

PLATONE (*GORGIA*) ED ERODOTO 7, 10

Abstract: A passage from the *Gorgias* seems to re-work the famous speech by Artabanos in Herodotus 7, 10. Plato probably recognised Herodotus' sophistic source (Antiphon?).

UNA NUOVA INTEGRAZIONE A LISIA, *CONTRO IPPOTERSE*, FR. 6A M. = 167 C. (P. OXY. 1606, FR. 4)*

Abstract: Different attempts have been made to reconstruct the first lines of a fragment (fr. 6a Medda = 167 Carey) from Lysias' oration *Against Hippothereses*, transmitted by P. Oxy. 1606, but the supplements proposed for l. 81 M. appear far from convincing, and the meaning of the sentence remains uncertain. In this article, after discussing the textual problems and the proposals advanced by previous scholars, I suggest a new supplement, *καίπτεσθ*, which seems to solve the main difficulty of the passage and to give a sense that fits satisfactorily in the context of the oration.

THE WANDERING TENDRIL AN ESSAY ON HELLENISTIC METAPOETICS

Abstract: This study of two hexameter ecphrases, one from Theocritus' first *Idyll* (lines 29-31), one from the opening of the third book of Apollonius' *Argonautica* (lines 137-140), evolves into a larger discussion of the intertextual correspondences between the two poems and of the shared cultural poetic space in which they were composed. The study posits an even closer rapport between the two contemporary poets than realized hitherto, and suggests that the poets Callimachus, Theocritus and Apollonius were aware of one another's work in composition and performance over a period of time.

ZENONE DI SIDONE NACQUE INTORNO AL 160 A. C.

Abstract: This article discusses Zeno of Sidon's date of birth. For decades, scholars generally assumed that the Epicurean scholar, who is said to have studied under the Academic Carneades, was born around 150 BCE, a date extrapolated from the date of Carneades' death (129/8 BCE). But Carneades withdrew from active teaching in 137/6 BCE, and in order to harmonize Zeno's studies under him with his retirement from teaching, we must place Zeno's birth around 160 BCE. This date has some relevance for other chronological questions, as well.

NATICHE, FORNI E ALTRE *INEPTIAE*:
DUE 'NUOVI' FRAMMENTI
DELLE OPERE LETTERARIE DI GAIO MELISSO

Abstract: As the analysis of the *Zitierweise* of their sources (Charisius and the anonymous *De nominibus dubiis*) suggests, frgg. 4-5 Funaioli of the grammarian Gaius Melissus could be interpreted as fragments from a literary work, rather than a grammatical treatise. In addition, a comprehensive survey of all the fragments and witnesses to Melissus shows that none can be definitely ascribed to a grammatical work or a commentary. The last section of the paper deals with Melissus' mysterious *libelli Ineptiarum*, which could have been a collection of poems.

WILAMOWITZIANA:
CESARE GIARRATANO, UNA CONGETTURA
AD APIC. 4, 27 E DINTORNI

Abstract: The conjecture *zomoteganon* in Apic. 4, 27 is ascribed by editors to Cesare Giarratano and Friedrich Vollmer, who printed it for the first time in their edition of 1922. Two letters of Giarratano to Ulrich von Wilamowitz-Moellendorff suggest, however, that *zomoteganon* might be Wilamowitz's own emendation. The correspondence between Giarratano and Vollmer is included in an appendix, since it represents the background to their Teubner edition of Apicius.

WHY ARRIAN WROTE THE *INDIKĒ*:
NARRATIVE SUSPENSE AS A DEFENSE
OF ALEXANDER*

Abstract: Abandoning the traditional tendency to focus on the exotic character of Arrian's *Indikē*, this paper explores how Arrian's work contributes to the delineation of Alexander's character. By drawing from modern theories of suspense, this study argues that Arrian's aim in relating the Macedonian fleet's adventurous voyage in the Indian Sea was to invite his readers through a suspenseful narrative to sympathize with Nearchus's and Alexander's concern about the fate of the troops. The *Indikē* can thus partly be seen as Arrian's defense of Alexander against those who accused him of neglecting his troops' safety on his return from India to Babylon in 325 B.C.E.

