

IN MEMORIAM PAVEL OLIVA
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JAN BAŽANT, Pavel Oliva: Greek Tyrannis, Roman Pannonia and Sparta, pp. 11–22

Summary

Pavel Oliva was the most important Czech historian of antiquity. His principal works dealt with tyranny in archaic Greece, the economy of the Roman province of Pannonia, and the history of the Spartan state. In the 50s and 60s of the 20th century, Oliva radically reassessed his conception of historiography. From the defence of the only correct view, he arrived at rejecting any authoritative idea of history.

Keywords: Pavel Oliva; Czechoslovakia; ancient history; historiography; Marxism

PAVEL NÝVLT, Fifty Years since the Publication of Pavel Oliva's *Sparta and Her Social Problems*, pp. 23–49

Summary

The text attempts to trace the influence of Pavel Oliva's monograph *Sparta and Her Social Problems*, published fifty years ago as of this year. Following a very brief presentation of Oliva's research on Sparta, it traces the citations of his most important monograph in English, German, French, Italian, and Israeli scholarly literature, and more summarily in selected publications by Belgian, Dutch, Estonian, Greek, Polish, Serbian, and Spanish scholars.

Keywords: Pavel Oliva; Sparta; bibliography; history of classical scholarship

LITERATURE, PHILOLOGY,
AND CLASSICAL RECEPTION

JAKUB PIGÓN, *Hominem pagina nostra sapit: Humans and Monsters in Martial X,4*, pp. 53–69

Summary

The paper discusses some aspects of Martial X,4, his programmatic epigram in which he rejects “grand” poetry on mythological subjects as having no connection with real people and their lives, in contrast to his own poetic project. In particular, the following issues are analysed: the poem’s paradoxical relation to Roman poetic *recusationes*; the structure and literary substrata of the mythological catalogue in lines 1–6; the function of the reference to Thyestes in line 1; a possible allusion to Propertius III,1. With reference to the Thyestes theme, two other epigrams by Martial, IV,49 and III,45, are briefly considered.

Keywords: Marcus Valerius Martialis (Martial); Roman epigram; Greek mythology; Thyestes; *recusatio*

JANA KEPARTOVÁ, *Der Roman des Leipziger Altertumswissenschaftlers Wilhelm Adolf Becker Gallus oder römische Scenen aus der Zeit Augusts im politischen Kontext seiner Zeit*, pp. 71–90

Summary

In 1838 Wilhelm Adolf Becker, the German classicist and writer, published a novel on Cornelius Gallus, the first praefectus Alexandreae and Aegypti, a longtime friend of Augustus whom the princeps sacrificed to get along with the senate. His story gave the author the opportunity of a portrayal of this ruler as a tyrant and Gallus as a victim of political intrigues within the Roman senate. The author of this article asks what impression the depiction of the first Roman emperor would make on the inhabitants of Saxony, where Becker lived and worked at Leipzig University in the time after the great defeat of Napoleon at Leipzig in 1813 and in the Vormärz period, a very turbulent time. Saxony was devastated and it took a long time for it to be restored. Napoleon was a French tyrant in the eyes of Germans. The equation Augustus = Napoleon = tyrant is therefore understandable, even if it possibly was not the intention of Wilhelm Adolf Becker.

Keywords: Augustus; Wilhelm Adolf Becker; Cornelius Gallus; Napoleon; historical novel; 19th century; tyrant

PHILOSOPHY

DIEGO GARCÍA RINCÓN, *Armonia, concordia e politica in Eraclito e nei Pitagorici*, pp. 93–118

This paper examines the relation between Pythagorean and Heraclitean political views. I argue that for Pythagoras, Heraclitus, and Archytas the cosmological and musical notions of harmony (ἁρμονία) and the related notion of concord (ὁμόνοια) have an intrinsic political significance. These thinkers variously reflect upon political harmony and concord, and agree that a crucial condition for it is law (νόμος), which according to Pythagoras and Heraclitus has a divine origin. I begin with the Heraclitean fragments 22 B51, 54, 72, and 114 DK, in which social and political reflection is connected with the theory of the harmony of opposites. In the case of Pythagoras and early Pythagoreanism, the intense, albeit indirect political influence in Magna Graecia – as transmitted by Iamblichus and Porphyry – offers evidence for social and political ideas determined by a reflection on the cosmological role of harmony and number. Finally, Archytas' political application of rational calculation in fragment 47 B3 DK, which aims at producing concord by establishing the just measures of wealth in the city, together with the testimony on Archytas' intense and fruitful political activity, can be taken as confirmation that the thinker's wider cosmological views were indeed intertwined with his political reflection and action.

