

LITERATURE, PHILOLOGY,
AND CLASSICAL RECEPTION

MARIUSZ PLAGO, Pentheus against Thebes: Ovid, *Met.* III,511–733, pp. 9–31

Summary

This paper discusses some aspects of a simile in Ovid's *Metamorphoses*, III,704–707. When Pentheus goes to Mount Cithaeron, he is compared to a horse that is eager to fight at the sound of the *tuba*. A horse simile has a long tradition in epic literature, but Ovid alludes primarily to the *Seven Against Thebes* of Aeschylus (391–394) and the *Argonautica* of Apollonius of Rhodes (III,1259–1262). Both these texts highlight certain motifs and issues of the Pentheus episode in the *Metamorphoses*, such as civil war and the misperception of a person's own role in unfolding events. In his own eyes, the young Theban king is the defender of the city, an epic hero who sets out to fight the invaders. The texts of Aeschylus and Apollonius help to question this self-image.

Keywords: Ovid; Aeschylus; Apollonius; Pentheus; Tydeus; Jason

KAREL THEIN, Connecting the End to the Beginning: Ovid, *Metamorphoses*, I,1–2 and Plato, *Timaeus*, 92c1–2, pp. 33–37

Summary

The article argues for not only an overall influence of Plato's *Timaeus* on the cosmogony in Ovid's *Metamorphoses*, but for the possibility of a more direct textual echo of *Timaeus*, 92c1–2 in *Metamorphoses*, I,1–2. Regardless of their obvious differences, both texts address changes of body that proceed from states of mind, and it is these changes that the reader must espouse in their imagination.

Keywords: Ovid; *Metamorphoses*; Plato; *Timaeus*; mind and body; animal bodies

WILKEN ENGELBRECHT, The *Bursarii super Ovidios*: A Medieval “Philological” *catena* Commentary on Ovid, pp. 39–77

Summary

This article treats the commentary *Bursarii super Ovidios* by Master William of Orleans, written around AD 1200, as a typical example of a *catena* commentary from the early 13th

century. First, the reading technique that changed in the 12th century and the layout of the manuscripts are discussed. After a discussion of the title “bursarii” and a short introduction to the commentary, the *Vita Ovidii* and its various parts are successively discussed. The focus of each section is illustrated with the help of examples from the text. Thus, insight is given into the way in which Ovid’s text was treated in the undergraduate phase of lectures.

Keywords: Ovid; *Bursarii super Ovidios*; *catena* commentary; philology; Orleans

PHILOSOPHY AND RELIGION

TONGUÇ SEFEROĞLU, Certainty, Persistence, and Confidence: The Epistemic Meaning of *δυσχυρίζεσθαι* in Plato, pp. 81–116

Summary

In this paper, I provide an analysis of Plato’s epistemology by drawing attention to the epistemic and normative connotations of the Greek verb *δυσχυρίζεσθαι*, which is translated as “persist in” or “confidently assert”. I argue that the meaning of *δυσχυρίζεσθαι* connotes epistemic and psychological certainty, and authors use it to describe the steadfast doxastic attitude of an epistemic agent. Therefore, an examination of this verb will offer revealing information about Plato’s take on epistemic and conversational virtues from the perspective of the concepts of certainty, infallibility, and epistemic risk. This paper also offers new interpretations of some crucial but ambiguous passages of the Platonic dialogues.

Keywords: Plato; *δυσχυρίζεσθαι*; steadfastness; certainty; epistemic risk

LUCIA SAUDELLI, Moral Virtue and Mental Health in Plato’s *Charmides*, pp. 117–146

Summary

If the Greek word *sophrosyne* means the state of mind which enables us to think and act for our own well-being and that of others, carefully examining a situation and adopting the best attitude, then can moral virtue be defined as “mental health”? The present article focuses on this critical question: after presenting an interpretation of some specific and problematic moments in the *Charmides*, it explores the ancient context of the Platonic

inquiry including its sources and reception; and it finally asks whether Plato constitutes a relevant background for contemporary discussions.

Keywords: virtue; health; Plato; psychology

XINKAI HU, *Posterior Analytics* and the Endoxic Method in Aristotle's *Nicomachean Ethics*, VII, pp. 147–171

Summary

This paper revisits Aristotle's discussion of *akrasia* in *NE* VII,1–10. I try to offer a scientific reading of the book, according to which *NE* VII,1–10 closely instantiates the main guidelines of Aristotle's *Posterior Analytics*. I propose that *NE* VII,1–2, which aims to establish the fact that *akrasia* exists, corresponds to the ὄτι-stage of an Aristotelian scientific inquiry, and *NE* VII,3–10, which aims to explain both the cause and the object of *akrasia*, corresponds to the διότι-stage of the inquiry.

