

Abstracts

DIEGO CHAPINAL HERAS

Complutense University of Madrid (Spain)

Session 7 (History and Archaeology)

Friday, 2016. 08. 26, 15:40

A Reinterpretation of Some Worship Buildings at the Sanctuary of Dodona

The aim of my proposal is to analyze four buildings from the Greek sanctuary of Dodona that over many years have been considered as temples. Recent researches have shown that it is possible that these structures had a different function, such as treasures.

By taking into consideration all the available sources (Literature, Archaeology and Epigraphy) I will expose a new interpretation of the meaning of these buildings. There are enough data to believe that there is a connection between four treasures and the political development of the region of Epirus, where Dodona is located, over the IV and III centuries B.C. There are no strong arguments to support that these four treasures were really temples, but it is highly possible that three of them were built by the main ethne (Molossian, Thesprotian and Caonian), whereas the fourth was constructed by the Epirote Koinon, a federal state established ca. 232 B.C.

JUSTYNA DWORNIAK

University of Lodz (Poland)

Session 7 (History and Archaeology)

Friday, 2016. 08. 26, 15:20

Locus amoenus in ancient Rome

Roman Gardens as a Symbol of Commemorating in Ancient Rome from 3rd BC to 1st AD

The Roman culture was strongly associated with the land, which cultivation and development has become a fundamental feature of the culture of the people on the Tiber. The land around the tombs had also important role. The tradition of building of monumental graves was resulted to the development of design of "funeral landscapes", the symbols of Rome. This space created artificially was inspired by the natural landscapes which were ornamented by plenty of plants (flowers, fruit trees or vines), creating a pleasant and inviting place to visit. These gardens often called orchards or farms. In this way, Roman cemeteries have become not lonely graveyards, but lively parks, creating the ideal *locus amoenus*. In my planed lecture I would like to show the relation between funeral landscapes and natural space which have sacral function, and also I would show how this function was change for years.

Although, the scope of the concerned information is limited to the city of Rome, understood as a city itself, it can be assumed that all issues are also relevant to the other Roman cities and areas in the proposed period.

At the beginning I would like to discuss religious and cultural issues related to the funeral, cremation and graveyards. Then, I will talk about symbols and their role in *funebres*. Second part of my paper will be dedicated to the archaeological evidences like *Horti Mecenatis*, *Mausoleum Augusti* or *Horti Sallustiani*. My my speech will be varied by texts such poets as Cicero, Varro, Virgilius, Appian or Plutarch and presentation dedicated to this theme.

ALESSANDRO FABI

University of Pisa (Italy)

Session 2 (Roman Literature)

Thursday, 2016. 08. 25, 10:30

The Reception of Accius in the Age of the Antonines: Fronto's Value Judgement

As it is well known, the so-called "Age of the Antonines" saw a renewed interest in archaic literature. This tendency implied a complete re-evaluation of Republican poetry, especially Roman tragedy, in literary criticism of II century AD.

The analysis of Accius' reception in Fronto's *Epistulae* allows us to contextualize this literary change from different perspectives.

Accius' dramatic style has always been a subject of debate because of the suitability of its pathetic level. On one hand, even if ancient grammarians and lexicographers (like Nonius or Macrobius) used to quote Accius in function of his use of rare or difficult terms, they always adopted a neutral point of view. Others criticized these stylistic choices as "too elaborate". On the other hand, positive opinions about Accius' dramas depend on the same issues. Fronto's judgement is particularly significant, due to his relationships with the emperors of the Antonine dynasty: his correspondence points out the guidelines of cultural policy promoted in Rome from Antoninus Pius to Lucius Verus; moreover, his tendency towards archaism emerges by means of his frequent references to Accius' poetry.

The connections between Accius and Fronto emphasize some interesting aspects, like the increase of Accius' *fortuna* in the Age of the Antonines or Fronto's influences on the emperors' culture. Nevertheless, simultaneously emerge some questions one might wish to be cautious about: we don't know how effective were Fronto's suggestion or if his esteem of Accius as a tragedian was spontaneous or not; finally, Van den Hout's editions shows some textual problems, by reason of which *testimonia* look uncertain and need to be discussed.

Therefore, the relationship between Accius and Fronto should be investigated as a prove of a cultural mutation, but it also suggests that this kind of re-evaluations could be more complex than they appear.

