

\*\*\*

## II. "Bollettino dei Classici" e Supplementi

[Dal 1928 al 1939 i contributi scientifici approvati dal Comitato sono stati pubblicati nei "Rendiconti della Classe di Scienze Morali" dell'Accademia.

Nel 1940, 1941, 1942 sono stati pubblicati nr. 3 fascicoli del "Bollettino del Comitato" (I serie), come supplementi ai "Rendiconti della Classe di Scienze Morali" dell'Accademia, serie VII, voll. I-III.

Dal 1945 al 1979 sono stati pubblicati nr. 27 fascicoli del "Bollettino del Comitato" (Nuova serie, con abbreviazione dell'Année Philologique: "BPEC"= "Bollettino del Comitato per la preparazione dell'edizione nazionale dei classici greci e latini"), che raccolgono contributi in lingua italiana ed in lingue straniere, relativi alla storia della tradizione, alla critica del testo, all'ecdotica, all'esegesi di testi greci e latini.

Dal 1980 al 2013, con la variazione del nome della Rivista, sono stati pubblicati nr. 34 fascicoli del "Bollettino dei Classici" (Serie terza, con abbreviazione dell'Année Philologique: "BollClass"), che raccolgono contributi in lingua italiana ed in lingue straniere, relativi alla storia della tradizione, alla critica del testo, all'ecdotica, all'esegesi di testi greci e latini].

L'indice dei fascicoli, editi dal 1940 al 1979, è pubblicato in "Bollettino del Comitato" ("BPEC") Nuova serie XXVII (1979), pp. 155-161; quello relativo ai fascicoli editi dal 1980 al 1991 e dei Supplementi 1-12 è pubblicato in "Bollettino dei Classici" ("BollClass") Serie terza XII (1991), pp. 145-150; quello relativo ai fascicoli editi dal 1992 al 1999 è pubblicato in "Bollettino dei Classici" ("BollClass") Serie terza XXI (2000), pp. 121-136, insieme con l'indice generale dei fascicoli editi dal 1940 al 1999 e dei Supplementi 1-20; quello relativo ai fascicoli editi dal 2000 al 2009 è pubblicato in "Bollettino dei Classici" ("BollClass") Serie terza XXX (2009), pp. 101-103.

**N.B. Di seguito sono raccolti i dati seguenti: 1. notizie bibliotecniche relative alla pubblicazione; 2. indici dei fascicoli I (1980)-XXXIV (2013), con *abstract* di ciascun contributo pubblicato a partire dal fascicolo XXX (2009), e nomi dei revisori esterni; 3. Supplementi nrr. 1-29, con *abstract* a partire dal nr. 27. Alla fine di queste pagine saranno pubblicati gli indici dei fascicoli e i titoli dei Supplementi, ora programmati ed in preparazione, una volta editi.**

\*\*\*

### INDICE DEI FASCICOLI [«BollClass» I (1980)-XXXIV (2013)]

#### Serie terza – Fascicolo I (1980)

C. Gallavotti, <i>L'ode saffica dell'ostrakon</i> .....	Pag. 3
M. Lazzeri, <i>Un verso di Empedocle, fr. 10 Diels</i> .....	" 25
G. Marengi, <i>Dinarchea</i> .....	" 29
S. M. Medaglia, <i>Una glossa di Esichio come problema esegetico e non testuale</i> .....	" 47
S. M. Medaglia, <i>Note testuali ed esegetiche</i> .....	" 55
A. Zumbo, <i>Collazione dei mss. y<sup>2</sup> e b degli Halieutika di Oppiano</i> .....	" 63
M. Cavallone, <i>Il travestimento come espediente in Eschilo ed in Euripide</i> .....	" 93
A. M. Cirio, <i>Due iscrizioni del Sigeo e la cronologia dei poeti eolici</i> .....	"108
M. Manfredini, <i>Plutarchea</i> .....	"113
G. Ricciardelli Apicella, <i>Orfismo e interpretazione allegorica</i> .....	"116
F. Sisti, <i>Ateneo III 119d-f</i> .....	"131
L. Piacente, <i>Numerazione e titoli delle Verrine</i> .....	" 134
C. Pellegrino, <i>Alcune considerazioni critico-filologiche sulla teoria estetica di Eumolpo: Satyr. c. 118</i> .....	"145
M. Spallone, <i>La trasmissione della Rhetorica ad Herennium nell'Italia meridionale tra XI e XII secolo</i> .....	"158
A. Tontini, <i>Il cod. Barb. Lat. 97: un'altra copia diretta del Vat. Lat. 3870</i> .....	"191
E. Romero Pose, <i>Una nueva edición del Commentario al Apocalipsis de S. Beato de Liébana</i> .....	"221

<i>Nota della Redazione</i> .....	" 233
-----------------------------------	-------

## Serie terza – Fascicolo II (1981)

C. Gallavotti, <i>Planudea (III)</i> .....	Pag. 3
D. Robin, <i>The Manuscript Tradition of Oppian's Halieutica</i> .....	" 28
A. Zumbo, <i>Un nuovo manoscritto dei Cynegetica Pseudo-oppiane</i> .....	" 95
G. Matino, <i>Una nuova recensione dello gnomologio "democriteo-epitteteo"</i> .....	" 104
C. Gallavotti, <i>La primavera di Ibico</i> .....	" 120
A. M. Cirio, <i>La dea parthenos di Samo</i> .....	" 136
B. M. Palumbo Stracca, <i>Ibico, PMG 826: osservazioni metriche</i> .....	" 143
B. M. Palumbo Stracca, <i>La preterizione in Alcmane e in Ibico</i> .....	" 150
M. Di Marco, <i>Aristoph. Plut. 800: Δεξιτικός</i> .....	" 158
G. Marengi, <i>I problemi della φωνή nella Ἐπιτομή φυσικῶν</i> .....	" 166
A. Masaracchia, <i>Tucidide V 105, 1</i> .....	" 184
S. M. Medaglia, <i>Per il testo degli epigrammi greci di Assisi</i> .....	" 196
T. Gargiulo, <i>Note su testi tragici</i> .....	" 218
C. Pellegrino, <i>Il problema dell'anima tra scienza e ironia: Satyr. 47, 6</i> .....	" 221
<i>Nota della Redazione</i> .....	" 233

## Serie terza – Fascicolo III (1982)

C. Gallavotti, <i>La silloge triciniana di Teocrito e un codice parigino-laurenziano</i> .....	Pag. 3
A. Meschini, <i>Lattanzio Tolomeo e l'Antologia Greca</i> .....	" 23
C. Gallavotti, <i>Planudea (IV)</i> .....	" 63
C. Kraus Reggiani, <i>I frammenti di Aristobulo, esegeta biblico</i> .....	" 87
R. Morrone, <i>Nota a Περὶ ἔθους XV 6</i> .....	" 135
F. Sisti, <i>Alessandro e il medico Filippo: analisi e fortuna di un aneddoto</i> .....	" 139
D. Musti, <i>Ἐπαριθμεῖσθαι in Pausania I 3, 3</i> .....	" 152
S. M. Medaglia, <i>Note su testi comici</i> .....	" 154
G. Mazzoli, <i>Ricerche sulla tradizione medievale del De beneficiis e del De clementia di Seneca. III. Storia della tradizione manoscritta</i> .....	" 165
C. Pellegrino, <i>Una meraviglia della casa di Trimalchione: l'hospitium (77, 4)</i> .....	" 224
<i>Nota della Redazione</i> .....	" 227

