

LITERATURE, PHILOLOGY,  
AND CLASSICAL RECEPTION

JAKUB ZBĄDZKI, Revisiting Carlo Marsuppini's Influence on Elisio Calenzio's *Croacus*, pp. 9–25

## Summary

The objective of this paper is to examine whether Elisio Calenzio used the Greek text of the poem or Carlo Marsuppini's Latin translation in his paraphrase of the *Batrachomyomachia*, titled *Croacus*. Prior research in this field has posited that Calenzio relied on the Florentine poet as his primary source, leaving the use of the Greek version uncertain. In order to analyse the source material, this study incorporates traditional philological methods, stylometry, and the examination of word n-grams. Upon investigation, one can note little to no stylistic resemblance between Calenzio's text and Marsuppini's translation, along with the absence of significant shared word sequences. The paper also offers alternative explanations for the convergences identified previously by scholars. Based on the evidence collected and analysed, this study concludes that Calenzio relied on the Greek text.

Keywords: Homer; *Batrachomyomachia*; *Croacus*; Hellenistic literature; Renaissance literature; Neo-Latin literature; Elisio Calenzio; Carlo Marsuppini; stylometry

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## PHILOSOPHY

JAKUB JIRSA, The Double *Ergon* Scheme in Aristotle's *Protrepticus*, pp. 29–65

## Summary

The article presents the first comprehensive interpretation of the *ergon* argument in Aristotle's *Protrepticus*. It further argues that Aristotle in this argument distinguishes the *ergon* of an entity from the *ergon* of its virtue thus presenting a complicated argumentative structure which is explicitly simplified in the *Eudemian Ethics*. Based on the latest attempts to reconstruct the *Protrepticus*, the article shows the relation of the *ergon* argument to its other versions in both *Ethics*. This account not only clarifies the relation of the *Protrepticus* to Aristotle's other ethical writings, it shows that Aristotle intends the argument as a transition between describing what human being does and

what a good human being does well, namely a natural transition from the descriptive to the normative.

Keywords: *ergon* argument; *Protrepticus*; *Eudemian Ethics*

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WILLIAM H. HARWOOD – PARIÁ GASHTILI, Heroes and Demigods: Aristotle’s Hypothetical “Defense” of True Nobles, pp. 67–98

Although the commentary on Aristotle’s problematic discussion of slavery is vast, his discussion of nobility receives little attention. The fragments of his dialogue *On Noble Birth* constitute his most extensive examination of nobility, and while their similarity to the *παμβασιλεύς* of the *Politics* has recently been recognized, their relevance to natural slavery has hitherto gone unnoticed. Yet by declaring that true nobles – particularly the god-like *ἀρχηγός* – preternaturally possess superhuman characteristics, Aristotle precludes their easy inclusion in the kind “human” in a manner inversely mirroring the preternatural subhumanity of natural slaves. Building on recent scholarship which argues that Aristotle’s “defense” of natural slaves is better understood as an indictment, *On Noble Birth* becomes most coherent if read as a hypothetical investigation into what would be required for “nobility” to name something true rather than equivocal, with the conclusion that “true nobility” is an empty set.

Keywords: Aristotle’s dialogues; Aristotle’s fragments; Aristotle’s politics; *On Noble Birth*; *Peri eugeneias*

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VOJTĚCH LINKA, What Is the Role of Pain in Human Life? A Lesson from Classical Greek Philosophy and Medicine, pp. 99–129

