

Alessandro Vatri, *On the History and Chronology of the Greek Modal Particle.*

*Abstract:* This article reviews the etymology of the diverse dialectal forms of the Greek modal particle, which have been notoriously difficult to connect with each other from a historical perspective. In particular, the article seeks to test Colvin's recent account by discussing whether it is possible to establish a rigorous and plausible chronology of phonological and functional changes that would give rise to the first-millennium form distribution. Such a chronology extends Colvin's model by taking into account the semantic distinction between domain-widening and modal quantification.

*Keywords:* modal particles; semantics; Greek dialectology.

Mirko Canevaro, *L'hybris degli oppressi: onore e controllo sociale nel mondo greco (e nel nostro).*

*Abstract:* The paradigmatic form of *hybris* in Greek sources (consistent with how the concept is conceptualised in modern psychology and business studies) had to do with the self-assertion of the rich and powerful, which results in their disrespecting their subordinates in arrogating to themselves claims to respect to which they are not entitled. This contribution looks at the flipside of this scenario, because *hybris*, as the arrogating of *timē* to which a person has no right, can also operate in Greek thought in the opposite direction: from the bottom up. The concept of *timē*, that is, can accommodate also instances of individuals of subordinate status overstepping the remit of their position in the social hierarchy and arrogating to themselves prerogatives that are reserved for those higher up the social ladder. While denouncing the *hybris* of the powerful has egalitarian implications – it defends the right to equal respect (or at least to some respect) on the part of those who are disrespected – denouncing the *hybris* of the downtrodden towards their superiors is a tool for maintaining and reproducing a social hierarchy by grounding it in an allegedly shared (yet heavily asymmetrical) system of recognition.

*Keywords:* *hybris*, meritocracy, Aristotle, working class, slaves, women, hierarchy, inequality

Virginia Mastellari, *Philemon's Gnostic Legacy: Papyri, Stobaeus and beyond.*

*Abstract:* The paper explores the presence of the comic poet Philemon in Stobaeus' *Anthology* by gathering and analyzing the available data and comparing them with other dramatic poets. The second part discusses Philemon's fragments attested both by Stobaeus and by the gnostic papyri. These papyri are known to contain shared material with the *Anthology* and can be traced back to the same tradition. Lastly, the paper examines Philemon's quotations found in both Stobaeus and later gnomologia (14<sup>th</sup>-16<sup>th</sup> century), highlighting Stobaeus' centrality in later reception.

*Keywords:* Philemon; Stobaeus' *Anthology*; Papyri; Gnomologia.

Marco Gemin, *Un trilemma nelle Leggi di Platone*.

*Abstract:* A trilemmatic scheme recurs in the tenth book of Plato's *Laws*. It recalls the Gorgianic trilemma in the treatise *On not Being*, in a Parmenidean context. It also might be present in Protagoras' *On Gods*.

*Keywords:* Plato, *Laws*; Gods; Gorgias; Protagoras; Trilemma.

Mirko Donninelli, *Ter quinque: tracce di divisione delle Heroides singole in tre libri nella tradizione manoscritta*.

*Abstract:* This article revisits Th. Birt's hypothesis that Ovid's *Heroides* 1-15 consisted of three books of five epistles each. In favour of this proposition, arguments both literary and, in particular, philological are put forward: the traces of division found in the manuscript transmission are to be interpreted as authentic and not as a medieval innovation. The structure in three books of five epistles each also validates the place of the *Epistula Sapphus* in the collection as recorded in the *Florilegium Gallicum*.

*Keywords:* Ovid, *Heroides*, manuscript transmission, book division.

Fausto Montana, *Genav. Gr. 44, pp.799-800 (IL. 24, 707-762). Trascrizione e studio degli scolii*.

*Abstract:* The text collation indicates that Ge II, the hand responsible for this *folium* in the *Genav. gr. 44*, in all likelihood used as a model for the scholia – which are essentially all D scholia – a manuscript of the d family rather than h.

*Keywords:* Omero, *Iliade*; scolii; testo e paratesto

Pietro Berardi, *Schol. Vet. Ar. Ra. 1344B-D Chantry: quale assetto ecdotico?*

*Abstract* After examining the poetic context of *Ar. Ra.* 1331-1363 and focussing on the editorial assessment established by Chantry (1999, 150) for *schol. vet. Ar. Ra.* 1344b-d., this article aims to propose an alternative emendation for a corrupt passage in *schol.* 1344b, along with defending the order of the glosses as transmitted in the medieval manuscripts.

*Keywords* Aristophanes, Aeschylus, *scholia*, manuscripts, textual transmission.

Rocco Schembra, *Nota a lucifugax (Min. Fel. 8, 4)*.

*Abstract:* The paper suggests a new interpretation of the adjective *lucifugax* as read in *Min. Fel.* 8, 4, not in the sense that «it flees from the light» but that «it makes the light flee».

*Keywords:* *lucifugax*, *hapax*, Minucius Felix

Claudio Meliaddò, *The scholia to Aelian's De natura animalium: birth and rebirth of a corpus.*

*Abstract:* At the end of the 19<sup>th</sup> century E. L. De Stefani undertook a systematic examination of the manuscript tradition of Aelian's *De natura animalium*. A collateral outcome of this investigation was the discovery of six annotations, belonging to an exegetical-lexicographic vein of primary importance, as demonstrated by the poetic and grammatical quotations contained therein. A scholium handed down by *Laur. pl.* 86, 8 and by the *Vat. Pal. gr.* 260, and others, contained in the *Laur. pl.* 86, 7 (L), most likely derive from Diogenianus, as suggested by Latte. According to K. Alpers, this material descends from a corpus of scholia to the *De natura animalium*, once preserved in a manuscript with a richer exegetical apparatus than that found in L. Further investigations allowed us to recover many unpublished annotations and to reconstruct, at least partially, the original corpus.

