

LÆTÆ SEGETES III

ABSTRACTS

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Ὁ μόνον ἡ κυνηγία – on Complexity of the Content of Oppian's Kynegetika

Monika Błaśkiewicz

Kynegetika (*On hunting*) by Oppian, a didactic poem in four books, was dedicated to the emperor Caracalla and depicts one of the most fashionable and luxurious entertainments in the Hellenistic and Imperial Period, that means the hunting. However, the aforesaid work can't be treated only as a 'hunter's handbook'. I intend to present the complexity and variety of its content, to demonstrate that Oppian based on the Hellenistic literature on hunting and in spite of the fact that *Kynegetika* was written during the Caracalla's reign, due to its character and subject matter, it can be rated among the Hellenistic works. The discussed work abounds with a historical facts and political allusions expressed in a poetic and metaphoric way. The extensive descriptions of the exotic animal species prove not only Oppian's erudition and sophistication, but also his reference to Hellenistic tradition of hunting for African animals that was initiated at the time of the Ptolemaic dynasty. These accounts illustrate the contemporary knowledge in the area of zoology and natural history. Except for the hunting as an activity, the purport of this work has also many other dimensions. The aim of the presentation is to show the multifaceted character of Oppian's work.

Erasmus Vitellius – vir dicendi peritus. An analysis on the Basis of his Orations and Letters

Ałła Brzozowska

Erasmus Vitellius the bishop of Plock (ca 1474 -1522) is especially known as a diplomat, humanist, protector of arts and an effective administrator of the diocese entrusted to him. However, it is often omitted that he was also a talented orator, who delivered his orations as an ambassador before the most prominent Renaissance personalities at the Holy See and the court of the Emperor Maximilian. The particular rhetorical talent of Erasmus Vitellius was expressed and developed not only in his beautiful orations, but it was proved also by his epistolography. Unfortunately, there have not been any critical studies of his literary activity. In this paper I would like to present the persuasive skills of Erasmus Vitellius on the basis of the rhetorical structure of his two works: his first oration delivered before the Pope Alexander VI and the public letter to the king Sigismunt I read probably during the Sejm in 1517. Both of them have been written in accordance with the rhetorical aptitude. To achieve the goal and persuade the recipient Erasmus Vitellius could find the right material, decomposed it respectively and choose the appropriate tools for the entire statement, taking into account the recipient, the place and circumstances.

Oikos and Kinship in Herodotus' Histories

Camila Condilo

For a long time the literature about the *oikos* presented an ambiguity derived from a conceptual problem. On the one hand, classical scholarship heavily relied on an explanatory model focused on the political and institutional structure of the *polis*. This meant that concerns with the *oikos* were to a great extent directed only towards to grasp how important and effective it was for the general structure of the *polis*. On the other hand, there existed a body of evidence actually suggesting the centrality of the *oikos* for the ancient Greek society. Herodotus offers a body of interesting evidence for a study of the *oikos*. Despite this, the *oikos* in the *Histories* has not yet attracted critical attention of scholars. Thus this paper discusses Herodotus' use of the term *oikos* and whether it has implications on his writing and thinking.

Portrait of the Empress Irene Dukaina Presented in Contemporary Sources

Hana Coufalová

A portrait of the Byzantine empress Irene Dukaina, wife of Alexios Comnenos, the founder of the Comnenian dynasty, presented both by narrative sources and by artifacts gives quite incongruous impression. When comparing several documents or information mentioned within one source, inconsistent facts appear, e.g. when Irene, in some other place described as a modest and shy woman, accompanies her husband to war. To create a portrait of this empress, personal information related directly to Irene Dukaina must be firstly separated from the topoi describing high-ranking women of the twelfth century. In the resulting descriptions, whether favorable to Irene (Anna Comnena, Nikeforos Bryennios), impartial (Georgios Tornikes), or inimical (Ioannes Zonaras), both her character (shy, gloomy, or decisive) and her physiognomy (dark skin, undistinguished appearance, and being behind the contemporary ideal of beauty) become more apparent.

The aim of this contribution is to critically examine each portrayal component, to separate the topoi from the reality and, with the aid of artifacts, to try to reconstruct the realistic portrait of the empress.

Literary Witches as Representations of Authorial Anxieties: Horace's Canidia

Jennifer Dwyer

The witch Canidia is a complicated figure in the works of Horace. Scholars debate the meaning of her prominent presence in the *Satires* and *Epodes*. I use the strategy employed by Ellen Oliensis and Kirk Freudenberg of interpreting Canidia as a counterpart to a figure in Horace's poetry to argue that she is the alter ego of Horace himself. What these two figures have in common is their social liminality. I propose that Canidia's liminality as a witch is an expression of Horace's own uncertainty about his place in society as the son of a freedman who now associates with the highest social circles and as a man who lost his home in the civil wars. I claim that Horace's expression of his feelings of marginalization like this is especially apt, as the techniques of poets and witches are the same in that both vocalize precisely crafted efficacious words, evident in that the vocabularies used to describe their crafts are the same (*cano*, *carmen*, etc.) Further, Horace connects himself to Canidia directly and covertly diffuses magical language throughout several poems. Thus, Horace occupies a liminal position in his own psyche and reflects that part of himself through his character Canidia.