LE PROVE DI PSICHE:
DUE CONGETTURE AD APULEIO
(*MET.* 6, 10, 5 E 6, 11, 5)

Abstract: This paper proposes two new conjectures in book VI of Apuleius' *Metamorphoses*: the emendation *certatim* for *certata* along with its transposition after *cunctam* at 6, 10, 5; and *aureo uellere* at 6, 1, 5, where F reads *auri uecole*.

INTEGRAZIONI E CORREZIONI CON PAROLA-
SEGNALE NELLE *NOCTES ATTICAE* DI GELLIO

Abstract: This article discusses the reflections by J. F. Gronovius at Gell. *praef.* 19 concerning the scribal habit of supplementing an omission in the text by writing in the margin the word either preceding or following the suspected lacuna (a so-called 'signal word'); the article also identifies other ancient 'signal words' in some *loci vexati*, for which a new *constitutio textus* is accordingly advanced: Gell. 1, 22, 16; 2, 13, 5-2, 14, 2; 2, 21, 11; 5, 1, 1; 5, 16, 4-5; 16, 5, 12; 20, 1, 13.

LA TRADIZIONE MANOSCRITTA DELLA
METAPHRASIS IN THEOPHRASTUM
DI PRISCIANO LIDO

Abstract: The aim of this paper is to trace the history of the manuscript tradition of the *Metaphrasis in Theophrastum* by the Greek philosopher Priscian of Lydia (6th cent. CE), with a view to constituting a new critical edition of the text. A detailed analysis of the eight extant codices shows that *Laur. Plut.* 87. 20 is the common ancestor of the others. Nevertheless, *Monac gr.* 461 should also be given due consideration, since it testifies to Marsilio Ficino's textual emendations, which are also reflected in his Latin translation of the *Metaphrasis*.

AUGUST MEINEKE, UGO GROZIO E LE TRADUZIONI
DEI FRAMMENTI DEI POETI COMICI DELL' *ARCHAIA*

Abstract: The paper deals with an aspect of the history of the modern translation of the fragments of ancient comedy, namely the reception of Hugo Grotius' first translations in Latin (1626) in Meineke's *Fragmenta Comicorum Graecorum* (1839-1841); the main focus is on eight cases (including the peculiar one of Pherecr. 283 K.-A., *dubium*) in which, as an integral part of his exegetical process, Meineke discusses, comments, and where necessary emends Grotius' translations.

A TEXTUAL NOTE ON SAPPHO'S *BROTHERS POEM*
(P. SAPPH. OBBINK, LINES 17-20 [13-16])*

Abstract: The reconstruction of lines 17-20 of Sappho's 'Brothers poem' is controversial. This note aims to draw attention to a parallel supporting the interpretation of ἐπάρωγον [...] περτρούπην as an instance of 'proleptic' predicative.

A NEGLECTED OMEN IN ARISTOPHANES' *CLOUDS**

Abstract: This paper argues that the first words uttered by Pheidippides in his sleep in the first scene of Aristophanes' *Clouds* (l. 25) are to be interpreted as an omen (a κληδών) directed at his father Strepsiades. Pheidippides' words closely resemble Pittacus' maxim τὴν κατὰ σαυτὸν ἔλα ("keep to your own track"), whose ethical meaning is extremely relevant both to Strepsiades' past moral errors (his marriage with a woman of higher standing than him) and his present ones (his plan to cheat his creditors).

DEMOS 'ΜΟΛΓΟΣ' E CLEONE 'AMANTE DEL ΔΗΜΟΣ'.
STORIA E SENSO DI UN'IMMAGINE DI ARISTOFANE
(EQ. 962b-964; FRR. 103, 308 E 933 K.-A.)*

Abstract: Lines 962b-964 of Aristophanes' *Knights* raise a remarkably complex problem. There is no consensus on the interpretation of the metaphorical value of the rare term μολγός, a vulgar equivalent of ἄσκος, wineskin (§ 1). After a complete analysis of the other occurrences of μολγός in Aristophanes (frr. 103, 308 and 933: §§ 2-4), this article suggests a new interpretation of the lines in the *Knights* (§ 5). The barbarian slave Paphlagon/Cleon threatens Demos to tan his hide by turning it into a μολγός, i. e., to abuse him as a violent *erastes* would sexually abuse his *eromenos*. Cleon aspires to dominate (the) Demos (§ 6).

