

FASCICOLO 1 / ISSUE 1

VERZINA P., Prossimità geografica e prossimità spaziale nelle espressioni formulari greche sull'Oceano, pag. 5

Abstract: While both the Homeric and the non-Homeric epics employ the same formulaic system to express the idea of proximity to the river Ocean, the contextual semantics of the expressions in question seem to be different. While the Homeric narrator treats the Ocean in a scenic way, that is, as a concrete entity spatially related to action (especially to the idea of movement), in the non-Homeric epics the same expressions are often used to convey a more abstract idea of extreme geographical distance.

Keywords: Homer, Hesiod, *Cypria*, geography, formulaic diction.

LUPI F., Nauplio e i 'segni celesti': intorno a Soph. *TrGf* 4 F *432, 3*, pag. 35

Abstract: The article analyzes Sophocles' fragment *TrGF* 4 F *432, a catalogue of Palamedes' *beneficia* to mankind. Since the sixteenth century, various attempts have been made to restore the text. The article specifically focuses on the syntagm οὐράνια σήματα (l. 3) and argues that it can be interpreted as a reference to the invention of φουκτωρία, the art of making signals by fire, which is also mentioned in the fragment. According to this interpretation, the 'heavenly signs' may carry an allusion to the future revenge of Nauplius, Palamedes' father. Lastly, the fragment is attributed to the Ναύπλιος καταπλέων instead of the Ν. πυροκαεύς.

Keywords: Sophocles, dramatic fragments, Nauplius, Greek tragedy.

MANTELLI S., Per la tradizione di Sallustio, *Hist. fr.* II 64 M, pag. 56

Abstract: A thorough examination of a few hitherto unexplored manuscripts connected with the new edition of Jerome's commentary *In Habacuc* makes it possible to establish a more secure text of the passage (I 2, 9-11) that is the unique testimony for fr. II 64 M of Sallust's *Historiae*. A more precise reconstruction of the textual tradition sheds light not so much on the disputed readings of Sallust's fragment as on the form in which it was known to Jerome and apparently used in his commentary.

Keywords: Sallust, *Historiae*, Jerome, Habakkuk.

MANIERI A., Le Targelie ateniesi nei lessicografi antichi, pag. 61

Abstract: The article provides a synoptic reading of the items relating to the Athenian festival of Thargelia that are contained in the ancient lexicographers, identifying the different elements that characterize the ritual of the festival and offering new textual readings on the basis of other documentary sources.

Keywords: Thargelia, ancient lexica, Athenian festivals, Greek competitions.

BRACCESI L., Dalla *fossa Augusta* alla via Claudia Augusta, pag. 76

Abstract: Two milestones of the *Via Claudia Augusta* (CIL V 8002; 8003) record two different starting points. An explanation is given for a contradiction which actually is only apparent: the two pieces of information are complementary, referring to the same geographical area.

Keywords: *via Claudia Augusta*, *fossa Augusta*, Venetian Lagoon.

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SCARDINO C., Iulius Africanus ein *uomo universale* des 3. Jh. n. Chr. Die *Kestoi* und ihre Rezeption, pag. 82

Abstract: The *Cesti*, the second major work of Iulius Africanus, the author of the *Chronographiae*, are a collection of advice and recipes composed in the spirit of the Second Sophistic. Africanus, who sees himself as a kind of *uomo universale* possessing comprehensive esoteric knowledge, promises a 'technical' solution to all kinds of problems, not only in the fields of warfare, medicine, agriculture and the occult sciences, but also regarding literary questions. The examples discussed in this paper show that his claim was taken seriously by the entire Late Antique, Byzantine and Arabic reception.

Keywords: Iulius Africanus, *Cesti*, scientific literature, Arabic reception.

SCHIRRU G., MORELLI A. M., TANTILLO I., *Exasciator*, pag. 112

Abstract: The noun *exasciator* is a hapax legomenon which appears in an inscription from Rome dated approximately to the middle or the second half of the fourth century. This noun is traditionally connected to the verb *exasciare* ('destroy by means of an axe', from the noun *ascia*); but the verb *exasciare* is not otherwise attested, except for a modern conjecture in a passage of Plautus. The authors propose a new interpretation of the noun as a variant spelling of **exagiator*, derived from the verb *exagiare*, which is attested in late antiquity in the sense of 'test'. This new interpretation helps to clarify one phase in the process of wine distribution in Rome in late antiquity.

