical manifestation behind it. One begins with the Octagon of Pythagoras and a square of side (a) and proves the Theorem of Pythagoras, before applying a quadruplastic transformation resulting in a threefold nesting of squares and projects a unit square onto this nesting to define a circumscribed octagon, within a circle of radius (r). Then ($r=5a\sqrt{2}/8$ and $a=\sqrt{(8/5)}$ and $r=\frac{1}{2}\sqrt{5}$) and one can define the pentagon within the circle of radius (r). Finding the centre of the nested pentagons as inscribed in a circle of radius r^* , then reinitialises the Pythagorean Octagon and allows definition of the geometry of the hexagon as the alchemical 'Star of David' or the 'Seal of Solomon' in the definition of ($r^*=\sqrt{[\frac{1}{2}(1-1/\sqrt{5})]}=0.525731112...$)." The Stargates of Israel in the Octagon of Pythagoras

Biecher, M. (2025). La cosmogonia orfica: il filo rosso che passando per il neoplatonismo collega Pitagora con la psicologia archetipica. La Cosmogonia Orfica: Il Filo Rosso Che Passando per Il Neoplatonismo Collega Pitagora Con La Psicologia Archetipica.

https://www.academia.edu/144795027/La_cosmogonia_orfica_il_filo_rosso_che_passando_per_il_neoplatonismo_collega_Pitagora_con_la_psicologia_archetipica?sm=a&rhid=37926362392

Esposito, L. Le Sirene di Ulisse e le Sirene di Pitagora –

Positanonews. (2025). 17 Settembre.

https://www.academia.edu/144008012/Le_Sirene_di_Ulisse_e_le_Sirene_di_Pitagora_Positanonews?sm=a&rhid=37926250694

Un viaggio in Calabria può riservare sorprese inaspettate, portandoci a scoprire non solo le sue bellezze naturali, ma anche i tesori nascosti nei suoi musei archeologici. Spesso, questi luoghi custodiscono reperti che rimettono in discussione le nostre conoscenze e ci raccontano storie millenarie. È il caso di un mito che pensavamo di conoscere bene: quello delle sirene. Invece di essere le ammaliatrici di Ulisse dal corpo metà donna e metà di uccello che ci ha tramandato la tradizione successiva, i reperti della Magna Grecia rivelano un'altra verità, legata a una delle figure più enigmatiche della storia: il filosofo Pitagora

A trip to Calabria can bring unexpected surprises, leading us to discover not only its natural beauty but also the treasures hidden in its archaeological museums. Often, these places hold artifacts that challenge our knowledge and tell us stories spanning thousands of years. This is the case with a myth we thought we knew well: that of the sirens. Instead of being the enchantresses of Ulysses, half woman and half bird, as later tradition has passed down to us, the artifacts of Magna Graecia reveal another truth, linked to one of the most enigmatic figures in history: the philosopher Pythagoras.

Safronov, A.N. Pythagoras-Platonic cosmology on the examples of strong earthquakes of 2024 with magnitude greater than Mw7. (2025).

https://www.academia.edu/164336357/Pythagoras_Platonic_cosmology_on_the_examples_of_strong_earthquakes_of_2024_with_magnitude_greater_than_Mw7?sm=a&rhid=37911239187

Abstract

The study of planetary configurations observed during strong earthquakes is continued. In this paper, 9 planetary configurations that occurred in 2024 during earthquakes with a magnitude of more than 7 (Mw7+) are considered. Particular attention in the study was paid to the processes of graviton formation.

In all cases, planetary parallelism, which is an analogue of the Fabry–Perot interference, is recorded. It was shown that possible sources of gravitons can be not only planets, but also sections of orbits perturbed by pairwise planetary linearization (planet coupling). Possible transitions of the solar system graviton are noted both from a higher orbit to lower orbits located closer to the Sun, as well as the transitions from lower orbits to higher orbits. A case of a possible cascade transition of a graviton between orbits probably is registered.

The paper also provides a brief description of Pythagorean–Platonic cosmology. Shown, that Pythagorean–Platonic cosmology was known long before Pythagoras and ended much later than Plato, after the destruction of the last temples of antiquity, located in the territory of Rome and Asia Minor. Thus, when we wrote about Pythagorean–Platonic cosmology, we are referring to the general name of the principle, rather than the time frame of its existence, which actually extending from the sixth century BC to the third century AD. It is highlighted, that in the "Natural History" Pliny Eld. confirms the influence of planets on seismic activity and gives two examples of successful earthquake forecasting by Anaximander of Miletus and Pherecydes of Syros. This part of the study may be of interest to readers interested in the history of ancient seismology and volcanology.

Tosha, Z. T. (2025). The Dissonant Chord: On Hippasus, Exile, and the Irrational. Unpublished Manuscript .

https://www.academia.edu/143823740/The_Dissonant_Chord_On_Hippasus_Exile_and_the_Irrational?sm=a&rhid=37925101568

This essay explores the metaphysical and philosophical implications of the Pythagorean discovery of irrational numbers, attributed to the figure of Hippasus. Moving beyond a purely historical or mathematical account, it argues that the crisis provoked by the square root of two-the "line across the right angle"-did not destroy the Pythagorean concept of cosmic harmony but rather revealed its true, dynamic nature. By framing the irrational not as a flaw but as a necessary tension within order, the essay reinterprets this moment as the first profound encounter with the incommensurable in Western thought. It examines how this revelation forced innovations in mathematics, fractured the scientific imagination, and provided a foundation for Platonic dualism. Ultimately, this study posits that Hippasus's exile represents an eternal epistemological condition: the moment consciousness confronts an irreducible mystery at the heart of reality, transforming wonder from a state of ignorance into a mode of attentive participation in a cosmos that forever exceeds full comprehension.

Vale, D. (2025). Before Meaning, Measure - Pythagoras, Proportion, and the Ethics of Post-Interpretive Witness. Post-Interpretive Criticism . <https://doi.org/10.5281/ZENODO.18096295>

https://www.academia.edu/145676128/Before_Meaning_Measure_Pythagoras_Proportion_and_the_Ethics_of_Post_Interpretive_Witness?sm=a&rhid=37911239187

Museum of One|Written at the Threshold What Pythagoras understood long before criticism learned to perform is that truth does not announce itself through explanation, but through alignment. For the Pythagoreans, number was not abstraction. Ratio was not calculation. Geometry was not technique. These were disciplines of attunement. To study proportion was to bring the self into harmony with an order that already existed, silent, exact, and indifferent to whether it was noticed. Mathematical truth was not about the intelligible order. It was the nearest human posture toward it. To trace a triangle correctly was a form of prayer. To understand ratio was to step closer, not intellectually, but ethically, to the structure of what is. This is the first fracture modern criticism forgot. Pythagoras did not believe geometry revealed meaning. He believed it trained restraint. The

Wenham-Prosser, D. A. Pythagorean Wisdom and Turkish Makams - Meşk in the last century. Pythagorean Wisdom and Turkish Makams. (2025).

https://www.academia.edu/144020337/Pythagorean_Wisdom_and_Turkish_Makams_Meşk_in_the_la_st_century

This contains all the slide information for the presentation on 19th September 2025 in Çanakkale - 9th Mediterranean Congress on Aesthetics

N31: CONFERENCES

Séminaire présocratiques 2024/2025

Empédocle d'Agrigente : la physique, l'éthique et l'historiographie

Les découvertes papyrologiques des 25 dernières années¹ ont enrichi de façon significative le corpus des vers d'Empédocle que l'on peut lire aujourd'hui, sans pour autant permettre de trancher le débat sur un certain nombre de questions cruciales soulevées par son interprétation: l'Agrigentain avait-il imaginé un monde unique ou double, une seule zoogonie ou deux zoogonies opposées ? comment concevait-il exactement la lutte entre les puissances de l'Amour et de la Haine responsables du devenir ? avait-il composé une œuvre unique ou plusieurs œuvres différentes ? et de façon encore plus fondamentale, quel rapport peut-on établir entre sa physique et son éthique ? Quel rôle avait la poésie dans sa conception de la connaissance ? Par ailleurs, si le caractère éclectique de la pensée d'Empédocle ne fait pas de doute, les chercheurs sont loin de s'accorder sur la place qu'elle occupe dans la tradition éléatique dont elle dépend à coup sûr, mais aussi sur sa relation controversée avec la mouvance pythagoricienne et orphique, au point qu'un savant comme Giovanni Casertano n'hésitait pas à poser en exergue de son étude sur « Orfismo e pitagorismo in Empedocle? » ces mots d'Eric Dodds : ... e più leggo sull'argomento, meno ne so. Face à ce constat, il nous a semblé utile de reprendre la discussion sur le corpus des vers et des témoignages de l'Agrigentain, en prenant très au sérieux l'histoire de l'interprétation savante qui se trouve parfois délaissée par les jeunes générations de chercheurs, sans doute à cause des modifications des méthodes de recherche induites par les progrès technologiques. Si tout n'a pas déjà été dit, beaucoup a été pensé et dit : pourquoi se priver d'un tel patrimoine de science ? Afin de rendre hommage à la duplicité incontournable et assumée de la pensée de l'Agrigentain (fr. 17 DK : δίπλ' ἐπέω), le nouveau cycle de séminaires que nous inaugurons cette année prendra la forme de couples d'interventions sur un même sujet. Nous espérons ainsi favoriser la confrontation entre points de vue et perspectives différentes. Les séances du séminaire sur Empédocle commenceront à partir du mois de février, et seront précédées, le 25 janvier, d'une séance sur le thème du cosmopolitisme présocratique animée par Cécile Housset avec une "réponse" par Jean-Baptiste Gourinat

Programme

25 janvier

Cécile Housset : "Le cosmopolitisme archaïque ou une citoyenneté humaine et divine"

Jean-Baptiste Gourinat: "Réponse à Cécile Housset"

Empédocle d'Agrigente : la physique, l'éthique et l'historiographie

15 février

Embryologie et médecine

Valeria Andò: "Différenciation sexuelle, embryogenèse et semence féminine chez Empédocle".

Marco Cilione: "Vie, mort et purification chez Empédocle et dans la tradition médicale éléate et pythagoricienne"

22 mars

La connaissance

Séance de lecture sur le fragment 109 DK (=D 206 LM) dans ses contextes de citation, préparée par Emma Ponce, Rossella Saetta Cottone et Jean-Claude Picot (Centre Léon Robin)

12 avril

Les racines et le divin

Alain Petit: "Empédocle, le cosmique et le divin : quelles connexions avec le pythagorisme ?"

Prudence Audié:, "L'éther et la divinité des racines élémentaires"

31 mai

Découvertes papyrologiques

Nathan Carlig et Oliver Primavesi, en présence d'Alain Martin: "Vers une édition du nouveau papyrus d'Empédocle (P. Cair. Inv. 218)"

In the context of the 'Pythagoras Byzantinus' Project.

Research Centre for Greek Philosophy, Academy of Athens. Monday **17 February 2025**.

Georgios Steiris (University of Athens) Bessarion on Pythagorean Philosophy

Phusis kai phuta webinar, Friday, **21 March, 2025**).

R. Cherubin will present a talk on

"Phusis, kosmos, knowledge: Relationalism and perspectivalism in Philolaus"

Abstract: This paper explores the suggestion that Philolaus puts forth a vision of "phusis in the kosmos" that is relational and perspectival. His account of observable or identifiable things in the kosmos allows for multiple alternative delineations of what is. He does not appear to offer a univocal and unconditional cataloguing of the things that are in principle observable or identifiable.

If this is correct, Philolaus' conception allows equal usefulness and validity to, say, Egyptian, Greek, Babylonian, and other ways of identifying, counting, and grouping things – as long as these are able to allow for consistent mathematical description and reasoning. Thus he offers the possibility of a pluralism that does not dissolve into what Alain Locke called "anarchic relativism."

I attempt to support and to illustrate this with reference to Greek mathematical and musical practice; and with attention to Philolaus' remarks on epistemological constraint in mathematical reasoning. Along the way I would like to consider questions such as what *apeiron* and *perainon* mean or refer to; what Philolaus may intend by 'phusis,' and whether there is for Philolaus any phusis that is not "in" the kosmos.

Workshop 'Medical Knowledge and Practices Facing Plato: New Perspectives on the Role of Medical Expertise in the Platonic Corpus'. **21-22 March 2025**

Caterina Pellò (University of Geneva) "Alcmaeon according to Plato: Physician and *physikos*"

FIFTH ANNUAL CONFERENCE OF CONTEMPORARY RESEARCH IN CLASSICS – **APRIL 2025**

Dr Anna Afonasiu Empedocles' Love and Strife: should we regard them as manifestations of good and evil beginnings?

PYTHAGORAS BYZANTINUS. Pythagoras and Pythagoreanism in Byzantine Thought and Culture **14 April 2025**.

Fabio Pagani on "Pletho and Pythagoras".

In this talk, I am going to address the relation between the Byzantine intellectual Georgios Gemistos Plethon (ca 1455–1452 [?]) and the ancient philosopher Pythagoras. In order to do so, I am going to look at a number of references to Pythagoras that Plethon made in his own writings. Secondly, I am also presenting the Pythagorean material that I have found in Gemistos Plethon's working copies of Plato and, where possible, the other sources that may have affected Gemistos' view of Pythagoras and his doctrines.

- 9h Présentation de la journée
par Andrei TIMOTIN et Francesca PRESCENDI
- 9h15 **Vincent ELTSCHINGER (EPHE-PSL, GREI)**
Les voies de la critique bouddhique du sacrifice animal
- 10h **Vincent GOOSSAERT (EPHE-PSL, GSRL)**
Critiques et réformes sacrificielles dans l'histoire longue des religions chinoises
- 10h45 Pause-café
- 11h **Constantin MACRIS (CNRS, LEM)**
Le refus pythagoricien du sacrifice sanglant, entre souci de pureté, respect du vivant et croyance à la métempsycose
- 11h45 **Francesca PRESCENDI (EPHE-PSL, Anhima)**
La faute des animaux. Réflexions romaines
- 12h30 Pause-déjeuner (buffet)
- 14h **Andrei TIMOTIN (EPHE-PSL, LEM)**
La critique du sacrifice animal dans le *De abstinentia* de Porphyre : sources, structure et objectifs
- 14h45 **Marie-Odile BOULNOIS (EPHE-PSL, LEM)**
Porphyre, Eusèbe de Césarée et l'empereur Julien sur le sacrifice d'êtres animés
- 15h30 Pause-café
- 16h **Elsa G. SIMONETTI (EPHE-PSL, LEM/Marie Curie Fellow)**
Clément d'Alexandrie et le sacrifice païen
- 16h45 **Francesco MASSA (Université de Turin)**
Critiquer les sacrifices après la « fin du paganisme » ?
Un regard sur la fin du IV^e et le début du V^e siècle

La critique du sacrifice animal dans l'Antiquité (I^{er}-IV^e siècles)



Journée d'étude organisée par
Andrei Timotin et Francesca Prescendi

Le jeudi 15 mai 2025
9h-17h30
INHA
2 rue Vivienne, 75002 Paris
salle Vasari



École Pratique
des Hautes Études



PSL



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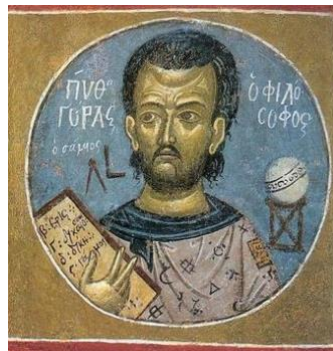


anhima
ANCIENNE HISTOIRE
ANCIENNE CIVILISATION
ANCIENNE LITTÉRATURE

AMPAH 2025 - Annual Meeting of Postgraduates in Ancient History. **15th - Friday 16th May 2025**
Panciera, E. (2025). Pythagoreanism of the Samnites: a revaluation of the sources.

PYTHAGORAS BYZANTINUS PROJECT
**Pythagoras and Pythagoreanism in Byzantine Thought
and Culture**

WORKSHOP
Tuesday 27 May 2025



Abstract

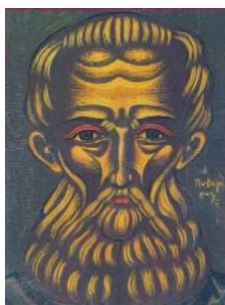
MICHEL CACOUROS
(EPHE -PSL)

**Pythagore dans la tradition aristotélicienne et
néoplatonicienne à Byzance (1204-1453) : parcours et
orientations, chemins battus et voies nouvelles**

La communication vise à relever certains aspects courants et représentatifs, quoique peu connus ou inconnus, de la présence de Pythagore à Byzance de 1204 à 1453 à travers le filtre de la tradition aristotélicienne et néoplatonicienne (le terme « aristotélicien » étant entendu dans le sens le plus large, comprenant aussi les autres branches du savoir qui lui étaient rattachés). En ayant comme point de départ la présence de Pythagore dans l'exégèse d'Aristote, y compris dans certains recueils de scholies, il sera question des chemins battus dans sa réception, qui renvoient à une vulgarisation de certains éléments le concernant et à la formation progressive d'une vulgate autour de lui et de ses doctrines ; il sera aussi question de nouvelles voies qui semblent en même temps s'ouvrir dans ce cadre, y compris l'interprétation logique et théologique d'éléments doctrinaux qui lui étaient attribués.

