



University of
Hradec Králové
Philosophical
Faculty

The background of the cover is a photograph of a classical building with several tall, fluted columns. The image is overlaid with a semi-transparent blue filter. In the top left corner, there is a repeating pattern of various mathematical symbols like asterisks, question marks, and equals signs.

CLASSICS: THE PAST, THE PRESENT, AND THE FUTURE

UNIVERSITY OF HRADEC KRALOVE
INTERNATIONAL CONFERENCE

BOOK OF ABSTRACTS

KEYNOTE SPEAKERS:

NEVILLE MORLEY / CINZIA BEARZOT
FILIP KARFÍK / SOPHIE MILLS

Content

About	2
Abstracts	3
Location	14
Transportation	14
Conference venue.....	15
Points of interest.....	16
Restaurants & Coffee.....	16

About

The international research team based at the University of Hradec Králové is organising a conference on the past, the present, and the future of the Classics in the frame of the project Oral History and the Classics. We primarily aim at the personal experience of being a classical scholar. What was my intellectual path? How did I think about my discipline in the past and what do I think about it now? How have the Classics evolved during my career? What influence have educational policy and politics in general exerted upon the Classics as a part of humanities? These are only a few of the questions and problems we intend to raise and address.

We consider specialists in classical philology, archaeologists, historians, historians of ancient philosophy, politics, and culture to be a part of a large classics family that also includes researchers of classical traditions. We invite academics to submit their ideas and to share their experience of the Classics. We hope that our programme will include four keynote speakers, Prof. Neville Morley (University of Exeter) and Prof. Cinzia Bearzot in the section Classics: why it matters? and Prof. Filip Karfík (Universität Fribourg) and Prof. Sophie Mills (University of North Carolina) in the section My intellectual path.

CONFERENCE THEMES:

- My intellectual path: motivations, aims, obstacles, achievements, people, institutions, politics
- Classics: Why It Matters?
- Transformation of the Classics
- Digital Classics
- AI and the Classics
- Politics and the Classics
- Decolonising the Classics
- Classics and War
- The Greatest Challenges of the Classics

Abstracts

My intellectual path: A life in Latin and Greek

Sophie Mills

University of North Carolina

I have never known a life without Latin and Greek in it. Born to two Oxford classicists, one of whom taught Classics all her life, I grew up surrounded by school texts of Virgil and tottering piles of Latin exercise books. Perhaps because Latin was everywhere in my house, I resisted it for some years, but Greek, offered by a highly charismatic teacher, eventually shaped the path on which I have been

travelling for nearly 50 years. This talk will reflect on my own experiences as educated and educator in Classics in the UK and USA, and especially on the relationship between change and constancy in the discipline. It will include material from my current book on the subject of classicists in fiction and what these portrayals indicate about the images of our discipline in some forms of popular discourse.

Between philosophy and classics. The adventures of a Bohemian

Filip Karfík

Universität Fribourg

The lecture sketches the intellectual path of a man born in the early 1960' in Prague. After touching upon the family and the political background and the early interest in classical languages and modern philosophy, it deals with studies of classics in Prague of the second half of the 1980'

and with the adventures of an itinerant between different departments of classics and philosophy in Prague, Vienna, Paris, Munich, Geneva, Münster and Fribourg. It aims at picturing the changing landscape and changing times the wanderer went through.

Classics: why are they important?

Cinzia Bearzot

Università Cattolica del Sacro
Cuore Milano

The importance of knowing classics encompasses two different and complementary aspects: knowledge of the classical languages and knowledge of ancient civilization in its literary, historical and artistic aspects.

The need to know the classical languages is often supported with weak arguments: in reality, their importance lies that Latin and Greek are an indispensable tool for critical accessing an exceptional cultural heritage.

Instead, knowledge of ancient civilization has to do, for all the Europe, with issues of memory, identity and self-awareness, which cannot be superficially dismissed.

