

LITERATURE, PHILOLOGY,
AND LINGUISTICS

FRANCESCO MOROSI, Aeschylus, *Eumenides*, 336–337, pp. 11–17

Summary

Eumenides 334–340 describes the allotted privilege of the Erinyes. However, the text is vexed by serious issues at lines 336–337. This paper reassesses the main problems, reviews the most influential emendations, and puts forward a new hypothesis, offering a new interpretation that solves the problem of individual responsibility in this passage.

Keywords: Aeschylus; *Eumenides*; textual criticism

† CONCEPCIÓN CABRILLANA, Confluences and Particular Semantic-Syntactic Features in Latin (Non-)Stative Constructions, pp. 19–52

Summary

This paper analyses the main characteristics of a (interrelated) series of (non-)stative verbs, in an investigation that moves from the lexical-semantic to the syntactic level. The first task is to establish and quantify the common and particular semantic notions that these verbs possess, and to determine the lexical domain(s) in which the most frequent and shared notions of the (non-)stative predicates analyzed are located. The consequences observed at the syntactic level are then set out, both in terms of the general lines of the complementation schemes of such verbs, and in terms of the linguistic facts that occur in the use of these predicates from a synchronic and also, to a certain extent, a diachronic point of view. The analysis shows that the features of similarity and notional variety are combined in various particular ways, and form a gallery of specific complementation schemes, ranging from an absolutely generalizing monovalent existential frame to more concrete structures which are clearly transitive.

Keywords: (non-)stative constructions; lexical domains; predicate frames; copularization

PHILOSOPHY AND RELIGION

GEERT ROSKAM, *Scrutinizing God’s Inscrutable Ways: The Challenges of Plutarch’s Theodicy in De sera numinis vindicta*, pp. 55–83

Summary

In his dialogue *De sera numinis vindicta*, Plutarch raises the thorny question of theodicy: if the world is ruled by divine providence, how can we explain the delay of divine punishment and the seeming happiness of criminals? This article focuses on three neglected key questions regarding this work. (1) It first discusses the many meta-reflective comments that occur in the dialogue. Plutarch underlines the importance of a well-ordered discussion and recommends an attitude of “zetetic” “caution towards the divine”. (2) Next, it deals with Plutarch’s conception of God as it appears in the work and examines the relation between God, the divinity and the gods of the ancestral polytheistic tradition. (3) Finally, Plutarch’s view and use of history in *De sera* is analysed against the background of his general (historical) approach.

Keywords: Plutarch; *De sera numinis vindicta*; God; providence; history

HISTORY, HISTORIOGRAPHY,
AND ARCHAEOLOGY

KAROL KŁODZIŃSKI, *Bagrada, Africae, iuxta oppidum musti: Vibius Sequester on the Location of the Giant Snake Incident During the First Punic War*, pp. 87–102

Summary

In 256 BCE, 15,000 Roman troops waged a war in Africa under the command of M. Atilius Regulus. Despite being initially successful, they ultimately lost in 255 BCE to the Carthaginian army of mercenaries under the command of the Lacedaemonian Xanthippus. One of the episodes of the campaign of 256 BCE was a fight on the Bagradas (Medjerda) River with a huge serpent (*serpens, bestia, monstrum, drakon*), which killed many Roman soldiers. Vibius Sequester, the author of the *De fluminibus, fontibus, lacubus, nemoribus, paludibus, montibus, gentibus per litteras*, who wrote at the end of the 4th or in the beginning of the 5th century CE, is the only source who mentioned the *oppidum Musti* as the site nearest to the location of the serpent “myth”. This paper provides a *Quellenforschung* of the name *oppidum Musti* in order to support the hypothesis of a likely relationship between *De fluminibus* and the lost Book XVIII of Livy (*Periocha*, 18).

Keywords: First Punic War; Regulus; serpent; Livy; Vibius Sequester

ALEXANDER THEIN, Cato in Sulla's House, pp. 103–116

Plutarch and Valerius Maximus tell us that Cato was taken to visit Sulla's house as a boy, and that he asked his pedagogue why no-one could be found to kill the tyrant when he saw the heads of the proscribed on display in the *atrium*. Invention was part of Sulla's hostile reception, and this article treats the story of Cato in Sulla's house as a myth. It also addresses the question of when it was invented, and how it served not just to vilify Sulla but also to promote Cato's public image. It is proposed that the story is an aetiology for Cato's decision, as quaestor in 64, to prosecute the bounty hunters who received payment and immunity for killing the proscribed. Cato needed to prove his anti-Sullan credentials, not least because his family was linked to the Sullan faction.