## Serie terza – Fascicolo IV (1983)

C. Gallavotti, <i>Nota sulla schedografia di Moscopulo e suoi precedenti fino a Teodoro Prodromo</i> .....	Pag. 3
C. Gallavotti, <i>Planudea (V)</i> .....	" 36
E. Paratore, <i>Le lodi di Gallo alla fine delle Georgiche</i> .....	" 57
A. Dell'Era, <i>La misura della verità (Panfilo, Apologeticus pro Origene Rufino interprete, PG XVII 545, 39-47)</i> .....	" 69
A. Dell'Era, <i>I termini greci nell'Apologeticus Pamphili pro Origene Rufino interprete</i> .....	" 72
B. M. Palumbo Stracca, <i>Sulla colometria di Bacchyl. 18 Sn</i> .....	" 77
S. Nicosia, <i>Aelius Aristides, Ἱεροὶ λόγοι XLVIII 25-26 e XLIX 16 Keil</i> .....	" 84
M. Di Marco, <i>Eschilo, Dicty. 780-81 (= POxy 2161, col. I, 16-17)</i> .....	" 89
A. Zumbo, <i>'Excerpta' da Quinto Smirneo (ms. Leid. Voss. gr. 0.9)</i> .....	" 98
C. Gallavotti, <i>Planudea (VI)</i> .....	" 101
E. Paratore, <i>I tibicines dell'Eneide e superflua demere</i> .....	" 129
S. M. Medaglia, <i>Postilla a Aristofane, Thesm. 242</i> .....	" 137
<i>Nota della Redazione</i> .....	" 138

## Serie terza - Fascicolo V (1984)

C. Gallavotti, <i>Nuovi papiri di Teocrito</i> .....	Pag. 3
M. L. Agati, <i>Note paleografiche all'Antologia Palatina</i> .....	" 43

B. M. Palumbo Stracca, <i>Le note metriche di A. P. XIII e la genesi del libro</i> .....	" 61
C. Gallavotti, <i>Per il testo di epigrammi greci</i> .....	" 86
B. M. Palumbo Stracca, <i>La carriera di Nicolada (A. P. XIII 19)</i> .....	" 106
M. G. Albiani, <i>Leon. Tar. LXXIX G.-P. (= Stob. 4. 52. 28)</i> .....	" 118
B. Hemmerdinger, <i>Pseudo-Xénophon («l'Emigré»)</i> , Atheniensium Politia (425 avant notre ère).....	" 120
P. Radici Colace, <i>Per una nuova edizione del Περί καταρχῶν di Massimo (I)</i> .....	" 138
V. Palmieri, <i>Anonimo Excerptum Casanatense sinonimico inedito</i> .....	" 150
E. Paratore, <i>Il problema dei versi monchi dell'Eneide</i> .....	" 169
M. T. Sblendorio Cugusi, <i>Un nuovo frammento dell'orazione catoniana de innocentia sua</i> .....	" 178
<i>Nota della Redazione</i> .....	" 183

## Serie terza - Fascicolo VI (1985)

C. Gallavotti, <i>Nuovi appunti sul testo di Empedocle</i> .....	Pag. 3
C. Gallavotti, <i>Revisione di testi epigrafici</i> .....	" 28
B. M. Palumbo Stracca, <i>Lettura critica di epigrammi greci (I)</i> .....	" 58
B. Hemmerdinger, <i>Que César n'a pas brûlé la Bibliothèque d'Alexandrie</i> .....	" 76
P. Radici Colace, <i>Per una nuova edizione del Περί καταρχῶν di Massimo (II)</i> .....	" 78
M. L. Agati, <i>Pediasimi carmen de utroque genere foeminarum</i> .....	" 86
M. Di Marco, <i>Timone, fr. 13 D. (= 787 Ll.- J. - P.)</i> .....	" 107
<i>Nota della Redazione</i> .....	" 111

## Serie terza - Fascicolo VII (1986)

C. Gallavotti, <i>Pap. Hamb. 201 e questioni varie della tradizione teocritea</i> .....	Pag. 3
M. Centanni, <i>Il testo della Poetica aristotelica nel Par. Gr. 2038</i> .....	" 37
M. Cagnetta, <i>Per una edizione critica della Vita di Tucidide di Marcellino</i> .....	" 59
L. A. Stella, <i>Note archilochee (in margine alle nuove scoperte archeologiche)</i> .....	" 81
C. Gallavotti, <i>Epigrammi di Teocrito</i> .....	" 101
B. M. Palumbo Stracca, <i>Lettura critica di epigrammi greci (II)</i> .....	" 124
A. Dell'Era, <i>«Questa vita è morte» (Walter de Châtillon O 29 = CB 3)</i> .....	" 131
M. L. Agati-S. J. Voicu, <i>Due manoscritti crisostomici "gemelli" rigati secondo il tipo Leroy K 20E2</i> .....	" 137
M. L. Agati, <i>Una 'tecnologia' inedita al carne de utroque genere foeminarum di Giovanni Pediasimo</i> .....	" 152
C. Beveggi, <i>Per una difesa del testo tràdito in Soph. Ph. 1448</i> .....	" 163
D. Marcotte, <i>Le périple dit de Scylax. Esquisse d'un commentaire épigraphique et archéologique</i> .....	" 166
<i>Nota della Redazione</i> .....	" 183

## Serie terza - Fascicolo VIII (1987)

C. Gallavotti, <i>Revisione di testi epigrafici</i> .....	Pag. 3
S. M. Medaglia, <i>Postille ai Carmina Asisinatiana</i> .....	" 37
R. Romano, <i>Per l'edizione critica dei Libri Medicinali di Aezio Amideno (IV)</i> .....	" 69
F. Capponi, <i>Note Ambrosiane (II)</i> .....	" 79
A. Dell'Era, <i>La cimatura travisata: Villon T 217-222 e Giobbe 7, 6</i> .....	" 93
C. Gallavotti, <i>Planudea (VII)</i> .....	" 96
F. Ferlauto, <i>Un codice cretese di Tucidide, il Mosquensis gr. 216 del sec. XV (I)</i> .....	" 129
<i>Nota della Redazione</i> .....	" 167

## Serie terza - Fascicolo IX (1988)

C. Gallavotti, <i>La citazione di Eroda negli scoliasti di Nicandro</i> .....	Pag. 3
C. Gallavotti, <i>Revisione di testi epigrafici</i> .....	" 21
B. M. Palumbo Stracca, <i>Recupero di un graffito vascolare beotico</i> .....	" 40
B. Hemmerdinger, <i>Notes Hérodoteennes</i> .....	" 51

F. Ferlauto, <i>Un codice cretese di Tucidide, il Mosquensis gr. 216 del sec. XV (II)</i> .....	" 57
G. B. Alberti, <i>Ancora sul cod. Vat. gr. 2203 di Tucidide</i> .....	" 84
S. Lilla, <i>Alcuni frammenti delle omelie XV e XVI (sulla Genesi) di S. Giovanni Crisostomo nel cod. Vat. gr. 2646</i> .....	" 89
R. Di Virgilio, <i>La firma di Eronda</i> .....	" 100
P. Gatti, <i>Un nuovo glossario noniano</i> .....	" 105
<i>Nota della Redazione</i> .....	" 111

## Serie terza – Fascicolo X (1989)

C. Gallavotti, <i>Planudea (VIII)</i> .....	Pag. 3
F. Ciccolella, <i>Il carme anacreontico di Leone VI</i> .....	" 17
M. L. Agati, <i>I due codici parisini dei carmi di Massimo Planude</i> .....	" 38
C. Gallavotti, <i>Planudea (IX)</i> .....	" 49
G. Basta Donzelli, <i>Euripide, Elettra: dai codici alle prime edizioni a stampa</i> .....	" 70
B. Hemmerdinger, <i>L'art d'éditer Athénée</i> .....	106
B. Hemmerdinger, <i>Variantes de chiffres chez Hérodote</i> .....	" 118
A. Taliercio, <i>A proposito di Theocr. 18, 22-31 e Call. hymn. 5, 23-30</i> .....	" 122
F. D'Alfonso, <i>Stesicoro e gli ἀρχαῖοι μέλοποιοί in un passo del de musica pseudo-plutarcho (1132 b-c)</i> .....	" 137
R. Badalì, <i>In margine ad una nuova edizione di Lucano</i> .....	" 149
S. M. Medaglia, <i>Una citazione di Anacreonte in Ateneo (fr. 9 Bergk<sup>4</sup> = 17 Gentili = 18 Page)</i> .....	" 194
G. Morelli, <i>Una reminiscenza da Archiloco in Nausicrate comico</i> .....	" 200
<i>Nota della Redazione</i> .....	" 203