The paper aims to propose a reflection based on some examples of continuity/discontinuity between us and the ancient culture: the crisis of shared values and the consequent social disintegration, the legitimacy of war, and the integration of the „different.“

The Impossibility of Achilles: on the desire for the classical in modernity

Neville Morley

University of Exeter

'Is Achilles possible with powder and lead?', Karl Marx asked rhetorically in his unpublished Grundrisse. 'Or the Iliad with the printing press?' Clearly not, in his view. But if certain art forms and ideas are bound up with a particular form of social development, and therefore incompatible with modernity, why do they continue to represent an ideal or unattainable model for us, and what are the consequences of this for contempo-

rary culture? This paper will consider these questions through the writings of Marx himself, as well as the mid-20th-century Croatian writer Miroslav Krleža (in particular his 1959 play Aretaeus or The legend of Saint Ancilla, Bird of Paradise) and the contemporary Bulgarian novelist Georgi Gospodinov, all of whom speak to anxieties that the past might become, in Marx's words, the 'gravedigger of the present'.

From Hellenistic Origins to Renaissance Reworkings: A Computational Investigation of "Batrachomyomachia"

Jakub Zbadzki

University of Wrocław

Taking advantage of the capabilities of computational stylometry and n-gram analysis, this research elucidates the intricate authorial and translational histories of "Batrachomyomachia" (BM) through a detailed examination of three crucial examples. The investigation first reevaluates the temporal attribution of BM, firmly positioning it within the Hellenistic era, thereby challenging assertions of its composition in earlier centuries. Further analysis is conducted on 'Croacus', a paraphrase by Elisio Calenzio, to determine his source material. Contrary to the prevalent belief that Calenzio relied heavily on the Latin translation

by Carlo Marsuppini, our findings indicate a predominant use of the original Greek text. Additionally, the study delves into the Renaissance Latin translations of BM, unveiling a rich tradition of adaptation and reinterpretation. This segment highlights the translators' tendencies to amend and augment previous versions, reflecting both a reverence for the classical source and a creative engagement with it. In conclusion, this research underscores the value of computational methods in classical studies, shedding light on the intricate processes of textual transmission, adaptation, and reception

Anna Slováčková, a victim of communism: to whom is Jan Křesadlo's Astronautilia dedicated?

Sylva Fischerová

Charles University, Prague

Astronautilia, an epic poem in Greek hexameters written by Jan Křesadlo (whose civil name was Václav Pinkava), is a unique work of literature that has become the subject of serious research (cf. studies by Stefan Weise). However, as far as I know, no

one has paid attention to the person to whom this very special epic poem is dedicated.

In my contribution I will present a brief curriculum of Anna Slováčková, beginning with her studies in Vysoké Mýto

and then at the Charles University in Prague. From the archive documents (Archiv hlavního města Prahy) we can learn about her teaching Greek and Latin at the Benešovo gymnasium

in Prague after 1945, as well as the reasons why Václav Pinkava could not finish his gymnasium studies during the war – and why they only met there in 1945.

Distributive Justice in Plato: A Solution to Political Meritocracy?

Abraham Lincoln Nutsugah

University of Ghana

Distributive justice (DJ) is best understood as a moral intervention involving the application of principles of justice to the distribution of desired but scarce benefits and related burdens to achieve desired societal goals. Traditionally, Platonic scholars including Vlastos (1973) and Greco (2011) argue that DJ in Plato is grounded on the principle of functional reciprocity. Accordingly, members of each social class will get the advantages, honors, and financial resources necessary to carry out their social and economic obligations and live as effectively as possible, fitting their capacity to do so. This reinforces Vlastos' position that political power is restricted to individuals who have received appropriate training. Vlastos' uneasiness is underscored by a sense of rulership in Plato that constitutionally distributes rights and privileges but fails to guarantee appointment to

key offices by lot (Vlastos, 1973:193). I argue that in Plato the concept of DJ is broad—DJ offers many frameworks for building a society grounded in political meritocracy; a system of political selections and distribution based on merit and grounded in knowledge and ethical considerations. Particularly, I argue that Plato in *The Republic* and *Laws* uses the idea of DJ to (i) justify a system of education that systematically identifies occupational capacities. (ii) reinforce the award of benefits and burdens to facilitate social responsibility and occupational efficiency (Laws 743c5-d5; Republic 420c1-3). Thus (i) and (ii) highlight natural differences characteristic of qualifications to occupations grounded in virtue and knowledge and selected based on natural differences (Laws 961b1-2). The primary methodological approaches in this paper shall be both analytical and conceptual.