Keywords: Aristotle; *Posterior Analytics*; endoxic method; *akrasia*

RADEK CHLUP, Apollo and the Shadow of Greekness, pp. 173–223

Summary

This paper tries to shed light on the “symbolic core” of the god Apollo, in the sense of a dynamic complex of structural themes loosely guiding the logic of local and historical developments of the god's myths and cults. Starting from three 20th-century accounts of Apollo by Otto, Detienne, and Versnel, I try to show that it is precisely by taking them into account all together that the symbolic structural core of Apollo may be grasped in an interesting manner which account for both his brighter and his darker aspects. I further relate this pattern to a general theory which sees polytheistic gods as the symbolic focal points that embody the basic norms of a given sociocultural system but at the same time transgress these categories themselves, expressing the various tensions any ordering of reality is bound to generate and offering a cultural mechanism that allows these tensions to be turned into a source of power with which the norms may be supported in turn.

Keywords: Apollo; polytheism; structuralism; transgressivity

HISTORY, HISTORIOGRAPHY,
AND ARCHAEOLOGY

ANDREA BIANCHINI, *La στάσις in Solone: per un’analisi storico sociale del fr. 4 West (3 Gentili – Prato)*, pp. 227–267

Summary

This paper explores the concept of *στάσις* within the Solonian corpus. Taking my cue from Noussia-Fantuzzi’s analysis of fr. 4 West (the so-called *Eunomia*), which includes the first known occurrence of the term, I will first of all build on the dialect *πόλεμος-στάσις* in the Greek lyric. Secondly, I will reconstruct the socio-historical background that Solon alluded to in his literary production, in order to assess the impact of his reforms and, therefore, fostering our knowledge of *στάσις* in Archaic Greece.

Keywords: Solon; Civil war; Archaic Greece; Socio-historical background; Greek lyric

MARCIN KURPIOS, *Searching for the Readerly Experience of Thucydides’ Great Harbour Narrative (Thuc. VII,69,4–72,1)*, pp. 269–296

Summary

The article investigates the stylistic tools employed by Thucydides in the account of the naval battle in the Great Harbour of Syracuse (Thuc. VII,69,4–72,1). The question posed in the paper reads: how was the readerly experience of that passage created? Instead of seeking the potential sources of the readers’ response in links with other texts or complex internal cross-references, the article stresses the purely linguistic devices involved in that narrative, which can be found by following the two fundamental terms used by Dionysius and Plutarch in their comments on it: *ἐνάργεια* and *δεινότης*. Employing this perspective, unlike previous studies, the paper examines not only the visual dimension (scil. referring to mental pictures) but also the aural dimension of the passage. The argument falls into four main parts. First, Dionysius’ and Plutarch’s comments on the account are discussed. Those provide the only explicit ancient observations on the readerly experience of the text. It is shown that the chief concepts defining that experience are *ἐνάργεια* and *δεινότης*. After an elucidation of those categories, in the third part of the paper they are used to highlight the linguistic tools constructing the visual and aural experience of the Harbour scene. The fourth part

attempts to identify the kind of experience likely to be produced by the text in the reader/listener, and singles out one more element that contributes to it.

Keywords: Thucydides; style; vividness; readerly experience; ancient literary theory; the naval battle in the Harbour of Syracuse (413 BC)

CHRISTIAN SAN JOSÉ CAMPOS, The Murder of Hasdrubal and the Problematic Literary Transmission in Classical Sources, pp. 297–337

Summary

The paper seeks to analyse the various problems which exist in the transmission of classical sources, particularly through the example of the murder of Hasdrubal in the autumn of 221 BC. To achieve that objective, all the available sources on the event are examined together, putting forward new hypotheses and tracing possible alternatives that provide answers to the uneven but not entirely exclusive details that make up the current knowledge on Hasdrubal's murder. Finally, some conclusions are provided.