## Serie terza – Fascicolo XI (1990)

G. Magnaldi, <i>Per un'edizione critica del Περὶ παθῶν di Galeno</i> .....	Pag. 5
S. Fortuna, <i>La tradizione del De constitutione artis medicae di Galeno</i> .....	" 48
C. Gallavotti, <i>Planudea (X)</i> .....	" 78
M. Capone Ciollaro, <i>Excerpta di Pletone da Strabone e da Plutarco</i> .....	" 104
C. Gallavotti, <i>Revisione di testi epigrafici</i> .....	" 127
G. Iacobacci, <i>Sul vocabolo ἀχλύεις</i> .....	" 160
F. Ferlauto, <i>Prometeo e le γραμμάτων συνθέσεις (Aesch. Prom. vinct. vv. 460-61)</i> .....	" 164
F. Ferlauto, <i>L'invenzione dei γράμματα ἀλεξιλογα secondo Critias (Athen. I 28 B-C)</i> .....	" 178
P. Gatti, <i>Su due frammenti membranacei monacensi</i> .....	" 184
G. Morelli, <i>Per una nuova edizione del De metris di Afonio</i> .....	" 185
B. Hemmerdinger, <i>Le dénombrement des tribus Helvètes chez César (B. G. I 29)</i> .....	" 204
A. Cataldi Palau, <i>Note alle glosse lessicografiche del ms. Urbani 29 (Genova, Biblioteca Franzoniana)</i> .....	" 206
<i>Nota della Redazione</i> .....	" 223

## Serie terza – Fascicolo XII (1991)

G. Basta Donzelli, <i>Sulla distribuzione delle battute nell'Elettra di Euripide</i> .....	Pag. 5
M. Lamagna, <i>Note alla Perikeiromene di Menandro</i> .....	" 36
F. Ciccolella, <i>Carmi anacreontici bizantini</i> .....	" 49
L. Tartaglia, <i>Una apologia inedita di Teodoro II Duca Lascari</i> .....	" 69
M. Bandini, <i>I Memorabili di Senofonte fra il Bessarione, Isidoro di Kiev e Pier Vettori</i> .....	" 83
M. Menchelli, <i>Il Vaticano Palatino gr. 173 (P) e il Parigino gr. 1665 di Diodoro</i> .....	" 93
F. Gonnelli, <i>Il De vita humana di Giorgio Pisida</i> .....	" 118
B. Hemmerdinger, <i>Boulaivilliers, Montesquieu et la Germanie de Tacite (VII, 1)</i> .....	" 139
<i>Nota della Redazione</i> .....	" 141
<i>Appendice: Indice dei fascicoli, serie terza I (1980) – XII (1991), e Supplementi 1-12</i> .....	" 145

## Serie terza – Fascicolo XIII (1992)

S. M. Medaglia, <i>Una citazione di Anacreonte in Ateneo [II] (fr. 4 Bergk<sup>4</sup> = 15 Gentili = 15 Page)</i> .....	Pag. 5
--	--------

R. Romano, <i>Un opuscolo inedito di Giovanni Italo</i> .....	" 14
L. Russo, <i>Sulla non autenticità delle definizioni degli enti geometrici fondamentali contenute negli Elementi di Euclide</i> .....	" 25
M. Menchelli, <i>Per la fortuna di Diodoro nel secolo X</i> (Note sul Marciano gr. 375, il Vaticano gr. 130, il Neapolitano B.N. suppl. gr. 4).....	" 45
F. Vendruscolo, <i>La 'Recensione Θ' dei Moralia: Plutarco edito da Demetrios Triklinios?</i> .....	" 59
A. M. Mesturini, <i>Per una nuova interpretazione del fr. 93 D.-K. di Empedocle</i> .....	" 107
M. Napolitano, <i>Euripide, Cycl. 14-15</i> .....	" 117
B. Hemmerdinger, <i>Ἰούρκαι ou Turcae ? (Hérodote, IV, 22, 2)</i> .....	" 124
B. Hemmerdinger, <i>Théophraste, Caractères XI, 6-7</i> .....	" 125
B. Hemmerdinger, <i>Méfaits d'un abrégiateur de Denys d'Halicarnasse (Antiquités romaines IX 25, 2)</i> .....	" 127
A. M. Cirio, <i>Sul testo di Esichio</i> .....	" 128
P. D'Alessandro, <i>La Periegesis di Prisciano ed un codice modenese di Niccolò Perotti</i> .....	" 130
<i>Nota della Redazione</i> .....	" 143

## Serie terza – Fascicolo XIV (1993)

S. Fortuna, <i>Edizioni e traduzioni del De locis affectis di Galeno tra Cinquecento e Seicento</i> .....	Pag. 3
F. Ciccolella, <i>Origine e sviluppo della versificazione anacreontica</i> .....	" 31
A. R. Sodano, <i>Una recensione cristiana delle sentenze "pitagoriche"</i> .....	" 42
R. Roncali, <i>Pap. Sorbonne 2252: Eur. Hipp. 1-103</i> .....	" 52
B. Hemmerdinger, <i>Les manuscrits d'Hérodote: mon livre 10 ans après</i> .....	" 57
B. Hemmerdinger, <i>Thucydide: une phrase omise et retrouvée (en I 22, 4)</i> .....	" 65
B. Hemmerdinger, <i>Le fragment de Salluste sur Perperna</i> .....	" 66
A. Filippo, <i>Un nuovo codice del Misopogon di Giuliano Imperatore</i> .....	" 67
L. Russo, <i>Un brano di Plutarco (Moralia 923C-924A) e la storia della dinamica</i> .....	" 80
L. Russo, <i>Il contenuto scientifico di un brano di Lucrezio (IV 387-396)</i> .....	" 93
L. Russo, <i>Vitruvio, De Architectura IX 1, 11-14: un brano di argomento astronomico</i> .....	" 96
L. Munzi, <i>Spigolature grammaticali in una silloge scolastica carolingia</i> .....	" 103
P. D'Alessandro, <i>Hoc videtur Cornuti aut Asperi: attribuzioni cinquecentesche del De fabula di Evanzio</i> ....	" 133
N. Adkin, <i>Jerome, Epist. 22, 28, 5 ("A Fat Old Man")</i> .....	" 142
<i>Nota della Redazione</i> .....	" 151

## Serie terza – Fascicolo XV (1994)

G. Magnaldi, <i>Questioni stemmatiche nel Περί ἀμαρτημάτων I, I-II, 12 di Galeno</i> .....	Pag. 3
F. Vendruscolo, <i>L'edizione planudea della Consolatio ad Apollonium e le sue fonti</i> .....	" 29
B. Hemmerdinger, <i>Γ archétype conservé du corpus le plus long de Lucien</i> .....	" 86
B. Hemmerdinger, <i>Le comte Jean Potocki et le seuil varronien de 776</i> .....	" 87
B. Hemmerdinger, <i>Le comte Jean Potocki, fondateur de la grammaire comparée</i> .....	" 89
A. Corcella, <i>Il nome degli Alazoni [Her. IV 17, 1.2; 52, 3.4]</i> .....	" 91
S. M. Medaglia, <i>Antimaco, fr. 3 Wyss</i> .....	" 100
L. Canfora, <i>Per una storia del testo di Tucidide in epoca tardorepubblicana (Lucian. Adv. Ind. 4)</i> .....	" 111
M. R. Di Blasi, <i>Sulla tradizione manoscritta di Aristofane [I]</i> .....	" 123
<i>Nota della Redazione</i> .....	" 143