The Republic's Politics and the European Condition

Stephen Oppong

Cambridge University/University of Ghana

Far from undermining the role of political conflict (both internal and international), Plato tackles it head on; he seeks to solve it, and his solution requires serious awareness and (with reservation) adoption. The *Republic's* politics testifies to this claim. Or so I argue in this talk. I advance two claims in support of this assertion. First, Plato's conception of politics oscillates between political realism and political idealism. Call this oscillation *Kallipolitanism*. Kallipolitanism seeks to capture the idea that the polis is in good standing with poleis which opt for partnership and alliance but is confrontational with poleis which opts for inimical relationship. Second, Kallipolitanism is not cosmopolitanism, in the sense that Kallipolis seeks to establish friendly relation-

ships with *all* Greek poleis (currently all European countries) but assumes inimical disposition toward other races; Socrates seeks to establish partnership and alliance among Greek poleis: all Greeks should consider themselves as their own and kin and adopt a common inimical disposition toward non-Greek poleis (Ἑλληνικὸν γένος αὐτὸ αὐτῶ οἰκεῖον καὶ συγγενές... τῶ δὲ βαρβαρικῶ ὄθνείον τε καὶ ἀλλότριον) (Rep. 470b9-12). Conflict is inevitable even among natural friends (φύσει φίλους) but they should always have reconciliation as the ultimate goal. I then argue that while Plato has something meaningful to speak to current warring Europe, his position on conflict between Europe and non-European countries is worth criticising.

Perspectives of Platonic studies

Kryštof Boháček

University of West Bohemia

The development of modern research on Plato reached a very confusing situation in the 1980s and 1990s. A large number of mutually independent approaches to Plato were established. These schools were based on different assumptions and worked with different, mutually incompatible

methodologies. Their presuppositions was often connected with the local tradition of a specific national culture or language, which led to the fact that one interpretation concentrated on an aspect marginal for the other school; the methodology and interpretive perspective of these approaches did

not even allow to adequately grasp the core of alternative perspectives.

With the fall of the Iron Curtain, the onset of globalization and the gradual transition to English as a universal communicative cultural-linguistic environment, the clash between the schools of Platonic interpretation intensified in the 1990s, which manifested itself in irresolvably dichotomous attitudes to the key issues of the field. The researchers counted between 9-14 of these „blocking“ dichotomies. Platonic studies reached an aporetic stage.

The first reaction of the younger generation, especially of American researchers, was to try to find a „third way“ between the mentioned dichotomies.

Plato in the post-war Poland. Continuities and novelty

Tomasz Mróz

University of Zielona Góra / University of Hradec Králové

The aim of my paper is to confront two ways of reading Plato in the post-war Poland: 1) the attempts to continue, adjust and develop previous interpretations and 2) a tendency toward introducing the conclusions of Soviet authors into Polish historiography of ancient philosophy.

The war and the post-war regime influenced research on Plato by two

A little later, the interpreters completely gave up trying to unite on criteria or starting points. „Platonic perspectivism“ was born, which, in an attempt to get rid of burdensome controversies, abandoned the fundamental questions of the overall interpretation and focused on the specific problems of individual texts. „Productive interpretation“ became the criterion.

This ongoing phase brought enormous progress in detail and quieting of controversies, but researchers have recently begun to feel the need to return to solving problems concerning the entire corpus platonicum. My paper will recapitulate the transformations of Platonic research since the 90s and then ask the question of the possibilities for further direction.

great Polish Plato scholars, that is, Wincenty Lutosławski (1863–1954) and Władysław Witwicki (1878–1948). Post-war years were the final stages of their academic and research careers, yet they attempted to continue their deliberations on Plato, taking into account the new political situation of their homeland. In the fifties of the 20th century Polish Marxist philosophers, on the contrary, began to

express criticism against Plato's philosophy, for example in the lectures by Tadeusz Kroński (1907–1958), in which they followed previous publications of the Soviet scholars, some of which soon started to be available in Polish.

