

DAVID BLOCH

THE DATE OF XENOPHON'S *Poroi*

Summary: The article reexamines the problem of dating Xenophon's *Poroi*. The generally accepted time of composition is 355/54 bc, but the question was disputed throughout the 19th century, and in 1984 Cataudella has reopened the discussion and presented two arguments in favour of another date (346 bc). However, in the present article it is argued that both arguments can be refuted, and that the *Poroi* can be securely dated to 355/54.

GABRIEL DANZIG

SOCRATIC APOLOGETICS IN XENOPHON'S *Symposium*

Summary: Viewing the *Symposium* as an apologetic work provides a useful perspective for grasping its literary and thematic unity, as well as explaining some of its tensions and contradictions. Xenophon offers a portrait of Socrates which shows his excellent character, his social skills, and his great wit. He also addresses the usual charges of poverty and misery, sexual wrong-doing, and religious innovation, as well as addressing indirectly Socrates' trial and execution. The effort to deal with some of these issues, especially the charge of sexual wrong-doing, is complicated by the contradictory values of Athenian society, and by the contradictory 'charges' laid against Socrates. On the one hand Xenophon affirms Socrates' innocence of fornication with the young men of Athens. On the other hand, he affirms Socrates' success in seducing young men, and the great erotic satisfaction he gained from his encounters with them, even using the atmosphere of a drinking party to offer delicate admissions about Socrates' behavior with young men. Rather than seeking a consistent, theoretical account of Socratic *eros*, Xenophon offers a seductive portrait of a complex personality who was himself a master of self-presentation or pimping.

GÜNTER FRÖHLICH

Überlegungen zur Argumentationsstruktur in Platons *Protagoras*

Summary: In the *Protagoras* Plato does not treat the question of virtue itself, but rather Protagoras' *claim* that he knows what virtue is and that he is able to teach it. The structure of argumentation in the *Protagoras*, particularly Socrates' long introductory dialogue with Hippocrates to dissuade him from attending Protagoras' school, Socrates' repeated attempts to end the conversation, his frequent digressions from the guidelines of the argumentation, and his countless logical failures and adaptations concerning the meanings of various terms (e.g. *τέχνη*, *ἀρετή*, *σοφία*, *ἐπιστήμη*) lead to the conclusion that Socrates is not interested in discovering the nature of virtues, but rather in demonstrating that Protagoras is incapable of teaching it.

IOANNIS M. KONSTANTAKOS

Trial by Riddle: The Testing of the Counsellor and the Contest of Kings in the Legend of Amasis and Bias

Summary: The tale of the riddle-contest between the Pharaoh Amasis and the king of Ethiopia (Plut. *CSS* 151A-E) was based on an Egyptian story about a contest of wits between Amasis and the king of Kush. The Egyptian story was taken over by Greek narrators, who incorporated it into the cycle of the Seven Sages, casting Bias in the role of Amasis' consultant. The story about the tongue being the best and the worst part of an animal (*CSS* 146E-F) grew out of a well-known maxim and was widely disseminated. In the legend of Amasis and Bias it functioned as a prelude to the main riddle-contest, testing Bias' aptitude for the role of the Pharaoh's consultant. This twofold pattern (a first, testing problem as a preliminary for a more serious contest of wits) occurs in many stories, both in the Greek (Glaukos and Polyidos, Kroisos' *diapaira* of the oracles) and in other traditions (Sanskrit, Norse, ancient Egyptian). The legend of Amasis and Bias was structured on this pattern by Greek storytellers before Plutarch; the latter found the story so developed in a written source (probably a work about the Seven Sages). An appendix examines various types of riddles and problems which occur in the stories here discussed (*adynaton*, riddle of the superlative, simile-riddle, games based on a climactic sequence, the relation of oracles and omens with riddles)

SØREN SØRENSEN

Horace on Tradition and the Individual Talent:

Ars Poetica 119-52

Summary: To summarize the whole section 119-52: When dealing with the alternatives between tradition and the individual talent, the *Ars* in 119-27 sets them up as the two ways of providing poetic (i.e. epic or tragic) material. Then in 128-30 the difficulty of being individual and original, as regards the creation of a new tradition by the poet himself, is brought forward – *proprie communia dicere* in 128 means ‘by yourself to say something that will become common property’ – and it is recommended that the poet sticks to tradition. Finally in 131-52 wrong and right manners of handling traditional epic material are pointed out, which leads to a concluding praise of Homer’s manner.

