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Some Thoughts about Pythagorean Eschatology

In spite of the existence of some testimonies referring to a Pythagorean eschatology, scholars have paid scarce attention to this topic. The aim of the paper is to show the problems and possible solutions of this difficult question: i. e. considering whether beliefs in a blessed fate of the souls in the Afterlife can be detected in Pythagorean circles and if some methodological criteria can be agreed upon for this problem. Basically, the objectives are:

- a) To collect and evaluate testimonies about eschatology that can be considered Pythagorean.
- b) To make a methodological point of distinguishing internal (texts of the Pythagorean themselves) and external (f. i. Athenian comedy authors, doxographers or Diogenes Laertius) evidence about eschatological beliefs.
- c) To try to establish if it is possible to reconstruct a coherent Pythagorean paradigm or there were different proposals in different times or places.
- d) To attempt a distinction of whether the reconstructed paradigms are Pythagorean or Orphic, because frequently they are confused, especially by the authors of “external evidence”.
- e) To elucidate whether the gold tablets can be considered Orphic-Pythagorean or simply orphic documents.
- f) To analyze if eschatological beliefs can be harmonized with the doctrine of souls’ transmigration.

Biography:

Alberto Bernabé (born in 1946 in Huelva, Spain) is Ordinary Professor of Greek Philology at the Universidad Complutense (Madrid, Spain). His research interests include Greek literature, religion and philosophy. He is editor of *Poetae Epici Graeci* (21996) and *Orphicorum Fragmenta* (2004–2007) and author of books as *Fragmentos presocráticos De Tales a Demócrito*, Madrid 1988, *Hieros logos. Poesía órfica sobre los dioses, el alma y el más allá*, Madrid 2003, *Platón y el orfismo. Diálogos entre religión y filosofía*, Madrid 2011, and, in collaboration with Ana Isabel Jiménez San Cristóbal, *Instructions for the Netherworld, The Orphic Gold Tablets* (2008).