PYTHAGORAS BYZANTINUS PROJECT
Pythagoras and Pythagoreanism in Byzantine Thought and Culture

WORKSHOP
Tuesday 27 May 2025



Abstract
PAOLO ORODICO (EHESS)

Pythagore et les *gnomología* byzantins :
histoire d'une absence

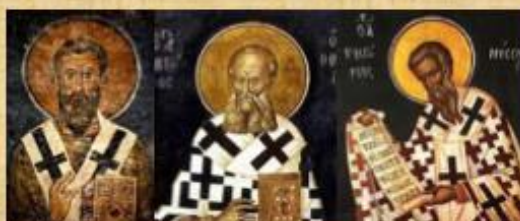
Parler de la présence de Pythagore dans les gnomologies sacro-profanes n'est pas aisé, puisque les citations de ce philosophe se limitent à une poignée de sentences.

Il est vrai qu'à Byzance circulait un texte en vers, connu sous le titre de *Carmina aurea*, constitué de maximes morales et philosophiques transmises sous le nom de Pythagore. Mais ce texte est daté de l'époque impériale, échappant ainsi à la tradition proprement byzantine.

Mon intervention portera donc sur les gnomologies sacro-profanes, sur leur fonction dans l'éducation et la pratique littéraire des Byzantins, essayant de démontrer que la dimension « spirituelle » de ces recueils n'était pas au cœur de leur usage, contrairement à ce qu'une longue tradition voudrait soutenir. J'essayerai de tracer les étapes de cette production, me concentrant sur son usage, en ayant comme fil rouge la présence, ou plutôt l'absence, de citations pythagoréennes.

PYTHAGORAS BYZANTINUS PROJECT
**Pythagoras and Pythagoreanism in Byzantine Thought
and Culture**

WORKSHOP
Tuesday 27 May 2025



Abstract

ISIDOROS C. KATSOS
(National and Kapodistrian University of Athens)

**Pythagoras Cappadocorum:
Texts, Methods, Problems, Solutions**

The investigation of Pythagorean lore and its influence on the three Cappadocians—Basil of Caesarea, Gregory of Nazianzus, and Gregory of Nyssa—presents considerable challenges. Cappadocian theology stands within a complex line of (in)direct reception of Pythagorean and Platonic ideas, transmitted through the Philonic corpus and further developed in a Christian context by Clement of Alexandria and Origen, with an additional mediating role played by Gregory Thaumaturgus. However, in the cultural and religious milieu of the fourth century, Pythagorean thought had become integrated into Iamblican Neoplatonism, which—particularly due to the negative legacy of Emperor Julian—was increasingly viewed as antagonistic by Orthodox Christian thinkers. This ambivalence is crucial: on the one hand, there is a positive reception of Pythagorean elements as part of the Alexandrian inheritance; on the other, a conscious rejection of such elements emerges in response to Julian's project of enforced Neoplatonism and the projection of Pythagorean ideas onto heretical adversaries, such as Eunomius and the 'spirit fighters' (Pneumatomachoi). In this programmatic paper, I propose to examine the Cappadocian corpus for both direct and indirect references to Pythagoras and his legacy. I argue that Pythagorean influences are more pervasive than a surface reading might suggest. I will also outline the methodological difficulties in identifying such influences and suggest a framework for uncovering the Pythagorean substrate in Cappadocian theology.

PYTHAGORAS BYZANTINUS PROJECT
**Pythagoras and Pythagoreanism in Byzantine Thought
and Culture**

WORKSHOP
Tuesday 27 May 2025



Abstract

EUDOXIE DELLI
(Research Centre for Greek Philosophy-Academy of Athens)

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DOMINIC J. O' MEARA
(Université de Fribourg)

Michel Psellos: un zélateur de la philosophie pythagoricienne?

À partir d'un dossier de passages issus de l'ensemble de l'œuvre de Michel Psellos, organisé selon des axes thématiques, cette présentation propose d'analyser les modalités de réception de Pythagore et du pythagorisme chez le philosophe byzantin, principalement dans ses occurrences explicites. En soulignant la diversité des contextes dans lesquels ces références apparaissent, nous mettrons en lumière que l'œuvre de Psellos signale un tournant décisif dans la réception de Pythagore et du pythagorisme à Byzance, en raison tant des sources (néoplatoniciennes) qu'il emploie que des formes singulières d'intégration qu'il en propose, dont l'impact se prolongera au-delà de son époque. Après quelques remarques préliminaires sur les particularités et les difficultés posées par la nature disparate du matériau textuel, la première partie s'attachera à explorer la place que Psellos réserve à Pythagore dans l'histoire de la philosophie, le rapprochement qu'il opère entre celui-ci et la sagesse occulte, ses références aux femmes pythagoriciennes, ainsi que les résonances pythagoriciennes dans sa pensée théologique, politique, et dans sa manière d'évoquer le mode de vie et l'enseignement attribués à Pythagore. La seconde partie portera sur les définitions de la philosophie en lien avec Pythagore, et sur la manière dont le pythagorisme informe la conception psellienne des sciences et des objets mathématiques (nombres), en rapport avec ses réflexions sur l'âme, le divin et la nature.

Gender Stereotypes in Greco-Roman Antiquity (2024-25). **May 28 2025.**

Dorota Dutsch Of Philosophy and bathwater: Gender and Thought in Pythagorean Letters."

Colloque, Lyon **5-6 June 2025**: Les travaux, le rôle et le contrôle des femmes dans les textes didactiques antiques

Laurence Totelin, Cardiff University. 'Advice of a Fly to a Leaf: Re-interpreting a Pseudopythagorean Didactic Letter on Human Breastfeeding'

Colloque, **les 5 & 6 juin 2025**

Le daimōn, entre polythéisme et philosophie

Organisation. La rencontre a lieu en la salle Françoise Héritier de l'Institut des Civilisations du Collège de France, 52, rue Cardinal Lemoine, à Paris.

Constantin Macris, Daimōn des Pythagoriciens, daïmones du polythéisme grec : quels rapports ? Partant du dossier de textes que Marcel Detienne proposait en annexe de son étude classique sur la démonologie pythagoricienne (1959/1963), on tentera de cerner le rapport qu'entretiennent les divers témoignages sur Pythagore et les Pythagoriciens de l'époque classique (VI^e-IV^e s. av. n. è.) avec les conceptions du daimōn attestées dans le polythéisme grec de leur temps – en focalisant ainsi l'attention davantage sur le passé et la tradition, et moins sur l'horizon d'attente platonicien. Seront examinées notamment la réception et la re-conceptualisation de l'héritage homérique et hésiodique, ainsi que la reprise et la systématisation de la taxonomie (et la hiérarchie ?) cultuelle dieux-daïmones-héros.

Enfin, on se demandera quelle a pu être la contribution propre de la réflexion pythagoricienne à la conceptualisation – plurielle et multi- forme – du daimōn, encore en gestation, surtout par rapport aux notions statiques d'« avoir un daimōn » ou « être un daimōn », et à la notion dynamique de « devenir un daimōn ».

Jean-Claude Picot, Des daïmones chez Empédocle, en résonance avec ceux du polythéisme grec Il existe trois occurrences du mot daimōn dans le corpus des vers d'Empédocle à notre disposition. Le fr. 59.1 DK offre deux occurrences au singulier. Le fr. 115.5 une occurrence au pluriel. Par ailleurs, le contexte de citation de certains vers d'Empédocle signale que ces vers feraient référence à un ou à des daïmones. Les textes concernés seront présentés, commentés, et une recherche sera engagée pour mettre en lumière la relation possible des occurrences empédocléennes avec les emplois polythéistes du mot daimōn, rapportés dans le livre de Vinciane Pirenne-Delforge.

Six de ces emplois semblent déjà pertinents pour la discussion :

- l'emploi homérique pour un dieu non identifié par le(s) protagoniste(s),
- l'emploi hésiodique pour des serviteurs divins d'un grand dieu, - l'âme humaine daïmonisée,
- la malédiction d'une lignée, liée à une faute ancestrale, - l'emploi dans le cadre d'une hiérarchie divine (theos vs daimōn), - la part de vie, moira, et le daimōn qui distribue.

Reste à discuter et, si possible, à s'accorder sur ce qu'Empédocle avait pu emprunter aux daïmones du polythéisme de son temps lorsqu'il mit en scène ses propres daïmones.

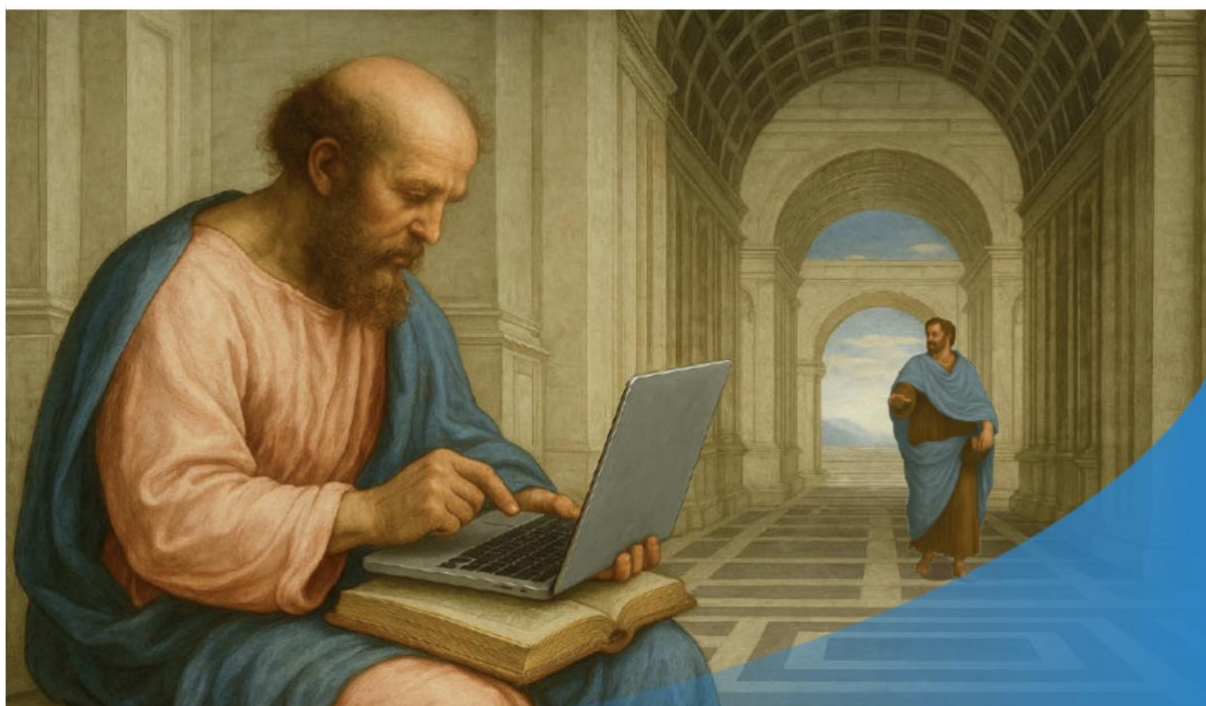
G.R. Giardina (University of Catania), D.C. Struppa (Chapman University)

Catania, **9th-10th June 2025**, Department of Humanities

Giardina, G. R. (2025). The Legacy of the Pythagoreans in Aristotle Direct and Indirect Impacts Through Philosophical Intermediaries. The Legacy of the Pythagoreans in Aristotle. Direct and Indirect Impacts through Philosophical Intermediaries.

https://www.academia.edu/129949670/The_Legacy_of_the_Pythagoreans_in_Aristotle_Direct_and_Indirect_Impacts_Through_Philosophical_Intermediaries?sm=a&rhid=37925101568

The Legacy of the Pythagoreans in Aristotle. Direct and Indirect Impacts through Philosophical Intermediaries The aim of this conference is that of thoroughly exploring the influence of Pythagorean thought on Aristotle's philosophy. Aristotle studied the Pythagorean doctrine extensively, dedicating several works to it, as evidenced by the catalogs of Diogenes Laertius and the Anonymous. His interest was not limited to a direct engagement: Aristotle frequently references the Pythagoreans, either to support theoretical positions he shared with them (e.g. Cael. I 1) or to criticize them in a rigorous and structured manner (e.g. Metaph. A 8, N 3). Moreover, an experienced reader of Aristotelian texts can discern the influence of Pythagorean philosophy—at times in implicit contexts—shaping the way Aristotle formulates arguments and resolves theoretical problems. In addition, the influence of Pythagoreans extended further the Pythagoreanism, profoundly shaping other philosophers. This is evident in Plato and the Academy, but early Greek thinkers, such as the Eleatics, may have engaged with various aspects of Pythagorean philosophy, too. The first purpose of the conference is that of reconstructing and assessing whether and to what extent Aristotle saw the legacy of Pythagorean philosophy on other philosophers and how this shows through his engagement with them. Furthermore, and as is well known, at least from the Imperial period some readers of Aristotle had an interest in setting him within a tradition of Pythagorean thought, to the point of seeing some of his writings (notably: the Categories) as deriving from Pythagorean sources. An additional purpose of the conference is that of casting light on this aspect of the reception of Aristotle, assessing its problems and merits in a more systematic way than has been attempted so far The conference will be held in Catania on 19th-21st May 2025, at the Department of Humanities (former Benedictine Monastery), sponsored by the same Department and by Chapman University (Orange, CA). The conference proceedings will be gathered in a volume of Symbolon. This editorial series, founded by Francesco Romano and directed by Giovanna R. Giardina, gathers studies and texts on ancient and medieval philosophy. Published by Academia Verlag, it has reached its forty-seventh volume to date (https://www.nomos-shop.de/en/series/series/view/id/B001251000/?product_list_limit=36).



Workshop on Spatial Notions in Antiquity. Ruhr University Bochum, **June 27th-28th, 2025**
Dominic O'Meara (Fribourg): A 'Pythagorean' Theory of the Void in Late Antiquity?

16th Celtic Conference in Classics. Coimbra , **July 15-18, 2025**

Ilaria Sforza Poetic memories and textual engagement in 'utopian' travel narratives of early Hellenism: Hecataeus of Abdera, On the Hyperboreans (FGrHist 264 F7-F14).

Abstract: 'When we recognize something, we literally "know it again"' and, at the same time, we experience the satisfaction of knowing more of what we already knew (Felski 2008, 25). This cognitive mechanism, found in the ancient novel, is applicable to all forms of rewriting, since citation becomes 'una pratica simbolica della scrittura letteraria' (Fusillo 1990, 27). Not even historical narration escapes these mechanisms of 'poetic' repetition and re-creation in the etymological sense of poesis (Rüsen 1987, 87). In this contribution we would like to focus on the mechanisms of 'textual engagement' of the readers of Hecataeus of Abdera's work Περὶ Ὑπερβορέων, one of the earliest examples of 'utopian' travel narratives. It was composed in the first quarter of the 3rd c. BC and has come down to us through indirect tradition (FGrHist 264 F7-F14). At a time when the practice of citation was gradually asserting itself, one should also consider the influence on Hecataeus' work of the exploration of northern Europe by Pytheas of Massalia (Bianchetti 1998 and Ead. 2023), and the developments of this motif in the lost novel by Antonius Diogenes (Phot. Bibl. cod. 166).

In particular, we will investigate to what extent the well-established literary tradition of the Hyperboreans, constitutes the starting point for the creation of an 'idealized ethnography' (Gagné 2021, 338). Finally, Hecataeus' work On the Hyperboreans will be reconsidered as an example of the creation, from a mythical specimen, of an original work at the crossroads between 'utopian' travel narrative and ethnography.