Bringers of News in Greek Tragedy: a Journalistic Study of Oedipus The King

Raquel Fornieles

This paper belongs to my PhD: *Iris and Hermes: Journalistic Genres before Journalism. A Study of Ancient Greek Literature*. My aim is to demonstrate that journalistic genres existed long before the birth of Journalism and ancient Greek Literature is replete with texts that could be understood as perfect antecedents of our current chronicles, reports or interviews. Clear examples are messenger-speeches in Greek Tragedy. The messenger is an anonymous character whose main function in the play is to appear as a bringer of news. He recounts events that cannot be shown on stage, such as deaths or miracles and plays an important informative role: he is a reliable eyewitness and behaves like a real reporter. I will focus on Sophocles' *Oedipus the King*, in which two messengers are involved. One of them announces Jocasta's death and delivers a perfect messenger-speech. The other one gives Oedipus the most important news of the play: his real father was Laius. However, in this case the messenger does not pronounce the usual speech, but is interviewed by Oedipus.

The epic Character of Spondaic Verses in Juvenal

Agnieszka Franczyk-Cegła

The characteristics of spondee caused that it was used by many poets intentionally, mainly to provoke a desired reaction at the listeners. Juvenal makes use of spondaic verse 34 times which puts him in the top three of Roman poets applying this metre in their poetry. The aim to this paper is to answer the question whether Juvenal's use of this metre is due to specific reasons, and, if so, in what manner these reasons are connected to the poet's poetical intentions concerning epic as genre.

Presocratic Philosophy and the Origins of Religion

Juraj Franek

While there is a large body of scholarly articles devoted to individual Presocratic philosophers and their reflections on the nature of Olympic gods and Greek religion, as well as some general monographs mapping “theology” of Greek philosophers (e.g. Jaeger’s *Theology of the Early Greek Philosophers* or, more recently, Drozdek’s *Greek Philosophers as Theologians*), systematic analysis of Presocratic hypotheses about the origin of religion has been (to my best knowledge) conspicuously missing. Correspondingly, this article explores thoughts of Xenophanes, Democritus, Prodicus and the author of the Sisyphus-fragment (traditionally ascribed to Critias, more recently to Euripides) on the origin of religious belief and attempts to sketch connections and similarities between ancient hypotheses and mainstream theories developed in twentieth century.

Definitions of the contiones in the Roman Sources

Roman Frolov

At the present time the *contio* – a type of political meeting in ancient Rome – attracts close attention of scholars. It is difficult but important to determine exactly which meetings were considered as *contiones*. Possible solution to this problem is a key part in understanding the specificity and role of *contiones*. Fortunately we have a few direct *contiones*' definitions offered by ancient authors (Marcus Valerius Messalla Rufus, Verrius Flaccus, Sextus Pompeius Festus and others). Through the study of these definitions the paper attempts to ascertain criteria for the identification a meeting as a *contio*. The aim of the research is to find universal essential features, i.e. those which described not some, but any *contio*: its audience, convener and general purpose. Therefore attention is paid to the criteria which are the least strict, noted in most definitions, and do not contradict the descriptions of particular *contiones*. It is concluded that definitions found in the Roman sources provide important information which is, however, insufficient for understanding what meetings were considered by the Romans as *contiones*. A strategy of subsequent study of the issue is also suggested.

Bona, campus, vela – Juvenal and Quintilian

Gergő Gellérfi

The question of the relationship between Juvenal and Quintilian is still unanswered: the reconstruction of their possible biographical and literary connections is very uncertain. The *Life of Juvenal* does not mention Quintilian; its author only states that Juvenal spent a significant part of his life declaiming. Their personal acquaintance is not confirmed by any ancient source, and the views of modern research are not univocal either. Quintilian in his *Institutes* concerning the satire declares that there are satirists in his age who will be famous in the future. However, the research is very careful with the question whether Quintilian referred to Juvenal with these words or not. On the grounds of the biographical data, it cannot even be proven with certainty that Juvenal had known Quintilian, thus we have to find evidence in the texts of relationship of the two authors. In this paper, I examine the possible influence of Quintilian on Juvenal's *Satire 1*, and for that purpose textual and thematic parallels, and common motifs are highlighted, in order to unfold the relation between *Satire 1*, the *Institutes*, and the *Minor Declamations* attributed to Quintilian.