Keywords: epigraphy, linguistics, philology, late antiquity, Rome.

FASCICOLO 2 / ISSUE 2

CASSIO A. C., Rovesciare il destino (P. Sapph. Obbink 13-16), pag. 273

Abstract: In Sappho's 'Brothers Poem' the δαίμων of line 14 has correctly been identified with Fate by M. L. West. However, at the same line his conjecture ἐπ' ἄρη(γ)ον (*i.e.* ἐπ' ἄρηον = ἐπ' ἄρειον in Attic) is unnecessary, since ἐπάρωγον (a supralinear correction of an ἐπαρηγον written by mistake in the papyrus) is certainly right, and easily explicable by means of a Greek syntactic usage not infrequent in lyric and tragic poetry.

Keywords: Sappho's 'Brothers Poem', Greek syntax, Greek religion.

LIOTSAKIS V., Texts of religious content in Thucydides and the implied ancient reader, pag. 278

Abstract: In this paper I elaborate on the very issue of 'Thucydides and religion' from the ancient reader's perspective. Stepping on the concept of the 'implied reader', introduced by the reader-response criticism, I am trying to explain that the ancients grasped the supernatural dimension of Thucydides' *History* more than we nowadays do. Specifically, I focus on three test cases, the plague excursus (2, 47-54), the siege of Plataea (2, 71-78) and the narrative in 3, 104-5, 32, 1 concerning the Athenian greed. I am trying to construct the implied ancient reader on the basis of ancient – literary or not – sources.

Keywords: Thucydides, religion, reader-response criticism, 'implied reader'.

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CAPONE A., Problemi testuali nell'*Oratio de Cleonymi hereditate* d'Iseo, pag. 318

Abstract: This paper aims to discuss some passages of the *Oratio de Cleonymi Hereditate*, in order to tackle new textual problems, as well as old ones. The discussion highlights the need for a new critical edition that will not only build upon the contributions of modern philologists, but also subject the transmitted text to fundamental re-examination.

Keywords: Isaeus, textual remarks, manuscript tradition.

CALABRETTA M., Il *Tegillum* di Sceparnion. Plautus, *Rudens* 576, pag. 335

Abstract: The aim of this paper is to show the meaning of the word *tegillum* in Plautus, *Rudens* 576. This word, 'little cape', has been interpreted in various ways, sometimes wrongly. In order to recover the meaning of the word *tegillum* in Plautus, the use of *tegillum* and *tigillum* in Latin authors is first discussed. Then, modern hypotheses concerning their etymological and semantic reconstruction are discussed; next, modern interpretations of *tegillum* in Plautus' *Rudens*; and, finally, the Latin terms related to *tegillum*.

Keywords: early Latin drama, Plautus, *tegillum*, Quellenforschung.

CIOFFI C., Non è Sallustio: un caso di falsa attribuzione, pag. 346

Abstract: Fragment 78 McG (= Fr. 79 M.) is generally attributed to the first book of Sallust's *Historiae*. In fact, it is a quotation from Cicero's *in Verrem* (I 7) that has become unrecognizable through a chain of editorial errors. Aelius Donatus quotes this text with an interesting reading that has been neglected by editors, perhaps wrongly.

Keywords: Sallust's *Historiae*, Cicero's *in Verrem*, A. Donatus' *Commentum*.

CUCCHIARELLI A., Il peso del male (nota testuale a Hor. *Carm.* 1, 14, 10), pag. 354

Abstract: This note argues that the original text of Hor. *Carm.* 1, 14, 10 was *pressa voces salo* and not, as in the manuscripts, *pressa voces malo*. The error is to be explained as the result of haplography and/or banalization.

Keywords: Horace, *Carmina*, the allegory of the ship, textual criticism.

MAIURO M., Ulpian and the public uses of imperial properties: a note on *Digest* 30, 39, 7-10, pag. 362

Abstract: This piece seeks to explain why Ulpian, in a famous passage of his commentary on Sabinus, refers to the Gardens of Sallust and the Albanum as typically non sellable imperial properties. The history of the two imperial demesnes proves key to interpreting Ulpian's fragment: they were the only two imperial residences in the *suburbium* in whose vicinity military camps were established. This gives a sufficiently clear explanation as to why their use may be considered public by Ulpian and clarifies a highly disputed point among Romanists, i.e. that there was no legal difference among imperial properties with regard to their alienability.

Keywords: Ulpian, Imperial estates, Gardens of Sallust, Albanum.