## Serie terza – Fascicolo XVI (1995)

H. Seng, <i>Text und Metrik in Aischylos, Ag. 763-82, 1468-74</i> .....	Pag. 3
B. Hemmerdinger, <i>L'Étrurie, colonie lydienne? (Hérodote, I, 94, 2)</i> .....	" 10
B. Hemmerdinger, <i>Κρότωνα-Κροτωνήται (Hérodote, I, 57)</i> .....	" 11
B. Hemmerdinger, <i>Thucydide, IV, 109, 4 et les inscriptions étrusques de Lemnos</i> .....	" 13
B. Hemmerdinger, <i>Ἀσσύρια: un faux de Ctésias, démasqué par Montefaucon</i> .....	" 15
M. Centanni, <i>Il testo della catarsi di Poetica 49 b 29 ss. secondo la versione siriana</i> .....	" 17
S. M. Medaglia, <i>Le due citazioni di Euclide nella Poetica (frr. 1 e 2 West)</i> .....	" 21
S. M. Medaglia- L. Russo, <i>Sulla prima "definizione" dell'Ottica di Euclide</i> .....	" 41
R. Giannattasio Andria, <i>POxy 3711: un commentario ad Alceo?</i> .....	" 55

G. Ricciardelli, <i>Inni Orfici: il proemio e la silloge</i> .....	" 63
S. M. Medaglia, <i>Note su testi di Archiloco (frr. 231 e 126 W.)</i> .....	" 69
M. Lazzeri, <i>Osservazioni su alcuni frammenti della Gerioneide di Stesicoro</i> .....	" 83
A. Pardini, <i>Aiace, Cassandra e la corresponsabilità dei Greci (tra l' Ἰλίου πέρις, Euripide ed Alceo)</i> .....	" 103
A. Dell'Era, <i>Petronio, Sat. 62, 9</i> .....	" 118
A. Dell'Era, <i>Corpus Tibullianum III 3, 38</i> .....	" 119
M. R. Di Blasi, <i>Sulla tradizione manoscritta di Aristofane [II]</i> .....	" 121
G. Vagnone, <i>Lettere di C. G. Cobet a V. A. Peyron (1841-1845) [I]</i> .....	" 145
<i>Nota della Redazione</i> .....	" 173

## Serie terza – Fascicolo XVII (1996)

F. Vendruscolo, <i>La Consolatio ad Apollonium fra Mistrà (?) e Padova: apografi quattrocenteschi del Bruxellensis 18967 (b)</i> .....	Pag. 3
B. Hemmerdinger, <i>Hérodote II, 100, 1 (et le papyrus hiératique de Turin)</i> .....	" 36
B. Hemmerdinger, <i>Thucydide, VIII, 3, 2 et II, 7, 2 (Le dénombrement des navires péloponnésiens)</i> .....	" 37
B. Hemmerdinger, <i>Polybe, XVI, 29, 9</i> .....	" 39
B. Hemmerdinger, <i>Pausanias, I, 42, 3</i> .....	" 40
L. Silvestri, <i>La colometria dell'Edipo Re: Laur. 32.9 (L), Marc. Gr. 617 (Zp), Marc. Gr. 468 (V)</i> .....	" 41
A. Pardini, <i>Sulla colometria dell'Edipo Re</i> .....	" 71
S. M. Medaglia, <i>Nuova postilla a Aristoph. Thesm. 242</i> .....	" 96
N. Natalucci, <i>Il problema dei "plusverse" e il P. Sorb. 2245</i> .....	" 101
R. Roncali, <i>Euripide, Ippolito 43 – Christus patiens 745</i> .....	" 116
A. Dell'Era, <i>Per il testo del Corpus Tibullianum</i> .....	" 119
H. Seng, <i>Zum Text von Catull 63, 74-75</i> .....	" 126
B. Gentili, <i>Nota lessicografica (a proposito di un nuovo vocabolario)</i> .....	" 129
M. Menchelli, <i>Nota sulla corsiveggiante del X secolo [Vat. gr. 1818 e Urb. gr. 105: uno stesso copista all'opera; un'altra testimonianza sul copista di P (Vat. Pal. gr. 173)]</i> .....	" 133
G. Vagnone, <i>Lettere di C. G. Cobet a V. A. Peyron (1841-1845) [III] (in append. Lettere di C. von Tischendorf a V. A. Peyron)</i> .....	" 143
<i>Nota della Redazione</i> .....	" 177

## Serie terza – Fascicolo XVIII (1997)

M. L. Agati, <i>I manoscritti restaurati da Giovanni Onorio da Maglie</i> .....	Pag. 5
B. Hemmerdinger, <i>Notes sur Hérodote</i> .....	" 43
B. Hemmerdinger, <i>Thucydide, VIII, 23, 5</i> .....	" 49
B. Hemmerdinger, <i>Notes sur le Périples d'Hannon</i> .....	" 51
B. Hemmerdinger, <i>L' ἀκμή d' Etienne de Byzance (Stephanus Byzantius)</i> .....	" 53
B. Hemmerdinger, <i>ἈΤΤΙΚΙΑΝΑ: quid?</i> .....	" 55
B. Hemmerdinger, <i>Tite Live, XXI, 37, 2 (Annibal et le vinaigre)</i> .....	" 57
G. Ricciardelli, <i>Note agli Inni Orfici</i> .....	" 59
G. Vagnone, <i>In margine al carteggio C. G. Cobet – V. A. Peyron (schol. ad Eur. Phoen. 61 e un Menadro ritrovato)</i> .....	" 69
W. Lapini, <i>Una crux euripidea: Alceste 321</i> .....	" 73
P. Esposito, <i>Note in margine all'Orpheus di Lucano</i> .....	" 89
G. Bona, <i>Un inedito dell'abate Amedeo Peyron a proposito degli scolii ad Oppiano (in appendice: una lettera a Schaefer e due lettere di Jacopo Morelli)</i> .....	" 105
<i>Nota della Redazione</i> .....	" 119

## Serie terza – Fascicolo XIX (1998)

G. B. Alberti, <i>Ancora sulla tradizione manoscritta erodotea</i> .....	Pag. 3
M. Muccillo-S. Lilla, <i>Excerpta della Theologia platonica di Proclo</i> .....	" 9
B. Hemmerdinger, <i>Notes sur Hérodote</i> .....	" 17
B. Hemmerdinger, <i>Notes sur Thucydide</i> .....	" 21
B. Hemmerdinger, <i>Demetrios de Phalere</i> .....	" 27
B. Hemmerdinger, <i>Denys Longin et son Περὶ Ἰψους</i> .....	" 29
B. Hemmerdinger, <i>Suidas, et non Souda</i> .....	" 31
B. Hemmerdinger, <i>"Effet de serre" dans la Gaule romaine</i> .....	" 33
F. De Nicola, <i>Osservazioni critico-esegetiche alla Parafrasi cristiana del Manuale di Epitteto</i> .....	" 35
L. Inglese, <i>Euripide, fr. 174 N<sup>2</sup></i> .....	" 69
R. Badali, <i>Nochmals Lukan</i> .....	" 83
M. R. Di Blasi, <i>Sulla tradizione manoscritta di Aristofane [III]</i> .....	" 97
<i>Nota della Redazione</i> .....	" 111

## Serie terza – Fascicolo XX (1999)

G. B. Alberti, <i>Alcuni recentiores di Erodoto</i> .....	Pag. 3
P. M. Pinto, <i>I 'parenti' di Isocrate (Sullo scambio, 4 e un commento anonimo alla Retorica di Aristotele, CAG XXII. 2, pp. 325, 19-326, 3)</i> .....	" 11
M. Lazzeri, <i>Note al papiro di Lille di Stesicoro</i> .....	" 19
R. Roncali, <i>Su due varianti del papiro Fayûm 1 di Caritone</i> .....	" 37
M. Lazzeri, <i>Euripide, Alceste, 50</i> .....	" 45
B. Hemmerdinger, <i>Commentaire sur Thucydide</i> .....	" 55
A. Dell'Era, <i>Note al Corpus Tibullianum</i> .....	" 99
<i>Nota della Redazione</i> .....	" 105

