

Abstracts

BEGHINI A., **La bellezza di Teosseo. Ipotesi interpretativa di Pindaro fr. 123, 13-15 Maehler**, pag. 270

Abstract: Defining the function of the particle *καί* in Pind., fr. 123, 13 Maehler, this article explains the expression «even in Tenedos» as an allusion to the female beauty contests which, according to ancient witnesses, took place on the island. The meaning so obtained underlines rhetoric mean to praise the young Theoxenus and lets us defend the reading of the manuscripts.

Keywords: Pindar, Theoxenus, Tenedos.

CAPASSO M., **Un nuovo catalogo di storici ellenistici (LXXI 4808), Le raccolte di papiri storici greci e latini**, pag. 66

Abstract: This article considers the role played by papyri in the reconstruction of ancient historiography. The number of Greek and Latin literary papyri, including historiographical texts, keeps increasing, but scholars only rarely take advantage of them. The *Fragmente der Griechischen Historiker* by F. Jacoby includes many papyrus fragments, but they are not sufficiently exploited from a papyrological point of view. The article also describes the *Corpus dei Papiri Storici Greci e Latini* and explains why the Editorial Committee has sponsored this project, focusing in particular upon *POxy LXXI 4808*.

Keywords: Corpora, papyri, history, historiography.

CAVALLO G., **La cultura dello scritto. Continuità e discontinuità nel tardoantico**, pag. 373

Abstract: When compared to the preceding period, late antiquity can be considered as an age of transformations. Our understanding of this complex epoch can be enhanced by a study of written culture in all its manifestations, starting from three main themes: the use of the Greek language and Greek texts in the East, and of the Latin language and Latin texts in the West; the relationship between an author and the composition of a text; public *recitationes* of literary works, scholastic readings, and collective readings within small elite groups. The different phenomena which can thereby be observed show us that the cultural distinctiveness of late antiquity lies in the opposition, alternation, or sometimes coexistence of old and new practices of written culture.

Keywords: culture, author, text, performance.

FEDELI P., ZEVI F., **Fam. 1, 9, 15 e il monumentum di Cicerone**, pag. 137

Abstract: After his return from exile, Cicero refers on several occasions to 'his monument' (*meum monumentum*), 'his' in that he had previously carried out the *locatio operis* of the structure as decided by the senate; but he complains that Clodius had placed his name on this monument and that the senate had done nothing to prevent him. The identification of the building which Cicero considered his *monumentum* has always been problematic, but, some years ago, the reconstruction of an important epigraphic text from Ostia, in which the names both of Cicero and Clodius appear, has suggested that it may be identified with the late republican walls of Ostia. This hypothesis is now proposed again with new arguments, demonstrating at the same time that the different solution lately proposed by Ph. Moreau, based on an interpretation of a passage of *fam.* 1, 9, 15, is not acceptable either from an historical-archaeological or a philological-linguistic point of view.

Keywords: Cicero, Clodius, *monumentum*, Ostia.

GRANATA E., **I nomi di persona in -ᾱ(Ϝ)ov- nella poesia epica arcaica**, pag. 5

Abstract: This article provides a morphological analysis of all Greek personal names containing the suffix -ᾱ(Ϝ)ov- and highlights the fact that, in archaic epic poetry, it designates either Greek heroes from mainland Greece, especially from Thessaly, or Trojans and their allies. This distribution was likely influenced by the fact that the old Greek suffix -ᾱ(Ϝ)ov- was employed to approximate the Luwian ethnic suffix -*wanni-* or its later development *-*unni-*.

Keywords: Greek personal names, epic language, Homer.

KAMPAKOGLU A., **Glimpses of immortality: Theocritus on the apotheosis of Queen Berenice I**, pag. 300

Abstract: Theocritus employed two motifs in his representation of the apotheosis of Queen Berenice I: anointment with ambrosial oil and abduction by Aphrodite. This paper examines the reasons for their selection. It is argued that Theocritus modeled his scenes on archaic heroization motifs and especially on the myth of Iphigenia as this was narrated in the Hesiodic *Catalogue of Women* and the *Cypria*. The paper also demonstrates the similarity that these motifs bear to Egyptian funerary literature and ritual and suggests that their selection was predicated on the mixed Greco-Egyptian character of Ptolemaic monarchy.

Keywords: Berenice I, apotheosis, Theocritus, ambrosia, abduction.

