

LITERATURE, PHILOLOGY,
AND LINGUISTICS

SANDRO LA BARBERA, Notes on the Text of the *Culex* Proem (*Culex*, 1–41), pp. 13–22

Summary

Emendations are proposed to the text of *Culex* proem (1–41), specifically ll. 5–7, 11–17, 25, 34–38.

Keywords: *Culex*; textual criticism; conjectures

MARIE OKÁČOVÁ, Innocent Author vs. Obscene Reader: The Echoes of Ovid's *Tristia* 2 in Ausonius' Apologetic Catalogue of Literary Predecessors, pp. 23–43

Summary

This paper examines the intertextual relationship existing between the apologetic catalogue of literary obscenities in the epilogue of Ausonius' letter addressed to his fellow poet and rhetor, Axius Paulus, and attached to his famous *Cento Nuptialis* and Ovid's similar catalogue of Greek and Roman predecessors whose works, as he argues, bear traits of obscenity (*Trist.* II, 353–470). By considering these two catalogues, which are aimed at defending their authors' works against charges of immorality, in terms of formal features, content, and function, the paper shows how echoes of the exiled Augustan poet resonate with the metaliterary issues (reality vs. fiction, author vs. reader) raised in the concluding, openly apologetic part of Ausonius' letter. Finally, it demonstrates the ways in which this reflects the changes in aesthetics that marked late-antique poetry, especially the general shift in focus from the author to the reader that occurred in Latin literature between the 1st and the 4th centuries.

Keywords: apology; catalogue; Ausonius; Ovid; author; reader

DANIELA URBANOVÁ – JURAJ FRANEK – ANDREA BARTA, Cursing in the Sanctuary: Some Textual Remarks on a Curse Tablet from Kempraten, pp. 45–66

Summary

During archaeological excavations conducted in the period 2009–2013 at Kempraten (*Centum Prata*) on the shores of Lake Zurich in the municipality of Rapperswil-Jona, five lead curse tablets were found in the remains of a Gallo-Roman sanctuary complex. One of these tablets

(DTK 1) was found in 2009 and first published in 2015. It is fashioned in the shape of a *tabula ansata* and contains a prayer for justice directed to *Mater Magna*, a goddess identifiable in Roman religion with the Anatolian Cybele. We propose a new reading of the tablet's simile-formula, *sic iace(at) in xancto (=sancto) que(m)admodum haec epistula iacitura est*, and we compare this new interpretation with other explicit mentions of the deposition of curse tablets in Graeco-Roman sanctuaries.

Keywords: Curse Tablets; *defixiones*; Prayers for Justice; Kempraten; Magic; Simile Formula

LUCIE PULTROVÁ, The Category of Comparison and Compound Adjectives in Latin, pp. 67–116

Summary

Comparison is an exception among Indo-European morphological categories due to its considerably limited scope. For example, data gathered from the Czech National Corpus (www.korpus.cz) give that in the highly inflected language of Czech just 6% of adjectives have degree forms, and only 3% have both degrees of comparison. The property of being gradable depends on meaning rather than form: we can only compare scalar adjectives, i.e. adjectives that denote a quality that can be expressed on a scale. Semantics is already manifested at a morphemic level in inflected languages: both roots and affixes are carriers of meaning, and the meaning of a word is established through their combination. Scalarity is sometimes a property of an individual adjective, but sometimes a whole adjectival type is scalar or non-scalar, i.e. the derivative affix itself makes the adjective scalar or non-scalar (e.g. the suffix of appurtenance -*ārius*, the diminutive -*ulus* etc.).

The present article is concerned with scalarity, and thus gradability, in the specific case of Latin adjectival compounds. The aim is to determine which compounds are gradable, which are not, and why. Compounds are characterized as a combination of at least two meaningful components followed by a suffix, and these (i.e. at least three) elements semantically interact. The question therefore is, for a given type of compound, which of these elements serves as a determinant of gradability.

To answer this question, it is first necessary to attempt a classification of Latin adjectival compounds. Compounds may be classified according to various criteria: semantic (e.g. the traditional distinction between endo- and exocentric compounds), morphological (based on the form of one of the components), or syntactic (based on the relation between the components). Despite scalarity being a semantic term, for gradability of adjectival compounds it proves most efficient to use a syntactic classification, based on which groups may be defined by a common approach and the analysis of which enables more general conclusions.