## Serie terza – Fascicolo XXI (2000)

F. Pontani, <i>Il proemio al Commento all'Odissea di Eustazio di Tessalonica</i> .....	Pag. 5
M. Menchelli, <i>Il Tol. 101/16 tra prima e terza famiglia della tradizione dionea</i> .....	" 59
G. Morelli, <i>Note testuali ai grammatici latini</i> .....	" 95
L. Munzi, <i>Per il testo dei grammatici latini</i> .....	" 103
A. Dell'Era, <i>Ps 73 (72), 23-28</i> .....	" 115
<i>Nota della Redazione</i> .....	" 119
<i>Indice dei fascicoli (1940-1942; 1945-1979; 1980-1999; Supplementi a «BollClass» 1-20)</i> .....	" 121

## Serie terza – Fascicolo XXII (2001)

M. Manfredini, <i>Un testimone trascurato dell'Anabasi di Arriano. Contributo alla revisione della tradizione manoscritta</i> .....	Pag. 3
L. Galligani, <i>Il Laurenziano Conventi Soppressi 207 di Erodoto e le sue particolarità linguistiche</i> .....	" 27
F. De Nicola, <i>Sulla tradizione manoscritta del De utroque genere foeminarum di Peditasimo</i> .....	" 95
<i>Nota della Redazione</i> .....	" 109

## Serie terza – Fascicolo XXIII (2002)

G.B. Alberti, <i>Noterelle erodotee</i> .....	Pag. 3
R. Cantore, <i>Citazioni erodotee nei commentari omerici di Eustazio</i> .....	" 9 G.
De Gregorio, <i>L'Erodoto di Palla Strozzi (cod. Vat. Urb. Gr. 88)</i> .....	" 31
<i>Nota della Redazione</i> .....	" 131

## Serie terza – Fascicolo XXIV (2003)

M. Manfredini, <i>Un ibrido immaginario fra i codici dei Moralia di Plutarco: Patav. Bibl. Univ. 560+Heid. Pal. Gr. 153</i> .....	Pag. 3
M. Manfredini, <i>L'Aldina dei Moralia e la Giuntina delle Vitae di Plutarco: la tradizione di Galba e Otho fra manoscritti e libri a stampa</i> .....	" 13
D. Arnesano, <i>Il "Copista del Dioscoride". Un anonimo salentino del secolo XIII</i> .....	" 29
B. Hemmerdinger, <i>Notes de philologie</i> .....	" 57
B. Hemmerdinger, <i>Remarques sur quelques questions</i> .....	" 63
L. Perilli, <i>Note critico-testuali alla nuova edizione del cosiddetto "testamento filosofico" di Galeno (De propriis placitis, CMG V 3, 2, ed. V. Nutton)</i> .....	" 69
C.M. Lucarini, <i>Note critiche ai Paradoxographi Graeci</i> .....	" 87
M. Lazzeri, <i>Imerio e la nascita imerese di Stesicoro (Noterelle di storia della tradizione e degli studi)</i> .....	" 93
M. D'Ambrosi, <i>L'esametro accentuativo in Giorgio Pisida</i> .....	" 105
A. Dell'Era, <i>Il Carme LXV di Catullo</i> .....	" 135
<i>Nota della Redazione</i> .....	" 139

## Serie terza – Fascicolo XXV (2004)

V. Lorusso, <i>Il trattato pseudo galenico De urinis del Parisin. Suppl. gr. 634</i> .....	Pag. 5
A. Mecca, <i>Studi sulla tradizione di Erodiano storico: il gruppo cretese</i> .....	" 45
S. Martinelli Tempesta, <i>Marginalia Plutarchea (A systematic inquiry about marginal notes in certain exemplaria of the 16<sup>th</sup> century printed editions of Plutarch's De tranquillitate animi: first results)</i> .....	" 79
G. B. Alberti, <i>Puntualizzazioni tucididee</i> .....	" 111
G. A. Privitera, <i>L'esordio della settima Nemea</i> .....	" 121
<i>Nota della Redazione</i> .....	" 125

## Serie terza – Fascicolo XXVI (2005)

D. Bianconi, <i>Un doppio restauro tricliniano: il Libanio vat. gr. 83 tra Nicola e Demetrio</i> .....	Pag. 3
C. Schiano, <i>Sulla tradizione del De febribus dello pseudo Alessandro di Afrodisia (con appunti sulla lista di Lascaris)</i> .....	" 39
N. Bianchi, <i>Per una nuova edizione dell' ἑρμηνεία eliodorea di Filippo filosofo</i> .....	" 69
G. D'Alessandro, <i>Su alcune analisi colometriche degli Scholia Vetera a Pindaro</i> .....	" 75
B. Hemmerdinger, <i>Notes de philologie</i> .....	" 109
B. Gentili, <i>Pindarica</i> .....	" 113
<i>Nota della Redazione</i> .....	" 115

## Serie terza – Fascicolo XXVII (2006)

P. Canart, <i>Les "morceaux choisis" de Psellos du Vaticanus graecus 712</i> .....	Pag. 3
L. Ferroni, <i>Per una nuova edizione dello Ione platonico: la discendenza del Marc.Gr. App. Class. IV 1 [T]</i> .....	" 15
N. Bianchi, <i>Nuovi frammenti del Contra Galileos di Giuliano (dalle omelie di Filagato da Cerami)</i> .....	" 89
B. Hemmerdinger, <i>Le Catalogue homérique des vaisseaux et la Crète (rétractation)</i> .....	" 105
<i>Nota della Redazione</i> .....	" 107

## Serie terza – Fascicolo XXVIII (2007)

V. Citti, <i>Aesch. Suppl. 1-39</i> .....	Pag. 3
C. Miralles, <i>Gli anapesti della parodo delle Supplici di Eschilo: una lettura</i> .....	" 29
F. G. Giannachi, <i>La colometria del palinsesto di Sofocle (Leid. B.P.G. 60 A)</i> .....	" 53
A. Tessier, <i>Note agli Scolii metrici a Pindaro</i> .....	" 77
L. Andreatta, <i>In margine alle voci dochmius e δοχμός del Nomenclator metricus</i> .....	" 89
B. Hemmerdinger, <i>L'inculpation de Socrate (Eschine, Contre Timarque, § 173)</i> .....	" 97



Nota della Redazione....."99

Serie terza – Fascicolo XXIX (2008)

S. Amendola, <i>Eschilo</i> , Pers. 713.....	Pag. 3
V. Citti, <i>Eschilo</i> , Suppl. 86-111.....	" 17
L. Lomiento, <i>Eschilo</i> , Suppl. 335-467 ( <i>Studio sulla struttura lirica e drammaturgica</i> ).....	" 35
G. Pace, <i>Eschilo</i> , Pers. 637-638.....	" 59
P. Volpe Cacciatore, <i>Eschilo</i> , Pers. 681-693.....	" 71
M. Tauffer, <i>Digitalizzazione dei mss. eschilei e A New Repertory of Conjectures on Aeschylus (NRCA)</i> .....	" 83
P. Degni, <i>Il codice di Niceta (Laur. Pl. 74.7) tra recupero e uso: alcune osservazioni</i> .....	" 91
Nota della Redazione.....	" 117

Serie terza – Fascicolo XXX (2009)

M. P. Pattoni, <i>Il motivo del sogno profetico nelle Coefore di Eschilo: note testuali e interpretative</i> .....	Pag. 3
P. Tavonatti, <i>Demetrio Triclinio tra le fonti di Franciscus Portus?</i> .....	" 25
A. Perruccio, <i>Due note all'Agamennone eschileo</i> .....	" 35
F. Boschetti, <i>Studio degli spazi semantici con strumenti informatici come metodo esplorativo per la valutazione di congetture</i> .....	" 41
A. Natale, <i>Spigolature sull'Encomio a Policrate di Ibico (fr. S 151 Davies)</i> .....	" 55
F. M. Petrucci, <i>Un equivoco filologico: il De partibus philosophiae dello Pseudo-Galeno, i Prolegomena philosophiae di Davide e il ms. Vaticano Greco 2253</i> .....	" 85
Nota della Redazione.....	" 99
Appendice: Indice dei fascicoli Serie terza XXI (2000) – XXX (2009).....	" 101

ABSTRACT

I. (M.P. Pattoni): In the codex Laurentianus Mediceus the paragraphos at *Choeph.* 929 assigns 928 to Clytemesrra and 929-930 to Orestes. However, the vast majority of recent editors - among whom Page, Garvie, Bowen, West and, lately, Sommerstein - follows Scaligerus' proposal to assign also 929 to Clytemestra and maintain only 930, the final line of the stichomythia, as Orestes' eue. In fact, both the dramatic composition of this stichomythia, in comparison with other similar passages, and arguments regarding formal aspects lead to the conclusion that the solution transmitted by the manuscripts is correct.