LANDUCCI F., PRANDI L., **Un nuovo catalogo di storici ellenistici (LXXI 4808), POxy LXXI 4808: contenuto e problemi**, pag. 79

Abstract: This paper starts with a fresh survey of the textual problems of POxy LXXI 4808, accompanied by a recent photograph, and then turns to problems relating to the content. Careful analysis is devoted to the way in which the anonymous author of the text presents a series of historians: three historians of Alexander (Onesicritus, Chares and Cleitarchus), Hieronymus of Cardia and Polybius of Megalopolis. Particular emphasis is laid on the fact that the text is composed as a select compendium of the sources for the history of the eastern Mediterranean from Alexander the Great to the Roman conquest.

Keywords: papyrus, Greek historiography, Greek history.

MÉNDEZ DOSUNA J., **Notas a un testamento de Terina y las abreviaturas de demóticos en la Magna Grecia**, pag. 46

Abstract: The sequences [τ]ᾱς ΠΙΟ and τᾱς ΕΑ in a will from Terina (*IGDS II 98*) have been traditionally interpreted as partitive genitives referring to two pieces of land and governed by τὸ ἤμισον. Purportedly, ΠΙΟ and ΕΑ are sigla for the names of the districts in which those pieces of land were located. This idea has been recently questioned by Manganaro, who corrects τᾱς ΕΑ into <γ>ᾱς ΕΑ. Neither of these solutions is acceptable. In fact, ΠΙΟ and ΕΑ are abbreviated phylonyms preceded by the feminine article in the genitive singular. The peculiar word order probably originated in the syntax of catalogues.

Keywords: Terina, abbreviated demotics, anomalous word-order.

MOGGI M., **Un nuovo catalogo di storici ellenistici (LXXI 4808), Introduzione**, pag. 61

Abstract: POxy LXXI 4808 transmits either a private text written by a learned reader or, more likely, a fragment from a handbook composed for schools and for the pursuit of more advanced learning. Through schematic accounts of three historians of Alexander the Great

(Onesicritus, Cares, and Cleitarchus) and of Hieronymus of Cardia and Polybius, the document clearly favors historiography that is devoted to the representation of reality and the reconstruction of events that is as accurate as possible, as opposed to an encomiastic historiography focused on great personalities and more oriented towards myth and the fabulous or pure entertainment.

Keywords: historians of Alexander the Great, Hieronymus of Cardia, Polybius.

MONTANA F., *P.Oxy. XXVI 2451, A fr. 1, Col. I 26-28 (commento a Pind. I. 1, 9-10)*, pag. 346

Abstract: By emending or reading νήσω<ι> instead of νήσο<ς> (Lobel) in this section of the *hypomnema*, we are enabled to recognize the focus of the explanation in question not in the word δειράδα, but in its attribute ἀλιερκέα (Pind. I. 1, 9-10).

Keywords: Pindar, *Isthmian odes*, *P.Oxy. XXVI 2451*, ancient exegesis.

MUSTI D. †, **Gaetano De Sanctis tra biografia e studi**, pag. 398

Abstract: This paper examines the historiographical vision of Gaetano De Sanctis in the context of the main trends of the European and Italian culture of his day, as well as highlighting his complex engagement with Polybius: despite De Sanctis' severe criticism of Polybius' attitude towards Rome, there are clear intellectual affinities between them, ultimately grounded in the passion for liberty and truth, to which De Sanctis paid tribute with both his life and his scholarship.

Keywords: Gaetano De Sanctis, Polybius, Roman Imperialism.

ORTOLEVA V., **Lat. Taurura e Gregorio di Nazianzo, Carm. 2, 1, 11, 126**, pag. 123

Abstract: It is noteworthy that the text of Veg. *mil.* 4, 39, 4-5, in which the author deals with the dangers of navigation in autumn, has not yet been published correctly. Lang, Önnersfors and Reeve have all discarded the reading *taurura* found in the most faithful witnesses, only to accept what is found in the less reliable manuscripts: *Taurus* or *Taurus a*. Instead, *Taurura* is quite obviously the correct reading, because it is nothing more than a transliteration of the Greek Ταυρουρά, resulting from haplography of Τάυρου οὐρά. In the Greek astronomical texts ἡ οὐρά τοῦ Τάυρου (*Cauda Tauri* in Latin) refers to 'The Bull's Tail', namely the star cluster of the Pleiades. An appendix to the article deals with Greg. Naz. 2, 1, 11, 126, where the tradition is divided between Τάυρου τιν' οὐράν and Τάυρου τὴν οὐράν.

