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LITERATURE AND PHILOLOGY

ANDREA BEGHINI, Tre note critico-testuali alla *Vita di Dione*
di Plutarco (1,4; 2,2; 3,3) 9-20

This article discusses three controversial passages of Plutarch's *Life of Dion* (1,4; 2,2; 3,3), proposing the following emendations: 1) reading οὕτω τὸν λόγον ἐστὶν εἰκὸς τῶν πεπαιδευμένων (ἐκεῖνοις) ὁμοίως ἔπεσθαι ταῖς πράξεσιν in 1,4; 2) reading προανηρέθησαν γὰρ ἀμφοτέροι τοῦ τέλους, εἰς δὲ προὔθεντο τὰς πράξεις ἐκ πολλῶν καὶ μεγάλων ἀγῶνων καταθέσθαι, (καθικέσθαι) μὴ δυνηθέντες in 2,2; 3) reading Διονύσιος δὲ, (αὐθις) τὴν ἀρχὴν ἀναλαβὼν καὶ κρατυνάμενος, {αὐθις} ἄγεται δύο γυναῖκας ἅμα in 3,3.

Keywords: Keywords: Plutarch; *Life of Dion*; textual criticism

AGNIESZKA KOTLIŃSKA-TOMA, Callimachus' Fragment 488 Pf.
and the Imagery of Wolf Bites in Hellenistic and Roman Poetry 21-35

In this article, I endeavour to trace the historical development of the term *lykospas* in its meaning of "torn by the wolf-bit" in Greek literature, as well as the use of the Latin poetic expression *frena lupata*. I also examine the shifts in the contextual usage of these terms among Hellenistic and Roman poets.

Keywords: Lykospas; *frena lupata*; Callimachus; Hellenistic poetry

PHILOSOPHY

LUCAS M. ÁLVAREZ, Theatre and Politics in Plato: from *Gorgias* to *Laos* 39-67

This paper sets out to examine Plato's use of theatrical concepts as tools to understand the functioning of his city. Two strands in this mechanism can be isolated: Metaphors and similes with theatrical content emerge in certain contexts to question the functioning of the democratic city; and these same metaphors and similes are used in other contexts for the opposite purpose, to conceptualise remedies for the ills afflicting the city or even to propose essential tools for ideal cities, especially for moral education.

Keywords: Plato; mimesis; theatre; polis

HISTORY AND HISTORIOGRAPHY

SUSAN O. SHAPIRO, Chilon of Sparta: Legend and Reality 71-91

Chilon of Sparta was eponymous ephor in 556 BCE and he was one of the well-known Seven Sages of ancient Greece. For most of the twentieth century, scholars believed that Chilon dominated Sparta's foreign and domestic policy in the mid-sixth century by increasing the powers of the ephors at the expense of the kings. Although recent scholarship has moved away from this view, there has been no thorough reassessment of Chilon's role. Through a re-evaluation of the ancient sources on Chilon and a comparison of his activities with those of the other sages, this article aims to separate the historical evidence about Chilon from the legends, both ancient and modern, that have grown up around him.

Keywords: Chilon; Seven Sages; archaic Sparta; Greek history

JAKUB KUCIAK, Lauter bloße Hypothesen? Einige Bemerkungen zur Geschichte der Insel Samos vor Polykrates 93-118

This article concerns selected aspects of the history of the island of Samos before the reign of the tyrant Polycrates. The author focuses on the source-based information regarding the rulers who are said to have governed the island in the first half of the 6th century BCE. The text primarily contains considerations related to written sources – both literary and epigraphic – as well as a discussion with scholars who have studied the aforementioned topic.

Keywords: Samos; Pavel Oliva; Herodotus; Amphicrates; Polycrates

IVAN PRCHLÍK, Cicero and His Three Greek Models for Luceius, I: Polybius and His *Numantine War* 119-137

From Cicero's (in)famous letter to Luceius (*ad fam.* V,12) the only evidence comes that Polybius' monograph on the Numantine War even ever existed. The accuracy of this piece of information has been questioned recently, but the doubts do not seem justified. Therefore, the implications of Cicero's wording for what we know about Polybius' later life and the order in which his works were being written by then are discussed. As he almost certainly wrote the monograph

amidst his work on his continuous history, he seems to have been a very suitable model for Luceius who was asked by Cicero to interrupt his work on his own continuous history to compose in advance a monograph on Cicero's deeds.