The language material used for this study was obtained by first excerpting all the adjectival compounds from the *Oxford Latin Dictionary* (the compounds being adjectives formed through a word-formative process in which the last step is composition, or “derivational composition”, i.e. composition and suffixation). For each of these adjectives (and adverbs derived therefrom), an individual search was then carried out in the database *Bibliotheca Teubneriana Latina III* to establish whether the adjective is attested in synthetic comparative

and/or superlative form, and also whether it is attested in periphrastic comparative and/or superlative form (in combination with the adverbs *magis* or *maximē*).

Keywords: Latin; adjectives; compounds; comparison; scalarity

PHILOSOPHY AND RELIGION

DON ADAMS, Plato’s Argument from ἐναντία: *Phaedo*, 69e6–72e1, pp. 119–145

Summary

Socrates’ first argument in the *Phaedo* for the immortality of the soul – sometimes called “the cyclical argument” or “the argument from opposites” – is almost universally condemned on numerous grounds. I argue to the contrary that interpreters have fundamentally misconstrued the argument. Properly construed, the major objections simply do not arise for the argument. Socrates calls his argument “easy” because it starts with premises his interlocutor already finds reasonable, and it draws what his interlocutor agrees is a reasonable inference, although the conclusion is quite striking and profound. In fact, I argue, this easy argument was reasonable, though defeasible, until the “modern synthesis” of genetics and natural selection in the 20th century.

Keywords: Plato; soul; immortality; opposites; *Phaedo*

LUCAS ANGIONI, What Really Characterizes Explananda: *Prior Analytics*, I,30, pp. 147–177

Summary

In *Prior Analytics*, I,30, Aristotle seems much too optimistic about finding out the scientific principles. He seems to say that, if our empirical collection of facts in a given domain is exhaustive or sufficient, it will be easy for us to discover the explanatory principles in the domain. However, there is a distance between collecting facts and finding out the explanatory principles in a given domain. In this paper, I discuss how the key expression in the sentence at 46a25 should be interpreted: “the true characteristics of things” (τῶν ἀληθῶς ὑπαρχόντων τοῖς πράγμασιν). I argue that, on a more accurate interpretation of the expression, Aristotle’s point would cease to look like a piece of naive or even silly optimism.

Keywords: Aristotle; scientific explanation; scientific method

MATYÁŠ HAVRDA, Does Aristotle Distinguish between Common and Specific *topoi* in the *Rhetoric*? pp. 179–197

Contrary to the current *communis opinio*, this paper argues that Aristotle does not distinguish between common and specific *topoi* in the *Rhetoric*. Rather, he distinguishes two sources of rhetorical deductions, one of them being *topoi* and the other definitions or definition-like accounts. Whereas the knowledge of *topoi* belongs to the expertise of a rhetor or a dialectician, definitions properly belong to specific arts and sciences. In *Rhet.* I,4–II,17, Aristotle deals with

both sources (referred to as “elements”) in view of the three kinds of rhetoric – deliberative, epideictic, and juridical – and provides a list of premisses pertaining to each of these kinds, always starting with those based on definitions.

Keywords: enthymemes; *topoi*; definitions; premisses

JAN N. BREMMER, *The First Columns of the Derveni Papyrus and Polis Religion*, pp. 199–213

Summary

This article argues that the Derveni Papyrus was actually written in Attica and should be taken into account in studies of Athenian religion. It also offers observations on the date of the original commentary, the beginning of the Orphic *Theogony* (*OF* 1ab), the sacrifices to the Eumenides and the nature of the *magoi* in the Derveni Papyrus, who are interpreted as Greek religious entrepreneurs.

Keywords: Derveni Papyrus; *polis* religion; Eumenides; wineless sacrifices; *magoi*

HISTORY, HISTORIOGRAPHY,
AND AECHAOLGY

MIRON WOLNY, Homosexuality in the Barcid Family? pp. 217–230

Summary

This article is concerned with homosexual proclivities that the members of the Barcid family may be argued to have displayed. The author considers the extent to which this echoes the position of Roman sources (Nepos, Livy), and inquires whether the information may actually be true. The author arrives at the conclusion that, in line with the main conception of Roman propaganda, Hannibal's reputation could be tarnished in moral terms, but it was not possible to reveal his homosexuality in a straightforward manner. Various traits of his character which the ancient historiographers elaborated upon, such as savagery or inhuman cruelty, accentuated the figure of a dangerous enemy – which would have been blatantly incongruous with the image of an overly emotional conqueror with alleged homosexual inclinations.