Ancient Greek and Roman Drama hid under the guise of Modernity; a Road to Survival and Transformation

Emmanuel Koomson

University of Cape Coast

In all aspects of the civilized world today, ancient Greece and Rome seem to have set the tone. One of the greatest legacies bequeathed to us today by the ancient Greeks and Romans is drama or the art of staging plays. Though the art itself is in constant reception today, it appears that the very ancient ones bequeathed to us have lost their place. The actual Greek and Roman plays in their original form and content seem to be struggling for their continuous reception. This research seeks to prove three things: (1) that ancient Greek and Roman Drama, both theoretically and practically in West Africa is vulnerable and on the brink of being lost (2) that despite this apparent vulnerability, there is a road to survival when the conceptual adaptation is employed (3) that if point two is encouraged, it will help lead to the transformation of the Classics at least in the aspect of drama. To prove point one, statistical evidence from schools that read Classics in West Africa will be used. To

prove points two and three, video footage of a play staged at the University of Cape Coast (Ghana), which adopted the conceptual adaptation model will be employed and will establish that there is power when an ancient Greek or Roman play is reformed using this approach. That is, the core theme and content replicate the ancient type but the form modernized.

Silencing the Future: The Danger of Young Adult Fiction to Classical Studies

Ryan Peck

University of Florida

The future of Classical Studies is at war with young adult fiction. New interpretations of GrecoRoman myths can be beneficial, as they bring young minds into an accessible ancient world—as they did for this author, decades ago. However, what of the detriment of these modern interpretations? These novels are devoured by today's youth: they romanticize dominating "love" and justify violence. Often, the myths reimagined are the most controversial—rape, kidnapping, and murder are of particular interest because the victims are given voices. Yet voices should not erase violations. However unintentional, that is precisely what many of these interpretations do. How have these erasures been discussed, or recognized, in Classical Studies or literary forums, if at all? It is risky to argue against novels—they spark interest in a struggling field, and often encourage students to join classical courses in their teens. But should the future of Classics lie in romanticizing ancient transgressions? This paper intends to examine three myths and their interpretations: *A Touch of Darkness* by Scarlett St. Clair (2021) reinforces domestic violence, depicting Persephone as participatory with her rapist; Amalia Carosella's duology *Helen of Sparta* (2015-2016) is yet another interpretation that excuses both Theseus and

Paris' rapes of Helen; and Anna Lynn's *A Spartan's Sorrow* (2021)—though marketed as the lost voice of a bereaved mother—pardons a murderer. By examining these new versions of Persephone and Helen's rapes, and Clytemnestra's homicide, this paper hopes to show the negative impression reimagined literature risks leaving on young minds. However innovative and clever the narratives, the future of Classical Studies cannot and should not be dependent on these modernized perspectives.

« *Synonyma Apothecariorum* ». Un trésor inédit du lexique latin et l'avenir de la philologie classique

Piotr Wolski

Charles University Prague

Dans mon intervention je tâcherai de présenter une nouvelle approche de la philologie latine depuis la perspective des recherches sur les manuscrits médiévaux du domaine des sciences naturelles. Dans le cadre de mon travail concernant l'un des plus riches manuscrits du domaine des sciences naturelles, je suis tombé sur les « *Synonyma Apothecariorum* », un groupe de glossaires (14. au 15. siècle), qui n'ont guère été soumis à l'examen scientifique dans les années précédentes. Ils se distinguent par une grande richesse de lexique et de synonymie latine, reflétant le niveau de la connaissance des sciences naturelles depuis l'antiquité classique jusqu'au Moyen Âge (étant donné que la science médiévale continue les traditions antiques). Il convient de souligner que la plupart de ces termes sont absents dans les dictionnaires du latin classique et du latin médiéval, ce qui crée de nouveaux champs de recherche philologique. Dans mon exposé je parlerai de mes considérations et remarques sur le travail sur des textes atypiques en raison de leur accessibilité et de leur caractère hermétique. Je présenterai ce problème de la double perspective : linguistique et éditoriale. Je souhaite aussi attirer l'attention sur la richesse lexicale de ces textes inédits, et par conséquent montrer de nouvelles perspectives