Keywords: Hasdrubal; classical sources; transmission; problematic

DIEGO ROMERO VERA, Urban Development in the Second Century AD: Monumental Spaces of the *conventus* Capitals of *Hispania Citerior*, pp. 339–376

Summary

In this paper, we analyse the physiognomy and evolution of the public spaces belonging to the *conventus* capitals in the province of *Hispania Citerior* during the 2nd century AD, comparing the ample archaeological documentation provided by these cities to trace their dates and monumentalisation patterns during this period. In general, these *conventus* capitals experienced a period of dynamic construction at the beginning of the 2nd century. In fact, between the reigns of Trajan and Hadrian the cities acquired their almost definitive monumental development, with very few construction works documented in public contexts after the first decades of the 2nd century. From the reign of Antoninus Pius onwards the building vitality that characterised the first third of the 2nd century disappeared. Indeed, in this period the archaeological record reveals a relative stagnation of building activity in public contexts. These cities did not, however, remain static, as almost all of them continued to undergo maintenance and conservation work to preserve the vitality of their public spaces.

Keywords: *Hispania Citerior*; *conventus iuridicus*; 2nd century AD; urbanism; monumentalisation

J. RICHARD GREEN, On the Origin of the Bronze Comic Figurine Found at Pistiros, pp. 377–388

Summary

The well-known bronze figurine of a comic actor found in the Czech excavations at Pistiros, and which can be dated to a late phase of Middle Comedy, is most likely of mainstream Sicilian manufacture, a conclusion in keeping with its quality. One may speculate on how it came to Pistiros.

Keywords: comedy; figurines; actors; Pistiros

SANJA PILIPOVIĆ, La morte come liberazione (*CIL* III 10214 = *CLE* 1781): stele con un episodio della storia di Oreste dalla Pannonia Inferiore, pp. 389–410

Summary

This paper offers a new iconographic reading of a fragment of a Roman funerary stele in marble from the village of Putinci, near *Bassiane* in Lower Pannonia. The fragment consists of the lower part of the stele with a metrical epitaph and a relief below, with the two fighting figures and one building on the right side. Both the epitaph and the relief are partially preserved. The relief has been interpreted as Orestes killing Clytemnestra, while one study has pointed out an iconographic resemblance between the Putinci relief and the scene of Iphigenia in Tauris. Following an iconographic analysis and comparison with Roman sarcophagi, as well as with funerary monuments from Noricum and Pannonia, it has been suggested that it is most likely a scene with Orestes and the Taurians beside the temple of Artemis. Based on this interpretation, the fragment presents an example of funerary iconography that is completely consonant with Norico-Pannonian funerary arts. Based on a comparison with a group of metrical epitaphs, it is possible that this stele was erected for a well-to-do merchant, also.

Keywords: Orestes; Clytemnestra; *Iphigenia in Tauris*; funerary stele; Lower Pannonia

PATRISTICS

JAN M. KOZLOWSKI, Jesus's Conception as a Triumph over Satan: An Intertextual Analysis of *Luke* 1, pp. 413–420

Summary

An analysis of some intertextual references to the Septuagint in *Luke* 1 shows that its author saw Mary as a figure analogous to Gideon defeating the Midianites, Jael killing Sisera, and Judith murdering Holofernes. Hence the conclusion that Jesus's conception should be interpreted in terms of a military victory, obviously over Satan. The head motif which appears in all these hypotexts suggests that the author of the third gospel wanted the reader to see Jesus's conception as a fulfillment of the prophecy of *Gen* 3:15.

Keywords: Luke; Jesus; Mary; Satan; Septuagint; intertextuality

DAVID CIELONTKO, Reputational Construct of Jesus in Celsus' *Alēthēs Logos*, pp. 421–453

Summary

This article builds upon the theoretical framework for the study of negative reputations developed by the prominent American sociologist Gary Alan Fine and conceptualizes the portrayal of Jesus in his work *True Doctrine* as a deliberate construct of negative reputation. Celsus is seen as a reputational entrepreneur portraying Christians and their doctrine as an unconvincing, illogical, and ridiculous superstition for the weak-minded. Since the reputations of individuals and groups interact, it is rational that he has also targeted the inventor of this doctrine, Jesus, to prove the falsity of Christian doctrine. He measures the narratives of Jesus' birth, public ministry, teaching, arrest, and execution against the values and ideals of contemporary Greek culture on divinity, magic, class, and social status and depicts Jesus as an insignificant "wicked sorcerer" who died disgracefully, being abandoned and betrayed by his own followers.

Keywords: Celsus; reputation; Jesus; True Doctrine; Gary Alan Fine; magician