

Camillo Neri, pp- 7-25

NOTERELLE AL PROLOGO E ALLA PARODO
DELL'AGAMENNONE*

Abstract: Text-critical and exegetical notes to Aesch. *Ag.* 38 f., 69 f., 101-103, 120, 140-145.

Keywords: Aeschylus, *Agamemnon*.

Carlo Delle Donne, pp. 26-45

NOTE SUL SIGNIFICATO DI *NOTITIA/NOTITIES*
IN LUCREZIO¹

Abstract: In this paper, my objective is to examine the occurrences of *notitia* and *notities* in Lucretius' *De rerum natura*. In particular, I set out to establish whether each and every use of those terms is technical or not. Moreover, in the case of 5, 182 and 5, 1028, first I try to identify Lucretius' polemical target; then, as for the semantics of *notitia* and *notities*, I tentatively argue for a remarkable stratification in their use.

Keywords: Lucretius, *notitia/notities*, Plato

Marco Agosti, pp. 46-62

GLI *EXEMPLA* STORICI IN *REP.* 1, 1:
CICERONE TRA RIFERIMENTI AUTOBIOGRAFICI
E POLEMICA ANTIEPICUREA
(CON UNA NOTA A *FIN.* 2, 67)

Abstract: This article discusses the mention of historical figures at the beginning of the first book of *de re publica*, comparing them with other works in which Cicero gives the same *exempla*, with the purpose of proposing a plausible reason for the inclusion of Lucius Caecilius Metellus and of explaining the text as part of the author's polemic against those who advise abstention from politics, by comparison with the use of great names of history to attack Epicureanism both in the speech against Piso and in *de finibus* 2.67.

Keywords: Cicero; *de re publica*; historical examples; anti-Epicureanism.

Emanuele Berti, pp. 63-75

UNA NOTA SUL DATIVO DI VIS
(A PROPOSITO DI CIC. ARAT. 70)*

Abstract: In Cic. *Arat.* 70 *nec vi signorum cedunt* we find an almost certain example, which has gone so far totally unnoticed and is not recorded by dictionaries and grammars, of the singular dative of the normally defective noun *vis*. This form, whose only other literary occurrence is found in the *Bellum Africum*, is likely to be understood as a morphological archaism. Its use by Cicero might also corroborate an old conjecture of Timpanaro on a problematic passage of Lucretius' *De rerum natura* (1, 453, *aquae vi* for *aquai*).

Keywords: *Vis*, dative, Cicero's *Aratea*, *Bellum Africum*, Lucretius.

Giuseppina Magnaldi, pp. 76-81

INTEGRAZIONI E VARIANTI NEL TESTO TRÀDITO
DI SEN. DIAL. 10, 11, 12

Abstract: This article identifies three ancient 'signal-word' supplements (i.e. the scribal habit of supplementing an omission in the text by adding in the margin the word either preceding or following the suspected lacuna) and one ancient variant in Seneca's *Dialogi* X, XI, XII. Accordingly, a new *constitutio textus* is proposed for *brev. vit.* 4, 3; *cons. ad Polyb.* 14, 4 and 17, 4; *cons. ad Helv.* 2, 5.

Keywords: Seneca, *Dialogi*, integrations, signal-words, variants, *constitutio textus*.

Francesco Berardi, pp. 82-96

QUINTILIANO, TEONE E L'EPIFONEMA:
BREVE NOTA INTORNO
ALLA CORRUZIONE DELL'ELOQUENZA*

Abstract: A brief note by Theon on the abuse of the *epiphonema* shows some points of contact with Quintilian and seems to fit into the debate on the excesses of declamation that animates the cultural life of Rome during the first and second centuries AD. It provides additional evidence for dating Theon's *Progymnasmata*.

Keywords: Quintilian, Theon, *progymnasmata*, declamation, *epiphonema*, *sententia*.

Biagio Santorelli, pp. 97-113

CONTRO I PADRI TROPPO PRONTI A CREDERE.
PER LA DATAZIONE DI [QUINT.] *DECL. MAI.* 8
(*GEMINI LANGUENTES*) E 10
(*SEPULCRUM INCANTATUM*)

Abstract: This paper focuses on the dating of *Major Declamations* 8 and 10. Previous scholarship has pointed to a direct relationship between these two speeches, given the striking similarities in terms of language and shared commonplaces; in this paper I take into account a number of further resemblances with other speeches of our collection (*DM* 4; 18; 19), along with additional linguistic and rhythmic factors. This body of evidence leads to the conclusion that the author of *DM* 8 drew from *DM* 10, as well as from other declamations ascribed to Quintilian.