*Keywords:* Aelian, Scholia, Ancient scholarship, Lexicography

## **Volume 152, Anno 2024, Fascicolo 2 / Volume 152, Year 2024, Issue 2**

Simone Fiori, *Eronda e lo iotacismo: una riconsiderazione generale del problema (con una nuova testimonianza finora ignorata).*

*Abstract:* This paper re-examines the indirect tradition of Herondas, with particular reference to the Byzantine etymologica. The focus is on both the entry ζήτρειον, already known but so far unsatisfactorily published, and a 'new' testimony transmitted by the *Etymologicum Genuinum* (s. v. ὑγίεια). The information reported in the latter is in keeping with that provided by the former and requires us to reconsider the problem of Herondas' iotacist spellings, suggesting that a large part of them dates back to the author himself.

*Keywords:* Choeroboscus, choliamb, etymologica, Herondas, iotacism.

Geert Roskam, *Another look at the crossreferences in Plutarch's Parallel lives.*

*Abstract:* The cross references in Plutarch's *Parallel Lives* have often been examined, since they provide precious information about the chronology of the different pairs of biographies. As a result of this specific focus on their chronological value, however, they have never been studied for their own sake, although they throw an interesting light on Plutarch's authorial intentions. This article seeks to set the balance right by closely examining the content of the cross references and their purpose. This results in two complementary typologies that illustrate in various ways the overall moral project of the *Parallel Lives*.

*Key words:* Plutarch, *Parallel Lives*, cross references.

Carlo Delle Donne – *Τῶν φύσει συντεινόντων? Una nota testuale ad Aspasio.*

**Abstract:** The purpose of this note is to discuss a detail in Aspasio's commentary on the *Nicomachean Ethics* (*In Eth. Nic.* 1094a1, p. 2, line 8 H.), in which the transmitted text (τῶν φύσει συντεινόντων) does not convey a satisfactory meaning. Several solutions are proposed and discussed, including τῶν φύσει συντυχόντων.

**Keywords:** Aspasio, Socrates, nature.

Laura Luci, *Καταλείπουσαν ο καταλείπ<ειν ποι>οῦσαν? Una proposta di correzione al commento di Proclo al Timeo.*

**Abstract:** The present contribution proposes a correction to a controversial passage in Proclus' commentary on the Platonic *Timaeus*: the intervention proposed here seeks to emend the transmitted *καταλείπουσαν* into *καταλείπ<ειν ποι>οῦσαν*, assuming a lacuna in the text. Such an emendation would make it possible not only to restore to the verb *καταλείπω* the causative meaning that is necessary here, but at the same time avoid distorting the content, thereby restoring its original meaning to the passage from the *Timaeus* on which Proclus is commenting.

**Keywords:** Proclus, Timaeus, Plato, conjecture.

Alessia Prontera, *Defensa, deprensa o depressa? Una crux tra Ausonio, Claudiano e Aratore (passando per Seneca).*

**Abstract:** Starting from the description of the sturgeon in Auson. *Mos.* 135-139, this article discusses the reading *deprensa* and the conjecture *defensa* contained in two passages of Ausonius, reconstructing the poet's previous models (Vergil and Seneca) and tracing the subsequent influence of the expression via the metaphor of the whale in Claudian (*Eutr.* 2, 430-431) and Noah's ark in Arator (*apost.* 2, 682-684).

**Keywords:** Ausonius, Mosella, Claudian, Arator.

Lara Pagani, *Conjectural criticism in scholiastic corpora: the case of the Iliad scholia.*

**Abstract:** A paraliterary work created via a process of compilation, such as a scholiastic corpus, has characteristics that raise specific challenges with regard to both textual constitution in general and emendation in particular. Insofar as they are the result of the stratification of different sources (and therefore possess a low degree of authoriality), such works require an adaptation of many concepts of stemmatic philology. Notwithstanding the multiformity inherent in scholiastic practices, modern critical editions of scholia tend to employ a reconstructive approach, with the goal of restoring the corpus in a form as close as possible to that conceived by its original compiler. In this contribution a series of examples taken from the *Iliad* scholia is discussed in order to outline a typology of the kinds of emendations that can (or cannot) be made within such a corpus.

**Keywords:** criteria of edition, exegetical paratexts, ancient Greek scholarship.

Greta Gerthoux, *Il riuso di sch. D Il. 13, 12 nella tradizione manoscritta e nell'esegesi iliadica: Samotracia omerica*.

*Abstract:* The exegetical reuse of *sch. D Il. 13, 12* will be analyzed in a range of Iliadic manuscripts. The investigation proceeds from two different but complementary perspectives. First, the relationship between the text of the *Iliad* and the exegetical paratext in the manuscripts is examined with a view to their layout strategies and the organization of the scholiastic apparatus. The second part is focused on exegetical issues concerning the content of *sch. D Il. 13, 12* that will be clarified with reference to two isolated sources from Greek and Latin literature. The reception of this content in different cultural, intellectual, and literary contexts allows us to assume that a transmission error took place within the D-tradition itself.

*Keywords:* *Iliad* manuscripts, relationship between text and scholia, Apollodorus of Athens, Samothrace.