Keywords: Vegetius, Gregory of Nazianzus, 'Bull's Tail', Pleiades.

PAOLUCCI P., **Su pietra e su membrana. Riflessioni a margine di nuovi carmi epigrafici dalla Spagna**, pag. 467

Abstract: After a short description of salient features of the new edition of the *Carmina Latina epigraphica Hispanica* by P. Cugusi, this paper illustrates some themes common to both the inscribed poems and those transmitted in manuscripts, with particular attention to some epigrams attributed to Seneca (a Spanish author) in the so-called *Anthologia Vossiana*. The paper also provides an emendation and new exegesis of an inscribed poem in the collection.

Keywords: inscribed poems, Latin epigrams, Latin Anthology.

PARMEGGIANI G., **Una nuova testimonianza di Anassimene di Lampsaco. Gnom. Vat. sententia 348 su Teocrito di Chio contro la lexis di Anassimene**, pag. 210

Abstract: The author analyzes three texts, all pertaining to criticism of Anaximenes of

Lampsacus by Theocritus of Chios, and tries to identify their common background. Two of them were published by Felix Jacoby in 1926 under Anaximenes' *testimonia* (Anaxim. *FGrHist* 72 TT 12, 25), while the third (*Gnom. Vat. sententia* 348, p. 135 Sternbach) has not been published in any of the existing collections of Anaximenes' fragments, and should therefore be classified as a new *testimonium*. Theocritus' main target was the style that Anaximenes displayed in public readings, which he criticized as overly verbose. Both Anaxim. *FGrHist* 72 T 25 and *Gnom. Vat. sententia* 348 derive from Theocritus' lost *Sentences*, and suggest that the lemma περιβολήν in Anaxim. *FGrHist* 72 T 12 has a rhetorical sense. Besides its importance in disclosing some features of Anaximenes' style in public readings, Theocritus' criticism unquestionably demonstrates the strong bond between Anaximenes and the Macedonian court; in contrast to the view of modern scholars, it cannot serve as proof of the decline of historiography in the fourth century BCE.

Keywords: Anaximenes, Theocritus, style, rhetorical historiography.

PORCIANI L., **La Lusitania nel II secolo a. C.. Nota a P. Artemid., col. IV, 11-14**, pag. 219

Abstract: Far from being a sign of forgery, the treatment of Lusitania in the Artemidorus papyrus – where it is described as a region under full Roman control – is exactly what one would expect to find in a text composed around 100 BC. Already in 138 and shortly afterwards, D. Iunius Brutus *Lusitaniam... usque ad Oceanum perdomuit* (Liv. *Perioch.* 55); the Romans who subsequently intervened in Lusitania, from C. Marius to L. Cornelius Dolabella, did so in their capacity as governors of the province of *Hispania ulterior*, in which Lusitania was included (*Lusitanis devictis Hispania ulterior pacata*, *Obseq.* 44a).

Keywords: Artemidorus papyrus, Lusitania, *Hispania ulterior*.

PORTUESE O., **I marginalia di Francesco Pucci al Carne 67 di Catullo**, pag. 161

Abstract: Of the numerous erudite interpretations of Catullus's poem 67 suggested by Humanist and Renaissance scholars, many were often based on textual conjectures that were interesting but paleographically unlikely: among such suggestions, a conjecture on l. 32, erroneously attributed to Angelo Colocci and Bernardo Pisano during the nineteenth century, can be traced to unpublished *marginalia* by the Florentine Humanist Francesco Pucci (1463-1512). His interpretation of poem 67 seems to take into account a historical and antiquarian reading of ll. 32–34, a passage discussed at length by Humanists in Brescia and Verona.

Keywords: textual criticism, manuscript tradition, humanistic emendations.

QUATTROCCHIO A., **Il giudizio di Teofrasto su Eraclito: melancolia e scrittura**, pag. 284

Abstract: As many modern scholars have done, ancient authors usually regarded Heraclitus' work as hard to understand and often suggested that its obscurity might have been deliberate. Theophrastus, developing the medical and philosophical studies on melancholy of both Hippocrates' school and Aristotle, attributes the features of his style to a physiological cause. In fragment 233 FHS&G (Diogenes Laertius 9, 6), in fact, he traces the incompleteness of Heraclitus' work, and the stylistic differences within it, to his excess of black bile, thus providing us with a different image of the Presocratic philosopher.