Fondazione Alario per Elea-Velia Impresa Sociale, Ascea (SA) **13-16 settembre 2025**
Massimo Pulpito. SFI – Liceo 'Aristosseno' di Taranto – Cátedra Unesco Archai
"Il prodigioso Zenone dalla doppia lingua"
Francesca Gambetti (Univ. Sapienza – Roma): Una vita pitagorica: il caso Alcmeone

The conference 'The Living Bookshelf: The Ancient Library in Text' ; Corpus Christi College, Oxford on the **13th and 14th of September 2025**.

Annabel Rockett (Oxford): "Do you not recognise the Library?: The Archive of the Mind in Boethius' Consolatio Philosophiae."

Alexandra Schultz (Dartmouth) - "The libraries of Alexandria and new approaches to Hellenistic Literature"

Thomas Coward (Bristol) – "Philodemus the Mythographer and Doxographer"

Angharad Derbyshire (Cambridge) – "Disorienting the Library in Philostratus' Life of Apollonius"

Conference "Women Intellectuals in Greek Society", which will be held at the Università degli Studi di Milano on **Wednesday 24 - Friday 26 September 2025**.

Angela Ulacco (KU Leuven): Autorità epistemica e pseudoepigrafia: il caso di Ps.-Teano

Conference "Orfici, Pitagorici, Platonici. Nuove evidenze, antiche questioni".

The conference will be held at the University of Naples Federico II on **1-2 October 2025**.

1 ottobre 2025

Parte prima. Fondamenti (archeologia, papirologia, tradizione indiretta)

Marisa Tortorelli Ghidini, Gli eroi e la memoria nell'escatologia orfica

Giovan Battista D'Alessio, Carlo Rescigno, Una nuova laminetta aurea da Thurii

Valeria Piano, Il papiro di Derveni nella storia dell'Orfismo: bilancio critico e nuove

prospettive di ricerca

Tiziano Dorandi, La tradizione orfica nella Antologia di Giovanni Stobeo

Parte seconda. Figure

Angela Ulacco, Autorità epistemica negli Pseudopythagorica e nella loro ricezione

Giovanni Trovato, Pitagorizzare Platone. La via pseudoepigrafica

Visita al MANN. Le laminette orfiche di Thurii

2 ottobre 2025

Parte terza. Auctores e lessico. Lasciare tracce, seguire orme

Giovan Battista D'Alessio, Su alcuni Orphica in Macrobio e Diodoro Siculo

Luca Arcari, Ta Orphika come 'scrittura': la prospettiva di Eusebio di Cesarea

Anna Motta, Da Aglaofamo a Pitagora, e da Platone a Proclo: mistagogia orfica e scienza degli dèi nel tardo-platonismo

Mariella Menchelli, Sete dell'anima, divino etere, eusebeia. Dal "Vocabolario orfico"

Tortorelli Ghidini all'interpretazione dell'Assioco

Giulia Valentino, Orfeo a Bisanzio: evidenze orfiche nella Chronographia di Giovanni Malala

La Métempsychose en Islam III. Interactions et parallèles **3 octobre 2025.**

<https://iismm.hypotheses.org/130322>

Séance 3 – Président de séance : Mathieu Terrier

Constantin Macris (CNRS) : La métempsychose pythagoricienne en questions –

Jean-Claude Picot (Centre Léon Robin) : La croyance à la métempsychose attribuée à Empédocle –

Atelier Présocratiques **6–7 November 2025** at the Université Clermont Auvergne

Ohad Nachtomy et Enrico Piergiacomini (Technion)

Embracing Infinity in Ancient Pythagoreanism: Archytas, Philolaus, and Their Legacy

Dans le cadre du projet « *Pythagorica Orientalia* »

Un programme du Laboratoire d'études sur les monothéismes (UMR 8584)

Organisation : Daniel De Smet (CNRS/LEM), Constantinos Macris (CNRS/LEM) et Izabela Jurasz (Centre Léon Robin)

Journée d'études

Vendredi 14 novembre 2025

10h - 17h30



10h - Accueil - Introduction

10h15 - Tengiz Iremadze (New Georgian University - Archive of Caucasian Philosophy and Theology) : Pythagoras in Georgia. On the Reception and Transformation of Pythagorean thought

11h30 - Benedetta Contin (Académie autrichienne des Sciences) : Traces de la tradition philosophique pythagoricienne en Arménie

12h30-14h30 : Déjeuner

14h30 Dylan Burns (University of Amsterdam) : Neopythagoreanism in the Hammadi Library

15h45 Anna van den Kerchove (Institut protestant de théologie - LEM) : Pythagore chez les coptes ? Le cas du codex Bruce

16h45-17h30 : Discussion finale

Fondation Maison des sciences de l'homme
54, Boulevard Raspail – 75006 Paris, salle 15 (sous-sol)
[En hybride sur Teams](#)
Inscription : constantinos.macris@cnrs.fr



Le programme des Ateliers 2025 de la Société d'Études Platoniciennes, **20 et 21 novembre 2025**
à l'Université Paris Nanterre — Bâtiment Ricœur, Salle des Conseils (4e étage)
et à l'École Normale Supérieure — 45, rue d'Ulm, Salle Lettres 1 (2e étage, couloir jaune)

Lora Mariat (Université Marie et Louis Pasteur, Besançon)

L'âme comme harmonie biologique : Platon critique d'Empédocle et du traité hippocratique Du régime

XXV Congresso da SBEC; Unicamp - **1-5 de dezembro de 2025**

Bárbara Perez (UFRJ) "Os seres com alma Pitágoras deixou para a Terra": abstinência de carne e relações multiespécie em textos pitagóricos

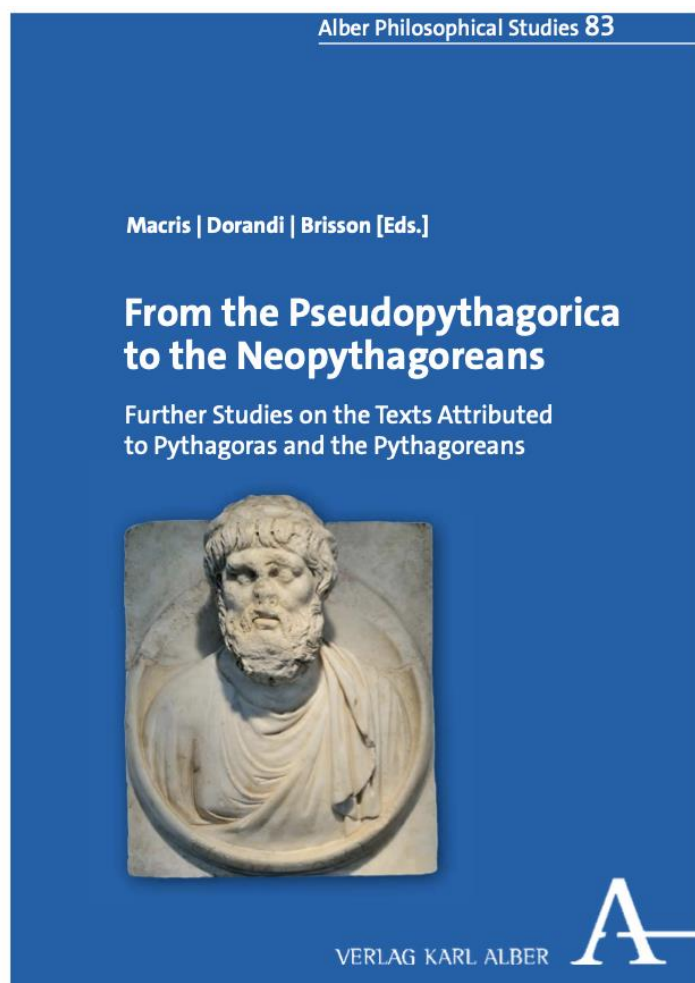
"Todas as socialidades são mais que humanas" (Oliveira, 2022, p. 16). Não à toa, nos objetos literários, encontramos os animais, as plantas, os objetos inanimados. Não resta dúvida de que "humano" é uma outra palavra para "eu" e tudo aquilo que não é eu fica colocado como "natureza", "outro" ou "produto". Em meus estudos, venho trabalhando desde 2019 com a recusa de alguns filósofos gregos a comer carne e também a realizar qualquer tipo de violência contra animais. No

mestrado, trabalhei com *A vida de Apolônio de Tiana* (VA), obra sobre o pitagórico Apolônio de Tiana, filósofo que enfrentou um julgamento sob acusação de magia, sendo usados como argumentos a maneira de se vestir, com roupas produzidas a partir de matérias-primas vegetais; o fato de ser chamado de deus; e uma previsão sobre uma praga entre os efésios, atribuída a seu regime alimentar - sem consumo de carne. Atualmente tenho trabalhado com o poema pitagórico *Versos de Ouro*, no qual são expostos os princípios ascéticos dos pitagóricos, estando entre eles a honra aos deuses, o respeito à natureza e os cuidados com o estômago. Em minha comunicação desejo discorrer sobre as relações multiespécies nesses textos pitagóricos por meio de um aparato ecocrítico, passando por questões como diferença ontológica (Martins, 2020), consciência não-humana (Nagel, 1974), agência (Kautz, 2024), transmigração de almas (Cornelli, 2013 e Mendes, 1993), definição de humano (Ingold, 1995 e Tsing, 2022) e antropoceno (Chakrabarty, 2021).

Palavras-chave: Vegetarianismo; Pitagorismo; Ecocrítica

"All socialities are more than human" (Oliveira, 2022, p. 16). It is no coincidence that in literary objects we find animals, plants, and inanimate objects. There is no doubt that "human" is another word for "I," and everything that is not "I" is placed as "nature," "other," or "product." In my studies, since 2019 I have been working with the refusal of some Greek philosophers to eat meat and also to commit any kind of violence against animals. In my master's thesis, I worked with **The Life of Apollonius of Tyana** (VA), a work about the Pythagorean Apollonius of Tyana, a philosopher who faced a trial on charges of magic, with arguments used including his manner of dress, with clothes made from plant-based raw materials; the fact that he was called a god; and a prediction about a plague among the Ephesians, attributed to his diet—without meat consumption. Currently, I am working with the Pythagorean poem **Golden Verses**, which expounds the ascetic principles of the Pythagoreans, including honoring the gods, respecting nature, and caring for the stomach. In my presentation, I wish to discuss the multispecies relationships in these Pythagorean texts through an ecocritical apparatus, addressing issues such as ontological difference (Martins, 2020), non-human consciousness (Nagel, 1974), agency (Kautz, 2024), transmigration of souls (Cornelli, 2013 and Mendes, 1993), the definition of human (Ingold, 1995 and Tsing, 2022), and the Anthropocene (Chakrabarty, 2021).

N31 BOOKS



Macris, C., Dorandi, T. and Brisson, L. (eds.) (2025)

From the Pseudopythagorica to the Neopythagoreans further studies on the texts attributed to Pythagoras and the Pythagoreans. 1. Auflage. Baden-Baden: Verlag Karl Alber.

2025, 856 pp., ISBN 978-3-495-99193-0, E-Book 978-3-495-99194-7
(Alber Philosophical Studies, vol. 83) In English / French | Italian

The original essays in this volume continue the collective exploration of the texts attributed to Pythagoras and the Pythagoreans in the Hellenistic and Imperial times, initiated in the same series in 2021. The topics covered in these largely understudied texts written by unknown authors range from monistic onto-theology and the nature of the universe to law, political philosophy, ethics, the proper way to live and the unification of man. The focus here is on the role of the most influential of these authoritative texts in the preparation of both the Neopythagorean revival of the first century BC, especially in Rome, and the new developments encountered in the Platonic tradition, from Alexandrian Middle Platonism down to post-Plotinian Neoplatonism.

With contributions by

Jelle Abbenes | Omar D. Álvarez Salas | Luc Brisson | Albio Cesare Cassio | Michele Curnis | Dorota Dutsch | Michel Humm | Izabela Jurasz | Grégoire Lacaze | Jaap Mansfeld | Katarzyna Prochenko | Cyril Rouanet | Elsa Giovanna Simonetti | Georges Skaltsas | Giovanni Trovato | Matteo Varoli | Pierre Vesperini | Irini-Fotini Viltanioti | Brandon Zimmerman

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Grégoire Lacaze, Pythagore, figure de l'envie ? L'ambiguïté du secret dans la Turba philosophorum p 839 - 856

Autores varios Los viejos sabios Pitágoras. Arquímedes. Euclides. [S.I.]: RBA Libros. (2025) <https://ebook.yourcloudlibrary.com/librar/y/oclc/detail/a44t29r9>

The sages who designed the mathematical foundations of our civilization. The names of Pythagoras, Archimedes, and Euclid echoed through the ancient streets of Samos, Syracuse, and Alexandria long before becoming synonymous with wisdom itself. Pythagoras, the mystic who discovered the numerical harmony that governs the cosmos, was elevated to divine status and gathered a sect of followers around him. Archimedes is popularly known for famous phrases such as "Give me a lever long enough and a fulcrum on which to place it, and I shall move the world," or the cry of "Eureka!" His mathematical treatises addressed physical problems with a rigor that would remain unmatched for centuries. Euclid, with his *Elements*, brought together all previous mathematical knowledge in the most influential work in the history of the discipline, a text that would serve as a learning manual for over two millennia. These three visionaries combined mysticism, philosophy, and mathematics to radically transform our understanding of the world, providing us with the universal language that has made all subsequent scientific development possible. Discover the people behind the theorems: three men whose lives are as interesting as their discoveries

Anonymus. Pitágoras y el pitagorismo : filosofía y sabiduría griega.

Tarragona: Arola. (2025)

CANAVESIO, S. PRIMO CANTO DELLA DIVINA COMMEDIA SPIEGATO COLL'YPSILON DI PITAGORA

ANTIGONOS VERLAG 2025.

Crialesi, C.V. Neo-Pythagoreanism in the Middle Ages. Mathematics and philosophy at the turn of the first millennium : Abbo of Fleury on Calculus.

Abingdon, Oxon: Routledge 2025

<https://doi.org/10.4324/9781032643472>.

Fauonius Eulogius and CTLO - Centre 'Traditio Litterarum Occidentalium' Disputatio de somnio Scipionis.

Turnhout: Brepols Publishers NV. (2025)

<https://clt.brepolis.net/Ita/Resolve?id=1716e4d7-4e6d-41a4-9863-43d119f7720d>

Giardina, G.R. Aristotle on the continuum inpresocratic thought.

Abingdon, Oxon: Routledge. 2025, Available at: <https://doi.org/10.4324/9781003509301> .

"This book offers the first comprehensive analysis of the origin and development of the concept of physical continuity in ancient thought before Aristotle, combining a thorough study of Presocratic philosophy with Aristotle's perspective. The concept of continuity plays a fundamental role in Aristotle's philosophy, particularly in his physics; however, nowhere in his corpus does he present his theory of continuity. In this book, readers gain a solid foundation for understanding Aristotle's theory of the continuum through an in-depth exploration of Presocratic views on being and continuity. The book's innovative approach critically analyzes Aristotle's engagement with his predecessors, including the work of Anaximander, the Pythagoreans, Eleatic philosophy, and the Atomists. By addressing this gap in existing literature, this volume not only enriches the discourse on Presocratic thought, but also establishes a clearer understanding of Aristotle's contributions to the concept of continuity. This book is suitable for students and scholars of ancient philosophy and the philosophy of science, particularly those working on Presocratic philosophy and Aristotle's thought more broadly"-- Provided by publisher.

Hernández de la Fuente, D. Vidas de Pitágoras.

Cuarta edición. Vilaür (Girona): Atalanta. (2025)

Hladký, V. Rejoicing Sphairos, Wandering Daimon, and Other Living Beings: Studies on Empedocles' Philosophy of Life (and Death). Verlag Karl Alber (Verlag)
Verlag: Baden-Baden : Verlag Karl Alber.
(2025). ISBN 978-3-495-99292-0.

