

Matteo Zaccarini, pp. 5-33

### ARISTIDE IL GIUSTO E L'ARCHE ATENIESE: LA GIUSTIZIA AL POTERE

*Abstract:* This article proposes a new interpretation of the figure of Aristides, the Athenian politician known as 'the Just'. The study shows how Aristides' fame was far from undisputed in the fifth century. From the fourth century onwards, we find more evidence of his iconic attachment to justice: his reputation, however, is always context-dependent and inevitably associated with the domination of Athens over the Greeks. It is only in distant sources that Aristides becomes a paragon of morality. But to his contemporaries he was never a symbol of virtuous and ideal justice: the notion of distributive justice effectively explains his reputation.

*Keywords:* Aristides the Just, Athenian empire, distributive justice, Demetrius of Phalerum, Greek historiography.

Maria Serena Mirto, pp. 34-68

### FIGURE ESEMPLARI IN COMMEDIA: ARISTOFANE E LA DISTORSIONE DEI PARADIGMI

*Abstract:* In the comedies of Aristophanes, mythological paradigms undergo the usual mechanisms of comic distortion, based on polysemy and linguistic conventions. This paper analyzes the *exempla* that articulate the two *agones* of the *Clouds*, focusing also on the strategy that underlies the choice of relevant events and characters. The comparison with similar *exempla* in tragedy aims to show that Euripides has already exposed the multiple ironies inherent in the *paradeigma* as a rhetorical tool. Aristophanes, on the other hand, exploits the paradoxes of dialectics to show that, even if paradigms are the most effective weapon to win the contest, in the economy of the play the *epideixeis* of both the *hetton logos* and Pheidippides turn out to be a failure.

*Keywords:* mythical paradigms, Aristophanes' *Clouds*, comic distortion, sophistry.

## LE LEGGI DEL DIRITTO ATTICO SU EREDITÀ E CITTADINANZA NEGLI *UCCELLI* DI ARISTOFANE

*Abstract:* This paper aims to shed light on the interaction between the comic text of Aristophanes' *Birds* and the underlying juridical situation. The analysis of lines 1642–1670 shows how the poet managed to obtain certain comic effects by framing Solon's law regarding the inheritance rights of illegitimate children and Pericles' law of citizenship within the fantastic city of Nubicuculia. Lines 30–38 and 761–779 are adduced as vivid evidence for the discontent of the Athenian citizens concerning the illegal introduction of 'false citizens' into the civic body at the time of the Peloponnesian War.

*Keywords:* Aristophanes' *Birds*, Pericles' citizenship law; Solon; Greek comedy.

## LE CITAZIONI DI ESCHILO NEGLI SCOLII A EURIPIDE

*Abstract:* This article examines three Aeschylean citations preserved within the Euripidean scholia to the *Phoenissae*. The objective of this investigation is to analyse different reasons and exegetical purposes that led scholars of antiquity to quote a passage by Aeschylus or give information obtained from his tragedies to comment on the works of Euripides.

*Keywords:* ancient scholarship, citations of authors, exegetical activity, literary comparison.

## SUL PRIAPEO PATAVINO 82 BUECH.: AUTENTICITÀ, TESTO E CONTESTO STORICO-CULTURALE \*

*Abstract:* This paper examines the text of the lost inscription containing the *Priapeum* 82 Buech. which was discovered near Padua in the middle of the fifteenth century and is transmitted in Marcanova's two collections, and concludes that it is an authentic work of the late Caesarian or early Augustan age. Working back from the inscribed text, the literary original has been recovered with the correction of a single word, unlike all the other current editions. The enquiry is concerned with the date and place of discovery of the inscription and its subsequent removals, the people involved, and, more generally, the historical and cultural background. Inter alia, the hypothesis is suggested that this inscription is to be associated with another, preserved from the same time and place, which seems plausibly to have belonged to the same monument.

*Keywords:* *Priap.* 82 Buech., Giovanni Marcanova, Bernardo Bembo, Palla Strozzi, Nofri Strozzi, Giuseppe Giusto Scaligero.

Pietro Zaccaria, pp. 135-144

### AN ALMOST-FORGOTTEN GREEK GRAMMARIAN: HESTIAIOS OF AMISOS, OR HESTIAIOS PONTIKOS

*Abstract:* This article argues that Hestialos of Amisos, mentioned by the *Suda* (τ 1184 Adler, s. v. Τησαρννίων), and Hestialos Pontikos, mentioned by Athenaios (6, 273d), are one and the same person, namely, a scholar who lived in Amisos between the second half of the second century and the first half of the first century BC, and who was a teacher of the grammarian Tyrannion the Elder.