Keywords: *Major Declamations*, pseudo-Quintilian, *Sepulcrum incantatum*, *Gemini languentes*.

Maria Giovanna Sandri, pp. 114-133

COCONDRIUS, IMMO CONCORDIUS*

Abstract: One of the surviving treatises *περὶ τρόπων* (i.e. on rhetorical figures) is attributed by the manuscript tradition to an enigmatic person named Κοκόνδριος. In this note, I argue that the correct name of this grammarian is actually Concordius, propose a *terminus ante quem* for his chronology, and offer an attempt to identify him.

Keywords: Cocondrius; Concordius; *de tropis*.

Matteo Macciò, pp. 134-142

ERMIONE, SIRACUSA E LE ERMIONIDI
(HSCH. E 5957 LATTE – CUNNINGHAM)*

Abstract: Besides being a feminine proper name, Ἐρμιόνη is also recorded by Hesychius both as a place name and as a divine epithet. In the former sense it is already documented by Homer as an alternative form of the place name Ἐρμιών (a city in Argolis), whereas in the latter sense it is an otherwise unknown epithet of Demeter and Kore at Syracuse. This article focuses on a possible historical connection between Hermione and Syracuse through the cult of wheat and on the etymology of Ἐρμιών and its relation to the form Ἐρμιόνη. Finally, it puts forward a new reading of the epithet of Demeter and Kore (i.e., Ἐρμιονίς -ίδος).

Keywords: place names and gods' names, Indo-European etymology, textual criticism.

Edoardo Bona, pp. 143-173

LA CONTRAPPOSIZIONE FRA *VERBA* E *SENSUS* IN GEROLAMO: UN FALSO PROBLEMA?

Abstract: Although Jerome, in speaking about translation, often introduces the opposition between *uerba* and *sensus*, this contrast mainly serves to highlight the difficulties of the translator's work and does not actually indicate the need to choose between different methods of translation. In fact, the translator must first of all understand the text, and for rendering it faithfully – which includes the delicate case of sacred texts – there is not just one possible method.

Keywords: Jerome, translation, *uerbum de uerbo*.

Konrad Tadjaczek - Krzysztof T. Witczak, pp. 174-184

MARINE LOBSTERS IN ANCIENT GREEK AND LATIN

Abstract: This paper describes the Ancient Greek and Latin terminology for marine lobsters, especially for 'European lobster, *Homarus gammarus* L.', 'common spiny Lobster, *Palinurus elephas* Fabricius' and 'Norway lobster, *Nephrops norvegicus* L.'. The conclusion can be reached that the European lobster was called λέων in Ancient Greek and *leō* in Latin; the Greek term κάραβος, as well as Latin *locusta*, was used for the common spiny lobster (or the sea crayfish), whereas the Greek appellative ἄστακος (hence Lat. *astacus*) exclusively denoted the Norway lobster.

Keywords: Greek vocabulary, Latin loanwords, sea animals.

Marco Gemin, pp. 273-277

UN'INTEGRAZIONE NELL'EPITAFIO DI GORGIA

Abstract: The supplement <καὶ τόλμην> is suggested instead of the traditional <καὶ ῥώμην> in Gorgias' *Epitaph* (DK 82 B 6, 3).

Keywords: Gorgias; Epitaph; Thucydides; Pericles; audacity.

Benedetto Bravo, pp. 278-317

EROS, AFRODITE E IL DESIDERIO DI POTERE
POLITICO NELL'ANTIGONE DI SOFOCLE

Abstract: The antistrophe of the song of Sophocles' *Antigone* that begins with Ἔρωσ ἀνίκατε μάχαν does not describe the effects of sexual desire, but those of desire for autocratic power, and refers to Creon's μεγάλοι θεσμοί (which I interpret as 'horrible decrees'). That desire comes from Aphrodite, as sexual desire does. The goddess is designated here by the kenning εὐλακτρος Νύμφα, 'the Girl who gives the pleasure of bed'. The play *Antigone* as a whole shows Creon as a tyrant, but it transforms the traditional idea of a tyrant. This is a tyrant who uses new intellectual tools, those of rhetoric and philosophy, for evil purposes. The poet perceives the dangers that can come from a new kind of politician.

Keywords: Aphrodite; *erōs* of power; autocratic power; sophistic culture; the 'new politicians'.