NATÁLIA GACHALLOVÁ

Masaryk University, Brno (Czech Republic)

Session 6 (Later Roman Literature)

Friday, 2016. 08. 26, 14:00

Sophistic(ated) Discourse

Cultural Context of Apuleius' *Florida*

The excerpts of Apuleius' speeches held in public collected under the heading of *Florida* are the example *par excellence* of the typical practice of the 2nd century educated elite society. It not only displays the kind of textual interplay so popular within the representatives of the intellectual movement called Second Sophistic, but also provides us with much information on the widespread phenomenon of Apuleius' times, namely the blending and interference of various Mediterranean traditions. Though nothing changed about the fact that the highest levels of education were still available only to those possessing great fortune, many famous men of letters including Apuleius emerged in purely provincial environments.

There is no doubt that the Graeco-Roman culture dominates the *Florida* collection, but the fact that these speeches were given primarily for the local provincial Carthaginian audiences during the 160s CE is not without a significance. This raises a question whether the local North African elites contested the dominant Graeco-Roman influences or rather shared them in the spirit of cooperation. Moreover, it implies that the cultural environment Apuleius worked and lived in had to be so rich at the time that it offered a plenty of opportunities to show off one's talents in the field of sophistic oratory, if not in other respects, too.

In my paper, I intend to examine what impression Apuleius could have made or wanted to make on his African audiences, the prospect of this being to put some more light on the cultural processes taking place in the provinces of then largely globalized Mediterranean world. For this, I will use the textual evidence not only of the *Florida* collection itself, but also of other Apuleius' works, as well as the relevant passages from the works of Apuleius' contemporaries and rivals.

ISHA GAMLATH

University of Kelaniya (Sri Lanka)

Session 6 (Later Roman Literature)

Friday, 2016. 08. 26, 13:40

The Ascetic Philosopher: Incarnation or Progeny of Pythagoras?
Re-configuration of the Pythagorean Tradition of *askesis* in Porphyry's *De Abstinentia*

Within the textual range of Porphyry's the *De Abstinentia* survives substantial testimony for his articulation of a contextual framework for the re-configuration of the Pythagorean tradition of *askesis*. This testimony is observable in the form of precepts (transmigration of souls, kinship of living beings and non-violence) and practices (permanent or periodic abstinence from meat, wine, sex, blood sacrifice).

Porphyry's exposure to the knowledge of the way of living of Pythagoras whose promotion of non-violence on grounds of purity (*Vitae Pythagorae*,⁷) in the forms of his practice of vegetarianism (VP.34) and bloodless sacrifice (VP.36) expands in his engagement to apply its range to wider parameters, for the transformation of the philosopher in to a superior human category, far surpassing the limits of the contemporary identity of the philosopher as lover of wisdom. The medium through which Porphyry clears grounds for the birth of this category is *askesis*. *Askesis* is foundational for Porphyry's re-configuration of the Pythagorean mode of life in the *De Abstinentia*.

The paper explores Porphyry's originality in this re-configuration for the light it throws on the identity of the ascetic philosopher. It will then address the ascetic philosopher's way of living in relation to the hypothesis of the master's re-birth or incarnation and eventually his transformation in to a distinct image in the form of the master's progeny.

KLAUDIA HARCZ

University of Szeged (Hungary)

Session 2 (Roman Literature)

Thursday, 2016. 08. 25, 11:10

The Authenticity of the *Halieutica* Ascribed to Ovid

The topic of my paper is the authenticity of Ovid's 134 lines long didactic poem fragment, the *Halieutica*. Pliny the Elder is the only source in the question of the authorship: in the 32nd book of *Natural History* he writes that this poem was written by Ovid during his exile, in his later years. The international research has not decided yet about the authorship: the *Halieutica* has not been subjected to thorough research since the seventies, and there is no Hungarian secondary source except literary historical summaries. I would like to summarize the current opinions about

the authorship and then to present the results of the analysis of the poem's vocabulary for which I used the database of the *Bibliotheca Teubneriana Latina* (BTL).