Keywords: Carthage; Barcids; Roman Historiography; Homosexuality

STANISLAV DOLEŽAL, Constantine's Military Operations against the Goths and the Sarmatians in 332 and 334, pp. 231–257

Summary

This article attempts to construe the chronology of Constantine's campaigns against the Goths and Sarmatians in 332 and 334, respectively, and to assess the extent of Roman control of *Gothia* (the former Roman *Dacia*) in the following years. The article also argues that there is a link between Constantine's military operations on the lower Danube in 334 and colonies or military units of Sarmatians in Italy, possibly in Gaul, and elsewhere in the Empire, which are attested by a number of sources, primarily the *Notitia Dignitatum*.

Keywords: Constantine the Great; Sarmatians; Goths

AURA PICCIONI, Aphrodite, Demeter and Cybele in Central Italy: Considerations on Some Clay Figurines of Tympanum Players, pp. 259–272

Summary

In the last few decades, there has been a growing interest among scholars in clay figurines of musicians from ancient Greece and Italy, with particular attention to figurines from Sicily,

because of their quantity and variety. Research on this topic in other areas of the Italian peninsula has remained, until now, relatively marginal. The aim of this paper is to present a small group of female tympanum players, discovered in Sicily and Greece, which show important similarities to other exemplary figurines.

In this group, two figurines have been discovered in a very precise context (inside a stipe, i.e. in a small deposit, in the corridor between buildings Gamma and Delta in the Southern Sanctuary of Gravisca), another came from *Praeneste*, and the provenance of the fourth is unknown. The figurines found in Gravisca can be linked to the rites of Adonis and then to the cult of Aphrodite, both of which were carried out inside the sanctuary, and the figurine from Praeneste may be a depiction of Cybele, a suggestion which, in itself, opens many new perspectives.

The iconography of these figurines links them to orgiastic celebration and provides a starting point for more comprehensive interpretation; in particular, the tympanum represents the key to understanding the figurines' role in cultic activities and may also reveal their broader social implications.

Keywords: Etruria; Cybele; Aphrodite; Tympanum; Greek religion; Archaeo-musicology

PATRISTICS

ILARIA RAMELLI, *Gal 3:28* and Aristotelian (and Jewish) Categories of Inferiority: Greek Philosophy, Paul, and Early Christianity, pp. 275–307

Summary

This article investigates *Gal 3:28* in conversation with recent scholarship and in light of its cultural contexts, Jewish and Greek. In the latter respect, a contrast is pointed out between *Gal 3:28* and the categories of inferiority theorized by Aristotle: racial, juridical, and gender inferiority/superiority “by nature.” This issue is related to Paul’s attitude toward slavery, which seems to have been closer to Stoic than to Aristotelian positions. After the experience of his encounter with the risen Lord, Paul may have regarded racial, juridical, and gender status as “morally indifferent things” in a Stoicizing sense. This article addresses an important question concerning Paul and the birth of Christianity within both its Greco-Roman and its Jewish contexts, and opens up questions concerning the relation between Paul (and the NT and early Christianity) and Greek philosophy – an important research area, which is yielding, and can further yield, remarkable results.

Keywords: Paul; *Gal 3:28*; categories of inferiority; slavery; gender; ethnicity; Aristotle; Stoicism; early Christianity and Greek philosophy; early Christianity and Hellenistic and early Rabbinic Judaism

REVIEW ESSAY

JAROSLAV DANEŠ, “For When Someone Shoots at Noble Spirits, He Will Never Miss”, pp. 311–321

Summary

Professor Jouanna has created a magnificent companion to Sophocles. In my review I summarize what might be some controversial or problematic points in Jouanna’s work, e.g. the absence of an overview of decisive moments in Sophoclean scholarship, the question of an elevated or low wooden stage, the varying status of the spectator, no separate chapter on the Sophoclean chorus.

Keywords: Jacques Jouanna; Sophocles; dramatic technique; fragments of Sophocles