du développement d'un domaine de recherche injustement négligé jusqu'alors par la philologie classique. Je voudrais encore – étant donné que je m'occupe de la réception spécifiquement polonaise des « *Synonyma Apothecariorum* » – relever la question du développement de la philologie dans les pays semi-périphériques et de l'étude des sources provenant de ces pays. Une réflexion syntétique sur l'étude lexicographique des textes pragmatiques viendra clôturer mon intervention. Je considère cette étude comme l'une des directions majeures du développement de la philologie classique, surtout dans les pays semi-périphériques. La perspective esquissée dans cet exposé diffère de la pratique actuelle. Étant donné le caractère du lexique il s'agit d'un projet interdisciplinaire des confins de la linguistique, des sciences naturelles et de la médecine. Le projet a pour but final l'établissement d'une base de données rassemblant une large partie du lexique relatif à la *materia medica* médiévale.

The Greeks, war and dead warriors coming back to life

Laura Luci

University of Genova

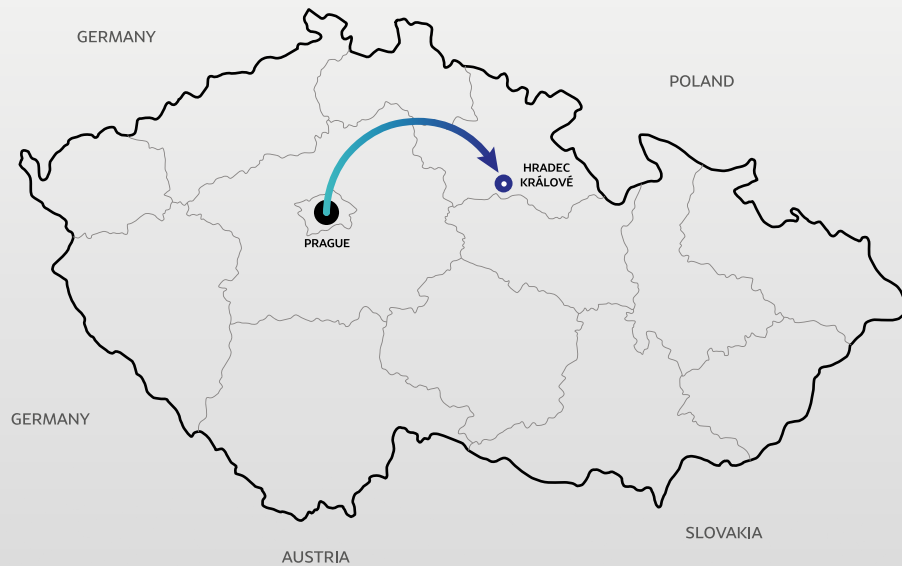
This contribution aims to examine some narrative inconsistencies in the Homeric Iliad, in all likelihood due to that process defined by G. Nagy¹ as „recomposition in-performance“ which affected the text of both Homeric poems in its oldest fruition and circulation phases. In this regard, some case studies will be analyzed concerning warriors who died in battle and seem to come back to life later on: among these, it is worth mentioning Melanippus killed by Teucer in the eighth book of the Iliad (Il. VIII, 273-277) and then massacred again by Patroclus in the sixteenth (Il. XVI, 692-697), and Pilemene, who died at the hands of Menelaus in the fifth book (Il. V, 576-579) and who is then present on the battlefield to mourn his dead son, Harpalion, in the thirteenth (Il. XIII, 643-659).

Subsequently, we will proceed with the analysis of some ancient sources (scholia and commentaries, in particular), with the aim of illustrating the ways in which the ancient commentators tried to explain these inconsistencies, sometimes resorting to homonymy, sometimes intervening on the text through conjectures or expunctions, other times attributing new meanings to these controversial passages which, in most cases, prove to be extremely evanescent. Finally, the solutions proposed by the most authoritative scholars of the last century to the present inconsistencies will be illustrated to try and highlight how the distance between these last ones and the Hellenistic philologists and, more generally, the ancient commentators is not so unbridgeable as we are all generally led to think.