II. (P. Tavonatti): Franciscus Portus was a Cretan humanist of 16th century. He studied under Arsenius of Monembasia and then came to Italy, where he taught Greek language and literature in Modena and at the University of Ferrara. Persecuted in Venice because of his adhesion to Protestantism, he escaped in Switzerland and in Geneva he was elected *Publicus professor* of Greek at the local Academy by John Calvin himself. Portus was interested in many topics (Homer, Hesiod, Pindar, Aristoteles, Xenophon, Hellenistic poetry, rhetors and grammarians) and among them he studied Aeschylus too. His work on the first of great tragedians is represented by the ms. B.P.L. 180, the first western commentary on all survived plays by Aeschylus, based on Vettori-Estienne's edition, and the cod. 756 D 22, another exemplar of Vettori's edition who presents in the borders many conjectures and annotations. Both these autographs are conserved in Leiden University Library. These works are only recently rediscovered by Mund-Dopchie and, after her, by M.L. West, who has adopted in his edition some conjectures of Portus.

This article presents some conclusions from the analysis of B.P.L. 180 (subject of my doctoral dissertation at the University of Trento): some *variae lectiones*, not attested in 16th century editions, and *scholia*, unpublished at that time, put into perspective that a manuscript could be among Portus' sources for his work on Aeschylus. Many of these *extravagantes* forms are equivalent to the reading of the triclinian tradition (and T in particular): this lets things (although there is no proof) that Portus could have known the work of the great byzantine scholar.

III. (A. Perruccio): The paper argues for the manuscript tradition, so that no conjectures are needed in two Aeschylean passages. (a) Ag. 813-16 δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοῖ / κλύοντες ἀνδροθνήτας Ἰλίου φθορὰς ἐς αἵματηρὸν τεύχος οὐ διχορρόπως / ψήφους ἔθεντο. In spite of Karsten's conjecture Ἰλιουφθόρους (adopt. Fraenke1), West and Sommerstein support Dobree's reading φθορὰς. The author suggests retaining the manuscript tradition: 1. the recall of Eur. *Or.* 1012 (West) does not appear appropriate; 2. the transmitted φθορὰς

gives acceptable sense in close predicative link to ψήφους («evotes as acts / instances of destroying Troy»). (b) Ag. 1196-97 ἐκμαρτύρησον προουμόσας τὸ μ' εἰδέναι / λόγῳ πάλαι τῶνδ' ἁμαρτίας δόμων. The emendation τὸ μὴ εἰδέναι recalls "a procedural device of the Athenian lawcourts", according to which a witness was required to swear on oath that he didn't know "the statement to be true" (Sommerstein). Nevertheless, a deeper insight into other passages, showing Cassandra asking the Chorus to witness for her being ἀληθόμαντις (vv. 1184-5; 1240-55), should confirm the reading to; mh; eivdevnai.

IV. (F. Boschetti): This article studies the semantic spaces based on the lemmatized corpus of ancient Greek texts. A semantic space is a computational model based on the word distribution of a corpus, in order to represent semantic similarity by spatial proximity. Even if statistical methods cannot provide textual evidences, philologists can be assisted by explorative tools that suggest lists of words semantically related when they conceive or evaluate conjectures. In this study four semantic spaces have been generated. The first is based on the entire collection of Greek texts and the others are based on subcorpora: the Homeric poems, the corpus of the Greek tragedy with related scholia and the corpus of the philosophers. Each semantic space shows its peculiarities, strictly connected with the different genres. Semantic relations observed in the semantic spaces are distributed both on the syntagmatic and the paradigmatic axis: synonymy, hypernymy, holonymy, antonymy are the relations among the closest terms in lists of associations generated by the computational tools used to explore the semantic spaces. Finally, semantic spaces based on chronological subcorpora allow us to study terms that have preserved or changed their meanings, Keywords: synonymity, antonymy, semantic spaces, computational linguistics, lemmatized corpus.

V. (A. Natale): The Polycrates commended in the poem discovered in P. Oxy. 1790 - Ibyc. fr. S 151 Dav. - is most probably the master of Sarnos when, still young and not yet a tyrant, he was the descendant of a wealthy and powerful family, who loved music and poetry. At the end of v. 46, τοῖς μὲν πέδα κάλλεος αἰέν, the punctuation mark of the papyrus should be kept, while interpreting pevda as a verbal form; an already ancient exegesis, this doesn't exclude the hypothesis of identification of the character here embraced. At v. 5 (ξανθᾶς Ἑλένας περὶ εἶδει) an interpretation of the substantive *eidōs*, with the generic meaning of *image*, *appearance*, is proposed, in opposition to the established rendering, that refers it to the beauty of the heroine. This might induce us, albeit with a daring supposition, to detect in the verse an allusion to the well-known Stesichorean version of Helena's myth, who was taken away from Paris and replaced with an *eidolon*. The story must have been known to the Samian audience, which Ibycus most likely addressed, because it was likely to have already been sung by Hesiod, a poet whose verses are recalled at any other point of the encomium to Polycrates.

VI. (F.M. Petrucci): The pseudo-galenic work *De partibus philosophiae* (Laur, plut. 56, 15, 207r-224v) has astonishing textual parallels in the pravxei" 19 and 20 of David's *Prolegomena philosophiae*; nevertheless these two texts don't stem from an ancient common source, as believed. As a matter of fact, it is possible to discover most of pseudo-galenic work divergences from David's one in a manuscript of the *Prolegomena philosophiae*, the Vaticanus graecus 2253. The *De partibus philosophiae* must stem or have traditional proximity with that manuscript: it is not an ancient work and it has to be considered only as a document for the textual tradition of David's *Prolegomena philosophiae*.

#### Serie terza – Fascicolo XXXI (2010)

V. Citti, <i>Aesch. Suppl. 234ss.</i> .....	Pag. 5
G. Pace, <i>La colometria della sezione lirica della parodo dei Persiani</i> (vv. 65-139).....	" 35
P. Volpe Cacciatore, <i>Aesch. Pers. 730-736</i> .....	" 53
S. Novelli, <i>Aesch. Sept. 822-831 (gli anapesti 'dalle molte contese', fra guerra e filologia)</i> .....	" 63
F. G. Giannachi, <i>Correzioni colometriche al I stasimo dell'Antigone nel Marc. Gr. Z 617 (=810)</i> .....	" 85
M. Lazzeri, <i>Soph. fr. 582 R. (e Theodect. fr. 10, 2 Sn.-Kann.)</i> .....	"101
T. Raiola, <i>Una nota testuale al Commento ad Epidemie VI di Galeno (Gal. In Hipp. Epidemiarum VI comm. 304-305 W.-Pf.)</i> .....	" 119
<i>Nota della Redazione</i> .....	" 129

#### ABSTRACT

I. (V. Citti): *Aesch. Suppl. 235*: some suggestions for Bergk's κάμπυκώμασιν; *ib. 266* for Porson's μηνιτὴ δάκη; *ib. 276* for manuscript's form προσφύσω λόγῳ; *ib. 282-83*: manuscript's Κύπριος χαρακτήρ τ' ἐν γυναικέοις τύποις / εἰκῶς πέπληκται τεκτόνων πρὸς ἀρσένων is perhaps right; in 284s. it is necessary to accept the conjectures Ἴνδᾶς, ἀκούω, ἵπποβάμοισιν and ἀστραβιζούσας; 286: the manuscript's form ἦικασα must be kept; in 291-310 the suggestion of Sandin, which propose to keep the manuscript order, despite the commonly endorsed

alternatives; for the 296 the best solution may be to print between cruces †παλλαγμάτων†; in 324 the manuscript's ἀνστήσας (with West) must be kept; in 330 manuscript's τήνδε φύγην and τὸ πρίν must be kept, and Robortello's μεταπτοίουσαν for m.'s μετὰ πτοίουσαν is the best solution; in 337 Porto's old correction ὄλοιτο must be kept; in 344 κοινονὸς ἦν must be kept following Di Benederto's ignore suggestion.