STIG RAMLØV FRANDBSEN

L'Itinerarium Egeriae: un point de vue littéraire 1

Summary: Impressive testimonial of the pilgrimages of the first centuries as well as one of the principal sources for the study of Vulgar Latin, the late fourth century *Itinerarium Egeriae* has almost exclusively been examined and discussed from the viewpoint of linguistic and early Christian history. To conclude from this that the literary aspects of the account are of little or no interest would, however, be hasty. In a sense, the critical tradition of the *Itinerarium*, since the discovery of its manuscript in 1884, may even be considered as having been implicitly concerned with the unanswered question of the typological determination of the text. The aim of this article is, in its first part, to trace the major traditional positions that may prove relevant in more precisely circumscribing the text. Rather than merely reflecting a conflicting terminology, its various designations seem to indicate the necessity of redescribing a text which apparently defies our conventional categories.

THOMAS HAYE

Nemo Mecenas, nemo modo Cesar.

Die Idee der Literaturförderung in der lateinischen Dichtung des hohen Mittelalters

Summary: The article deals with the ideas and social conditions of literary patronage in the high middle ages. The author analyses a number of medieval testimonies in which Latin poets discuss their problem to find an adequate patron who is interested in versified panegyric and serious literary entertainment. Given the requirement of higher education and linguistic competence, it is not surprising that most of the Latin poets of the eleventh and twelfth centuries focus their search for a patron on the pontifical courts and especially on the bishops of Rome and Reims.

LENA WAHLGREN-SMITH

On the Composition of Herbert Losinga’s Letter Collection

Summary: The medieval letter collection is a genre which has attracted a great deal of interest over the last 50 years. In particular, scholars have studied why and how letters were written, preserved and collected. Letters could be collected by a recipient, by a disciple of the writer, or sometimes by the writer himself. The best known collection of this last type is, perhaps, that of Peter of Blois, collected in the 1180’s and reworked some time around the year 1200. Other writers known to have collected their own letters include Wibald of Stavelot, Guido of Basoches, Arnulf of Lisieux, William of Aebelholt, Gerald of Wales and Nicholas of Clairvaux. St. Anselm and Peter the Venerable are also thought to have done so. A less well known writer in the same genre is Herbert Losinga (1054-1119), bishop of Thetford and Norwich. A contemporary of Lanfranc and Anselm, he is better known for his activities as a bishop, and in particular his role as the founder of Norwich cathedral, than for his writings. Though his letter collection has not won him literary fame, a closer look does shed some light on the writing and selecting processes employed in the making of a letter collection.

CYNTHIA WHITE

The Vision of Augustus: Pilgrims' Guide or Papal Pulpit?

Summary: In this article, I examine the imperial and Christian elements of the legend of the Vision of Augustus and argue that the author of the *Mirabilia* manipulates the earlier versions of the Vision to create his own version. This version gives historical precedent to the papacy's twelfth-century attempts to establish its emerging, but still undefined, supremacy in both secular and ecclesiastical domains. Augustus kneeling before the baby Jesus vividly illustrates the subordination of imperial to ecclesiastical authority, just when the popes are struggling with western secular rulers and the revived Roman commune. At the same time, the papacy at Rome claims primacy over the other sees, especially Constantinople. In associating the imagery of the Marian feasts of the *Hypapante*-Purification and the presentation at the altar with the birth of Christ and the reign of Augustus in a vision located on the Capitoline Hill, the Roman papacy claims a primacy free of any historical or geopolitical bounds.

NEIL ADKIN

Alan of Lille on Walter of Châtillon (*Anticlaudianus* 1.167-70): A 'Silvenzitat'?

Summary: The lines at the beginning of the *Anticlaudianus* in which Alan of Lille attacks the *Alexandreis* of his poetic rival Walter of Châtillon constitute a famous crux. In a recent article Gärtner has endeavoured to shed light on this passage by positing a reminiscence of Statius' *Silvae*. Gärtner's thesis is also of capital importance for the *Rezeptionsgeschichte* of the latter text, since it has hitherto proved impossible to identify an echo of the *Silvae* between Charlemagne and the Renaissance. The present article attempts to show that Alan's attack on Walter does not evince the influence of the *Silvae* after all.