Portrait of Pericles in Ephorus

Attila Hajdú

Ephorus of Cyme, who wrote the first universal history, paid particular attention to the depiction of the leaders of Athens. Diodorus Siculus in the Book XII of his historical work while describing the causes of the Peloponnesian War refers to Ephorus (XII. 38–41.1). According to him, Pericles, the celebrated statesman of Athenian democracy, led Athens into the war, which brought the hegemony of Athens to the end. The Sicilian historiographer wrote down in detail that Pericles' personal motives had been the real causes of the Peloponnesian War, namely, he made attempts to deflect the attention of the Athenians from the accusations brought against him.

In my presentation, I introduce the possible sources of Pericles' negative portrayal Ephorus could integrate into his works, and I also identify the main characteristics of these descriptions. My purpose is to prove that the negative literary portrayal of Pericles is partly due to Ephorus' negative attitude towards Thucydides, since *agon*, i.e. contest was typical of Greek ideology.

Clinical Terminology in the Work of Caelius Aurelianus

Tomáš Hamar

The use of Latin and Greek terms in medical sciences has a long tradition – such a long one as the Western medicine itself. For practical reasons, particularly because of its accuracy and internationality, the use of Latin-Greek medical terminology has survived until today, but the current state of medical terminology and its status in ancient times differ significantly - despite their apparent continuity. Until now, medical terminology has been based on two roots: Latin, which mostly anatomical terms originate in and Greek, which is used in the pathological field. In the work of Caelius Aurelianus *De morbis acutis et chronicis libri VIII*, we can find both roots of modern medical terminology. His work is namely a translation of the now lost Greek "medical textbook" about diseases by Soran: *Περί οξέων και χρονίων παθών*. The terms from the field of pathology take the central place in the work of Caelius Aurelianus and appear almost always with their Greek synonyms and thus the index of pathological terms in this work provides a very good basis for the research of medical terminology development.

The Influence of Exile on Modern Greek Women Writers' Literature

Katina Chalupová

A general core of my dissertation is a relationship between historical reality and literary fiction in modern Greek literature of the second half of the 20th century. I have been interested in the element of exile which was a very strong and traumatic experience for the Greek political refugees after the civil war was ended. Life in exile, feelings of expatriotism, never ending desire to return to homeland and finally the great return itself influenced the writing of the modern Greek writers of that time. I decided to focus on women authors – e.g. Alki Zei (she spent ten years in the former Soviet Union, lived in France) – and study their lives and works, evaluate how the real experience of exile influenced their literary works. To understand better the role of exile in their works, I have been trying to follow the way they had been writing before they were forced to leave their homeland under the political situation, how they wrote during the exile period and how their writing changed after they had returned from the exile. I have been following up their different writing techniques, what motives and themes they chose for their works, what personal traumas they had to face and put up with. The question is whether writing was their secret hiding place where they could conceal themselves from the painful events of their lives, or whether it was the only way to treat and cure the agonizing wound that had been healing itself slowly because it was continuously being opened not only by the sorrow and sadness of the impossibility to return to the homeland but also by the ignorance of the real happenings at home as it is mentioned in Milan Kundera's novel *The Ignorance*.

The Cult of Bendis in Athens and Thrace

Petra Janouchova

The goddess Bendis usually represents a prototypical Thracian deity that was worshipped in Classical Athens and her cult became very popular in the 5th and 4th century BC. Firstly, we have to ask, what are the known facts about the presence of the foreign cult within Greek polis? Secondly, how was the Thracian goddess of hunt, often identified with Greek Artemis, celebrated in her homeland? Available historiographical sources can help us reveal the image of Bendis in Athens, but as far as the literary sources limit themselves only to the Greek point of view, archaeological and epigraphical evidence has to be consulted in the case of Thrace. The aim of this paper is to determine and discuss the uniformity or potential discrepancies in the presenting of Bendis in the place of her origin, as well as in the new asylum.

Michael de Praga, his Life and Work, focused on De custodia virginitatis

Jana Kaderová

The contribution, which is the first chapter of the intended PhD thesis, deals with the life and personality of Carthusian Michael (died in 1401) and his literary work. The main problem is that there are just a few pieces of information available about Michael de Praga, and moreover they often contradict each other. That is why the paper firstly attempts to describe and evaluate preserved sources and major publications relevant to Michael de Praga. Afterwards it focuses on Michael's writings *De quattuor virtutibus pro eruditione principum*, *Consolatorium abiecti prioris seu prepositi*, and specifically on *Dialogus de custodia virginitatis*. Only the first named work has been published in modern edition by William G. Storey (*Analecta Cartusiana*, 1972, Book I) and by Raphael Witkowski (*Analecta Cartusiana*, 2009, Books II-IV), the other two exist only in manuscripts and in one baroque edition from the beginning of the 18th century by Berhard Pez. *De custodia virginitatis* (written after 1387), the dialogue between a monk and his master, belongs to the stream of misogynistic literature, which the further chapters of the intended thesis deal with.