Giacinto Falco, pp. 318-377

LA BANCA ATENIESE TRA
(NEO)SOSTANTIVISMO, NEW INSTITUTIONAL
ECONOMICS E GIFT-GIVING *

Abstract: This paper reappraises the evidence for the Athenian bank by adopting the insights of new institutional economics, above all the recently developed theoretical model known as 'neosubstantivism'. This reappraisal leads to a new understanding of the economic behaviour of the average Athenian banker and shows that every choice he made was affected by a profound interdependence between cultural values, maximization of profit and civic institutions.

Keywords: Athenian bank; Finley; new institutional economics; neo-substantivism.

Paolo Autino, pp. 378-411

LA SVENTURA DI INNAMORARSI: PENSIERI
IMPLICITI DI VIRGILIO E IDEOLOGIA DELL'AMORE
NEL IV LIBRO DELL'ENEIDE

Abstract: Virgil's concept of love in book 4 of the *Aeneid* is completely negative, perhaps the most terrible in the whole of Latin literature. The reasons for this can be understood only by explaining some unclear passages in book 4 correctly. For *infelix Dido* love is the cause of irreparable psychological and moral degradation: the loss of *univiratus*, *pudicitia* and *fama*; the neglect of *negotia* and *officia*; the loss of composure and, ultimately, her suicide. So, as a result of love, the behavior of the queen becomes the antithesis of traditional Roman values, but also of proper Epicurean behavior: book 4 of *De rerum natura* is, in fact, an important ideological model for Virgil.

Keywords: *Aeneid*; book 4; love; Dido.

Thibault Miguet, pp. 412-462

DEUX NOUVEAUX FRAGMENTS GRECS DU
COMMENTAIRE DE JEAN D'ALEXANDRIE À
ÉPIDÉMIES VI D'HIPPOCRATE¹

Abstract: This article, accompanied by an *editio princeps*, French translation and commentary, presents two new Greek fragments of John of Alexandria's *Commentary* on the sixth book of Hippocrates' *Epidemics*. This *Commentary* had been considered lost until 1917, when G. Mercati discovered 43 fragments in the margins of *Vaticanus gr. 300*. This medical manuscript contains the *Ephodia*, which is a Greek translation of a medical handbook of the 10th century, the *Zād al-musāfir* composed by Ibn al-Ğazzār. I have been able to identify two new fragments on earache in a Florence manuscript (*Laurentianus Plut. 74.10*), in which they are found among excerpts from the same *Ephodia*.

Keywords: John of Alexandria; *Ephodia*; *Epidemics*.

Alessandro De Martini, pp. 463-498

APPUNTI PROPEDEUTICI A UN'EDIZIONE DEL
COSIDDETTO PARADOXOGRAPHUS PALATINUS.
PARTE SECONDA: I TOPONIMI 'PROBLEMATICI'*

Abstract: Chapters 6, 8, 9 and 14 of the so called *Paradoxographus Palatinus* (PP) have posed problems to editors, as they contain toponyms considered corrupt. Based on some considerations set out in a previous article on the PP, a solution to those problems is here proposed, highlighting the existence of the places named and the reality of the phenomena described in the chapters, as well as the lack of any textual relation with other *loci* in Greek. As a consequence of this, the confirmation of the manuscript readings and the possibility that the chapters may be the *excerptor*'s creation are suggested.

Keywords: *Paradoxographus Palatinus*; paradoxography; Archbishopric of Ohrid; petroleum in antiquity.

Ugo Fantasia, pp. 499-511

L'INVENZIONE DELL' 'ARCHEOLOGIA' DI TUCIDIDE

Abstract: The article investigates how, during the nineteenth century, the proemial section of Thucydides' *Histories* came to be labelled 'Archaeology'.

Keywords: Thucydides; 'Archaeology'; Thucydides' scholia; Thucydides' reception

Maxim A. Yuyukin, pp. 512-519

THE ETYMOLOGY OF THE LATIN THEONYM *LARES*

Abstract: This article deals with the origin of the name of the Roman tutelary gods *Lares*, which does not have a clear etymology. It seems relevant to compare its earlier form *Lasēs* (the Carmen Arvale) with OInd. *lāsati* 'shines, glitters, appears' (epic class.), Gr. *λάω* 'look', *ἄλαός* 'blind'. Ovid's evidence that the *Lares* were represented as twins allows us to suppose that this image originates from an Indo-European mytheme of the divine twins, who regularly bear names meaning 'bright' or 'shining one' in different Indo-European traditions, reflecting their solar nature.

Keywords: *Lārēs*, Latin, etymology, mythology.