PÉTER KAPI

University of Szeged (Hungary)

Session 5 (Roman Literature of the 1st century AD)

Friday, 2016. 08. 26, 10:40

Pomponius Mela: *De Chorographia libri tres*
On the Druids and the Dating of the Work

The fascinatingly-written geographical work of Pomponius Mela, the *De Chorographia libri tres* has been rediscovered in the age of renaissance, and it's dating is controversial ever since. For a long time, the researchers thought that it was written during the Caligula regime, but at the end of the 19th century this opinion has been overshadowed by a theory that dates the work into the Claudius regime instead. By reconsidering the theories and arguments around the question, I realized that the overshadowed theory is not certainly incorrect. What is more, it could be as correct as the newer one. As a result, I date the work between 40 and 44 AD. Furthermore, I noticed that some studies connected with the druids place the creation of the work to the year 54 AD, which brings up more misunderstandings.

BENEDIKT LAVRINČÍK

Masaryk University, Brno (Czech Republic)

Session 3 (Roman History)

Thursday, 2016. 08. 25, 13:50

***Lex Ogulnia* and the Number of Pontifices**

Generally, the Roman history is divided into three long periods – kingdom, republic, empire. But this structure of history is based on the basic framework of the Roman political-society progression. Each scholar needs his own partition of the development of the subject which he researches. For the structure of the religion history, it can be used lots of events, such as the coming new eastern god, the prohibition of Bacchus' cult, creating new priesthood for serving to deified emperor and many other examples can be listed.

For studying of *pontifices*, *lex Ogulnia* is very important because, it can be said, this law separated the uncertain *pontifices* history from the certain history. Respectively, this is opinion of many scholars. Many scholars claim that the number of *pontifices* was nine after *lex Ogulnia*. Probably, the first who suggested this was C. Bradt in 1872. There is one problem, *lex Ogulnia* says concretely that the number of *pontifices* was increased from four to eight. But C. Bradt expects that Livy forgot *pontifex maximus* so *lex Ogulnia* broadens only *pontifices minores* and the result is

overall nine. This opinion was taken by modern scholars. But each of them attempts to solve the number of *pontifices* before *lex Ogulnia*. Why were *pontifex maximus* and four *pontifices minores* and why could not *pontifex maximus* and three *pontifices minores* being? Even in the case the number of three *pontifices minores* is more probably.

Sum up, this paper deal with what *lex Ogulnia* really says and how the modern scholars think about it. I followed primarily works of German researcher – Georg Wissowa, Franz Altheim, Kurt Latte, Jörg Rüpke, then also other scholars such as Georges Dumézil, Mircea Eliade, Mary Beard, John North, Simon Price, Michal Skřejpek and Ladislav Vidman.

MARCO ROMANI MISTRETTA

Harvard University (USA)

Session 5 (Roman Literature of the 1st century AD)

Friday, 2016. 08. 26, 10:00

Empire and Invention

The Elder Pliny's Heurematography (NH 7.191–215)

Devoted to the human species, book 7 of Pliny the Elder's *Naturalis Historia* is concluded by a catalog of inventions and inventors. In keeping with Pliny's encyclopedic ambition, the list aims at constituting a repository of the 'extreme' achievements performed by the human species in any given field. No wonder that Italo Calvino (1982) compared Pliny's seventh book to the *Guinness Book of World Records*. Yet the literary and intellectual-historical importance of Pliny's heurematography has, to date, rarely been appreciated for its own merits. Abstracting away from the issue of Pliny's sources and from the question of whether he 'believed in his own myths' (Naas 2008), this paper focuses on NH 7.191-215 *qua* heurematographic literature.

Despite the seeming confusion and irregularity of the list of inventions, structure and order can be detected in Pliny's heurematography, and that such an order allows Pliny's enumeration to become a teleological narrative. In examining the inner logic of Pliny's catalog, I highlight the main tensions with which it grapples. As I argue, the list of inventions carefully alternates between polar opposites, such as inventions contributing to war and inventions fostering peace, or typically employed in a conflict-free context (cf. 206-209). Pliny also alternates between Greek and non-Greek inventors (cf. 199-200).

Quite strikingly, he does not mention any Roman *primi inventores*, attributing most discoveries to Greek and Near-Eastern culture-bringers; yet his catalog ends with a parade of the first Roman users of universally available technologies. Romans are 'latecomers': and yet, they have surpassed their predecessors in the arts of both war and peace, finally globalizing the known world through a shared technological and cultural platform. The empire comes to coincide with humankind as a whole. In conclusion, by exploring the spatial and temporal boundaries of human

inventiveness, Pliny grounds the authority of Roman imperial civilization and that of his own totalizing endeavor at once.