***Heinrichus Cornelius Agrippa's Defence of Women in De nobilitate et praecellentia
foeminei sexus***

Lýdia Karkabi

Humanist tradition provided an amount of treatises defending the worthiness of women. During the 16th century played a prominent part in the scholarly literature for and against women a little declamation of Heinrichus Cornelius Agrippa von Nettesheim (1486 – 1535) *De nobilitate et praecellentia foeminei sexus*. This treatise was originally composed in 1509 for Margaret of Austria, but not presented to her until 1529. However, Margaret turned hostile in 1530 when theologians condemned Agrippa's other works as impious and heretical. Nevertheless, no work by a male humanist more explicitly presents the case for female dignity. In this slender declamation Agrippa attributes contemporary women's low status and lack of achievement to the tyranny of men. His proof of female superiority challenges misogynist arguments by means of Biblical and canonical texts, as well as classical literature. Its interpretation remains ambivalent today. Some scholars of rhetoric have suggested the treatise to be read ironically, as a literary paradox written without serious purpose, others as a combinations of rational argumentation and emotional persuasion. *De nobilitate* had considerable literary success and was reprinted several times in Latin and translated into many vernaculars. It was one of the most important texts concerning the role and status of women.

Yannis Ritsos and Czechoslovakia: Anthology of Czech and Slovak Poets

Tereza Keslová

The aim of my contribution is to introduce the work of a Greek leftist poet Yannis Ritsos *Anthology of Czech and Slovak Poets* (*Ανθολογία Τσέχων και Σλοβάκων ποιητών*). The impulse and inspiration for his work were his two visits to Czechoslovakia in the 1960's. The book was published in 1966 in Greece, but almost all copies were destroyed at the behest of the contemporary ruling military junta. The anthology is unique not just in its creation, in which even the Czechoslovak Writers' Union took part, but more importantly it is unique for its content, because it introduces a wide, well-researched overview of Czech and Slovak poetry of the end of the 19th century and mainly the first half of the 20th century.

I resti dei citazioni o i versi del dialogo? Un papiro greco inedito di Giessen (P.Giss. inv. 176)

Marcin Kotyl

Nel database *Papyrussammlungen* dell'Universitätsbibliothek di Giessen sono registrati dati e immagini di tanti papiri inediti. Tra questi ho trovato un interessante papiro letterario di età romana segnato come P.Giss. inv. 176. Questi sono due frammenti dello stesso rotolo scritti sul *recto* (→). Il frammento A contiene sei righe, quello B cinque; *intercolumnia*, margini e le forme delle lettere (maiuscola biblica) indicano il lusso di questo libro antico. Paleograficamente il testo è databile al III sec. D.C.

Nel mio intervento vorrei presentare le possibili interpretazioni del testo conservato su questo papiro. In primo luogo, una particolare attenzione viene posta alla miscelazione delle forme dialettali: dorico-eolico ἀρετά e ionico λίην. Entrambe le parole sono precedute dai verbi introduttivi al discorso diretto e *stigmae*. Qua si può supporre che l'autore nel corso della narrazione citi alcune sentenze o inserisca citazioni di altri autori. La prima frase (vv. 2-3) sembra avere un tono moralistico (ἀρετά e ἀριστεῖος). I versi 5-6 (ed è possibile anche ulteriori) possono essere derivati da un lavoro (forse sulle considerazioni cosmologiche o mediche) scritto in dialetto ionico (λίην).

Alla fine andrebbe presa in considerazione l'idea che questo sia semplicemente un commento alle citazioni poetici o filosofici (c.d. scolio) o i versi di alcun dialogo drammatico.

Ekphrasis im spätantiken Epos. Die Dionysiaka des Nonnos von Panopolis

Nicole Kröll

The *Dionysiaca*, *opus magnum* in 48 books, written by the Egyptian Greek Nonnus of Panopolis in the 5th century A. D., comprises a wide range of different mythical stories under the heading of the wine-god Dionysus. The poet traces way back to the god's ancestors, his birth and childhood and outlines his route to an accepted divinity of the Olympic realm.

Within this scope Nonnus adapts all possible literary genres to his all-embracing epic, ranging from Homer to at least Hellenistic literary traditions, including also rhetorical techniques such as ecphrasis. Taking the appearance of the Four Seasons in book 11 of the *Dionysiaca* (Nonn. D. 11, 485 – 521) as an example it is the object of the present contribution proposal to demonstrate the application of ecphrastic genre in this epic. It will be argued that the poet follows the rules of rhetorical handbooks in giving a particularly vivid portrayal of the Seasons. Moreover, appealing to all senses Nonnus ties the reader very close to his story and hence seeks to create a special relationship between narration and audience. With the ecphrasis of Autumn he foreshadows major developments of the narration and throws a glance at future events of the epic.