*Keywords:* Hestialos, Tyrannion the Elder, Athenaios, *Suda*.

Giovanni Andrisani, pp. 145-150

### IL CONSIGLIO DI TIRESIA: NOTA A HOR. *SERM.* 2, 5

*Abstract:* In satire 2, 5, Horace reports Ulysses' conversation with Tiresias, laughing at his plan of getting rich again when he returns to Ithaca. This paper highlights the similarity between this scene and the famous anecdote related by Plutarch in the *Life of Cato the Elder*: in Plutarch's passage, because of Polybius's attempt to intercede with the Senate on behalf of the Greek exiles for a second time, Cato compares him with Ulysses coming back to Polyphemus' cave just to recover his belt and hat.

*Keywords:* Horace, Ulysses, Cato, Polybius.

Nicola Lanzarone, pp. 151-174

### IL DICOLON ABUNDANS IN LUCANO

*Abstract:* This paper explores Lucan's use of the *dicolon abundans*. It highlights how Lucan exploits this rhetorical device to increase pathos: in fact, the second *colon* often gives rise to a *climax*.

*Keywords:* Lucan, Virgil, *dicolon abundans*, *pathos*.

Salvatore Tufano, pp. 175-185

### UN ERRORE ANTICO: NOTA TESTUALE A PLUT. *PEL.* 35, 2 E A PAUS. 9, 13, 6.

*Abstract:* The article reassesses the evidence for Malekidas, a boeotarch of the mid-sixties of the fourth century BC (*IG* VII 2408), to whom similar forms of the personal name at Plut. *Pel.* 35, 2 and Paus. 9, 13, 6 have been attributed. Similarity with the form Malekidas, however, does not constitute grounds for emending the name Malkites at Plut. *Pel.* 35, 2. In fact, a mistake that had already been made in antiquity may explain the other erroneous form, \*Malgis, at Paus. 9, 13, 6, which is not generally emended. The forms in Plutarch and Pausanias are probably derived from textually corrupt sources about this person, and hence should not be emended.

*Keywords:* Prosopography, Plutarch, Pausanias, Malekidas.

Luigi Ferreri, pp. 273-298

I DISSIDENTI DI SAMO A SIFNO.  
UNA PROPOSTA D'INTERPRETAZIONE DI ANACR.  
*PMG 353\**

*Abstract:* Anacr. *PMG 353* hints at the occupation of the 'sacred city' (ἱρὸν ἄστυ) by some dissidents rebelling against the tyrant Peisistratus, who are called μυθιῆται. It is usually believed that the ἄστυ is the town of Samos, but this fact, not attested elsewhere, is unlikely. The paper proposes an alternative interpretation, namely that Anacreon could refer to what happened to the dissidents after their departure from the Samos, when, as Herodotus (3, 57-58) says, they occupied the urban centre on the island of Siphnos.

*Keywords:* Anacreon, lyric poetry, μυθιῆται, dissidents rebelling against the tyrant Peisistratus, Siphnos.

Joseph M. Walsh, pp. 298-326

THE MEANING AND THE DOUBLE MEANING  
OF AJAX'S SO-CALLED *TRUGREDE*

*Abstract:* A great many interpretations have been given of *Ajax* (646-692). In general, they can be divided into two contradictory positions: that Ajax tells his true intentions or that he deceives. The reading I offer here works to think beyond either position by accepting that both interpretations are supported by the text: I argue that Sophocles intentionally created this contradiction through the ambiguities the speech contains. That conveys an *aporia* of intent in Ajax, which, I argue, was engendered by Tecmessa's plea. This in turn exposes and puts into relief the higher intent of the gods.

*Keywords:* Sophocles, Trugrede, Ajax, Ambiguity.

Sviatoslav Dmitriev, pp. 327-369

RHETORIC, PHILOSOPHY, AND POETRY IN GORGIAS'  
*ENCOMIUM OF HELEN*

*Abstract:* The *Encomium of Helen* is the most famous and enigmatic work by Gorgias, a quintessential master rhetorician and one of the founding fathers of rhetoric. This article suggests approaching the meaning and purpose of the *Encomium* within the context of philosophical views that Gorgias shared with certain poets of the classical period. While, as some have already observed, Gorgias may not have been an original philosopher, the surviving evidence presents him as the first person who applied the idea that reality was incomprehensible to advocate the moral neutrality of rhetoric, which he understood as the art of constructing an effective means of persuasion.