II. (G. Pace): This paper offers a collation of the colometry of the *parodos* of the *Persae* transmitted by the sixteen most important Aeschylean manuscripts. The colometry of codex M appears to be almost always correct and coherent (only in two places there is divergence between the strophe and the antistrophe); deviations from this colometry in other manuscripts are probably due to corruption. Manuscripts I A O N K Q Pd preserve, more than others, a colometry close to that of M. The collation of the colometry gives some evidence for the relation between manuscripts of the same family. On the basis of the colometry of M the metrical structure of the *parodos* and its relationship with the semantic-syntactic level are investigated. The colometry of M is also compared with that of modern editors, who often join two or three *cola* of M together and in doing so sometimes overshadow metrical and textual symmetries.

III. (P. Volpe Cacciatore): At Aesch. *Pers.* 732 the interpretation of οὐδέ τις γέρων is problematic; West and, recently, Garvie have opted for the *cruces desperationis*. I propose to keep the manuscript text, introducing a sign of *aposiopesis* after γέρων to mark the sudden breaking off of the sentence at the end of the line: the queen's words are suddenly stopped by Darius' following exclamation, which would explain the *ellipsis* of the verb. I think that the implied verb could be οἰ[ε]ωκε, with its double meaning of "to go away/to die". At 736 I accept Page's (and Garvie's) ἐν δυοῖν ζευκτήριον, with the meaning, "one thing you yoking two".

IV. (S. Novelli): The paper concerns the anapaestic *clasis* and is focused on assuming that the manuscript text and this ancient colometry are highly plausible. Retracing the exegetical history of the passage, the author discusses the main semantic and metrical problems: specifically, at v. 822 megavle violates the Wifstrand's rule but is defended by perspicuous tragic parallels; at v. 826 ἀσινεί is semantically congruous, as well as many poetic examples clearly attest in χαίρω+living subjects (here σωτηρι); at the same time, ajtevknou" conforms to the context and to Aeschylus' dramaturgic choices (v. 827); on the metric level, it is not necessary to postulate a lacuna at vv. 824s. and 830, while the sequence of four *breves* between dactylic and anapaestic metron at vv. 827s. is not totally unusual in Attic theatre; the variant attested in the *Mediceus*, ῥέσθε, and the break of *synapheia* at v. 824 are supported by v. 304 and some Euripidean *loci similes*. These lexical, metrical and stylistic peculiarities are perfectly adequate to the Aeschylean language and support the hypothesis that these anapaests were pronounced as lyrical verses and not as recitative ones.

V. (F.G. Giannachi): This paper examines the manuscript tradition of the first *stasimon* of Sophocles' *Antigones* and in particular its layout in the ms. *Marc. gr. Z 617* (=810) of the 14<sup>th</sup> century, where are found some emendations to the metrical division of the *cola*. We try to recognize the author of the corrections and the time in which they are made, also comparing manuscript with its apograph for the Sophoclean text *Pal. gr. 287*.

VI. (M. Lazzeri): In Soph. fr. 582 R., belonging to the lost tragedy *Tereus*, some scholars (and the same Radt) reject the *lectio* σέλας and accept Bothe's emendation σέβας. Nevertheless, some observations (such as the occurrences between Ἥλιος and σέλας, some tragic examples - especially Aesch. *Sept.* 390-391, Soph. *El.* 17-18, Eur. *El.* 866 and *Tr.* 860 - and the comparison between Sophocles' fragment, Eur. *Phoen.* 3 and Theodect. fr. 10, 2 Sn.-Kann.), suggest that the *lectio* σέλας should be quite legitimate, and can therefore be preserved.

VII. (T. Raiola): This contribution deals with a textual problem in the Greek tradition of Galen's *Commentaria in Hippocratis Epidemiarum librum VI* (304, 13-306, 19 Wenkebach-Pfaff). With the support of the Arabic translation of IX<sup>th</sup> century by Hunain ibn Ishaq, and considering Galen's *usus scribendi*, the author tries to reconstruct a better text, supposing the existence of a *lacuna* in the Greek textual tradition of the Marcianus Venetus 283 manuscript, together with a significant interpolation due to an error made by the copyist.

Serie terza – Fascicolo XXXII (2011)

M. T. Luzzatto, <i>Commentare Demostene (Le strategie dell'hypomnema nel Didimo di Berlino)</i> .....	Pag. 3
T. Raiola, <i>Galeno, commento a Officina medici (Un nuovo incipit per il III libro)</i> .....	" 73
A. Tessier, <i>Piccola storia di un accento euripideo: Oreste 140 e Dionigi di Alicarnasso, C. V. 11</i> .....	" 85
P. Janni, <i>L'aurora, il giorno e la notte (Testimonianze su luce e tenebre nella poesia e nella filosofia antiche)</i> .....	" 93

P. D'Alessandro, <i>Endecasillabi faleci e sistemi ionici nelle Menippe di Varrone (con un excursus su Laev. fr. 8 Blänsdorf<sup>2</sup>)</i> .....	" 131
<i>Nota della Redazione</i> .....	" 165

### ABSTRACT

I. (M. T. Luzzatto): In this paper I argue, against generally held views, that PBerol.9780r. is a fragment from Book 28 of Didymus's lucidly organized commentary on the whole corpus of Demosthenes, in its original format. Apparent gaps in the coverage of Philippics 10-13 are neither the result of excerpction nor of negligence on the author's part, but reflect the re-use of the same topics and passages from one speech to another, which was a well-known feature of the Philippics. Didymus skips doublets (maybe following critical signs in his edition of the orator), and his very professional commentary obviously shrinks as it approaches the end. A detailed discussion of (a) Didymus fragments in Harpocraton, (b) the order of speeches in ancient editions of Demosthenes, (c) the colophon in col. 15 demonstrates that PBerol. is the final part of Didymus's huge commentary on the orator, and refutes F. Leo's interpretation of the work as a historical syngramma about Demosthenes, casting serious doubts on the so-called Peri-literature as a whole.

II. (T. Raiola): By the means of a reexamination of the manuscript tradition of the galenic commentary to Hippocrates' *De Officina medici*, this paper proposes to reconsider the *incipit* of the third book of the commentary itself, as it is printed in modern editions since the *princeps*. A strong evidence supporting the author's hypothesis is given by the arabic *compendium* of Ali ibn Ridwan, written in the XI<sup>th</sup> century A. D., whose third section starts with the same sentence recognised here as the real *incipit* of the third book.

III. (A. Tessier): The first verse of the *parodos* of Euripides' *Orestes* (140) is handed down to us in the ms. tradition with a slight variant reading, which nonetheless affects the metrical respension of the strophe and has been therefore exposed to editorial assaults from the Paleologan age onwards. This paper aims to delve into the question, re-examining the different steps of the ecdotic practice on the tragic text: to this purpose new evidence is taken into account, drawn from the well-known quotation of the Euripidean verses offered by Dionysius of Halicarnassus in his *De compositione verborum*.

IV. (P. Janni): **I.** In several notable passages of ancient poetry, since Hesiod's Theogony, Dawn (more or less personified) appears as a source of light independent from Sun, sometimes even more important than he. She is the real bearer of the day, and the sun comes later, when night is already driven out and the world is fully enlightened by Eos. Very often, the ancient authors speak as if the light of the sun were a matter, and the light of dawn another one, quite different. Just an example among many others: Ovid's Medea, to spread magically darkness on the earth, extinguishes three sources of light: sun, moon and dawn. A near parallel is to be found in the Vedic hymns of ancient India, where the goddess of dawn is the real maker of the day, worshipped as the light of the world. **II.** According to a kindred conception, this too well represented in ancient literatures, both poetical and philosophical, light is an element for itself, diffused everywhere in the All, and the sun, far from being the all-important source of it, is just its most apparent manifestation. The day is the luminous half of the revolving celestial sphere, not the effect of the sun being above the horizon, which is just an accompanying phenomenon. Night, on its side, is not simply the withdrawal of light, but the positive arrival of the dark element. In other words, the day doesn't appear because the sun rises; rather, the day appears and the sun rises. All that is not unknown to belief and mythology of other cultures: the God of Genesis too creates light before the sun and the stars.