ALESSANDRO RONCAGLIA

University of Bologna (Italy)

Session 3 (Roman History)

Thursday, 2016. 08. 25, 14:30

The Continuity in the Change

Augustus and a Change without Break

"Everything needs to change, so everything can stay the same": this sentence, overstepping the borders of its novel (the famous Giuseppe Tomasi di Lampedusa "The Leopard") and the context of the local noblemen reaction at the Garibaldi's Sicilian expedition, entered in a sort of timeless dimension, becoming appropriate for several ages and events. It efficaciously depicts, in particular, the case of the "Augustan Revolution" - recalling but paraphrasing Ronald Syme - when the birth of the new regime brought at the same time a turning-point change and the necessity to cover it under the garments of the continuity.

Augustus' absolute preeminence was by itself the proof of a completely new situation; the will and the need of showing a continuity was instead evident in his displayed adherence to the republican laws, by assuming only the powers prescribed by the Roman "constitution", but exceeding them in virtue of his superior "*auctoritas*". In this continuous dualism between persistence and rupture (in which the first one has been always labelled simply as a travesty) I will try to reflect on what changed as a matter of fact and what not. I think that behind the idea of a complete transformation it is possible to see a politics that was still working following the same guide-lines and in the same ways. Even in this new scenario, indeed, several high characters offered their political candidacy as leaders of groups of interests and alliances: these coalitions, each one depending on their own strengths and means, worked to gain power, to improve their political significance or to keep themselves on the side of other stronger or dominant families.

These considerations open the field to several important issues: did an effective continuity in the action of the élites really existed? In case, what necessity forced to recur to the rhetoric both of the continuity and the change? Trying to answer to these questions represents an unavoidable and preparatory analysis and the base for a new interpretation of the Augustan age.

ANDREA SALAYOVÁ

Masaryk University, Brno (Czech Republic)

Session 1 (Cultural History)

Wednesday, 2016. 08. 24, 17:20

Animals as Magical Ingredients in Greek Magical Papyri

This paper is the result of my research into magic in antiquity at Masaryk University in Brno, particularly into the role of animals in ancient magic. It touches on the subject of difference between magic and religion, but the main focus is mapping every occurrence of animal ingredient in Greek magical papyri and, with the help of statistics, showing some interesting results, such as what animal was used the most frequently, which animal part was used the most frequently and if there is any correlation between use of specific animal for specific purpose, or, in the case of healing spells, specific health issue. It also shows how many of the papyri contain animals as magical ingredients in general and how many of them are used as the offering or with another purpose. It also focuses on what the purpose of the spell was most often (Love spell, Dreams, Making of phylactery, Health, Harm, Making of magical ink, Invocation or Other). Then the paper tries to answer, what can we tell about the society from the use of magic as we can see it in magical papyri and if the magic described in magical papyri is the same as the magic we know from the ancient literature and classical authors.

JACK W.G. SCHROPP

University of Innsbruck (Austria)

Session 3 (Roman History)

Thursday, 2016. 08. 25, 14:10

Zu Appians gracchischer Todesjahrzählung im ersten Buch der Bürgerkriege und ihre quellenkritische Konsequenzen

Im ersten Buch der *Bürgerkriege* verwendet Appian dreimal den Tod des Ti. Gracchus, um spätere Ereignisse zu datieren. Von dieser Beobachtung ausgehend scheint es wahrscheinlich zu sein, dass der Inhalt des ersten Buches der *Bürgerkriege* aus zwei Hauptquellen stammt. Bisher dachte man an mehrere Einzelquellen vor dem Hintergrund einer griechischen Hauptquelle. Die gracchische Todesjahrzählung zeigt aber, dass man auch an eine römische Hauptquelle denken muss, die vielleicht mit der verlorenen *Bürgerkriegsgeschichte* des Seneca Maiors gleichgesetzt werden darf. Das wegen seines fragmentarischen Zustands schwer einschätzbare Geschichtswerk begann wohl mit den Gracchenunruhen, wengleich hierüber Uneinigkeit in der Forschung herrscht. Darum soll in einem ersten Schritt kurz dem problematischen Quellenverhältnis zwischen Appian und Seneca Maior nachgegangen werden. Im Anschluss daran erfolgen eine quellenkritische

Untersuchung des ersten Buches der *Bürgerkriege* Appians sowie ein Vergleich mit der bei Plutarch und Florus zu findenden Parallelüberlieferung.