The Distinctive Features and Main Goals of Athenian Imperialism in 5th and 4th century BC

Lukáš Kubala

The main priority of my presentation will be to point out some of the characteristic features of Athenian “imperial” foreign policy in period of existence of first and second Athenian naval league in 5th and 4th century BC. I will also try to describe presumptions, which made Athens the leading polis in Aegean, and also how the Athenians use fear and “propaganda” of constant Persians threat among their allies, in their attempt to recreate both naval leagues into their own “empires” and allies into their subjects. My other priority will be to characterize terms “Athenian imperialism” and “empire” in context of their use in modern historiography, which in my opinion is quite problematic and don’t precisely define true image of Athenian *arché*, especially in 4th century BC.

Because the issue of “Athenian imperialism” and its features is part of my dissertation thesis, in this presentation, I would like to applicate some results of my research and point out main opinions in modern historiography on this topic.

De mirabilibus Pecci carmen. Thomas Hobbes und die Sieben Wunder des Peak District

Johanna Luggin

Im Jahre 1627 machte der später als Philosoph berühmte Thomas Hobbes seinem Arbeitgeber ein neulateinisches Gedicht mit dem Titel *De mirabilibus Pecci carmen* zum Geschenk. Es beschreibt eine Tour durch das englische Derbyshire, zu den „Sieben Wundern des Peak District“: *Aedes, mons, barathrum, binus fons, antraque bina* (V. 79).

Dieses früheste erhaltene Werk Hobbes' wurde im Laufe des 17. Jhs. fünf Mal gedruckt und ins Englische übersetzt. Trotz seiner Beliebtheit wurde es von der modernen Forschung kaum beachtet – zahlreiche Hobbesbiographien und -studien erwähnen das Werk überhaupt nicht, andere bezeichnen es als Jugendwerk von bescheidener literarischer Qualität.

Von dieser von Hobbes' späteren Werken beeinflussten Sichtweise soll im Vortrag Abstand genommen werden. Stattdessen wird aufgezeigt, wie es dem Autor gelingt, antike Motive und Vorbilder mit verschiedenen modernen Diskursen auf originelle Weise zu verbinden: Die Vorstellung der Sieben Weltwunder der Antike wird von Kulturwundern auf außergewöhnliche Naturphänomene einer Region übertragen. Das Werk ist Zeugnis des beginnenden Inlandstourismus in ländliche Gegenden, in die Natur, gleichzeitig aber auch des Dranges, die Ursachen von Naturwundern empirisch zu untersuchen. Somit ist *De mirabilibus Pecci* ein Paradebeispiel für einen neulateinischen Text, der im Mantel der Antikenrezeption hochmoderne Ideen transportiert.

The Problematic Relationship between comitia tributa and concilium plebis

Jana Malaníková

Even until now, the discussion between scholars dealing with the topic of constitution of ancient roman republic, referring to the interrelationship between comitia tributa and concilium plebis is not finished. This discussion did not come to widely accepted conclusion, on the contrary it resulted in a split into scholar groups which maintain their own position or avoid direct analyses of this issue.

My contribution can be divided into two parts. In the first part I give an overview of the above mentioned discussion. In order to simplify the situation I divided opinions of individuals researchers into several groups - theories, which I describe in greater detail and give their supporters or possibly their opponents. In the second part I present my own view which comes out from the opinions of authors mentioned in the first part of my contribution, as well as from ancient authors' works.

Severitas and clementia in Punishing the crimen maiestatis from Principate to Dominate

Markéta Melounová

Literary sources (especially Ammianus Marcellinus) provide us with an image of immense cruelty and injustice of emperors and their officials under the Dominate. Using the example of judicial torture which should have been excluded in criminal trials of free citizens until the late Principate, and trials concerning political magic that supplied one of the most questionable sort of charges during the Dominate the paper endeavors to prove that atrocities formed part of criminal investigation already under the Principate and death was not the only punishment for crimes associated with politics under the Dominate.

Seneca's Hercules furens

Ilona Müllerová

The author aims to introduce one of the few fully preserved Roman tragedy - Hercules furens. Its author was a Roman philosopher, epistulograph, playwright and politician, Lucius Annaeus Seneca. This tragedy has never been translated to Czech yet. Its title refers to Euripides but L.A.Seneca is not just his imitator. Author is using different language, he is also replacing the character of messenger Hercules with Theseus. He is also changing the function of chorus and lets the deity talk. Author uses monologue of Goddess Juno(1-124) to show what is hidden from human eyes. One of the other innovations is that Hercules is not coming alone back from underground. Coming back with him is Theseus, who divides the tragedy in to two parts, by doing its description. Hercules's success turns into frenzy, in which he kills whole family. Hercules reveals the murderer himself, without having help from his father. The author draws attention to virtus, which divides the play in to 4 parts. He wants to show that the originator of Hercules' madness is not a deity, but he himself.