I Introduction: Empedocles and His Elementary Principles

II Empedocles' Sphairos

The Divine Sphairos

Predecessors of the Sphairos

Mixing, zoogony, and cosmogony

The Inner Structure of the Sphairos

III Ancient Interpreters on Empedocles' Sphairos, Zoogony, and the Transmigration of Souls

The Sphairos and the Aristotelian Tradition

The Sphairos according to Neoplatonic Interpretations

Empedocles and Plato Timaeus, Staatsman Symposium

IV The Transmigrating Soul between the Presocratics and Plato

The Mysterious Origins of the Transmigration of Souls in Greece

Empedocles

Philolaus and the Pythagoreans

Plato

Problems of Monism and Dualism, Immanence and Transcendence

V. Empedocles' Science of Life (and Death)

Zoogony

Empedocles' Proto-evolution

The origin of plants

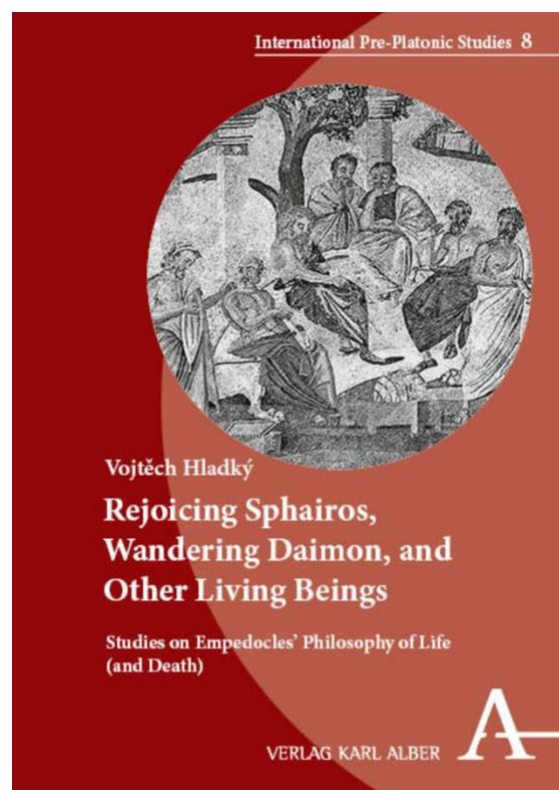
A Correspondence between the Elements and Living Beings

The Cognition of Living Beings and Panpsychism

Embryology

Eschatology

Analogy



Levine, J. Der Anti-Christus - Apollonius und das verlorene Evangelium.

Inspirational Books. 2025.

<https://ebook.yourcloudlibrary.com/library/oclc/detail/a2u5b4z9>

Ein Name, der fast vergessen wurde. Eine Wahrheit, die nie ausgesprochen werden durfte. Ein Evangelium, das alles verändern könnte. Apollonius von Tyana - Wundertäter, Philosoph, Heiler. Zeitgenosse Jesu. Oder war er mehr als das? Verschwunden aus den Chroniken, gelöscht aus den Kanzeln, überlebt nur in Schatten. Wer war dieser Mann, den Kaiser ehrten und Kirchen fürchteten? Warum finden sich in alten Schriften Hinweise auf ein verlorenes Evangelium - ohne Kreuz, ohne Schuld, ohne Opfer? Und warum klingt es, als wäre es nie geschrieben worden, sondern... erinnert? Dieses Buch folgt Spuren, die nicht auf Landkarten stehen - durch geheime Archive, verborgene Manuskripte, moderne Sichtungen und uralte Fragen. Es ist keine Biografie. Kein Roman. Kein theologisches Werk. Es ist ein Schlüssel. Und vielleicht... ein Echo. Wer Apollonius war, kann niemand mehr sicher sagen. Aber wer du danach bist - könnte sich ändern. Nicht alles, was verbannt wurde, war falsch. Manches war einfach zu früh.

Lockwood, M. (2025). The Relation of Indian Thought to Pythagoreanism.

This thesis examines the relation of Indian thought to Pythagoreanism. Two scholars, in particular, have dealt at length with this subject. Richard Garbe has maintained that Indian thought has had important influence on Pythagoreanism. Sir Arthur B. Keith has argued that this is not so. This thesis investigates the relation of Indian thought to Pythagoreanism in terms of a critique of these two positions and in the light of more recent studies.

After an introductory chapter, the arguments affirming general Indian-Greek influence are examined in Chapter Two.

Chapter Three deals with the relation of Indian thought to Pythagoreanism. A concluding chapter evaluates the positions taken in regard to the problem of parallel doctrines. The period of history embracing Pythagoreanism is a very early one, about which reliable information is scanty. The situation in India at that time is even more difficult. Religious literature from the period paralleling and preceding Pythagoreanism is for us the chief vehicle of Indian philosophical thought; and investigation of Indian influence on Pythagoreanism has to cope with a grave defect! the absence of an historical perspective. Proponents of Indian influence have therefore turned to internal evidence for support of their contention of Indian influence on Greek thought. This evidence takes form of similarities in doctrines. Their technique has been to draw up lists of similar doctrines and infer that the doctrines in India have been the outcome of long, internal development, whereas in Greece, similar doctrines appear at a later date and without evidence of indigenous development. Add to this the evidence of ample cultural contact between India and Greece through Persia, and we have the general features of their argument. The opponents of Indian influence have tried to show that many of the claimed similarities are superficial, as, for instance, the bean eating prohibition, or the religio-philosophical type of society. As for the more serious parallels, such as the doctrine of transmigration, the opponents of Indian influence have tried to show that these doctrines did, in fact, develop indigenously. The Pythagorean doctrine of transmigration, they hold, most probably originated in Thrace

and was developed by the Orphics, and thus passed on to the Pythagoreans. After examining these opinions in some detail, this thesis turns to an evaluation of the differing views on Indian influence. It is pointed out that basic to the problem of the thesis is the question of probability in relation to the logic of historical inquiry. Ernest Nagel's ideas in this area are examined. Nagel points out that in dealing with historical events, there is the logical problem of weighing the (often conflicting) evidence of alternative hypotheses. This procedure is different from that of strict demonstrative inference (as might be employed, for instance, in physics). If anyone were to feel persuaded at this early stage that the controversy over Indian influence has been settled, it is most likely that he is indulging in the "subjective" interpretation of probability. The conclusion reached in this thesis is that major alternative hypotheses (such as Garbe's and Keith's) should be treated as the joint-basis for further attempts to arrive at a more convincing solution.

LUCAS, C. Pythagorean Journey: Travels in Ancient Lands. 1st ed.
Luton, Bedfordshire: i2i Publishing (2025.).
ISBN 9780722359983

The book follows the path of the ancient Greek philosopher Pythagoras, who is traditionally believed to have traveled to Egypt and Babylon to study with priests and scholars. The journey aims to connect his philosophical, mathematical, and musical theories with the historical sites he visited.

Macrobius Ambrosius Theodosius and CTLO -
Centre 'Traditio Litterarum Occidentalium'
(2025) *Commentarii in Somnium Scipionis*.
Turnhout: Brepols Publishers NV.
<https://clt.brepolis.net/Ita/Resolve?id=54f15494-9c40-46cd-b269-513301c684e5>

Marín, E. V. (2025). CORRESPONDENCIA
TEÓRICA DE LA FILOSOFÍA PLATÓNICA
CON LA ESCUELA PITAGÓRICA.
*Correspondencia Teórica De La Filosofía
Platónica Con La Escuela Pitagórica*, 1(1), 5p.
<https://doi.org/10.5281/zenodo.14175633>

Entender el mundo y el lugar del hombre en él, representó para los pensadores griegos el quid de sus reflexiones, reflexiones surcadas por los típicos paradigmas explicativos del μῦθος καὶ λόγος (mito y razonamiento), formas singulares de interpretar y dar sentido tanto a lo inefable como a lo propenso a verificación. Acude a este operar cognoscitivo el saber de los fisiólogos quienes incluyen una visión unificada de búsqueda por el principio de la realidad y el examen de las conductas reguladoras de la convivencia social. Así pues, fuera de ser un eclecticismo difuso, la vinculación de corrientes previas al pensamiento platónico trajo consigo la profundización en componentes esenciales de lo real, componentes que advierten de cuanto al ser humano se le exhibe a los sentidos e intuye como su causa, incluyendo la realización de valoraciones para esta, siendo entonces los objetos que se perciben y la disposición de juicio aspectos constitutivos del paraje en que sitúa el hombre.

Parker, F.O. Approaching Apollonius : an introduction to Apollonius of Tyana for students and teachers in biblical studies. Eugene, Oregon: Pickwick Publications. 2025.
<https://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=4287282>

ROOLVINK, J.P. EMPEDOCLES DE DAEMON EN DE GODEN : een vertaling en uitleg van empedocles' 'de zuiveringen'. Reeks Asklepios Mundi. 2025.

Dit boek bevat een vertaling van, uitleg van en een commentaar op Empedocles' gedicht 'De zuiveringen' (dat deel is van een groter dichtend verhaal waarvan het tweede gedicht 'Over de natuur' heet). Empedocles werd in 492 v. Chr. op Sicilië geboren en is bekend geworden met zijn stelling dat er vier zelfstandige elementen bestaan die niet uit elkaar voortkomen. Daarmee neemt hij afstand Herakleitos' idee om lucht als onzelfstandig mengsel van vuur en water, dus als mist ('aer'), te zien en water en aarde ook niet als zelfstandige 'elementen' te zien, maar als onzelfstandige fasen van het vuur. 'De zuiveringen' wordt veelal slechts als een inleiding beschouwd, waarin uitgelegd wordt dat je in wezen een daemon, een 'spirit', bent

die een goddelijk verbod overtreden heeft en daarom een levend lichaam is dat zich in de natuur bevindt om daar gelouterd te worden met als doel om terug te kunnen keren naar de staat van voor je zondeval. Een inleiding is in principe over te slaan, maar dat is geenszins het geval bij 'De zuiveringen' dat een op zichzelf staande tekst is en in die zin in het geheel geen inleiding is.

Sorensen, A.D. (ed.) (2025) 'Anonymus Iamblichus' : the fragments of Iamblichus' unamed source in Protrepticus 20. Cambridge, United Kingdom: Cambridge University Press. 2025,
<https://www.cambridge.org/core/product/24A6A825831CCD04298527FA753DBE28>

"In the second half of the nineteenth century, the Protrepticus ('Exhortation to Philosophy') by Iamblichus of Chalcis, the second book of his ten-volume introduction to Pythagorean philosophy, became the site of a series of important philological discoveries. It had long been known that Iamblichus (floruit late third and early fourth century CE), in composing the Protrepticus, had made extensive use of lengthy extracts from earlier thinkers, subjected to differing degrees of editorial modification." -- Provided by publisher.

Tonelli, A. Pitagora, il Maestro segreto.

<https://www.medialibrary.it/media/scheda.aspx?id=150339424>

VENTURINI, C. PYTHAGORAS UND SEINE ZEITGENOSSEN. HUTSON STREET PRESS. (2025)

This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work.

N31 BOOKCHAPTERS

Barbour, C. E. (2025). An allegorical gift: "Tabula Cebetis", Arundel MS 317. p

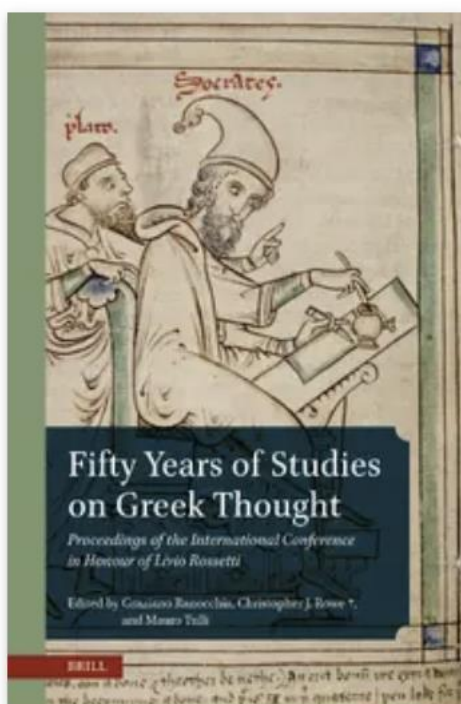
In: *Emblematica: Essays in word and images*. 2023, 7

Bernabé, A. "2 Ἐμψυχα vs. ἄψυχα. Anima e cibo tra orfici e pitagorici".

In: *Fifty Years of Studies on Greek Thought*. Brill. Leiden, The Netherlands: (2025).

https://doi.org/10.1163/9789004738010_003

Abstract Among the Pythagoreans and the Orphics, a distinction is drawn between foods qualified as ἔμψυχος 'endowed with soul' and those called ἄψυχος 'devoid of soul', in the idea that only the latter were licit to eat and the former were forbidden to be consumed. The terms are not the creation of these philosophical and religious movements, but ἔμψυχος is documented as far back as Herodotus and ἄψυχος as far back as Archilochus. The aim is to examine how this adaptation of common terms to become Pythagorean and Orphic 'technical terms' occurs, and the beliefs that are reflected in this terminology.



Centrone, B. Pitagora, la metempsicosi e l'Egitto p 17-36

In: *Esercizi spirituali tra filosofia greca e tradizioni orientali nel pensiero antico*. A cura di Federico Casella. 2025. ISBN 978-88-7723-245-8. Collana: Mnemosyne, 12

Cremonesi, C. «Per un sapiente la Grecia e ovunque: non v'è paese deserto o barbaro». Tra Persia e India: la sophia itinerante di Apollonio di Tyana p 251-276

In: *Esercizi spirituali tra filosofia greca e tradizioni orientali nel pensiero antico*. A cura di Federico Casella. 2025. ISBN 978-88-7723-245-8. Collana: Mnemosyne, 12

Destrée, P. Héraclite et la satire de ses prédécesseurs : le cas de Pythagore p 99 -

In: *Voices and echoes of early Greek philosophy / edited by María-Elena García-Peláez and David Lévy Stone*. Walter de Gruyter GmbH & Co. KG (Verlag). 2025. ISBN 978-3-11-914993-8

Giardina, G. R.

Chapter 3. The Pythagorean influence on the evolution of the continuum concept in Presocratic philosophy

§5.2. The Aristotelian interpretation of Empedocles' continuum.

In: *Aristotle on the Continuum in Presocratic Thought*, London-New York (2025).

Golub, J.A. Metron and Harmonia at the Limit of Transgressive Thinking (pp. 141-166)

In: *Meter and Music in Ancient Greece: Selected Essays from the Ninth Interdisciplinary Symposium on the Hellenic Heritage of Sicily and Southern Italy*, edited by John Robert Bagby et al., Parnassos Press – Fonte Aretusa, 2025

<https://www.jstor.org/stable/ji.32942752.10>

A thought experiment, attributed to Archytas, asks what would happen if he were to poke infinity with a stick: If I arrived at the outermost edge of the heaven [that is to say at the fixed

heaven], could I extend my hand or staff into what is outside or not?' It would be paradoxical not to be able to extend it. But if I extend it, what is outside will be either body or place. It doesn't matter which, as we will learn. So then he will always go forward in the same fashion to the limit that is supposed...

Harriman, B. Chapter 41 The development of philosophy in Magna Graecia

In: Lomas, K. (Ed.). (2025). *The World of the Western Greeks* (1st ed.). Routledge.

<https://doi.org/10.4324/9780429436857>

Abstract This piece investigates the historiographical category of 'early Greek philosophy' to help develop a critical analysis of what is meant by 'philosophical' development within the context of Magna Graecia. Beginning from G. Cornelli's methodological remarks on Pythagoras and early Pythagoreanism, the notion of philosophical influence, and how this helps to define what we understand by development, is applied to Parmenides and the Eleatic tradition. Countering both overly schematic, successionist frameworks, as well as those emphasising dialectical or polemical response, I argue that the Eleatics provide excellent evidence for a notion of philosophical development that begins from their own priorities and incorporates a diversity of approaches. What they share is that the method and means of argumentation, and the fundamental laws of logical thought that ground these, take precedence over philosophical dogma or doctrinal claims.

Kasprzyk, D. "Autorités et paroles d'autorité dans les Lettres d'Apollonios". p 69-86

In: *Brief und Macht: Pseudonyme Briefsammlungen der Antike*, edited by Émeline Marquis and Peter von Möllendorff, Berlin, Boston: De Gruyter, 2025.

Kim, Hyun-Ah. "Introduction: Reuchlin, *Musica Rhetorica* and Christian Hebraism" p 21–64

In: Kim, Hyun-Ah. *Music, Rhetoric and Christian Hebraism in Early Modern Europe: Reuchlin's Reconstruction of the *Modulata Recitatio**. Amsterdam University Press, 2025.

<https://doi.org/10.2307/ji.32831014.7>

Johannes Reuchlin (1455–1522) was a leading pioneer of Christian Hebraist scholarship. In his seminal work on Kabbalah, he asserted that "Pythagoras, the father of philosophy, was a Kabbalist" ("Pythagoras philosophiae pater fuit Cabalista").² This statement, to most readers, may sound irrelevant to music, though Pythagoras, if legendary, is also credited as being the father of Western music.³ But even without Pythagoras, music was a highly theologico-philosophical concern from antiquity to the early modern period.⁴ In the European humanist tradition, which is the context of the present study, music was part of literary and religious education shaped heavily by classical...