#### Summary

In this paper, I examine the role of pain in classical Greek medicine and philosophy (ca. 450–300 BCE). I explore how Greek physicians and medical authors, whose texts are preserved in the so-called *Corpus Hippocraticum*, conceptualized pain. I present the role of pain in their explanations of the functioning of the human body, in diagnosis, and in therapy. Furthermore, I demonstrate that the framework for understanding pain used by these physicians can also be recognized in the philosophical ideas of Plato and Aristotle. Both physicians and philosophers are confronted with the question of how to integrate pain into broader theories of a meaningful world. Although it may initially seem that

medicine approaches pain significantly differently from philosophy, I show that the basic schema is the same: pain needs to be understood, integrated, and, if possible, utilized for some beneficial purpose. Given that the nature of human life is such that certain positive aspects are necessarily connected to pain (such as childbirth, menstruation, exercise, education, and corrective punishment), the question arises regarding the role of pain, its causes, significance, and meaning. I demonstrate that while physicians and philosophers differ in their specific answers, they share the questions they ask about pain and the field in which they encounter these questions. Thus, this paper not only sheds light on the specific question concerning the role of pain in ancient medicine and philosophy but also, secondarily, on the relationship between these two domains of human knowledge and practice.

Keywords: pain; Plato; Aristotle; *Hippocratic Corpus*

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## HISTORY, HISTORIOGRAPHY, AND ARCHAEOLOGY

AURA PICCIONI – A. M. GENOVA, *Doyens of Archaeology and Politics: Sicily and Southern Italy in the 19th–20th Century*, pp. 133–169

### Summary

Our paper focuses on the history of archaeology of Southern Italy and Sicily during the 19th and 20th centuries, by analyzing the paradigmatic figures who left their professional and societal “footprint”. As academic descendants of Paolo Orsi, both Umberto Zanotti-Bianco and Luigi Bernabo Brea influenced society with their political views and struggle to protect the heritage and people of Southern Italy and Sicily. They expanded knowledge about archaeological sites on the margins of research, as was the case with the Aeolian Islands. Our objective is to present these archaeologists in their historical and social contexts, highlighting the advancements they brought through their systematic investigations while also dedicating space to the achievements of Paola Zancani Montuoro.

Keywords: Paolo Orsi; Umberto Zanotti-Bianco; Luigi Bernabo Brea; Paola Zancani Montuoro; archaeology

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## PATRISTICS

ZUZANA VITKOVA, *Borgia Copto* 134, fol. 1: A Sahidic Fragment of an Encomium (?) on Apa Phoibamon the Soldier, pp. 173–202

### Summary

The article provides the edition, translation and commentary of a Sahidic paper fragment which mentions apa Phoibamon. On the basis of a comparison with other contemporary martyrological literature, the article attempts to identify the fragment's content and determine its genre.

Keywords: Coptic saints; Coptic literature; Sahidic manuscripts; Biblioteca Apostolica Vaticana; apa Phoibamon

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## REVIEW ESSAY

ILARIA L. E. RAMELLI, *Calcidius' Elusive Identity, His Commentary on Plato's Timaeus, and Origen of Alexandria*, pp. 205–229

This article focusses on Calcidius' commentary on Plato's *Timaeus* and his elusive identity, and offers new insights on Origen of Alexandria's influence on this commentary, with many examples and reflections. In light of Reydam's recent commentary on Calcidius' work and observations concerning his religious affiliation and historical setting, this article discusses the hypothesis that Calcidius may have been a "pagan": although this remains a moot point in Ramelli's view, nevertheless the "pagan" hypothesis does not clash with Calcidius' knowledge of Origen, with whose work many "pagan" Platonists were familiar in imperial and late antiquity (from Porphyry, and probably Plotinus, to Hierocles and Proclus). There are no definitive arguments to determine with certainty whether Calcidius was Christian or "pagan", just as there are no definitive arguments to determine with certainty whether there were two Origen(s) of Alexandria, a Christian and a "pagan" Neoplatonist, both disciples of Ammonius Saaccas and both saying the same things, or the two – cited by all ancient authors as simply "Origen", without any distinction of patronymic, geographic provenance, epithet, or the like – were in fact one and the same person.

Keywords: Calcidius; Plato; *Timaeus*; imperial Platonism; Origen of Alexandria; philosophical commentaries