The only women that are mothers of men. *Plutarch's Creation of the Spartan Mother*

Magdalena Myszkowska-Kaszuba

In the opinion of some researchers the family's value in Sparta was low. Nevertheless, the available evidence can confirm that the Spartans highly respected not only the state but also their families. Members of both the royal families and of the elite took care of their offspring's advancement; the role of mothers was of significant importance, they supported their sons in realizing their plans, they did their best to bring a worthy citizen of the state up.

This paper concerns Plutarch's portray of the Spartan mother in *Saying of Spartan Women* in relation to the rest of his works. He influenced our views on a Spartan mother. His creation was based mainly on believes existed in the archaic period; it was a part of mirage. Most anecdotes focus on a relation between a mother and a son, a role of a mother in creating a Spartan citizen, her attitude to the offspring are always in accordance with the customs and expectations of their state and society. Spartan women as mothers appear as active players not only in the private sphere but also in the public one.

The Soul as a Principle of Individuation and a Criterion of Identity in the Stoic Theory

Magdolna Nyulaszi

Recent studies on the Stoic theory of identity and individuation have suggested that on the Stoic view animated entities are identified and individuated in function of having a soul. This interpretation, however, is flawed on several accounts. As I aim to show, although entities are definitely identified by some aspect of the portion of *pneuma* permeating them, the solution according to which this aspect has to be the soul fails to account for the identity and individuation of unensouled entities (such as inanimate objects and plants) on the one hand, and it is also insufficient for the identification and individuation of ensouled entities on the other hand. I shall also point out that bestowing the role of the principle of individuation and that of the criterion of identity on the soul of entities is in contradiction with various other Stoic tenets and also it is not such that would have helped the Stoics dealing with the Academic challenges that motivated their elaboration of a theory of identity.

Killing of Eratosthenes between Reality and Mime. Or, was Lysias 1 really pronounced?

Pavel Nývlt

Lysias' speech *On the Murder of Eratosthenes* deals with a case of a husband who caught an adulterer *in flagrante delicto* with his wife, killed him and pleaded before a court that what he had done was in keeping with law. In a stimulating article (*Adultery by the Book: Lysias I (On the Murder of Eratosthenes) and Comic Diegesis, Echos du Monde Classique/Classical Views* 40 (1997), 421-453), J. R. Porter pointed out many parallels with plots of mimes and adduced some additional arguments from comparison with other Athenian court speeches. All this led him to suggest that the speech has never been pronounced in court and is actually a rhetorical exhibition, made by Lysias in order to advertise his skill. The main purpose of this paper will be to challenge this assumption. Also, a tentative suggestion concerning the date of the speech's composition will be made.

Hints of Xenophanean Theology in Greek Apologists of the 2nd Century

Monika Recinová

Xenophanes is known as a proponent of philosophical critique of anthropomorphism of Greek mythology and as a father of metaphysical theology with strong influence on the philosophical theology of classical antiquity. The large Xenophanean tradition impacted on Greek Christian apologists of the 2nd century such as Aristides, Athenagoras, partially Justin, Tatianus and especially Clement of Alexandria in their attack on pagan religions. Through the mediation of these authors, Xenophanean theology became part of Christian intellectual tradition leading to the formation of Christian anti-anthropomorphic metaphysical theology.

Learning Russian via Latin in the 17th Century

Kevin Roth

Grammatica Russica, the earliest grammar of the Russian language (1696), is a remarkably cosmopolitan document: about Russian, written in Latin, and published in England by a German working for Denmark. The importance of the work to the study of Russian is obvious, but it is also of great interest to classicists. The use of Latin highlights the continued importance of that language as a way to convey information across a continent divided by a multitude of tongues. The work includes not only paradigms of nouns and verbs, but also a lengthy collection of sample conversations presented in Latin, Russian, and German. Following the tradition of medieval *colloquia*, these sample dialogues present Latin in a manner rarely encountered today: as a conversational language. Analysis of the book reveals much about the following facets of late 17th century Latin: 1) the pronunciation and orthography; 2) the adaptation of the language to the linguistic demands of the contemporary world through the creation of new vocabulary and the Latinization of names; and 3) the contrast between Medieval and Neo-Latin in such areas as indirect statements, pronoun usage, and word usage. The work as a whole is remarkably reminiscent of modern textbooks and reveals surprisingly modern ideas and opinions.