Keywords: Heraclitus, Theophrastus, melancholy, Diogenes Laertius.

RAFFA M., **Per chi fu scritto il commento di Porfirio agli *Harmonica* di Tolomeo?**, pag. 361

Abstract: Porphyry's *Commentary on Ptolemy's Harmonics* is dedicated to a Eudoxius who is otherwise unknown. This article aims to shed light on the cultural profile of Porphyry's ideal reader; in addition, it is suggested that this Eudoxius might be identified with a Platonic sage of the same name, mentioned in an inscription from Baalbek in Coele-Syria (modern Lebanon).

Keywords: Porphyry, harmonics, Eudoxius, Ptolemy.

ROY J., **The word *moira* meaning 'region' in Pausanias (and in Herodotus)**, pag. 352

Abstract: One use of the word *moira* by Pausanias the Periegetes has not been fully appreciated by modern editors and translators. In seven cases it can be shown that he uses the word to mean 'region' or 'territory' without any immediate implication that the region in question is part of a larger area. Pausanias also uses the word in other senses. In using the word in this sense Pausanias was following a usage found in Greek at least from Herodotus onwards. A correct understanding of *moira* at Paus. 8, 38, 3 has implications for Pausanias' account of the territory of Megalopolis.

Keywords: Pausanias, Herodotus, *moira*.

ROZOKOKI A., **Stesichorus' *Helen* fr. 187 PMGF. A new interpretation**, pag. 257

Abstract: Fr. 187 PMGF is incorporated into the thematic unit of the marriage of Helen and Menelaus. Until today, the view has prevailed that the lines describe the wedding procession of the newly-wed couple. However, if we look more carefully, the poet is discussing one person (l. 1 ἄνακτι) at whom fruit, myrtle leaves and floral wreaths are being thrown. In addition to this, we should also take into account the fact that this is how those who emerge as victors after a contest or labour are honoured (cf. Simon. fr. 10 Poltera; Pind. *Pyth.* 9, 123 ff.; *Isthm.* 8, 66a f.; Plut. *Quaest. conv.* 723c; Suda π 1054, etc.). Furthermore, there is no evidence for the throwing of leaves, fruit and wreaths at wedding processions in either the literary or the visual arts. Menelaus has just been declared victor after a difficult contest/judgement in which he brushed aside many fine candidates (cf. fr. 190 PMGF). The crowd welcomes the victorious groom, throwing quinces, myrtle leaves and floral wreaths. In this way, the people of Sparta demonstrate that they welcome and embrace Helen's husband.

Keywords: marriage of Helen and Menelaus, Menelaus' triumphant entry into Sparta, wedding processions, wedding customs.

SCHORN S., **Überlegungen zu POxy LXXI 4808**, pag. 105

Abstract: Taking the paper by Prandi and Landucci as a starting point, this contribution discusses some problems regarding POxy LXXI 4808. 1) In col. I 14-15, the name of the biographer Hermippus

(Ἐ[ρ]μ[ι]π[ι]πος) is supplied as that of the authority referred to for, among other things, the statement that Cleitarchus was the teacher of Ptolemy IV, which favors a late date for this historian of Alexander. 2) According to our reconstruction of the discussion of Hieronymus of Cardia, the historian was regarded by the author as unbiased, but too heavily reliant on speeches. 3) Cleitarchus is accused of exaggeration, which means that the author doubted the reliability of his account. 4) The text might have been part of a collection of material (*hypomnema*) for a historiographical work. 5) In terms of historiographical theory in antiquity,

the text provides significant evidence for the importance of truth and the active participation of the historian in the events described.

Keywords: Greek historiography, Hermippus of Smyrna, Cleitarchus of Alexandria, Hieronymus of Cardia.

VAN DER VELDEN B., *Aeneis 6, 460: Vergils Abschied von der alexandrinisch-neoterischen Dichtung*, pag. 335

Abstract: The difference between the stylistic register of *Aeneid* 6, 460 and its main intertextual model, Catullus 66 (a translation of Callimachus' *Coma Berenices*), is often seen as problematic. This article proposes a metapoetical interpretation of this passage. Building on earlier studies investigating the link between the figure of Aeneas and Vergil, the author interprets Aeneas' departure from Dido on a metapoetical level as Vergil's departure from small-scale Hellenistic poetry. This interpretation would shed more light on the use of Catullus and Callimachus as intertextual models.

Keywords: intertextuality, metapoetics, Hellenistic poetry, poetic self-referentiality.