Kim, Hyun-Ah. "The Humanist–Pythagorean Kabbalist." p 65–110

In: Kim, Hyun-Ah. *Music, Rhetoric and Christian Hebraism in Early Modern Europe: Reuchlin's Reconstruction of the *Modulata Recitatio**. Amsterdam University Press, 2025. <https://doi.org/10.2307/ji.32831014.7> Reuchlin, called the "first German humanist," has not lacked the attention he deserves, as shown by numerous studies about his life and work.² Hermann von der Hardt (1660–1746), for instance, pays great homage to Reuchlin as "the first founder of the Greek and Hebrew languages in Germany" who is an "intrepid martyr" (fig. 1.1).³ A main interest of these studies lies in the Reuchlin affair and the campaign to destroy Jewish books of the time.⁴ They have shed light upon the Jewish–Christian relationship of the past centuries.⁵ Though sharing this interest, as noted earlier, the present book is...

Lebedev, A. "Chapter 2 Placing the Ionian Περί φύσεως ιστορία in Context: The Role of Sea Trade, Colonization, Navigation, and Analogies from Manufacturing Crafts (Τέχναι) in the Birth of Greek Science".

In: *Materia Philosophiae. Material Dimensions of Ancient Philosophy*.

Brill, Leiden, The Netherlands: (2025).

https://doi.org/10.1163/9789004741973_004

Abstract In this paper, I will first indicate the connecting links between the contents of Ionian works Περί φύσεως and 'navigational sciences' and will discuss biographical evidence on Milesians' direct involvement in

the process of colonization. The recent discoveries of Bulgarian archeologists in Apollonia Pontica (Sozopol) shed new light on Anaximander's mission as oikistes. The observation of pyrotechnical metallurgical workshops in the region of "Copper Ridge" (Medni Rid) in Apollonia may have suggested to Anaximander the cosmogonical explanatory model of 'smelting furnace' which is connected with the imagery of the sun as a 'blow-pipe' of smelting bellows (πρηστήρ αὐλός), 'melting of air' as a cause of winds. After this I will attempt to define with more precision the sociocultural status of the so-called 'Milesian school', its set goals and activities: unlike the Pythagorean school it was not educational institution, but rather a 'learned society' of experts (σοφοί) in natural history (φυσικοί) in the matters related with colonization, geography, astronomy, discovery of natural resources like metals (Miletus had no copper mines), and probably located in an exedra (λέσχη) of Didymaion, Apollo Didymeus being the god of colonization. In section III I will distinguish main types of analogies used by early physikoi, a *conditio sine qua non* for the precise understanding of their scientific/philosophical meaning. In sections IV–VI I will concentrate on analogies from metallurgy and metal work followed by analogies from felting and working wool (section VII) which provided empirical 'proofs' (tekmeria) for the reconstruction of the origin of the cosmos. Conclusion (section VIII) will summarize the main results and draw some parallels with the scientific Revolution in XVIth–XVIIth centuries Europe.

Marder, M. "A VEGAN FEAST OF WORDS: PYTHAGORAS: (Liber XV, 60–390)."

In: *Metamorphoses Reimagined*, Columbia University Press, 2025, pp. 303–07. JSTOR, <http://www.jstor.org/stable/10.7312/mard21254.118>

No one becomes anyone else. Apples are apples, oranges are oranges, sheep are sheep. And everyone becomes someone else by way of the incorporation of the eaten into the eater. Metamorphosis as a function of metabolism. Even if you are not yourself eaten (for the time being: worms, fungi and bacteria, fire, vultures, or fish will consume the body after its death, depending on the place that receives it), in the act of eating you become

the other—you literally are what you eat. Digestion is both the breakdown and the assimilation of nutrients, analysis and synthesis, material thinking in...

Masek, M. 2. KAPITEL Pythagoras und Demokrit als Begründer einer frühgriechischen Ethik p
In: Von jedem guten Geist verlassen? : Warum wir uns in einer maßlosen Gesellschaft auf antike Tugenden besinnen müssen. Wiener Dom-Verlag (Verlag). : 2025. ISBN 978-3-85351-338-5

Mayhew, R. "Chapter 6 Eudemus and Alexander of Aphrodisias against the Idea of an Infinite Universe". p
In: *Perspectives on Peripatetic Physics*. Brill. Leiden, The Netherlands: (2025). https://doi.org/10.1163/9789004739314_008
Archytas

Mazzucchini, M. *The Cosmic Sound of Nature: Insights into a Phusis of Music* (pp. 35-52)
In: *Meter and Music in Ancient Greece: Selected Essays from the Ninth Interdisciplinary Symposium on the Hellenic Heritage of Sicily and Southern Italy*, edited by John Robert Bagby et al., Parnassos Press – Fonte Aretusa, 2025 <https://www.jstor.org/stable/jj.32942752.6>

This essay seeks to elucidate the theological-philosophical significance that underlies the concept of harmony. Instead of perceiving harmony primarily as a fundamental aspect of music theory, it is essential to recognize its cosmological implications, namely, the intrinsic relationship between diverse elements and the force that binds or separates them. It would be reasonable to suggest that the same musical idea of harmony encompasses and develops such themes. This is evident if we consider the concept as it is understood by the thinkers of phusis. By examining a few examples, we shall attempt to demonstrate how no theory of Greek music...

McKeil, A. C. "Green Cosmopolitics." In: *Cosmopolitan Imaginaries and International Disorder*, University of Michigan Press, 2025, p. 85–94. JSTOR, <http://www.jstor.org/stable/10.3998/mpub.12794206.10>

...importance of Pythagoras . There could be no concept of the cosmopolis without his idea of a cosmic order, cosmos. A precondition of Diogenes' and Zeno's cosmopolis was the awe inspiring and dazzling grandeur of Pythagoras' teachings of a mathematically ordered cosmos. Of equal significance to Pythagoras' connections...

Mestre, F. Le pouvoir de la lettre et l'invention d'un personnage : Apollonios de Tyane (pp. 43-68).

In: É. Marquis & P. von Möllendorff (Ed.), *Brief und Macht: Pseudonyme Briefsammlungen der Antike* Berlin, Boston: De Gruyter (2025). <https://doi-org.access.authkb.kb.nl/10.1515/9783111612249-004>

MILENKOVIC, A. Is It Possible to See Gods? Empedocles on Limits of Sight p 21-40

In; *The senses on edge? : overstrained and fading sensory perception in Graeco-Roman literature* / edited by Helge Baumann and Leon Schmieder

Verlag: Stuttgart : Franz Steiner Verlag. [2025].
Zeitliche Einordnung: Erscheinungsdatum:
ISBN 978-3-515-13849-9

Neuerburg, F.

Kap. 7-10: Der göttliche Reisende der Spätantike. S 109 – 128

7. Philostrate - vita Apollonii

Inhalt - Narrativer Rahmen - Topoi -

Dergöttliche Reisende - Fremde Kulturen als

Wissensträger - Die Reise als Metapher -

Reisen als heroischer Akt

9.Jamblich-DevitaPythagorica1-36

S 143 – 160

Inhalt - Narrativer Rahmen - Topoi - Der

göttliche Reisende Fremde Kulturen als

Wissensträger - Der Philosoph als

Weltreisender - Erkenntnis und Weisheit als

Reisemotiv / Reisen als Flucht vor Krisen /

Reise in die Abgeschiedenheit - Reisen als

heroischer Akt.

In: *Erzählte Reisen: griechische Philosophen und Wissenschaftler unterwegs : eine narratologische und motivgeschichtliche Untersuchung*. AKAN-Einzelschriften ; Band 15.

Wissenschaftlicher Verlag Trier (Verlag) [2025]. ISBN 978-3-98940-074-0

Ntanou, E. 16 Pythagoras' Speech: Can the Golden Age Be

Revived? In: *Epic Pastures*

: *Reshaping Epic and Pastoral in Ovid's*

›Metamorphoses‹. dissertation. De Gruyter.

<https://doi.org/10.1515/9783111531472>.

Pacewicz, A. LA TAVOLA DI CEBETE COME MAPPA DELL'ANIMA. "Immaginari: Mappature Intangibili Del Reale".

https://www.academia.edu/145323697/LA_TAVOLA_DI_CEBETE_COME_MAPPA_DELL_ANIMA?sm=a&rhid=37926362392

In: *Immaginari: mappature intangibili del reale*. 2025.

Pigliucci, M. ch. 11. Pythagoras the mystic

In: Pigliucci, M., Lopez, G. and Kunz, M.A.

(2025) *Beyond stoicism : a guide to the good life with stoics, skeptics, epicureans, and other ancient philosophers*.

New York: The Experiment.

Reid, H.L. The Mousikē in Gymnastikē: How Athletic Exercise Promotes Ethical Harmony (pp. 233-

264)

In: *Meter and Music in Ancient Greece: Selected Essays from the Ninth Interdisciplinary Symposium on the Hellenic Heritage of Sicily and Southern Italy*, edited by John Robert Bagby et al., Parnassos Press – Fonte Aretusa, 2025

<https://www.jstor.org/stable/ji.32942752.14>

Long before the gymnasium existed as a civic institution in ancient Greece, moral education through physical movement took the form of choral dance. Groups of age-mates gracefully moving their bodies together as they sing songs that celebrate the excellences of their ancestors is the primordial way to blend ethical ideals with voluntary action in a cooperative social practice. Mousikē, a concept that covers all the arts presided over by the Muses,

functioned educationally by combining instrumental music, poetic verse, and ordered physical movement to inculcate a sense of shared history, moral ideals, and political principles.² Polybius (4.20) links the Arcadians'...

Robert, A. "Chapter 5 Marco Trevisano on the Ontology of Numbers: A Pythagorean and Platonic Philosophy of Mathematics". In: *Pre-modern Mathematical Thought*. Brill. Leiden, The Netherlands: 2025
(https://doi.org/10.1163/9789004734159_007)

Schabram, K.M.

1. Diskursivierungsprozesse musikgeschichtlichen Wissens zwischen Antike und Mittelalter
1.3.1. Pythagoras und die Schmiede-Legende —Modellierungen eines master narrative von Nikomachos bis Boethius
1.3.2. Boethius —Aspekte seiner musikhistoriographischen Rezeption im Mittelalter
1.6. Jubal oder Pythagoras? Der musikalische Ursprungsdiskurs zwischen Isidor von Sevilla und Johannes Affligemensis
1.7. „ma ten tetradem!“ —Pythagoras in der Vaganten-Dichtung des 11. Jahrhunderts
In: „De initio et progressu musices“ - Musikgeschichtsschreibung von der Antike bis 1600
Verlag: Hamburg : Verlag Dr. Kovač. 2025.
ISBN 978-3-339-14520-8.

Thom, J.C. The bioi of Pythagoras as Gospels
In: Moessner, D.P. (2025) *Narrative hermeneutics, history, and rhetoric : a festschrift for David P. Moessner*. Edited by R.M. Calhoun et al.
Leiden: Brill.

Trovato, G. Esegesi e pseudoepigrafia: i quattro elementi tra De generatione et corruptione e pseudopythagorica
21 Pages
In: *Esegesi e forme del sapere tra l'Antichità e il Medioevo* 2025
This chapter focuses on the "De universi natura" attributed to the Pythagorean Ocellus of Lucania. The central section of the treatise

bears strong similarities to Gen. corr. II 1-4, but a close reading reveals that ps-Ocellus anticipates certain aspects that will reappear in the exegetical work of Alexander of Aphrodisias and John Philoponus. In the case of this forgery, however, the exegesis is hidden behind a sophisticated retroprojection: the Pythagorean school already had access to Aristotle's own theory. The exploitation of the Pythagorean tradition also allow to deal with some theoretical difficulties stemming from Plato's elemental theory.

Vargas, A. Stoic Logoi in Pseudo-Archytas according to Iamblichus p 165-182

In: *Platone e i Platonismi (I) Fisica e Metafisica in Età Imperiale e Tardoantica*, a Cura Di Anna Motta e Chiara Cappiello. 2025.
<https://doi.org/10.6093/978-88-6887-363-9>

Varoli, M. "Pythagoreans" and Aristoxenians in Ptolemais's *Pythagorean Elements of Music* p. 265-294)
In: *Meter and Music in Ancient Greece: Selected Essays from the Ninth Interdisciplinary Symposium on the Hellenic Heritage of Sicily and Southern Italy*, edited by John Robert Bagby et al., Parnassos Press – Fonte Aretusa, 2025

<https://www.jstor.org/stable/jj.32942752.15>

Vecchio, L. Medicine in Magna Graecia

In: Lomas, K. (Ed.). (2025). *The World of the Western Greeks* (1st ed.). Routledge.
<https://doi.org/10.4324/978042943685>
This contribution outlines the framework of knowledge on medicine in Magna Graecia (with some references to Sicily), especially on the basis of literary and epigraphic documentation, starting with the oldest known doctor from the West: Sombrotidas of Megara Hyblaea. After presenting the main sources, the principal medical 'schools' are examined and linked to the activity of important philosophers (Empedocles, Pythagoras, Parmenides) documented in Magna Graecia and Sicily: that of Agrigento (Empedocles, Pausanias, Akron); that of Croton, with its most illustrious representatives (Democedes, Alcmeon, Hippon, Philolaos); that of Velia

(Parmenides and the Ouleis). We then move on to other centres in Magna Graecia where the activity of doctors is documented, in some cases in large numbers, such as at Taranto, or where there were personalities of particular importance to the history of medicine, such as Philistion of Locri Epizephyrii.

Vivante, B. "Chapter 13 New Insights into Pythagorean Women's Material Philosophy". In: *Materia Philosophiae. Material Dimensions of Ancient Philosophy*. Leiden, The Netherlands: (2025).

Brill. https://doi.org/10.1163/9789004741973_015

Abstract

This essay will look at how the writings attributed to ancient Pythagorean female philosophers treated the material issues that were frequently the subjects of their writings. In particular it will explore the treatment of three materially based topics that fall into two of the three material categories proposed by the editors of this volume: the display of wealth as an example of material objects; and two subjects within the theme of the built environment: treatment of slaves and treatment of unfaithful husbands. The texts here considered are drawn from both the authors' treatises, which present their ideas in a theoretical framework, and personal letters, which reflect the epistolary genre of offering concrete advice to individual addressees. To illuminate the distinctive gender-based ideas raised in these texts, the essay will compare these female-authored writings with those by male philosophers treating comparable subjects. This comparison will show that even when treating their subject theoretically, the female philosophers brought personal, concrete considerations to their discussions that engaged their readership more directly with the subject. They thus show in multiple ways how treatment of the material aspects of their lives leads to fulfillment of the Pythagorean ideal of harmonia.

Vonessen, F. Die pythagoreischen Symbole
S 121 -142

Nicht ohne Licht reden! - Maximen und Sprichwörter - Die Harmonie der Sirenen
Keine Kränze zerrupfen! - Symbole als „Samen“

In: *Signaturen des Kosmos : Welterfahrung in Mythen, Märchen und Träumen*
Organisation(en): Die Graue Edition (Verlag)
[2025. ISBN 978-3-907370-06-3

Whitmarsh, T. (2025). Anachronism and untimeliness in the Letters of Theano. In É. Marquis & P. von Möllendorff (Ed.), *Brief und Macht: Pseudonyme Briefsammlungen der Antike* (pp. 219-232). Berlin, Boston: De Gruyter.

<https://doi-org.access.authkb.kb.nl/10.1515/9783111612249-012>

Wohl, V. Chapter Title: Empedocles's Autobiography
In: *The Poetry of Being and the Prose of the World in Early Greek Philosophy Book*
Author(s): Victoria
Published by: University of California Press.
(2025)
Stable URL:
<https://www.jstor.org/stable/jj.30412957.7>

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Afonasina, Anna. "Powers of Love and Strife in Empedocles' Physics." Platonic Investigations, p 12-27, 2025.

Afonasin, E. "Philo of Alexandria and the Pythagorean texts of the Hellenistic period," Scholē. Ancient philosophy and the classical tradition, . 2025 19(2). Available at: <https://doi.org/10.25205/1995-4328-2025-19-2-1225-1242>.

Ananth, M. "Not Seeing Eye-to-Eye: Making Sense of Aristotle's Rapid-Fire: Rejoinder to Empedocles's and Plato's Views on Light," Ancient Philosophy. 2025, 45, 2, p 459-481 <https://doi.org/10.5840/ancientphil202545228>.