*Keywords:* Gorgias, *Encomium of Helen*, rhetoric, relativism, *antilogia*, poetry.

### L'AUTENTICITÀ DEL *CRIZIA* PLATONICO

The article discusses the thesis of Rashed and Auffret, who believe that the *Critias*, which has until now been considered Platonic by almost all scholars, is spurious, due to some inconsistencies that seem to emerge from a comparison between the prologues of the *Critias* and the *Timaeus*. These contradictions do not seem decisive and can be explained through a different interpretation of the two texts. In addition to the arguments concerning the contents of the work, some linguistic and lexical observations can be added that also confirm the authenticity of the dialogue.

**Keywords:** Critias, authenticity; Timaeus; Plato's dialogues.

### COMMENT NOURRISSAIT-ON LES CANARDS «CONVIVES» DANS LA VOLIÈRE DE VARRON (3, 5, 14)? *RISUS ET INVENTIO* DANS LES *RES RUSTICAE*.

**Abstract:** The passage describing Varro's aviary in *Res rusticae* 3, 5 presents various textual and interpretative problems, including the meaning of the term *convivae* that appears in the description of the center of the tholus (3, 5, 16) surrounded by the round cage located in the colonnade. While most critics think it refers to the friends who have come to dinner in Varro's aviary, some see it as a rather playful way of referring to the ducks confined in this structure. A review of the literature dedicated to this *vexata quaestio* allows me to propose a new reading of this passage, thanks also to the contribution of great Humanists such as Angelo Poliziano and members of Paolo Giovio's family.

**Keywords:** Varro, *De re rustica*, *villatica pastio*, aviary, *ornithon*, *nesotrophion*, *falere*, Angelo Poliziano, Giovio family.

### PROBLEMI TESTUALI ED ESEGETICI IN AP 9, 395 (PALLADA DI ALESSANDRIA)

**Abstract:** AP 9, 395 (Palladas of Alexandria) talks about a food called ἔκχυτον (l. 2). This word is poorly attested and never refers definitely to a food. I therefore suggest the economical correction of ἔκχυτον to ἔγχυτον, which is a common term for a food. Both an analysis of the textual history of the epigram and some new insights lend weight to the conjecture, which goes back at least to Brodeau. In addition, I reject three obscene interpretations of the epigram.

**Keywords:** Palladas, AP 9, 395, *Greek Anthology*, Greek epigram.

APPUNTI PROPEDEUTICI A UN'EDIZIONE DEL  
COSIDDETTO *PARADOXOGRAPHUS PALATINUS*<sup>1</sup>.

PARTE PRIMA: I CAPITOLI 'AGGIUNTIVI'

εὐπόριστον μὲν ἀνθρώποις τὸ χειρῶδες ἢ καὶ  
ἀναγκαῖον, θαυμαστὸν δ' ὅμως ἄει τὸ παράδοξον  
*An. Subl.* 35, 5

*Abstract:* The *Paradoxographus Palatinus*, an anonymous collection of 21 paradoxes published by De Stefani (1904) and included in Giannini's *corpus* of paradoxographers (1965), of uncertain date but attributed to the Imperial age, contains apparent textual corruptions related to some toponyms. The analysis of the mss. led to the identification of 10 unpublished chapters whose incorporation into the text is here proposed; they also allow us to date the collection with a high degree of confidence (mid-11th to mid-12th century) and to solve the problems associated with 4 of the published chapters (nos. 6, 8, 9, 14).

*Keywords:* Paradoxographus Palatinus, paradoxography, Archbishopric of Ohrid.

ΔΙΕΙΡΩΝΟΞΕΝΟΙ (ARISTOPH. *PAX* 623).  
NOTA DI LESSICOGRAFIA UMANISTICA

*Abstract:* This essay aims to reconstruct the lexicographic debate that developed around the Greek word διειρωνόξενοι, which is attested in Aristophanes' *Peace* (623). Moving from the rediscovery of the term by humanists, this contribution analyses its occurrences from the late fifteenth down to the nineteenth century, in order to unveil the complex history of its reception.

*Keywords:* Aristophanes; Celio Rodigino; lexicography.