Notes

¹ Gregory Nagy, *Homeric questions* (Austin (Tex.): University of Texas Pr., 1996).

Location



Transportation

Transport from the Prague Airport to Prague Central Train Station is easiest either with a taxi just outside the doors across from where you pick up your luggage, or with the Airport Express Bus (AE). The bus stop is situated in the public transport area in front of Prague Airport's Terminal 1 check-in area. You can acquire AE Bus tickets directly from the driver, with card payment options available. It is important to note that these tickets are exclusively valid for this particular bus line and are priced at 100 CZK. The

AE Bus runs at 30-minute intervals between 5:30 a.m. and 10:00 p.m., with a travel time of approximately 40 minutes to reach the Main Railway Station. Alternatively, taxis are available for approximately 250 CZK. Additionally, Uber and Bolt are other options, though be aware that Uber is not available in Hradec Králové.

For the journey from Prague Central Station to Hradec Králové, the approximate travel time is 1 hour and 35 minutes. Tickets for this route can be purchased either at the

station or via the web application: <https://www.cd.cz/en/eshop/>.

Ticket prices typically range from 150 to 220 CZK.

Within Hradec Králové itself, the most convenient transportation options are walking, bike sharing (Nextbike) or utilizing public transport. Bus tickets can be directly purchased on board using a credit card or cash payment to the driver. To travel from Hradec Králové's Central Station to the Main Square (bus stop Adalbertinum), you can take a bus or a trolleybus no. 2, 6,

11, 15 or 16. Bus tickets are priced at 30 CZK.

Taxis within Hradec Králové generally charge around 100 CZK, and they can be reached via phone at +420 605 123 456. Alternatively, passengers can opt for a ride-hailing service provided by Bolt. It's worth noting that bus drivers may not always have change for amounts exceeding 100 CZK, so it's advisable to carry smaller denominations for convenience.

Conference venue

The conference will take place at the SM4 Faculty of Philosophy.