Araujo, C. Theano to Callisto: on women and enslaved women. Revista NÓS – Feminismos, transfeminismos e teoria queer agosto/dezembro. 2025, 3, P 19–37. https://www.academia.edu/164496797/Theano_to_Callisto_on_women_and_enslaved_women

Transmitted along with two other letters attributed to the philosopher Theano, Theano to Callisto is a paraenesis, probably dated to the imperial period, addressed to a young woman on how to treat her enslaved women. This article presents the first translation of this text into Portuguese, accompanied by an introduction and a commentary, throughout which it argues that it (i) attests to the education of women by women, (ii) maintains that such education includes learning how to command enslaved women, (iii) proposes that enslaved and free women are equally human by nature, but (iv) distinguishes them according to social categories. Subsequently, it offers a critical analysis of the text, concluding that the system usually referred to as patriarchy has, from very early on, drawn a distinction between sex and gender, in such a

way that the latter category applies only to free women.

Araujo, C. Melissa to Claretta: on feminine composure. Cadernos De Literatura Em Tradução. 2025, 30, p. 146-162 <https://doi.org/10.11606/ISSN.2359-5388.I30P146-162> https://www.academia.edu/145732327/Melissa_to_Claretta_on_feminine_composure

Melissa to Claretta is a letter of uncertain authorship commonly classified as Pythagorean pseudoepistolography, which dates between the 2nd century BCE and the 2nd century CE. In presenting its first translation from Greek into Portuguese, I intend to describe the feminine virtue advised by the author to free women: εὐκοσμία, which I translate as composure. Described as an embellishment for the husband, composure is achieved through quietness and a certain dresscode, and its essence is the good house management. Finally I situate this letter in the context of other treatises of the Pythagorean pseudoepigraph written by women and show how it functions as a link between Antiquity and nascent Christian morality, expressed in the First Letter to Timothy by Paul of Tarsus.

Bracke, E. "Een introductie tot [Theano]: Op zoek naar vrouwelijke stemmen in de Pythagoreïsche filosofie,"

Tetradio. 2025, 33, 1. <https://doi.org/10.21825/tetradio.94663>.

Caiazza, I. « La démonologie platonicienne au Moyen Âge (de l'Antiquité tardive à la fin du XIIe siècle) », Recherches de théologie et philosophie médiévales. 2024, 91/2, p. 231-284. <https://doi.org/10.2143/RTPM.91.2.3293902> https://www.academia.edu/127871603/La_démonologie_platonicienne_au_Moyen_Âge_de_l'Antiquité_tardive_à_la_fin_du_XIIe_siècle_Recherches_de_théologie_et_philosophie_médiévales_91_2_2024_p_231_284

Platonic demonology was known in the Middle Ages mainly through Apuleius, Calcidius, Augustine, and Martianus Capella. In the 12th century, there was a true revival of Platonic demonology, the textual and pictorial traditions of which can be traced in the era's commentaries on Plato's *Timaeus*, Macrobius' *Commentarii in Somnium Scipionis*, and Martianus Capella's *De Nuptiis Philologiae et Mercurii*, among others. This contribution examines works of Lambert of Saint-Omer, William of Conches, Peter Abelard, and Bernard Silvestris; Raoul of Longchamp and Alain of Lille are also quickly mentioned.

CASELLA, F. Phren Hier: A New Theology for a New Society in Empedocles's Verses. *Archai*. 2025, 35.

Abstract: The aim of this paper is to analyze Empedocles's main doctrines in the light of his historical and cultural context. To be precise, I will attempt to show how the Agrigentum and Sicily of his time - ravaged by inter-Greek wars, infighting between the various social classes, and even indigenous Sicilians' revolts against Greek settlers - bore witness, in his eyes, to the ever-increasing power of Strife, which was influencing the cosmos not solely on a physical level but also on a moral one. Empedocles hoped in the exit from the present cosmic cycle through the attainment of a higher condition, capable of transforming the daimones into 'holy minds', i.e. into entities completely imbued with Love and, for this reason, unassailable by Strife in this cosmic phase, well before the return of the sphere. In this way, Empedocles tried to found a new theology, with Love as the main deity, and a new ethical code, in opposition to traditional poems and values, which were the expression, as everything else in the world save for his On nature and Purifications, of Strife.

Cecchetti, L. Plotino Pitagorico. Note sulla polemica plotiniana contro l'analogia dei pitagorici. *Plotino Pitagorico*. Nòema. 2025, (16), p 172–192.

<https://doi.org/10.54103/2239-5474/28915>

https://www.academia.edu/145479785/Plotino_Pitagorico_Note_sulla_polemica_plotiniana_contro_lanalogia_dei_pitagorici?sm=a&rhid=37926362392

In *Enneads* VI, 6, *Numeri*, Plotinus articulates a complex discourse on part of Plato's so-called unwritten doctrines, in which one of the most fascinating aspects is the search for a well-founded categorisation of the eidetic number. His effort leads him to develop a particular threefold categorisation of numbers, whose essentiality is necessarily transported beyond the experiential. The distinction between counting numbers and counted numbers is certainly not a Plotinian invention, but can already be found in Aristotle, discussed in several places in *Metaphysics*, where Plato is credited with the distinction between eidetic numbers and monadic numbers, i.e. numbers composed of quantitative units, and again in *Physics*, in a brief note on the duality of numbers, distinguished as "counted numbers" and "numbers with which one counts". This distinction, certainly Platonic, is in all likelihood attributable to the Pythagoreans, who already in the 5th century seem to have developed a sophisticated theory of numbers, centred on the fundamental categories of ἀπειρον and πέρας.

Chahi, A. "The "Copernican" Astronomical Revolution of Philolaus,"

Almagest,. 2025 16, 2, p 80–97.

<https://doi.org/10.1484/J.ALMAGEST.5.153318>

Chaintreuil, U. "31/05/25 : Empédocle d'Agrigente : la physique, l'éthique et l'historiographie,"

Zetesis - Ζήτησις [Preprint].

<https://doi.org/10.58079/14065>.

"Empédocle d'Agrigente : la physique, l'éthique et l'historiographie" aura lieu samedi 31 mai de 10h00 à 13h00 dans la bibliothèque Léon Robin (Sorbonne Université, escalier E, deuxième étage gauche) 1) Alain Martin : brève introduction 2) Nathan Carlig : le Papyrus Fouad inv. 218 et l'Empédocle de Strasbourg 3) Oliver Primavesi : le Papyrus Fouad inv. 218 et la doctrine d'Empédocle 4) Nathan Carlig : le Papyrus Fouad et l'œuvre d'Empédocle

Clifton, J.D.W. "Psychologists return to the first question of Western philosophy."

The American psychologist. 2025, 80,2 , p 232–246. <https://doi.org/10.1037/amp0001351>.

When ancient humans gained the ability to investigate abstract questions, what first question did they pose? This article offers a novel, sweeping, historical analysis with important implications for psychological theory. The story begins with identifying the first question in Ancient Greek philosophy as "Where am I?" with particular interest in the world's overarching basic traits. For example, Pythagoras proposed the world was defined by beauty and Heraclitus suggested change. Though this discourse has traditionally puzzled historians, recent psychological research suggests it might have been largely a debate over primal world beliefs, an emerging research topic that this article introduces and situates historically. Recently, the latent structure of primal world beliefs was mapped statistically, revealing 26 dimensions. Most of these beliefs were new to psychologists, yet already posed by ancient philosophers—including Pythagoras' Beautiful world belief and Heraclitus' Changing world belief. Identifying first questions in early history may have value for psychological theorizing because it hints at something that social psychologists have long suspected: that humans are creatures fundamentally driven to understand their situation and what it calls for.

Costero-Quiroga, S. Alimento para el alma, cuerpos para la virtud. Sobre el vegetarianismo en Porfirio "De Abstinencia". Arete. 2025, 37, 1,

<https://doi.org/10.18800/ARETE.202501.006>

[https://www.academia.edu/145419816/Alimento para el alma cuerpos para la virtud Sobre el vegetarianismo en Porfirio De Abstinencia ?sm=a&rhid=37926612761](https://www.academia.edu/145419816/Alimento_para_el_alma_cuerpos_para_la_virtud_Sobre_el_vegetarianismo_en_Porfirio_De_Abstinencia?sm=a&rhid=37926612761)

Abstract: "Food for the Soul, Bodies for Virtue. On Porphyry's Vegetarianism in De Abstinencia".

This paper examines the treatise De Abstinencia ab esu anima-lium by the Neoplatonic philosopher Porphyry, with a focus on the figure of the philosopher-priest. This figure is characterized as one who strives to attain an ascetic lifestyle through adherence to certain precepts, including the performance of humble sacrifices to the gods, abstention from

animal-derived foods, the practice of austerity in all aspects of life, and the cultivation of that what is truly important: the purification (kátharsis) of the soul and the assimilation to the divine (homoíōsis theōi). Furthermore, this article explores the arguments presented by Porphyry to promote a positive model for the individual subject. It also discusses how a choice of life based on dietary restrictions and an ethic of self-control can be seen not only as a path to divinity but also as a defining characteristic of the true philosopher—namely, one who establishes himself as a model worthy of emulation (theiōs anér). This perspective highlights the role of the philosopher-priest as both an active follower and adherent of philosophy and a living example of virtue and wisdom, serving as an ethical reference point that inspires others to emulate this ideal and to reflect on our own daily practices.

Delgado, A.C. "The Hellenistic Ideal of the King: Text and Translation on the Neo-Pythagorean Treatise On the Kingship attributed to Diotogeno,"

Circe, de clásicos y moderno. 2025, 29, 2 p 231–242.
<https://doi.org/10.19137/circe-2025-290211>.

Fallas López, L.A. "Mejor nosotros que otros. Empédocles en primera plural,"

Revista de Filosofía de la Universidad de Costa Rica. 2025, 62, 164.
<https://doi.org/10.15517/revfil.2023.56740>.

Gerakini, O. et al. "The Effects of Pythagorean Self-Awareness Intervention on Young Adolescents in Primary School. A One-Arm Clinical Trial,"

Journal of Pediatrics. Perinatology and Child Health. 2025, 9, 4.
<https://doi.org/10.26502/jppch.74050229>.

Graf, K. "Renaissance Libraries,"
Archivalia[Preprint]. 2025.
<https://doi.org/10.58079/14epg>.
"Libraries were all the rage in Renaissance

Europe, and no wonder. Theatres of knowledge, grandly decorated and proudly displayed, they hosted dramas of many kinds. Learned men used them for lively conversation on such irresistible topics as the philosophies of Hermes, Zoroaster and Pythagoras or relations between the later Roman Empire and the Persian king Shapur II, which Angelo Poliziano, Pico della Mirandola and others debated in the new Florentine library of San Marco. Yet they were also..

Gregoric, P. "TWO TYPES OF CRITICISM IN THE PSEUDO-ARISTOTELIAN DE MVNDO,"

The Classical Quarterly. 2025, 75, 1, p 344–360.

<https://doi.org/10.1017/S0009838824001046>

The short treatise *De mundo*, transmitted with the Aristotelian corpus, has attracted scholarly attention in recent years for its linguistic, rhetorical, historical and philosophical features. This article focusses on the dialectic dimension of *De mundo*, which has hitherto been underexplored and restricted to its anti-Stoic aspects. The article argues that *De mundo* engages also with other rival visions of philosophy and conceptions of the cosmos, in some cases explicitly, in others implicitly, but always tactfully, without naming names, and in strict avoidance of open polemic. After reviewing five instances of explicit criticism in *De mundo*, in Sections 1 and 2 of the article, and five instances of implicit criticism in Section 3, Section 4 points to a general pattern that can be discerned in the author's lines of criticism. Additionally, Section 4 considers why the author proceeds in the way he does and what this tells us about the author and possible dates of composition of his work.

R. Guerreiro, T. THE 153 FISHES IN THE GOSPEL OF ST. JOHN - And its connection with Pythagoras, Vescica Piscis and Gematria. Zenodo. 2025, Oct 17.

<https://doi.org/10.5281/ZENODO.17347996>

https://www.academia.edu/144455575/THE_153_FISHES_IN_THE_GOSPEL_OF_ST_JOHN_And_its_connection_with_Pythagoras_Vescica_Piscis_and_Gematria?sm=a&rhid=37911239187

In this work, we seek to highlight the true

meaning of the number 153, found in the Gospel of John. This topic is quite significant, as it is intimately intertwined with the book of the prophet Ezekiel and sacred geometry. This issue truly deserves extra attention from those interested, so that they can appreciate the intrinsic subtleties that emerge from the biblical text.

Guggenberger, M. and Leach, S. "THE GALLO-ROMAN DODECAHEDRON AND THE RECEPTACLE OF ALL BECOMING,"

The Antiquaries Journal,. 2025, 105, p 31–54. <https://doi.org/10.1017/S000358152510036X>.

Discussions of the Gallo-Roman dodecahedron often note the significance of the dodecahedron in Platonic and Pythagorean philosophy, but they tend not to relate the archaeology to the textual evidence in any detail. We attempt to do that in this paper. We argue that, whilst it remains the case that there is no contemporaneous description of the Gallo-Roman dodecahedron, there are several texts - including an overlooked passage in Iamblichus' *On the Pythagorean Life* - that point to its possible inspiration. We relate these texts to the location of dodecahedra in Gaul and Britain and to the interest of the Druids in Pythagoras, which was frequently remarked upon by Roman commentators.

Harrison, J. "“Signs on the earth below” (Acts 2:19b): Luke-Acts and the Miraculous in the Graeco-Roman World.'

Journal of the Gospels and Acts Research. 2025, 9, 101–134.

https://www.academia.edu/144848925/Signs_on_the_earth_below_Acts_2_19b_Luke_Acts_and_the_Miraculous_in_the_Graeco_Roman_World_?sm=a&rhid=37944372264

This article explores Luke's reference to the phrase 'signs on the earth below' in Acts 2:16-21 in its wider Graeco-Roman context. Five strands of Graeco-Roman evidence regarding the miraculous, each of differing genres and from different historical periods, will be examined and their intersection with Luke-Acts explored, comparing their claims to legitimization where possible. The literature and documents are Philostratus' *Life of Apollonius of Tyana*, Lucian's *Alexander the False Prophet* and The

Passing of Peregrinus, the writings of Apollonius the paradoxographer, the miracles of Asclepius at Epidauros and other sanctuaries, and, last, the magical papyri. It will be argued that Luke-Acts consistently highlights the distinctiveness of the approach of Jesus and the first Christian missionaries to the miraculous. Nevertheless, Luke is alert to local Graeco-Roman expressions of the miraculous in the eastern Mediterranean basin, which, by virtue of their similarity to some of the early Christian phenomena, help us to see the emerging conflict between both religious traditions.

Horky, P.S. "Prooimia to Order: Pre-Cosmic Reality in Hesiod and Early Pythagoreanism,"

Trends in Classics. 2025, 17, 2, p 250–272.

<https://doi.org/10.1515/tc-2025-0014>.

This paper aims to provide a reflective understanding of what proems are, and what they can achieve, by advancing beyond the literary and agonistic elements of proems, often understood to reflect the social or cultural aspects of literary form. Instead, it seeks to expand the possibilities for understanding proems as distinct avenues for new ways of talking about the content of reality. It does so chiefly through analysis of two major cosmogonic works from Ancient Greece: Hesiod's Theogony, and the treatise On Nature by the Pythagorean philosopher Philolaus of Croton. This paper argues that both Hesiod and Philolaus designate the proems of their works as places to outline the primordium of reality, and that their cosmogonic accounts have much more in common than scholars have typically recognized. These 'biomorphic' accounts of the birth of the ordered universe stand especially in contrast to accounts based on other cosmogonic modes, such as the 'stochazomorphic' and 'technomorphic' modes (the latter of which is deployed in the proem to Ovid's Metamorphoses, which stands in contrast especially to Hesiod's account of the generation of reality).

Iacono, A.M. "Empedocle, Platone e la caverna: il linguaggio del mito,"

Agoghè. 2025, (20-21), p 6–11.

<https://doi.org/10.12871/97912560820011>.

lionis, J. "Justice as Harmony in Ancient Greek Philosophy,"

Dialogue and Universalism. 2025, 35, p 151-165

Justice and Harmony are essential concepts of classical philosophy. Number of philosophers throughout the ages have dedicated themselves to understanding these principles. For Ancient Greeks concepts of justice and harmony were especially important as these were considered the fundamental basis of the cosmic order. Plato dedicated the entire first book of The Republic to analyze the concept of justice which further on is associated with the harmoniously functioning state and society. Aristotle, Stoics and Neoplatonists also paid great attention to the importance of these concepts. In this paper I analyze the Pythagorean notion of justice, which serves as a foundation for the later theories. I argue that the concept of justice had a very clear mathematical definition and was based on the concept of harmony. Music was also part of mathematical sciences, therefore harmony in music was expressed in mathematical terms. Moreover, all major Ancient Greek theories of justice follow the model. The earliest evidence of such mathematical expression can be found in the fragments of the Pythagorean Philolaus. The concept was a major inspiration for Plato and the Platonic Academy tradition as well as for later thinkers. Mathematically constructed concepts of justice and harmony played a crucial role in building the Platonic ideal state and society. Principles of justice and harmony among social layers, genders and generations for the Greeks are clearly governed by the same mathematical proportions. This idea again links to the Pythagorean fragments of Archytas. In this paper I show that mathematical fundamentals of concepts of justice and harmony serve as basis for social and political order. Are these concepts still of value today? Can they still be used in contemporary societies and states that often lack justice and harmony? If we answer positively, then we can still learn a lot from the Ancient Greeks and apply it today making a better world for everyone.