Keywords: Late Republic; Sulla; Cato the Younger; tyranny; proscriptions

LUIS BALLESTEROS PASTOR, *Ein Heldenleben*: Mithridates Eupator as a Charismatic Ruler, pp. 117–159

Summary

This paper examines the main aspects of the life and reign of Mithridates Eupator in relation to Max Weber's concept of charismatic leadership. In doing so, analogies or divergences with respect to this theory are identified, while analysing how this king manifested various charismatic qualities throughout his career.

Keywords: Mithridates; Pontus; charisma; Max Weber; Hellenistic kingship

NICCOLÒ CECCONI, *A templum cum porticibus* at Athens: Context, Architecture, and Relation with the Urban Landscape, pp. 161–202

Located between the Acropolis and the Ilissos River, the site of the Olympieion in southern Athens contains the visible remains of a temple surrounded by porticus. The building was excavated between the 1961 and 1962 by John Travlos and Ioannis Threpsiadis. After the discovery, some scholars suggested many hypotheses about the dating and function of the monument. Despite this interest, there is still no dedicated study of this important building. Given this lack in the history of studies, this paper aims to provide for the first time an analysis of this Athenian sanctuary from a cultural, topographical, and architectural point of view.

Keywords: *templum cum porticibus*; Roman architecture; Ilissos valley; urban landscape archaeology; Roman Athens

GUY LABARRE – ERGÜN LAFLI, Bases et statues de la famille impériale Romaine au théâtre de Telmessos en Carie (sud-ouest de la Turquie), pp. 203–236

Summary

This paper is a preliminary report about three honorifically inscribed bases set up during the era of Trajan in the theatre of Telmessus in south-western Turkey by the Lycian koinon (i.e., league) for Trajan, Plotina, and Matidia and about some fragmentary statues that may belong to these inscribed monuments. Rescue excavations by the Museum of Fethiye were carried out in the theater of Telmessus between 1992 and 1995 which was built in the Late Hellenistic period. Three statue bases which were raised by the Lycian koinon in honour of Plotina, Trajan and Matidia are examined in this article, as are two female statues (Plotina and Matidia?) and two others representing an armored emperor (Trajan?). All of these finds are today exhibited in the garden of the Museum of Fethiye. The brief article discusses the architectural framework in which the bases and their statues were erected and questions the precise location where they were placed. As this paper is rather based on new epigraphic evidence from the theater of Telmessus, the study of the statuary and their context is brief and preliminary; the architectural context of the theatre is not illustrated at all.

Keywords: Greek inscriptions; theater; Graeco-Roman period; Telmessus; Greek epigraphy; classical archaeology; ancient Roman history

PATRISTICS

JAN M. KOZŁOWSKI, Paul and Socrates: The Reference to Plato’s *Apology of Socrates*, 41e in *Galatians*, 6:3, pp. 239–244

Summary

The article presents new evidence, both formal and contextual, in favor of the direct dependence of *Galatians*, 6:3 (“if someone thinks that he is something, being nothing [...]”) upon Plato’s *Apology of Socrates*, 41e (“if they think that they are something, being nothing [...]”).

Keywords: Paul; *Galatians*; Plato; Socrates; *Apology of Socrates*; intertextuality

JIŘÍ ŠUBRT, *Accipe sacrificium confessionum mearum*: The Confessional Character of Augustine’s *Confessions*, pp. 245–262

Summary

There is no doubt that it is the “confessional” character that makes Augustine’s *Confessions* such a unique text. The aim of this study is to offer a comprehensive analysis of the key aspects that make Augustine’s autobiography a “confessional” autobiography: the use of second-person forms, the indirect mode of address used in the confession, the apparently unmediated nature of the private confession, and the mysterious manner of its transposition into a literary form for reception by the reader. The article concludes that confessional discourse is based on a number

of paradoxes and systematically negates its own communicative purpose. It creates the impression of the intimate communication between confessant and his divine listener, but it also assumes the presence of other listeners, to whom the discourse is actually addressed. Nevertheless, the confession takes place wordlessly, solely within the mind of the confessant, so even if a witness were indeed present, that witness would not be able to participate in the communication. And even though this unarticulated, silent discourse was never meant to leave the confines of the confessant's mind, it nevertheless in some mysterious way it becomes a public matter. This implausible communicative situation creates an impression that the recipient is participating in something that is deeply intimate and is enormously powerful.

Keywords: Latin church fathers; Augustine; *Confessions*; confessional discourse