MARCEL A.J. MEULDER

Les trois fautes du guerrier Vladimir 1er de Kiev

Summary: The *Russian Primary Chronicle* contains many Indo-European elements; among them the three sins of the Indo-European warrior. Vladimir the First did these sins, before he became a Christian and prince of Kiev. He is like the Etruscan king of Rome, Tarquinius Superbus, and Vladimir's story also is similar to the story of the Etruscan kings of Rome: he too was a stranger, a bastard, son of a slave, an enemy. The *Russian Primary Chronicle* tells the latest years of pagan Russia in the same manner as the ancient historians have told the last times of Etruscan Rome.

MICHÈLE FRUYT

Some Cases of Grammaticalisation in Latin: Subordinating Conjunctions, Concessivity and Modal Lexemes

Summary: Among the instances concerned with grammaticalisation in Latin, we select here some subordinating conjunctions and modal lexemes, the link between them being *licet*, which has undergone two processes of grammaticalisation when it became a modal verb and a subordinating concessive conjunction. We mention the relationship between grammaticalisation and correlation (*cum...tum*), the freezing of an inflectional form of the relative pronoun (*quod, quia*) and study the historical development of concessive conjunctions (*licet, quamuis, quamquam*), modal verbs (*licet, debeo, possum, necesse est, queo*) and modal adverbs (*nimirum*). These concessive and modal lexemes come respectively from non concessive and non modal expressions.

GERD V.M. HAVERLING

On Linguistic Development and School Tradition. Direct and Indirect Evidence of the Development of Late Latin

Summary: Some of the vulgarisms in texts from Late Antiquity transmitted by a manuscript tradition may belong to a later period than to the one in which the text was originally composed; and some peculiar features in the literary texts of this period may indirectly reflect the changes in the colloquial language. Both kinds of texts are therefore of value when we try to make an assessment of the linguistic situation in the later centuries of the Roman period.

HANS LAGERQVIST

Virtualisation by Change of Temporal Reference:
The Example of Latin and Old French Conditional Clauses

Summary: In the second century AD, the Greek grammarian Apollonius Dyscolus is surprised when analysing wishes expressed by the particle εἴθε followed by the aorist indicative, as in εἴθε ὠφελε ὁ βασιλεὺς ζῆν, that ‘for something that cannot yet be, the tense is one that usually has past reference’ (G. Lepschy 1994: 88). Apollonius Dyscolus had made an interesting and linguistically important observation, probably without realizing the full import of his discovery, for the alteration of the temporal reference of an indicative form seems ordinarily to have the effect of virtualising the action it expresses, whereas with its normal reference it would remain actualised. In the case of wishes expressed by means of the Greek aorist, the reference was switched from past to future, and the consequence was that the essence of the verb was changed from actual to virtual. And this is, in the world of language, only one example of virtualisation by change of temporal reference.

SILVIA LURAGHI

The Evolution of Greek Nominal Paradigms
from Mycenaean to Modern Greek

Summary: The paper surveys the history and the development of Greek nominal paradigms, from Mycenaean Greek up to the present. In the long time span (about 3000 years) covered by written sources, two major changes contributed to reshape nominal paradigms, i.e. case syncretism, which had the effect of reducing the number of cases, and the elimination of so-called athematic declension, which resulted in the reduction of the number of inflectional classes and the redistribution of nouns between the remaining classes. It is argued that both developments can be better understood in terms of spread of stable and superstable markers, along with ongoing elimination of markers with low token frequency.

OLGA SPEVAK

Verb-Subject Order in Latin:
The Case of Existential and Locative Sentences

Summary: Using a sample of Latin texts from archaic to late period, I will try to show that the V(erb)-S(ubject) ordering is a complex phenomenon. An analysis from a functional point of view allows us to speak about a ‘normal’ order in the case of presentative, existential and locative sentences. In those cases, the VS disposition is due to the pragmatic function of Future Topic carried by the subject.