

## ABSTRACTS

### *PLOUTARCHOS*, n. s., 7 (2009/2010)

E. ALMAGOR, "Characterization Through Animals: The Case of Plutarch's *Artaxerxes*", pp. 3-22.

#### Abstract

This paper is the first part of three dealing with the subject of characterization through animals in Plutarch's *Lives*. It argues that beasts have important narratological significance in the biographies, namely, to shed light on the character of the hero through their association with the realm of passions within the human soul. The text chosen to demonstrate this claim is Plutarch's most neglected biography, the Life of the Persian king Artaxerxes.

**Key-Words:** Plutarch's *Artaxerxes*, Animals, Literary characterization, Platonism.

J. BOULOGNE, "La philosophie du mariage chez Plutarque", pp. 23-34.

#### Abstract

In Plutarch's writings, we find a very original conception of marriage. Much more than a harmonious living together, full success concerning marriage, as regards physical pleasure, sentiments, and intellectual connivance, looks like a real symbiosis, the paradigm of which is provided by physics through the integral mixing, namely crasis. Carrying out such an union of male and female principles, in Plutarch's opinion, requires from the wife a philosophical being in sympathy with her husband's views about the world and, to Plutarch's mind, reaches nearly a mystic level.

**Key-Words:** Plutarch, *Quaestiones romanae*, *Conjugalia praecepta*, *Amatorius*, *De Iside et Osiride*, Hesiod, Homer, Plato, Aristotle, Xenophon, Chrysippos, Philo of Alexandria, Confidence, Fidelity, Friendship, Esteem, Integral mixing, Crasis, Christian values, Nuptial number.

K. JAZDZEWSKA, "Not an 'innocent spectacle': Hunting and *venationes* in Plutarch's *De sollertia animalium*", pp. 35-46.

#### Abstract

This contribution focuses on Plutarch's longest text on animals, *De sollertia animalium*, and proposes to consider more closely its cultural and political context by reassessing the significance of the theme of hunting. The author argues that Plutarch in the dialogue refers to Roman staged beast shows, *venationes*, and that their criticism constitutes a vital element of the text.

**Key-Words:** Plutarch, *Moralia*, Hunting, Animals, *Venationes*, Spectacles.

P. LI CAUSI, "Strange Animals: Extremely Interspecific Hybridization (and *Anthropoiesis*) in Plutarch", pp. 47-60.

**Abstract**

Speaking of hybridization between humans and animals, in the ancient world, means referring to dealing with genetic chaos *logoi* of the mythic tradition. But it also means constructing human-animal boundaries in a view which anthropologists call "anthropopoietic". Whereas Aristotle, in his *De generatione animalium*, had rationalized all the beliefs dealing with extremely interspecific crossbreeding, secularizing also the concept of *teras*, Plutarch seems to go back to a more flexible idea of nature, where prodigious births are again permitted. This does not mean an abjuration of the natural history principles which Greek philosophical tradition has fixed. Simply, these principles are embedded in a larger theological and anthropopoietic framework, which in some ways constructs the animals as a moral ideal and as "manimals".

**Key-Words:** Plutarch, *Moralia*, Hybridization, Animals.

P. MARZILLO, "Plutarch's views on donkeys", pp. 61-72

**Abstract**

In this contribution Plutarch's views on donkeys are analysed. On the basis of his texts on the matter, it is shown that he was influenced by Egyptian, Jewish and Greek traditions. Having recourse to the so-called allegoresis, Plutarch's opinion on donkeys is presented as the result of his eclectic perspective in the frame of Platonic philosophy.

**Key-Words:** Allegoresis, Donkeys, Egyptian tradition, Jewish tradition, Middle-Platonism, Music, Myth, Platonism, Plutarch, Typhon.

G. STEINER, "Plutarch on the Question of Justice for Animals", pp. 73-82

**Abstract**

Plutarch devotes his three texts on animals in the *Moralia* to a thoroughgoing critique of the Stoic prejudices of his time. In doing so, he advances two sorts of reason why we should not kill and eat animals: on the grounds that meat-eating and other forms of cruelty to animals interfere with the human pursuit of virtue, and on the grounds that animals merit direct moral concern inasmuch as they possess rationality, language, and emotions. Both of these lines of reasoning motivate Plutarch's advocacy of vegetarianism. Late in life, however, Plutarch retreats from the robust defense of animals that he advanced in the *Moralia*. A reflection on the shift in Plutarch's thinking about animals helps us to think through a central question in contemporary animal rights debates: exactly what are the appropriate criteria for determining whether a given living being is owed duties of justice? A consideration of the specific experiential abilities that Plutarch attributes to animals in the *Moralia*, as well as on the Stoics' main reasons for excluding animals from the sphere of right, is an excellent starting point for thinking through this question.

**Key-Words:** Plutarch, *Moralia*, Justice, Animals, Critique of the Stoics.

**F. TANGA**, “*Mulierum Virtutes*: atti di virtù individuale e collettiva”, pp. 83-96

**Abstract**

The analysis of *Mulierum Virtutes*’ text shows a constant violation of the structural principles exposed by Plutarch and, at the same time, a full respect of the original purposes of the opusculum, displaying a lack of structural revision not disregarding the demonstrative meanings of the author.

**Key-Words:** Plutarch, *Moralia*, *Mulierum Virtutes*, Structure

**E. TEIXEIRA**, “Plutarque et le politique à la lumière du théâtre Grec”, pp. 97-106

**Abstract**

Plutarch has been interested very much in questions concerning politics. He himself has exercised some charges in this domain. This essay is going to discuss about what Plutarch thinks about statesman through greek theatre.

**Key-Words:** Plutarch, *Moralia*, Greek Theatre, Greek Politicians.

**G. WEAIRE**, “Plutarch versus Dionysius on the first triumph”, pp. 107-124

**Abstract**

Plutarch’s account of the establishment of the triumph by Romulus should not be taken at face value, for it contains parody of the version in Dionysius of Halicarnassus. Plutarch’s disagreement with Dionysius here further reflects a more fundamental disagreement between the two writers about the legitimate uses of spectacle and fear as political tools.

**Key-Words:** Plutarch, Dionysius of Halicarnassus, *Life of Romulus*, Triumphs.