Dialectal Modifications of Homeric Formulae in Peloponnesian Epigrams

Paloma Guijarro Ruano

In recent years Greek epigrams have been studied from various theoretical approaches. Particular attention has been paid to the interaction between literary and inscriptional epigrams, its development as a minor literary genre or its performance in historical contexts. However, apart from literary echoes in this kind of texts, the linguistic analysis of Archaic and Classical inscriptions has attracted the scholars' interest to a lesser degree.

The aim of this work is to analyze how some literary *formulae* (mainly Homeric) have been linguistically altered in order to adjust them to a different dialect. I will focus on Peloponnesian epigrams written prior to 4th c. BC, before the Attic-Ionic Koine influence encroached upon the epichoric dialects. As known, before becoming a well-established genre in the Hellenistic period, neither a standard language nor a definite dialect was directly associated to this literary form. In my opinion, due to the linguistic discrepancy between dialectal features displayed in some epigrams and those of ionic-epic tradition, the choice and the combination of Homeric and epichoric dialects have several implications for the aesthetics of the composition, the reading and the performance of epigrams.

Karpathos and Kasos: Current State of the Corpus of Inscriptions and a Dialectal Study

Dolores Sanz Villanueva

The edition by *Inscriptiones Graecae* Vol. XII, Fascicle 1, published by F. Hiller von Gaertringen in 1895 is the last complete *corpus* of the Greek inscriptions originating from Karpathos and Kasos. The works published afterwards only partially deal with Epigraphy and the dialects of these two islands (cf. Segre 1933, Jameson 1958 and 1959, Susini 1963-64, etc.). This makes the task of updating the Epigraphic corpus of this area with new inscriptions published after 1898 and incorporating the changes implemented by von Gaertringen an essential one.

Additionally, no exhaustive linguistic study has been carried out on the inscriptions of this area. To establish the original characteristics of these dialects is not easy as the geographic situation of the area makes it prone to influences from the most important centres of the South Aegean region (Rhodes, Kos, Thera and Crete) and from the Ionian coast of Asia Minor.

Having said this, the goal of my paper will be to describe the present state of Epigraphic material originating from these islands in order to analyze its characteristic dialectal elements. The conclusions of this analysis can be important for establishing contacts between the Dorian Minor Islands and the nearby political and economic centres.

Visigothic Romance and Germanic Proper Names on the Iberian Peninsula

Silvie Šimordová

In this contribution I would like to briefly describe the characteristics of the romance language spoken in Hispania in Late Antiquity and during the reign of the Visigoths. Subsequently I will concentrate on the germanic elements in this visigothic romance, especially in the field of proper names. I will analyze the names known from the inscriptions on slate panels proceeding from Iberian Peninsula and draw a summary statistic on the subject.

Die Ambivalenz der Frau in dem Werk Siracides von dem humanistischen Autor

Johannes Bocatius

Eva Taranová

Im Humanismus war es gar nicht außerordentlich eine biblische Paraphrase poetisch zu verfassen. Es wurden vor allem die Paraphrasen von Psalmi geschrieben. Johannes Bocatius hat zwar nur einen Psalm paraphrasiert, aber es entstand ein großartiges Werk - seine Paraphrase trägt den gleichen Titel wie das biblische Buch, das im vollen Maße paraphrasiert wird. Das Buch Siracides von Bocatius beschäftigt sich, wie in dem ursprünglichen Vorwort angegeben ist, mit den *paraeneses* - und zwar es geht um Belehrungen und Ratschläge für ein gutes und glückseliges Leben. Unter anderem findet man hier auch die Elegien mit den Titeln *De virtutibus honestae coniugis et quomodo a marito sit tractanda* und *De vitis foeminarum*, wo der Autor über den Eigenschaften der tugendhaften Ehefrau spricht und im Kontrast die Liste der weiblichen Laster angibt. Der Metatext wird durch zahlreiche poetische Mittel wie Epitheta, Metapher oder Hyperbeln amplifiziert. Die beiden Gedichte demonstrieren die Gelehrsamkeit des Dichters und zugleich bringen sie ein altes Thema in einer neuen Form.

Authorities in Work of J. Kramer – Malleus Maleficarum

Lucie Tešnarová

Author: his life and language

Heinrich Kramer used his own name translated into Latin: Henricus Institoris. He was born in Schlettstadt and became a member of the Dominican Order. Later, the professor of sacred theology, rector of convent at Schlettstadt, heretice pravtatis per partes superioris Alemanie inquisitor generalis, activ against Hussite heretics in Bohemia in 1467-1470.

Language: few german words left in the latin text

Inquisition: medieval inquisition and the rule of Dominicans

Medieval inquisition represented an attempt to set up a mechanism to enforce religious conformity by hunting down and wiping out religious deviants. The goal of the inquisitor was the spiritual well being of the Christian world through maintenance of the accepted religious order.