OLIVER SCHWAZER

University College London (United Kingdom)

Session 5 (Roman Literature of the 1st century AD)

Friday, 2016. 08. 26, 10:20

Encolpius' κατάβασις, Trimalchio's Dog, and Vergil's *Aeneid* (Petr. Sat. 72.7–10)

Towards the end of *Cena Trimalchionis*, the only widely preserved episode of the Petronius' *Satyrica*, the main protagonists Encolpius, Giton, and Ascyltos decide not to follow the fellow dinner guests into the bath, but to escape from the dinner (*Sat.* 72.5ff.). As they reach the door under Giton's guidance, unexpectedly, a chained dog welcomes them barking. Ascyltos feels terrified of the creature and ends up falling into the swimming pool, Encolpius trying to save him finds himself in the same situation shortly after. The *atriensis* turns up, saves the adventurers and calms the dog down.

Our interest here focuses on the interpretation of the *canis catenarius*. Is it to be identified with one of the real dogs that show up during the dinner, i.e. the *canes Laconici* from the hunting scene (*Sat.* 40), the puppy Margarita or the dog Scylax (*Sat.* 64.5–10)? Or is it nothing but the narrator's own imagination that brings a part of Trimalchio's wall painting (*Sat.* 29.1) to life? Resuming an earlier disagreement between Baldwin (1995) and Henry (1994; 1996) on the nature of the dog (real or imagined) I shall aim at drawing a full picture by including some factors which have been widely neglected (e.g. Encolpius' mythomaniac tendency) and putting those already brought forward into context. The aim of my paper is to read the given passage against the background of Vergil's sixth book of the *Aeneid* and Encolpius' tendency to stylize himself as a mythical hero.

PAVEL ŠEVČÍK

Masaryk University, Brno (Czech Republic)

Session 4 (Varia)

Thursday, 2016. 08. 25, 16:00

Latin Riddle Collections in Early-Medieval England

The literary riddle was quite common feature in the Early-Medieval England. It was written mostly as poetry whose language was not only Anglo-Saxon, but also Latin. There are four authors of those Latin riddles, who we know by name: Aldhelm of Malmesbury, Eusebius, Tatwine and Boniface. Their collectiones aenigmatum are often mentioned together because they survived mostly in the same manuscripts. Even the latest edition by Fr. Glorie as a part of CCSL (Corpus Christianorum Series

Latina), with order number 133, presents these collections side by side. The literary scholars compare riddle collections of Aldhelm, Tatuine, Eusebius and Boniface with Late Antique collection called *Aenigmata Symphosii*. In my paper I offer another point of view on the relationship among all the collections, especially negation of widely accepted connection between Eusebius's and Tatuine's riddles and questioning of the inclusion of Boniface's poems in the genre of riddles.

TEREZA ŠEVČÍKOVÁ

Masaryk University, Brno (Czech Republic)

Session 2 (Roman Literature)

Thursday, 2016. 08. 25, 10:50

Didactic Features in Cicero's Translation of Aratus' Φαινόμενα

Didactic epos *Φαινόμενα καὶ Διοσημεΐα* by Aratus of Soloi was very popular among Romans. Thus it was translated into Latin by a number of Roman authors, among others, by Marcus Tullius Cicero, who worked on the translation in the time of his literary beginnings. The aim of the paper is to find out whether this famous Roman orator only translated the information contained in Aratus' text or whether he also managed to imitate the didactic tone of the poem. In the paper, I examine whether his work performed the task of teaching its readers about the heavens and he managed to play his role as a teacher, or whether he minimized the didactic aspects of the epos and concerned on other features of the text. The main goal of my paper is to analyse the ways in which Cicero applied the features of the didactic poetry genre in his translation. This also includes a comparison of the translation with Aratus' text and with another extant Latin translation – by Germanicus Iulius Caesar. The focus is put on both the ancient and the contemporary requirements and definitions.