Jepson, L. The Canzoniere and the Metaphor of the Labyrinth.

Italica. 2025, 102, 2, p 206–224. <https://doi-org.kb.idm.oclc.org/10.5406/23256672.102.2.04>

This article offers an analysis of three distinct labyrinths that were well known in the Middle Ages. All three are contained in Petrarch's Canzoniere, which can be read as a Pythagorean Y, the prototypical labyrinth, with the in vita poems forming a Cretan multicursal labyrinth disseminated in literature, and representing temptation toward a multitude of sins, while the in morte poems form a type of unicursal labyrinth disseminated through the visual arts, and represent the path to salvation. The text can be read as a metaphor of the poet's journey from sin to salvation. The article also highlights explicit and implicit references to labyrinths, their features, and such associated mythologies as those involving Daedalus, Icarus, Ariadne, Theseus, and Aeneas.

Kurdybaylo, D. "Symbols and Symbolism in the Writings of Iamblichus of Chalcis,"

Méthexis. 2025, 37, 1, p 54–72. <https://doi.org/10.1163/24680974-36020004>.

Neoplatonic symbolism is closely related to the doctrine of theurgy, which was introduced by Iamblichus of Chalcis. The language of Iamblichus' writings is distinguished by a variety of technical terms that require clarification. Among them are symbolon and synthēma, which are treated as fully equal by some scholars, but are clearly discerned by others. The goal of the present study is to define the meaning of symbolon and synthēma in the extant writings of Iamblichus using context analysis and relevant dependencies on the works of Iamblichus' predecessors, especially Porphyry of Tyre. Four major subject areas were selected: divine names and hieratic formulae, which are mostly called synthēmata; general theoretical descriptions of symbolic expression of intellectual entities in the material world; Pythagorean acousmata, which are traditionally called symbols; and numeric symbols, also interpreted in a Pythagorean manner. Iamblichus ascribes synthēmata self-sustained nature and the possibility to act on their own, revealing their theurgic efficacy on the human soul and

intellect. Symbols are considered an explication of synthēma in a particular object, they have various forms and reveal the corresponding synthēma in a concealed or enigmatic way, thus requiring an interpretation. The combination of symbol's significative and efficacious aspects distinguishes it from sign, image, and analogy.

Laemmle, R. Curriculum uitarum: Homer and the many lives of Pythagoras and Empedocles. Journal of Hellenic Studies. 2025, 145, p 157–181

<https://doi.org/10.1017/S0075426925100347>

https://www.academia.edu/143640848/Curriculum_uitarum_Homer_and_the_many_lives_of_Pythagoras_and_Empedocles?sm=a&rhid=37911239187

Pythagoras and Empedocles, the earliest pre-Socratic thinkers associated with the doctrine of metempsychosis, are both said to have accounted for their own previous incarnations. This article focuses on lists of their previous lives, here dubbed curriculum uitarum (CVV), and argues that they are revealing not only of the specifics of how metempsychosis is conceptualized by each thinker but also of the way in which they harness poetic authority. The article surveys all the surviving permutations of Pythagoras' CVV across the tradition and identifies an interplay of different modes of enumeration within them: lists of named human individuals vs lists of life forms. The latter mode is what also defines Empedocles' much-cited 'epigram' (B117 DK) on his past incarnations. Both CVVs are informed by strategic borrowings from Homer: while Empedocles' list draws on the characterisation of the Iliad's Nestor and the Odyssey's Proteus, Pythagoras' CVV is defined by the constant presence of the Trojan warrior Euphorbus. As is argued, this originates in the nexus of philosophical speculation and poetical exegesis which accrued around Euphorbus' short-lived but memorable appearance in the Iliad. In-depth engagement with Homer and Homeric exegesis is thus shown to generate philosophical innovation and to form a strong link between the Pythagorean and Empedoclean teachings on metempsychosis.

Leach, S. (2025). The Gallo-Roman Dodecahedron and the Receptacle of all Becoming. *The Antiquaries Journal*. 2025, p 31-54. Discussions of the Gallo-Roman dodecahedron often note the significance of the dodecahedron in Platonic and Pythagorean philosophy, but they tend not to relate the archaeology to the textual evidence in any detail. We attempt to do that in this paper. We argue that, whilst it remains the case that there is no contemporaneous description of the Gallo-Roman dodecahedron, there are several texts – including an overlooked passage in Iamblichus' *On the Pythagorean Life* – that point to its possible inspiration. We relate these texts to the location of dodecahedra in Gaul and Britain and to the interest of the Druids in Pythagoras, which was frequently remarked upon by Roman commentators.

Lombardi, L. "The Refusal of God's ἀπραξία: An Apologetic Appeal to Stoic Arms (Philo, *De opificio mundi* 7–12)"

Trends in Classics. 2025, 17, 2, p 289-308.

<https://doi.org/10.1515/tc-2025-0016>

Abstract This paper showcases the importance of networking between exegeses for the theme of ἀπραξία in Philo of Alexandria. *De providentia* 1.6–7 and *De aeternitate mundi* 13–19, on the proemial chapter of *Genesis*, are examined to better understand the case of *De opificio mundi* 7–12. In *Opif.* 7–12, Philo adopts Stoic apologetic strategies, positing a pre-cosmos without disorder. He preserves God's otherness from the cosmos while incorporating active divine agency within creation. In *De opificio mundi* 7–12, Philo's reworking of Stoic concepts does not indicate a critical attitude towards the Stoa. This paper also considers the problem of Philo's opponents in light of the development of the theme of ἀπραξία between the end of the Hellenistic era and the early Imperial age. It seeks to identify his opponents, arguing that it is unlikely that Philo meant Aristotle, whom he perhaps perceived more favourably than commonly assumed. The hypothesis is put forward that his opponents instead may be suspected to be a group of Pseudo-Pythagoreans or pythagorising Platonists.

Lu, L.-T. "The Development of Holistic Health Concepts in Ancient Greek Medicine: From Empedocles to Hippocrates,"

Asian Journal of Medicine and Health. 2025, 23, 11, p 69–80.

<https://doi.org/10.9734/ajmah/2025/v23i111317>

D'Luca, E. Pitagorismo no *Timeu* de Platão. *DoisPontos*. 2024, 21, 2, <https://doi.org/10.5380/DP.V21i2.94468>

ABSTRACT: The problem addressed in this paper stems from the following question: was Plato a plagiarist of the Pythagoreans? This suspicion arises from an old tradition accusing Plato of plagiarizing a supposedly lost work by Philolaus of Croton. Therefore, the *Timaeus* was chosen as the object of analysis in order to verify the existence of passages that could suggest plagiarism on Plato's part. To this end, a survey of the main "Pythagorean" theories identifiable in the *Timaeus* was conducted, based on a review of the history of criticism. It was concluded that, undeniably, there is an implicit reference to Pythagoreanism in the work, which, however, does not constitute plagiarism per se, but rather can be better considered a Pythagorean influence. Effectively, Plato ends up transposing several "Pythagorean" theories—as well as those of other pre-Socratic philosophers—to his own philosophical interests.

Manieri, A. (2025). Festivals and Musical Tradition. Influences and Connections between Magna Graecia and the Motherland. *Greek and Roman Musical Studies* 2025, 13,2, p 303-

323. <https://doi.org/10.1163/22129758-bja10111>

Abstract In the cities of Magna Graecia – such as Rhegium, Locri, Sybaris, and Tarentum – a vibrant musical tradition emerged as early as the archaic period, particularly within the context of festivals and ritual celebrations. These events likely provided a platform for local artists, enabling them to advance to more prestigious Greek venues that were integral to broader networks of cultural exchange during festivals. The perceived extravagance of the colonies in their festivals and competitions was interpreted by later sources as a reflection of moral decadence. Such practices were often seen as

emblematic of a decline in both cultural refinement and political stability.

Marongiu, L. Plato as a Precursor of the Quadrivium? The Case Study of Logistikê.

The International Journal of the Platonic Tradition).

(2025).

<https://doi.org/10.1163/18725473-bja10048>

Abstract In the search for the origins of the quadrivium, several authoritative studies have identified Plato as its most prominent precursor. This paper investigates whether and to what extent this is the case by focusing on logistikê—a discipline concerned with number and calculation—and using it as a test case. Indeed, while Plato depicts logistikê as an epistemologically valuable discipline, later sources either remove it from the classification of mathematics or dismiss it as a subject devoid of theoretical import. By combining a thorough examination of Plato's treatment of logistikê with an investigation of its development in the later tradition, I aim both to reassess the actual importance of this discipline in the dialogues and to provide a comprehensive explanation of its progressive marginalisation in the later tradition. The test case of logistikê will thus offer an insightful perspective on the evolution of the quadrivium, revealing how the latter developed and consolidated through a prolonged, and often non-linear process of mediation, whose most crucial feature is the discovery of effective strategies for framing important Platonic tenets within Nicomachus' fundamental model. At the same time, this test case will enable us to clarify the sense in which Plato can be seen as the founder of the quadrivium: while confirming essential thematic continuities between Plato's reflections on mathematics and the later quadrivium, it illustrates how the quadrivium emerged through a collective exegetical effort carried out by several Platonists over the centuries.

Matthew, C. et al. "The first rocket or a child's toy? Archytas' dove - an issue of interpretation,"

The International Journal for the History of Engineering & Technology. 2025, p 1–18.

<https://doi.org/10.1080/17581206.2025.2478882>.

Melvin-Koushki, M. "The New Brethren of Purity: Ibn Turka and the Renaissance of Pythagorean Science in the Early Modern Persian Cosmopolis,"

Intellectual History of the Islamicate World. 2025, 13, 3, p 211–277.

<https://doi.org/10.1163/2212943x-bja10018>.

The Brethren of Purity are rightly acclaimed the most influential Pythagorean thinkers of pre-Mongol Islam; their Epistles were crucial to the development of a wide and weird range of western and eastern forms of occultism, Sufism and Neoplatonic philosophy, as current research has shown. What has yet to be mapped is the extent to which their post-Mongol Persianate heirs - the self-styled New Brethren of Purity - exerted an even wider and weirder sociopolitical effect. From metaphysics to physics, empire to empiricism, painting to architecture, astronomy to historiography, poetry to magic, their radical reformulations of lettrism ('ilm al-hurūf) as universal science and theurgic technology became a primary driver of early modern Pythagoreanism and Platonism across the Afro-Eurasian ecumene - indeed a key to the category of early modernity itself. (And perhaps postmodernity too.) This article sketches the outlines of such a map by charting the legacy of Ibn Turka of Isfahan (d. 1432), foremost member of the New Brethren in the Timurid east and their philosophical powerhouse, who was most responsible for rewriting lettrism

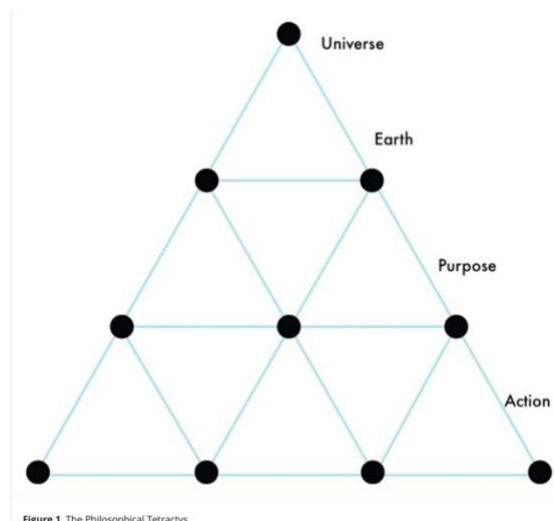
as Pythagoreanism and Pythagoreanism as mathesis and mathesis as total transhumanist empire. A Muslim Iamblichus and Cusanus and Bruno and Pico and Dee combined, Doctor Little Turk's example enforces a larger, less doggedly Eurocentric and classicocentric framework for investigating how the mathematizing Greater Western tradition, past and present, might be written and might write otherwise.

Mendicino, G. PTebt. III 694 reconsidered: A Hellenistic treatise on harmonics and its Pythagorean connections
PHILOSOPHICAL PAPYRI. A Journal of Ancient Philosophy and the Papyrological Tradition. 2025, 3, P 169-175

de Miranda, L. "Tetractys of philosophical health: A structured approach to aligning personal cosmology, higher purpose, and practices of the compossible,"

Possibility Studies & Society [Preprint]. 2025, <https://doi.org/10.1177/27538699251360167>.

This article introduces the Tetractys of Philosophical Health, a structured visual exercise inspired by the Pythagorean tetractys that facilitates alignment between an individual's cosmological worldview, sense of purpose, and practical engagement with the world. This heuristic exercise is methodologically grounded through multi-layered convergent indications from cognitive load theory, affective neuroscience, neuroplasticity research, ancient wisdom traditions, and sustained philosophical counselling practice. Employed as a core component within the SMILE_PH method (Sense-Making Interviews Looking at Elements of Philosophical Health), the exercise serves as both exploratory tool and intervention, bridging abstract philosophical reflection and concrete action while training compossibility thinking—the capacity to create mutually reinforcing relationships between different dimensions of possibility. The article presents this four-layer theoretical foundation, describes implementations within philosophical counselling sessions with case examples, and discusses theoretical and practical implications for educational, organizational, and personal development contexts. The Tetractys, a tested innovation presented here for the first time in print, contributes to philosophical practice and possibility studies by offering a consolidating—compossibilizing—approach that helps individuals create integration between personal cosmology, cognitive coherence and practical mission while developing systemic thinking.



Moreira Barnabé, F. "MONOCÓRDIO DE PITÁGORAS RELAÇÕES ENTRE MÚSICA E MATEMÁTICA,"
Revista Temas & Conexões. 2025, 2, 3, p 20–33
<https://doi.org/10.33025/tc.v2i3.4704>.

Moulinier, D. "L'éthique réalisée ou le sens de la sagesse philosophique (chez les anciens grecs)," DIOTIME 2.0. La philosophie augmentée [Preprint. 2025].
<https://doi.org/10.58079/14pcm>.

Les 7 sages (auteur inconnu) Les Sept fameux Sages grecs étaient appelés par leurs contemporains sophoi (en latin sapientes) et non encore philosophi. Pythagore le premier se disait philosophe et expliquait ce dont il s'agissait par la métaphore suivante : la vie humaine, disait-il, ressemble aux jeux panhelleniques auxquels trois genres d'hommes participent : ceux qui cherchent à y gagner le prix et la gloire, ceux qui y viennent pour vendre ou acheter quelque chose, et ceux qui (les moins nombreux...

Nastasi, G. Pythagorean and Peripatetic Ontology in the First Century BCE: Substance and relatives in Pseudo-Archytas' On the universal logos
Rheinisches Museum für Philologie. 2024, Abstract: Pseudo-Archytas' On the universal logos is one of the earliest examples of the reception of Aristotle's esoteric writings in

Antiquity. The pseudepigraphic author, likely active in the 1st century BCE or 1st century CE, aims to demonstrate that the Aristotelian theory of categories originates from Archytas of Tarentum (4th century BCE). In this paper, I aim to show that Pseudo-Archytas summarized and paraphrased Aristotle's Categories as seen through the lens of the early Peripatetic commentators of the 1st century BCE, rather than merely reading the text of this esoteric writing. Specifically, I will show that Pseudo-Archytas adopts the lexicon and theoretical interpretation of Boethus of Sidon (1st century BCE) with respect to two case studies: substance and relatives.

Natto, P.M.A.R. "REINCARNATION, IMMORTALITY OF THE SOUL, AND SALVATION IN PYTHAGORAS,"

Lex localis - Journal of Local Self-Government. 2025, 23, (S6), p 8974–8994.
<https://doi.org/10.52152/7597br20>.

Peltonen, J. "Pythagoras, Ptolemy, Socrates these people are thieves": Afrocentrism and Classical Past in Rap Music. Faravid. 2025, (56).