Keywords: Letter to Luceius; Cicero's trustworthiness; Polybius' later life; Appian; Roman wars in Spain

CHUHENG GAO, "Second Hannibal": from Threat Symbol
to Roman Rebirth

139-165

Roman writers often named their enemies as "Second Hannibal", thus connecting the respective event they depicted with the Second Punic War. Through this "Second Hannibal", the plots from the Second Punic War are connected to the narration of other events, forming a general narrative. This narrative, however, was not fixed, always taking on new connotations in different eras. Initially, the "Second Hannibal" symbolized both a threat to and moral alarm for the Romans, eventually enhancing the legitimacy of Roman governance. Later, the focus shifted to the resilience shown by Romans after experiencing disasters. During Late Antiquity especially, Roman authors hoped to recreate the allegedly victorious history of their ancestors by labeling and defeating a "Second Hannibal", and returning to a historically imagined period of post victory prosperity.

Keywords: Second Hannibal; Scipio Africanus; Second Punic War; historical narrative; historical memory

MIRON WOLNY, The Western Portrait of Tanit

167-200

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Keywords: Second Hannibal; Scipio Africanus; Second Punic War; historical narrative; historical memory

PATRISTICS AND LATE ANTIQUITY

ILARIA L. E. RAMELLI, Biography, Hagiography, and Philosophy:
 Eroticism, Asceticism, and Patristic Platonism

203–232

This essay will investigate two late antique Christian bio-hagiographies: the *Life of Macrina* by Gregory of Nyssa and the *Life of Evagrius* within Palladius's *Lausiac History*. Special attention will be paid to eroticism and its relation to asceticism, an ideal upheld both by Gregory and Macrina and by Evagrius and Palladius. By highlighting the paradoxical relation between eroticism and asceticism, suppression and sublimation, and through comparisons with late antique “pagan” bio-hagiographies and Neoplatonism (both “pagan” and Christian), also in conversation with recent scholarship, this article aims to contribute substantially to the study of late antique spirituality, religious and social life, and their link with philosophy, including patristic philosophy.

While the strategy of repression of πάθη (passions, negative emotions) has been widely recognized by scholarship within the context of ἀπάθεια (or impassivity, absence of passions) in ancient and patristic philosophy, that of sublimation of πάθη is subtler and still needs to be investigated and emphasized. For it is an important element not only in late-antique bio-hagiography and narrative in general, but also in late-antique philosophy, including patristic philosophy. Nyssen comes to the fore here, as will be argued. Just as his *De anima et resurrectione* (*On the Soul and the Resurrection*) is the Christianization of Plato's *Phaedo*, the sublimation of erotic love into love for God is in fact – I will suggest – the Christian revisitation of Plato's ladder of love. It is its patristic Platonist version, valid for the ascetics primarily, but spiritually for everybody.

Keywords: Late Antique Biography and Novels; Eradication or Sublimation of Passions (πάθη); Gregory of Nyssa; Palladius of Helenopolis; Patristic Philosophy; “Pagan” and Christian Platonism

MOHAMED HUSSEIN AHMED – DIANA MÍČKOVÁ, Newly Discovered
 Greek Mummy Labels from Gebel el-Haridi

233–273

The article presents Greek mummy labels, recently found during the excavation works at Gebel el-Haridi in Middle Egypt. During the study of the location's Graeco-Roman necropolis, a group of 46 mummy labels was discovered, written in Greek and/or Egyptian (mostly in Demotic script), two contemporary languages. The mummy labels are a well-known type of funerary artefact from Graeco-Roman Egypt, used for identification and commemoration of the deceased, as well as for assuring his or her

successful transition to the afterlife. They always contain the name of the deceased and often some additional identifying information, such as names of relatives, occupation, place of residence, nickname etc. Because of the amount of the material, the authors decided to divide the finds into two groups, Greek and Demotic, and publish them separately. This study presents the first part of the corpus: the Greek labels. It begins with a short introduction to the locality and to the mummy labels as a specific “genre” and document of funerary practices of Graeco-Roman Egypt. It continues with a presentation of the individual labels. Each of them is accompanied by a transcription, a translation, a short commentary, and a photograph.

Keywords: mummy labels; Gebel el-Haridi; Greek; Demotic