HELLA SHPIERER

Ben-Gurion University of the Negev (Israel)

Session 1 (Cultural History)

Wednesday, 2016. 08. 24, 17:00

Sex or Sickness: Woman's Health in the Hippocratic Corpus

In this paper I propose to examine the gender role of Greek women according to the theories put forward in *Corpus Hippocraticum*. The Hippocratic corpus is the most comprehensive source on ancient Greek medicine. Among approximately sixty treatises included into the Hippocratic corpus, four texts deal with gynecology. In these treatises the most significant theme is the importance of sexual intercourse for the women's health. This assumption originates from the ancient Greek medical theory that woman's well-being depends upon the functioning of her reproductive system. According to it the ideal physical state for a woman was pregnancy, and

therefore, regular sexual intercourse was believed to have positive effects on the women's health. Sexual abstinence was considered to cause a variety of medical conditions that had negative effects on a woman's physical and mental health. The wondering womb disease, known as hysteria, is the most famous example of such ailment.

Medical theories put forward in the gynecological treatises reflect the values current in ancient Greek society and provide valuable evidence for the reconstruction of the everyday life of the Greek women. My aim is to demonstrate that the gynecological treatises give an inadequate account of the women's sexual experience and these texts reflect male ideas of the social role of women in the classical Greek society, where a woman's social status was related to her ability to produce offspring.

NIRVANA SILNOVIC

Central European University, Budapest (Hungary)

Session 1 (Cultural History)

Wednesday, 2016. 08. 24, 16:40

The Cult of Mithras in Salona Networks, Communities and Identity

Archaeological excavations in and around the ancient town of Salona (modern-day town of Solin, situated in the immediate vicinity of the town of Split), once a capital city of the Roman province of Dalmatia, have yielded, during the past two centuries, with a significant number of Mithraic monuments, found *intra* and *extra muros*. Such an impressive concentration of Mithraic monuments, undoubtedly, makes Salona one of the most important Mithraic centers on the eastern Adriatic coast. Some authors have suggested that there might have been as much as five *mithraea* located inside of the town, although none of them offered any positive archaeological proofs. Considering the number of the surviving pieces of Mithraic sculpture, it could be only concluded that there were several Mithraic sanctuaries in Salona. Among these, there are several outstanding examples of Mithraic art which distinguish themselves, either by quality of the craftsmanship, or by rare and original iconographic motives.

This paper will focus on the rich material evidence of the cult of Mithras in Salona, one of the most prominent cults in the capital of the province of Dalmatia. It will be shown that according to the typological and iconographical analysis approximate time frame of the cult's existence in Salona could be established. Moreover, it will be shown that Salona was not a passive adopter of the new cult, but showed a remarkable creativity and ingenuity in its further development. Another focus will be the social aspect of the cult analyzed in the context of recent network studies.

AGNIESZKA WĄSIK

University of Warsaw (Poland)

Session 4 (Varia)

Thursday, 2016. 08. 25, 16:40

Don't be an Artifact!

A Few Advices to a Classical Philologist

Classical philologists adore ancient tradition, classical languages, cultures, literature... And sometimes they forgot about changing world. Not many of us are interested in new technologies what is a big mistake. I would like to present you a few simple tools to make your classical life alive. During my presentation you will learn how to create i.a. an original presentation and infographic.

SZABOLCS ZSÓTÉR

University of Szeged (Hungary)

Session 4 (Varia)

Thursday, 2016. 08. 25, 16:20

Criticizing the Underworld

The Sources of Tranquillus Andronicus' *Dialogus Sylla*

Written somewhere between 1519 and 1527, Tranquillus Andronicus' *Dialogus Sylla* is the outcome of a period in Tranquillus' life that remains largely unknown to us. It is commonly thought of as a dialogue pertaining to politics and philosophy. This view suggests a close relation to Tranquillus' other dialogue, the *Dialogus philosophandumne sit*, which deals with the popular currents of philosophy in the author's time. However, the analysis of the sources of the *Dialogus Sylla* – something that has not been carried out so far – shows that Tranquillus based his dialogue on a wide variety of texts and genres. In this study, I try to prove that Lucian's influence is the most prominent on the dialogue, which, in turn, opens up the possibility of a satirical interpretation of the text as well. Moreover, I argue that the detailed examination of the sources can aid further research into the aims of the dialogue.