Náměstí Svobody 331/2

500 02, Hradec Králové 2

Czech Republic

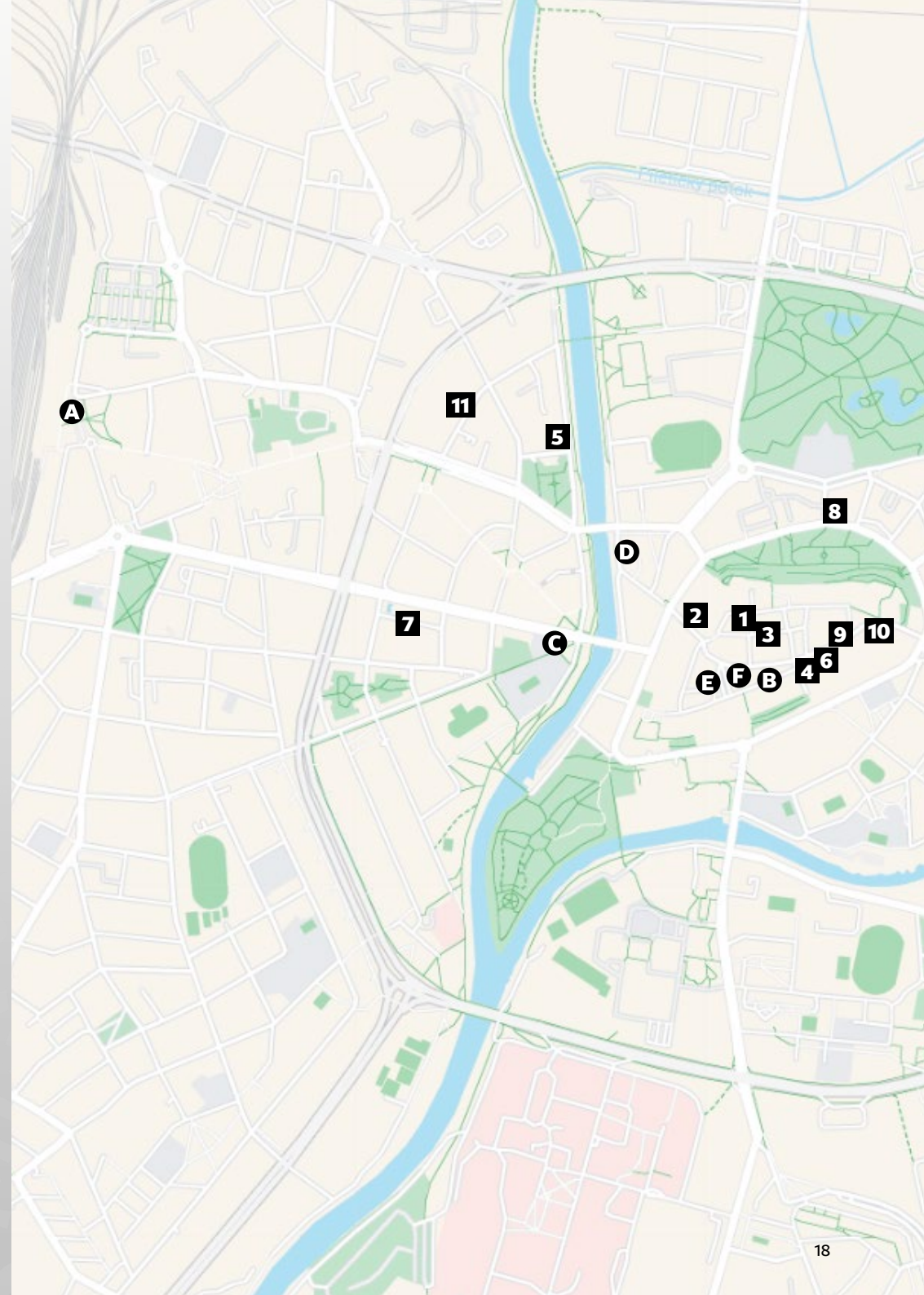


Points of Interest

- A** CENTRAL STATION
- B** HOTEL NOVÉ ADALBERTINUM
- C** PHILOSOPHICAL FACULTY
- D** THE MUSEUM OF EASTERN BOHEMIA IN HRADEC KRÁLOVÉ
- E** WHITE TOWER
- F** MAIN SQUARE

Restaurants & Coffee

- 1 Tandoor - Indian-Nepalian Restaurant**
Address: Špitálská 183, 500 03
Phone: +420 608 456 000
Description: Indian-Nepalian cuisine, vegetarian-friendly
- 2 Pivovarská brána**
Address: V Kopečku 83/5, 500 03
Phone: +420 602 500 848
Description: Traditional Czech cuisine, a wide selection of craft beers
- 3 Dhaba Beas**
Address: Klicperova 141, 500 03
Phone: +420 775 063 658
Description: Vegetarian restaurant, vegan-friendly
- 4 Pasta Cook&Look**
Address: Velké nám. 28, 500 01
Phone: +420 773 660 067
Description: Italian cuisine, vegetarian-friendly
- 5 Náplavka café & music bar**
Address: nám. 5. května 835, 500 02
Phone: +420 608 979 556
Description: Modern international cuisine, vegetarian-friendly
- 6 Pivovarské domy**
Address: Velké nám. 26, 500 03
Phone: +420 734 245 400
Description: Modern local cuisine, craft beers, vegetarian-friendly
- 7 Asian Restaurant Hieu & Thao**
Address: Ulrichovo nám. 810, 500 02
Phone: +420 775 777 578
Description: Vietnamese restaurant, vegetarian-friendly
- 8 Ca Phe District HK**
Address: Opletalova 328/3, 500 02
Phone: +420 724 293 197
Description: Vietnamese cuisine and coffee
- 9 Café Na kole**
Address: 24, Velké nám. 130, 500 03
Phone: +420 495 458 460
Description: Quality coffee, Coffee specialities, vegan friendly
- 10 Chroast Coffee Roasters**
Address: Malé nám. 8/24, 500 03
Phone: +420 608 729 490
Description: Third-wave local coffee roasters
- 11 Los Capolitos**
Address: Škroupova 441, 500 02
Phone: + 420 792 307 703
Description: Mexican cuisine, vegan-friendly





2024