<https://uta-fi.academia.edu/JaakkoJuhaniPeltonen>

In this article, I will discuss the reception of the classical tradition within American rap music. It focuses especially on promoting Afrocentric views through rap lyrics written from the early 1990s to the early 2000s. In my research, I also examine the works of Afrocentrist scholars, and consider whether certain rap lyrics have been influenced by their writings. This topic relates to the valuation of the Classical past and the ways Classical tradition has been linked to controversial issues of race and ethnic identity. As a representative of popular culture, hip hop culture and Rap music have reached young audiences that are not necessarily reached by academic texts, and thus it offers intriguing source material within the study of divergent receptions of the Classical past

Pellò, C. and De Cesaris, G. "Aesara on human nature: the tripartition of the soul revisited,"

The Journal of Hellenic Studies. 2025, 145, p 182–196.
<https://doi.org/10.1017/S0075426925000011>.

The focus of this paper is a first-century pseudepigraphic treatise titled *On Human Nature*, preserved by Stobaeus and attributed to the Pythagorean Aesara. Whether the treatise is to be ascribed to a woman philosopher named Aesara or the Pythagorean man Aresas is a point of controversy. In what follows, we gloss over the question of the identity and gender of the author and turn to the philosophical content of the treatise. In the surviving fragment, Aesara analyses the structure of the human soul and the relationships among its parts. The human soul becomes a model of law and justice for both the city and the household. Thus, *On Human Nature* revisits well-known Platonic doctrines, such as the city-soul analogy, the tripartition of the soul and the definition of justice as harmony, providing novel insights into their political implications. In what follows, we argue that Aesara constructs an original psychological theory by supplementing Plato's tripartite conception of the soul in the *Republic* with aspects from later dialogues. Specifically, Aesara employs the *Laws* to stress the political implications of the tripartition and the leading role of *voûς*, and the *Timaeus* to explain our psychological reactions through physiological phenomena.

Peterson, A. "Following in the Footsteps of a God: The Transformative Power of Dionysus in Philostratus' *Life of Apollonius of Tyana*,"

Classical Journal,. 2025 121, 1, p 108–127.
<https://doi.org/10.1353/tcj.2025.a973541>.

Abstract: In this paper I explore the role of Euripides' *Bacchae* in Philostratus' *Life of Apollonius of Tyana*. Adding to existing intertextual readings of the *Life*, I argue that Philostratus combines the language and imagery of Dionysus' infiltration of Pentheus' body with a characterization of the emperor Domitian as a Pentheus figure. While this intertextual strand contributes to the text's suggestion that Apollonius may possess a divine nature, it has the added effect of concentrating the reader's attention on the somatic experience of Apollonius' interlocutors.

Pignot, M. A Latin translation of the *Pythagorean Sentences* by Rufinus of Aquileia: introduction and edition, *Revue Bénédictine*. 2025, 135.1, p. 5-53
Cet article fournit une présentation suivie d'une editio princeps d'une traduction de Rufin d'Aquilée récemment découverte (voir M. Pignot, *Rev.Ben.* 133/2, p. 265-277). L'ouvrage de Rufin intitulé *Enchiridion* était composé de deux parties, dont seule la première est connue depuis longtemps : les *Sentences* de Sextus. La seconde partie, que l'on croyait perdue, a été identifiée dans un manuscrit unique (Praha, Archiv Pražského Hradu, Knihovna Metropolitní Kapituly, B XX [315]) : elle contient une traduction latine des *Sentences* pythagoriciennes. La première partie de cet article situe la traduction de Rufin dans la transmission des *Sentences* pythagoriciennes grâce à une comparaison avec les trois principaux témoins grecs ainsi qu'avec une traduction syriaque de l'Antiquité tardive. La traduction de Rufin (= R) est généralement assez proche du grec, malgré des adaptations, et elle permet de considérer l'histoire ancienne du recueil à nouveaux frais : composée de 108 maximes, dont 104 sont partagées avec au moins deux autres témoins, R est apparentée, mais souvent plus complète, que le manuscrit grec Π (Patmos, Monastère de Saint Jean le Théologien 263), qui, comme R, contient les *Sentences* de Sextus suivies des *Sentences* pythagoriciennes. La deuxième partie de l'article contient l'édition de la traduction des *Sentences* de Pythagore par Rufin, précédée d'une évaluation de l'unique témoin principal et d'un aperçu de la tradition indirecte. La traduction a manifestement circulé dans l'Antiquité tardive, comme le montre notamment son utilisation dans les *Synonyma* d'Isidore de Séville et dans plusieurs florilèges.

Porter, J. I. (2025). Love, Strife, and the Roots of All Things: Empedoclean Cosmopoetics. *Representations* (2025) 169 (1): 11–27.

<https://doi.org/10.1525/REP.2025.169.2.11>

https://www.academia.edu/127501362/Love_Strife_and_the_Roots_of_All_Things_Empedoclean_Cosmopoetics?sm=a&rhid=37926993459

Current ecological thinking has made the early fifth-century Greek philosopher Empedocles of

Acragas into a household name, thanks to the four-element theory that he bequeathed to posterity. 1 A return to the elements and to Empedocles is perhaps unsurprising in a world that is experiencing ever greater climatological distress and a heightened proximity to earth, water, air, and fire, the fourfold constituents of Empedocles's cosmology, and the very same elements that modern life, habituated to its creature comforts, has sought in vain to tame and control.

Empedocles, to be sure, did not have to confront man-made environmental catastrophes of the sort we know today. Instead, like other ancient writers he recognized how nature was itself a catastrophic entity, ungovernable, unforgiving, and deeply ambiguous. The fragility of the human world was a premise of his cosmology, which describes a more-than-human universe that is ceaselessly making and unmaking itself and, in the process, ceaselessly enchanting and disenchanting the human view of reality. His writing does not so much eliminate the anthropocentric perspective as seek to transform it. This is part of what makes Empedocles so shockingly familiar today. The "new materialisms" look strangely "old" when read alongside his fragments. That said, the present essay is written for three audiences: environmental and ecological scholars who want to counter "the anthropocentric arrogance of the very concept of the Anthropocene," and who have already begun to find conceptual and ethical resources in Empedocles; 2 readers who may not yet have encountered this philosopher; and Empedoclean specialists who might want to complicate their own understandings of this figure. The hope is that all three audiences will find reasons to forge alliances around Empedocles as they try to "think with the elements" in a world that increasingly obliges us to live with them. 3

Prosic, T. Pythagorean Metempsychosis, the Psyche and Post-mortem Physicalism. *Journal for the Academic Study of Religion*. 2025,

<https://doi.org/10.1558/JASR.31623>

https://www.academia.edu/144956983/Pythagorean_Metempsychosis_the_Psyche_and_Post-mortem_Physicalism?sm=a&rhid=37923353596

Doctrines of reincarnation are traditionally based on body/soul dualism and maintain that it is only the immaterial soul of the person which passes through cycles of life and death, resulting in what is in this article described as post-mortem non-physicalist immortality. The ancient Pythagorean metempsychosis and psyche-habitually translated as 'soul'-are usually understood along the same lines. This article, however, argues that they are different; that psyche is material which thereby renders this ancient Greek understanding of human post-mortem immortality and metempsychosis as its expression in physicalist terms.

Rhim, S.-C. "The Transformation and Intellectual Development of Pythagoreanism - Charles Kahn's Pythagoras and the Pythagoreans: A Brief History,"

Journal of the Daedong Philosophical Association. 2025, 112, 281–312.
<https://doi.org/10.20539/deadong.2025.112.011>.

Rhim, S.-C. "The Philosophical Legacy of Pythagoras and Its Contemporary Significance - A Critical Review of Christoph Riedweg's "Pythagoras. Leben, Lehre, Nachwirkung. Eine Einführung,""

Journal of the Daedong Philosophical Association. 2025, 110, p 281–308.
<https://doi.org/10.20539/deadong.2025.110.11>.

Šćepanović, S. "Theophrastus Transmitting Empedocles,"

Clotho. 2025, 7, 2.
<https://doi.org/10.4312/clotho.7.2.185-202>.

Theophrastus speaks of the kinship between living beings in connection with Empedocles in several of his works. In *De Causis Plantarum* 1.7.1, 1.13.2, and 1.21.5, he quotes and assesses Empedocles' observations concerning plants and animals and their functional and structural similarities. In *De Sensibus* 12 and 23, he discusses and criticizes Empedocles' explanation of perception and cognition, which does not differentiate between animate and inanimate beings. Finally, in the section of Porphyry's *De Abstinentia*, which borrows from Theophrastus' treatise *De Pietate* (2.11-21),

both Empedocles and Theophrastus are mentioned as advocates of abstinence from animal sacrifices. The article discusses these and related passages and motivations behind Empedocles' and Theophrastus' observations of kinship. It argues that, whatever their motivations, the observed similarities between living beings may have served to support their ethical and religious views - Empedocles' belief in reincarnation and Theophrastus' advocacy of abstaining from animal sacrifices.

Stephanides, S. "The Connection between Political Equality and Justice in the *Gorgias*: a Re-reading of 'Geometrical Equality' (508a)," *Polis: The Journal for Ancient Greek and Roman Political Thought*. 2025, 42, p 196–217.
<https://doi.org/10.1163/20512996-12340472>.

This article explores the connection between political equality and justice in Plato's *Gorgias* by re-reading the notoriously elusive reference to 'ἡ ἰσότης ἢ γεωμετρική' in the dialogue's famous cosmological passage (507e6-508a8) within the broader dialectical context provided by Socrates' discussion with Callicles. It argues that 'geometrical equality' is the logical consequence of two diametrically opposed but insufficient political views outlined in Callicles' great monologue (483b4-484a2): 'τὸ πλεον ἔχειν' understood as 'having more' than another, and 'τὸ ἴσον ἔχειν' understood as 'having an equal share'. This interpretation of ἡ ἰσότης ἢ γεωμετρική is bolstered by a scientific reading of geometrical equality as the political analogue to Archytas' 'geometric mean' (Fragment 2). In its political expression, geometrical equality offers an advance on existing political views by granting greater political advantages to those capable of genuine philosophical wisdom, whilst doing so in a way which sustains the well-established connection between justice and equality.

Trovato, G. Keeping up with the Times. Cosmogony and Sempiternalism in the Pythagorean Tradition. *Antiquorum Philosophia*. 2025, 19.
<https://doi.org/10.19272/202530201009>

[https://www.academia.edu/145923381/Keeping up with the Times Cosmogony and Sempiternalism in the Pythagorean Tradition](https://www.academia.edu/145923381/Keeping_up_with_the_Times_Cosmogony_and_Sempiternalism_in_the_Pythagorean_Tradition)

This contribution aims to investigate the dynamics behind the fluidity of the doxographical accounts concerning Pythagorean cosmogony, and their engagement with the Pythagorean pseudepigrapha. The analysis will proceed through a close reading of the δόξαι about the generation of the universe attributed by the Placita to Pythagoras and the Pythagoreans, which oscillate between the description of a cosmogonic process and an endorsement of sempiternalism. Rather than outright fabrications, these accounts appear to conceal an effort to respond to philosophical questions that were not operative in the original setting. This material therefore differs from post-Hellenistic apocrypha, and its analysis allows us to isolate a third strand of tradition, situated alongside the more reliable testimonies drawing on Philolaus and those attributing Platonic doctrines to Pythagoras.

Tsiampokalos, T. (2025). "From Empirical Observations to Learned Curiosities: Alcmaeon's Theory of Goat Respiration",

Medicina Nei Secoli. 2025, 37,3, p 119-142.
[https://www.academia.edu/165168887/From Empirical Observations to Learned Curiosities Alcmaeon's Theory of Goat Respiration MnS 37 3 2025 119 142](https://www.academia.edu/165168887/From_Empirical_Observations_to_Learned_Curiosities_Alcmæon's_Theory_of_Goat_Respiration_MnS_37_3_2025_119_142)

This paper examines the transmission and transformation of a zoological theory attributed to Alcmaeon of Croton, who, according to Aristotle, claimed that goats breathe through their ears. Although Aristotle refuted this theory, it persisted for centuries, appearing in the works of Varro, Pliny the Elder, Hippolytus of Rome, and Aelian. Varro and Pliny identified the Hellenistic paradoxographer Archelaus of Chersonesus as their immediate source, while Pliny and Aelian also attributed the theory to herdsmen-and, in Aelian's case, to shepherds. Taking as a starting point Aristotle's account, which identifies Alcmaeon as the ultimate source of this theory, the paper analyses these later testimonies and their contexts, in order to illuminate the dynamic processes of knowledge transmission in antiquity. It argues that the survival of Alcmaeon's theory, despite its refutation, reflects both the resilience of

peculiar ideas and the adaptability of ancient scholarly traditions, which integrated physiological theories into diverse epistemological frameworks.

Ulacco, A. Ps.-Timaeus Locrus on the Generation of the World
Méthexis. 2025, 37, p 186–208

Abstract: Among the debates on the eternity of the world in post-Hellenistic period, Ps.-Timaeus Locrus' treatise On the nature of the world and the soul has attracted attention for its non-temporalist interpretation of the generation of the cosmos in Plato's Timaeus. Nevertheless, this interpretation has largely been treated as a mere parallel for the 'didactic' interpretation of the Timaeus supposedly defended by Eudorus of Alexandria. In this article, I argue that Ps.-Timaeus offers far more than a parallel to Eudorus. He understands generation as non-temporal dependence on ontologically prior principles and may have been the first post-Hellenistic interpreter we know of to have developed his reading of Plato's Timaeus by indirectly answering Aristotle's criticism of Plato and the Academics that a generated cosmos cannot be eternal.

Ulacco, A. Di destini umani, punizioni e corpi animali: ps.-Timeo di Locri e l'esegesi di Timeo 90 e 1 – 92 c 9,

Rivista di filosofia neo-scolastica, 2025-1, p. 69-84.

This article focuses on the final sentences of the treatise attributed to Timaeus of Locri, which offers an interpretation of the closing section of Plato's Timaeus. The passage has long provoked debate on Timaeus of Locri's understanding of metempsychosis, some holding that he rejected it and reduced it to a persuasive myth, others holding that he accepted it without specifying his own interpretation of the matter. Through a new translation and a close analysis of the text, this article attempts to shed light on the author's exegetical strategy, which aims at defending Plato from critical and literal readings of his depictions of human transmigration into animal bodies without rejecting the idea of metempsychosis. This new reading better

accounts for the economy of the passage and explains it within the context of the Platonic-Pythagorean philosophy of the Post-Hellenistic age, all while showing the originality of its author's exegetical strategy.

Vaculínová, M. "The Tablet of Cebes, the Pythagorean Y and Hercules at the Crossroads as Allegories of the Way of Human Life in the Early Modern Bohemian Lands," *Central European Cultures*. 2025, 5, 1. <https://doi.org/10.47075/CEC.2025-1.07>

.Abstract. The most frequent allegories of the journey of human life included in the early modern period are the Tablet of Cebes, the Pythagorean Y and Hercules at the crossroads. They all, in their own way, depict the crisis of choice. Their popularity in Europe is reflected in moral philosophical and emblematic literature, as well as in book culture and the visual arts. However, the Tablet of Cebes (Tabula Cebetis) rarely appears in the literature of the Bohemian lands and is documented first in the mid-seventeenth century in the works of Johannes Amos Comenius. Before that, perhaps the intellectual influence of the University of Wittenberg on Bohemian Humanists played a role in the lack of interest in this allegory. However, by a peculiar mistake of the editor, probably Beneš Optát, the term Tabula Cebetis was used in Bohemia and Moravia for the multiplication table, more commonly called Tabula or Mensa Pythagorae. The place of the Tabula as an allegory of the journey of life in the Bohemian lands was taken by the Pythagorean Y throughout the long sixteenth century, and to the greatest extent by the moralizing story of Hercules at the crossroads. The accompanying Latin text to the engraving of the Tabula Cebetis from 1640 is published in the appendix of the article.

Tabula Cebetis: a neb
Mensula Pythagore.

2	4	5	25
3	6	6	30
4	8	7	35
5	10	8	40
6	12	9	45
7	14		
8	16	6	36
9	18	7	42
		8	48
3	9	9	54
4	12		
5	15	7	49
6	18	8	56
7	21	9	63
8	24		
9	27	8	64
		9	72
4	16		
5	20	9	81
6	24	10	100
7	28		
8	32		
9	36		

100:100:100:1000

Figure 3 Beneš Optát. *Knížky početní* [Books of Calculations]. Prostějov: Jan Günther, 1548, fol. L7b. National Library of the Czech Republic, 65 E 2042

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