Keywords: harmony; concord; law; Heraclitus; Pythagoras; Archytas

STEPHEN OPPONG PEPRAH, *The Epistemic Competence of Plato's Philosopher-Rulers in the Republic*, pp. 119–147

Summary

It is widely accepted that ruling is the sole prerogative of Plato's philosopher-rulers because they alone possess knowledge (ἐπιστήμη). This knowledge is knowledge of the Good, taken to be the only knowledge there is in Kallipolis. Let us call this the sufficiency condition thesis (the SCT). In this paper, I challenge this consensus. I cast doubt on the adequacy of the SCT, arguing that part of the training and education of the philosopher-rulers involves their gaining practical wisdom (φρόνησις) and experience (ἐμπειρία). To succeed in this, I have two main aims. First, I argue that the philosopher-rulers must attain optimum cognitive success in these three modes of cognition to function efficiently in ruling. This involves showing that Plato, for his political project, appeals to other senses of cognitive successes besides his strictly metaphysical epistemology. Second, I attempt to demonstrate how these three modes of cognition coalesce or coincide in ruling the perceptible world, especially in the judgement and determination of concrete perceptible matters.

Keywords: epistemic; Plato; competence; understanding; metaphysical; knowledge

TIANQIN GE, “Another Beginning” and the Explanatory Syllogism in *Metaphysics*, Z17, pp. 149–177

Summary

In this paper, I take issue with those commentators who think that the causal notion of *ousia* in *Metaphysics*, Z,17 marks a new beginning. I argue, on the contrary, that this notion is prepared for earlier in *Metaphysics* Book Zeta and goes back to *Metaphysics*, A,1–2. I argue, further and against those who deny this, that Aristotle introduces the notion of the explanatory syllogism – which is derived from the *Posterior Analytics* – in *Metaphysics*, Z,17. There is, therefore, a novel element in Z,17. From there, I show that Aristotle adapts the notion of the explanatory syllogism to his overall purpose in Book Zeta, which is the analysis of composite substances.

Keywords: essence; cause; explanatory syllogism; *Metaphysics*, Z,17; *Posterior Analytics*

XIN LIU, On Division and Definition: Aristotle’s Criticism of Dichotomy in *Parts of Animals*, A2–3, pp. 179–213

Summary

In this paper, I present a detailed analysis of Aristotle’s criticism of dichotomy in *Parts of Animals*, A2–3 to provide a foundation for a new interpretation and understanding of the two cruxes in that text: What is Aristotle criticizing? Against whom is Aristotle directing his criticism? First, I demonstrate how Aristotle criticizes both division by a single differentia and division by multiple differentiae in one single line and in many lines. Second, in taking issue with an unidentified dichotomist, I argue that Aristotle is targeting Plato’s application of dichotomy in the *Statesman* and *Sophist* as well as Speusippus’ use of dichotomy in his division practice. After clarifying what and whom Aristotle is targeting, I conclude that Aristotle’s criticism is not only destructive but also constructive. In closing, I offer some remarks on the relationship between division and definition by explicating how Aristotle’s metaphysical concern with definition and the unity of definition influences as well as dominates his criticism of dichotomy.

Keywords: Aristotle; dichotomy; division; definition; the unity of definition

HISTORY, HISTORIOGRAPHY, AND ARCHAEOLOGY

ROMAN M. FROLOV, The *privatus* Pompeius and Decision-Making in the City of Rome in Early 77 BCE, pp. 217–244

Summary

This paper argues that Pompeius' refusal to disband his army and his decision to stay with it near Rome in 77 BCE was not merely an act of disobedience toward the proconsul Catulus, but amounted to a persistent and open intervention in political agenda-setting in the city of Rome, despite the fact that, as a promagistrate, Pompeius was not expected to play any active part in city politics. His interference disrupted real political debate, because it forcefully promoted a single "correct" decision. However, Pompeius was able to intervene successfully only due to support from some senators in Rome, who legitimately exercised power in the sphere *domi*.