REMO E IL COLLE DEGLI AUSPICI
(ENNIUS *ANNALES* 74 SK. = 79 VAHL.²)*

Abstract: This article discusses a line from Ennius' *Annales* describing the position from which Remus took the auspices at the founding of the city of Rome (74Sk.). It is unmetrical. This paper outlines the scholarly history of the problem and proposes an old conjecture for reconsideration that points to a mythological variant and some possible literary echoes.

UNO STRANO TENTATIVO DI SUICIDIO: TER. AN. 606

Abstract: Through analysis of Ter. An. 606, this paper contributes to the discussion of Terence's approach to his Greek models.

VARRO AND LUCRETIUS ON THE END OF THE WORLD

Abstract: The note explores the parallels between Varro's satire 'Kosmotoryne. On the destruction of the world', and Lucretius' *de rerum natura*. Although the relative dating of the two texts is controversial, they both appear to share a concern for eschatology and its connection with moral and political degeneration.

LINGUISTICA E CRITICA TESTUALE: NIGIDIO FIGULO, FR. 9 SWOBODA*

Abstract: This paper deals with Nigidius' fragment 9 Swoboda, which is included in a passage of Nonius' *De compendiosa doctrina* (p. 58, 12-16 Lindsay). Although the text is very brief, many emendations have been proposed throughout the centuries. The passage seems very obscure in terms of its textual coherence. A new reading, including a brief extract from the *Carmen Saliare* contained therein, pays attention to the *consensus codicum*. The passage is interpreted in terms of an etymological explanation, Stoic in character, of the verb *tint̄ntre*, exemplified by a phrase taken from the *Carmen Saliare*.

I NIPOTI DI INACO: UN'ALLUSIONE VIRGILIANA IN OVIDIO, *METAMORFOSI* 1, 658-659

Abstract: This article deals with a potential ironic allusion to Virgil in Inachus' speech during the story of Io in Ovid, *Metamorphoses* 1, 658-659.

MART. 10, 70, 7: *AD LUCIFERAM... DIANAM*

Abstract: In Mart. 10, 70, 7 the phrase *ad luciferam... Dianam* is traditionally interpreted as an indication of place («at the temple of light-bringing Diana»). In this article it is proposed that it should be interpreted as an indication of time («at the glimmer of light-bringing Diana», *i.e.* «shortly before sunrise»).

TWO CORNERSTONES OF NICANOR'S SYNTACTIC EXPLANATIONS

Abstract: The ancient grammarian Nicanor of Alexandria (2nd cent. AD) spent much of his scholarly energy on the explanation of (Homeric) syntax. Two syntactic phenomena are treated particularly often: *dia mesou* (insertion, i.e., parenthesis broadly understood) and *koinon* (two or more clauses 'share' a syntactic element). The frequency of the relevant notes points to their importance within Nicanor's syntactic system. The present article explores how exactly he understood the two phenomena and how they assisted him in explaining the text of the Homeric epics to his readers.

ORIGENES FORTISSIME RESPONDIT. GEROLAMO, PAOLINO DI NOLA E ORIGENE IN HIER. *EPIST.* 85

Abstract: This paper attempts to offer a new interpretation of the apparently 'neutral' epistolary exchange between Jerome and Paulinus of Nola, focusing on Hier. *epist.* 85 in terms of both content and language. By arguing for a significant uniformity in the use of Origen over the years, the article explores the possibility that the Origenist controversy and Jerome's self-defence are the central issues in a letter normally neglected by scholars.

DUE NOTE TESTUALI A TZ. *SCH. IN LYC.* 177, 87, 30-88, 12 (MS. HEIDELBERG, UNIVERSITÄTSBIBLIOTHEK, PAL. GR. 18, F. 24R)

Abstract: This paper proposes to emend *κασάνδρου* to *Ἡγησάνδρου* and *φικούλης* to *Φιλάλιος* in Tz. *Sch. in Lyc.* 177, 87, 30-88, 12.