Inquisitors were especially Dominicans, less frequently Franciscans. Dominicans were trained in theological matters and felt it to be their particular task to hunt out and exterminate heresy.

Work: motivation, structure, scholastic kind of argumentation, biblical quotations for defending inquisition, modern edition and translations

Motivation: Bul from Papa Innocenc VIII. – bulls were the cornerstones of inquisition (the first from 1184 *Ad abolendam*)

Structure: *Questio disputata* – parts: the question or statement (*titulus*), arguments (*preterea*), contradictory evidence (*sed contra*), decision (*respondetur*), solutions of the arguments (*olutio*)

Biblical quotations: Leviticus – defense of mortal punishment in base of Old Testament

Last edition: S. Mackay, the modern critical edition of the text

Authorities: large number of autohorities, biblical quotations and included exempla (plus secondary quotations)

- a) background for inquisitors argumentation
- b) background for philosophical argumentation
- c) background for juristic argumentation
- d) source of exempla

The Medieval Tradition of the Fables of Romulus

Hanna Vámos

The name and the verses of Phaedrus were unknown in the Middle Ages but his fables were widespread in several prosified versions. One of these is the collection of Romulus which has a huge importance because it preserved some lost Phaedrian fables and various other collections derived from it. These derivatives are divided conventionally in two groups: the *recensio gallicana* and the *recensio vetus*. In this paper I examine the textual tradition of these and of Phaedrus' fables. I would like to present some problems about the tradition and offer a solution to these questions. Finally, I attempt to state the place of an unpublished codex (Ms. Praed. 60, Frankfurt am Main, 15th century) in the stemma. The text of this manuscript seems to be related to the *recensio gallicana*, but in some cases it is more closely related to the original text of the Romulus-corpus. Accordingly, this codex seems to be an important derivative of Romulean fables.

Fancying Historiography, Allegory or Pure Fiction? Cross-Examining Habsburg Prose

Isabella Walser

When Anton Wilhelm Ertl, lawyer and later court counselor of the Habsburg Joseph I, Emperor of the Holy Roman Empire from 1705-1711, published his Neo-Latin Novel *Austriana Regina Arabiae* in 1687 (second edition 1717), there was no doubt about its political, panegyric and propagandistic aims. By telling the woeful story of the Arabian Queen Austriana, pushed from her throne by the begrudging Babylonian Queen Altomira, separated from her beloved husband Aurindus and driven into exile, Ertl is actually allegorically describing the situation in Europe between the Habsburg and the Ottoman Empire after the Peace of Westphalia (1648), culminating in the famous Battle of Vienna in 1683. Closer investigation however, raises the question of whether we have to deal with the novel as a historiographical document, a pleasurable play with literary allegory or light formula fiction as well, apart from perceiving it as politicizing prose. As the question of genre is never an easy one when it comes to the novel, this paper might lead to surprising and unexpected answers!

Horace, Romanae fidicen lyrae? Analysis of some musical metaphors found in Horace's

Carmina

Kamila Wystucha

Poetry and music were firmly bound in Classical Greece. Despite numerous allusions to music found in later poetry, the practice of singing verse was probably abandoned in Hellenistic Era and the musical metaphors were only reminders of the long bygone tradition. However, the discussion over the original mode of performance of Horace's *Carmina* has now been going on for over a century. Did Horace really sing his odes to the accompaniment of a stringed instrument in front of an audience or his manifold references to musical execution are merely a metaphor drawing on Alcaeus' and Sappho's poetry? It seems that both alternatives gained equal number of supporters, who invoke diverse evidence to prove their point. One often adopted approach is searching for the solution in the internal evidence found in the odes, accepting Horace's own testimony as compliant with reality. In my paper I am going to analyse by juxtaposition and comparison the references to musical performance Horace makes in his odes in order to assess the purpose and function of these allusions, then I am going to judge whether the references provide relevant evidence in the dispute over the mode of performance of the Horatian odes.

Kommentare in dem Briefsteller Formularius epistolarum

Soňa Žáková

Subject of this contribution will be a collection of letters known as *Formularius epistolarum cum expositione rhetoricali* which is preserved in manuscript IX E 4 (folia 114r–197v) which is deposited in the National Library of Czech Republic. Collection is divided into three parts of various specimens of letters and each letter is accompanied by a commentary. Our attention will be especially focused on the commentaries to letters kept in the first part of the collection and our goal is to examine nature and structure of these commentaries (whether the commentaries are focused on grammar only or whether they hold other than grammatical information), which expressions were chosen to be commented by the author of the collection. We'll also try to find out whether the author preferred to comment on certain words or not. Sources used by the author of the collection will be indentified and his approach to them (did he transcribe them strictly or used them rather freely?) analyzed. Contribution and possible helpfulness of these commentaries for the readers-students will be evaluated in the end.