Keywords: Pompeius; promagistrates; *legati pro praetore*; the Senate; the sphere *domi*; political initiative

HAZAR KABA, Re-identifying the Kyme Hydria: New Ideas and Interpretations of Its Typology, Date and Origin, pp. 245–285

Summary

Ancient hydriai made from bronze or other precious materials occupy an important place within the field of toreutic studies. These vessels, in addition to their principal purpose of holding liquids, were also preferred as containers for the ashes of the deceased, and so were placed in the graves of ancient Greeks in significant quantities mostly in the Archaic period but also in the Classical. Present-day Turkey, ancient Asia Minor, has supplied a vast assemblage of a range of toreutic vessels from various eras of antiquity. In 2012 a new addition was made to this assemblage with the discovery of an exceptional bronze hydria in the necropolis of the ancient Aeolian city of Kyme. Carefully produced and richly adorned with a relief plaque of Dionysos and Silenus, this vessel was first published several years after its discovery. However, it has yet to receive a full treatment, including a detailed comparison with other examples. This paper aims to rectify this situation by "re-identifying" the Kyme hydria through a wide-ranging study. Firstly, the vessel will be re-evaluated in terms of its find context, including assessment of the other finds recovered from the same tomb. There follows a detailed typological analysis in which analogies are drawn with contemporary metal vessels. This will help both to challenge the previously suggested use, production technique and date and to identify the possible origin of this vessel. Last but not least, comments are made on how this exceptional hydria might have found its way to Kyme and the significance of this within the wider world of Greek toreutics.

Keywords: Kyme; hydria; Dionysos; Silenus; late 4th century BC

HELENA TŮMOVA, Il programma iconografico di un sarcofago tardoantico di “Pignatta” a Ravenna: *concordia apostolorum?*, pp. 287–313

Summary

The article examines a possible interpretation of the iconography of *concordia apostolorum*, engraved on the left side of the late antique sarcophagus called “Pignatta”, found in the suburb of the late antique *sedes imperialis* Ravenna (Italy). The sarcophagus has been the subject of continuous scientific discussion related to its Eastern provenance and various iconographical interpretations. The article points an implicit interrelation between the theme of the ecclesiastical *concordia* of *principes apostolorum* and the imperial political propaganda emphasizing the unity and inseparability of the Empire and it illustrates this connection on examples and iconographical comparison with other late antique artefacts (e.g. sarcophagi, gold glasses, coinage). It demonstrates that the meaning of *concordia apostolorum* fits into the framework of mental and political paradigm of the turn of the 4th and 5th centuries when an effort to express the unity of the Church strongly reflected the imperial program and that a common veneration of S. Peter and Paul was broadly diffused also in the East, in Constantinople – a presumed place of origin of the sarcophagus.

Keywords: sarcophagi; iconography; *concordia apostolorum*; *concordia augustorum*; marble; Late Antiquity; Ravenna; Constantinople

PATRISCTICS

ILARIA L. E. RAMELLI, Paul and Philo on Soteriology and Eschatology, pp. 317–350

Summary

This study will offer a comparison between two semi-contemporary Hellenistic Jewish theologians, Paul of Tarsus and Philo of Alexandria, both major inspirers of subsequent Christian philosophical theology. Philo appears more elusive than Paul, especially from the viewpoint of soteriology and eschatology, but both were familiar with the doctrine of apokatastasis or restoration, and this is why I shall devote a special treatment thereof in both Paul and Philo although they treated it in divergent ways, just as they had different views of soteriology. In both cases, it is important to ask how Greek Philo's and Paul's eschatology was; in the case of Paul, this is amply debated, between those who emphasise the Jewish side and others who emphasise the Greek side; in the case of Philo, eschatology is not an in-existent aspect of his thought, but certainly one that is difficult to pinpoint. It will be argued that the main divergence between Paul and Philo is not theology or even exegesis, but Christology.

Keywords: Philo of Alexandria; Paul of Tarsus; soteriology; eschatology; apokatastasis; Christology

REVIEW ESSAY

DEMETRIOS YATROMANOLAKES, Archaic Iambus, Elegy, and the Role of the Editor of Fragments, pp. 353–378

Summary

Prompted by the publication of two recent commentaries, this article discusses practices of critical editing and closely related scholarly paradigms. By focusing on the case of Archilochos (especially the editorial or text-critical history of fragments 15, 16, 40, 223, and *adesp. iamb.* 38 W), it problematizes methodological principles that reproduce hardly self-reflective practices such as (1) ascribing unattributed texts to major archaic Greek *poietai*; and (2) proposing or adopting large-scale conjectural reconstructions and especially charged emendations on the basis of questionable criteria. In this article, it is argued that Archilochos fr. 15 and 16 W (“*hexametri qui elegorum videntur esse*” [?]) should be given a place in the *adespota elegiaca*.

Keywords: iambus; elegy; Archilochus; critical editing; methodology