V. (P. D'Alessandro): Varro certainly composed phalaecians (*Men.* fr. 565-568 B[ücheler], from *Virgula divina*; fr. 49 B., from *Bimarcus*, might be a trochaic septenarius) and regarded the phalaecian as an ionic trimeter. As a phalaecian Röper interpreted fr. 101 B. and Della Corte both fr. 101 and fr. 19. Bücheler, on the contrary, ascribed fr. 19, 87, 101 (dubitably), 489 and perhaps 579 to systems of continuous ionics *a maiore* as well as *a minore* (fr. 579): he compared them with Lev. fr. 49 Blänsdorf, from *Phoenix* (two verses, both undoubtedly ionics *a maiore*, according to Müller's opinion; Leo wrongly understood the first verse as an ionic *a minore*); since Levius' *Phoenix*

is a *carmen figuratum*, Bücheler also supposed that fr. 489 comes from a *carmen figuratum*. This fragment, however, is too corrupt and it's impossible to reconstruct its metrical form. Fr. 579 is an Augustinus' *exemplum fictum*, erroneously attributed to Varro. Frr. 19, 87 and 101 finally must be considered sotadeans.

Serie terza – Fascicolo XXXIII (2012)

R. Cantore, <i>I Marginalia dei primi trentaquattro fogli del Laur. plut. 70. 3 (A) di Erodoto</i> .....	Pag. 3
M. D'Ambrosi, <i>Un monostico giambico di Teodoro Prodromo per i ss. Tre Gerarchi</i> .....	" 33
E. Murralli, <i>Gli 'unicismi' lessicali nell'Elettra di Sofocle (Relazioni tra semantica e scena)</i> .....	" 47
F. R. Nocchi, <i>Variazioni sul tema della morte nella Tarda Antichità: epigr. Bob. 43</i> .....	" 101
<i>Nota della Redazione (elenco dei Supplementi pubblicati; elenco dei revisori esterni : anni 2009-2010 – 2011-2012)</i> .....	" 115

ABSTRACT

I. (R. Cantore): The aim of this paper is to analyse all *marginalia* written by a hand of the 13<sup>th</sup> century on Herodotus' (A) first 34 pages of Laur. plut. 70.3, the most ancient (10<sup>th</sup> century) and preeminent codex of the so-called *stirps Florentina* of Herodotus' manuscripts. In the 13<sup>th</sup> century, the same hand wrote *summaria* and *scholia* which are of a semantic character (probably already present in the same model of A), *scholia* and other readings deriving from a manuscript of the other family (*stirps Romana*), as well as *scholia* attributed to Giovanni Tzetzes. The content of all these notes and a re-reading of Tzetzes' comments in Hdt. I 94 on A's f. 25v (already published by M. J. Luzzatto) provide a non-resolving, yet important contribution to an open issue: whether the current first part of Laur. plut. 70.3 may be considered a posterior restored copy and, thus, not the original copy of the 10<sup>th</sup> century.

II. (M. D'Ambrosi): Cod. Vat. gr. 305 and Paris. gr. 2831 transmit a iambic monostich at the head of Theodore Prodromus' tetrastichs about the biographic events of the so-called Three Hierarchs. This verse is to be attributed to the poet of the Comnenian era as well as the dodecasyllable, published by Ciro Giannelli in his edition of Prodromus' tetrastichs about the holies Theodore, George and Demetrius. The fortune of the monostich here published is confirmed by the imitation of it by Nicephorus Xanthopoulos.

III. (E. Murralli): In this paper, we present a comprehensive analysis about *hapax* corpus of Sophocle's Elettra?, a task that has never been done in a systematic way. A short introduction begins this small *hapax* lexicon. In the first section are presented *hapax* of dialogued parts, the second part is devoted to *hapax* of lyrical parts. Finally in the last section are considered some of the most significant neologisms in the tragedy. The analysis focuses on the possible relationship between Sophocle's semantic choices and different aspects of tragedy: the themes, the performance, the style, the metric. One of the main goals of this study is to present little by little the *labor* of tragic poet on the *lexis*, namely on the said word and even more, on the recited word, on the theatre word.

IV. (F. R. Nocchi): The *epigr. Bob. 43*, focuses on the denial of immortality and the precariousness of life, is an original review and mixture of epigraph and elegy. Although it is a funerary inscription from the Via Latina, the impression is that the practical target of the poem is the result of a simulation: the anonymous poet, in fact, overtuns the canons of the epigraphic genre, deliberately omitting all information relating to the deceased's identity and denying the primary informative function of the funerary inscription. The numerous allusions to Pallada, Catullus, Propertius and Lucretius confirm the impression of the literary matrix of the composition.

Revisori esterni (2009-2010-2011-2012):

Luciano Canfora, Antonio Carlini, Vittorio Citti, Giuseppe De Gregorio, Liana Lomiento, Massimo Lazzeri, Alfredo Morelli, Giuseppe Morelli, Franca Perusino, Amneris Roselli.

Serie terza – Fascicolo XXXIV (2013)

M. T. Luzzatto, <i>I segreti della techne: Isocrate nella dossografia aristotelica</i> .....	Pag. 3
--	--------

D. Monaco, <i>Il Laur. 28.27 e il testo degli Apotelesmatica di Manetone: pluralità testuale esegetica</i> .....	"	37
T. Raiola, <i>Sul fr. 19 Nachmanson (Lessicografia ippocratica ed omerica nel Glossario di Erotiano)</i> .....	"	77
A. Toti, <i>Emendamento a Soph. Ant. 40 (dinamiche tragiche e dibattito etico-politico)</i> .....	"	95
<i>Nota della Redazione (elenco dei Supplementi pubblicati; elenco dei revisori esterni : anni 2009-2010 – 2011-2012)</i> .....	"	121

## ABSTRACT

I.(M. T. Luzzatto): Isocrates never wrote a handbook, but as a lifelong teacher he developed for his students a body of rules and exercises, which were known to contemporary witnesses, such as Speusippus and Aristotle, as his 'technics' (*technai*). Aristotle entered them in his *Synagoge technon*, a doxographical survey of rhetorical theories up to his time, and the book was still available to the Neoplatonic Syrianus, who quotes tenets of Isocratean doctrine from this source. These are the first textual fragments of the *Synagoge* identified so far.

II. (D. Monaco): The article examines the textual tradition of the *Apotelesmatica*, an astrological poem in six books, attributed to Manetho. This work is transmitted in only one manuscript, *Laur. plut. 28.27* (= **M**), which dates from the ninth century (it contains also another astrological poem, Maximus' *Περὶ καταρχῶν*); four fragments of the fourth book are preserved in *P.Oxy. 2546* (= **P**), which dates from the third century, and only few letters may be read in *P.Amst.Inv.No. 56* (we have also few verses by indirect tradition, quoted in *Vat. gr. 1056*, Hephæstio of Thebes and John Philoponus). **M** has marginal variants, some of them are interesting and may be preferred to the readings in the text. **P** has a text which is different from that in **M** in lot of cases and, in many parts, it gives better readings than the medieval manuscript: so we can conclude that **P** and **M** show two different versions of the poem. Accordingly, we can say that this work was subject to several manipulations, like other "technical" texts, since Late Antiquity; these alterations were so strong that now it is hard to establish which is the "original" text. **M** is also interesting because it has critical signs written in the margins: some of these signs are the same which were used by the ancient Alexandrian scholars, but their meaning is not always evident; we think that they may have been added by the Byzantine scribe who wrote **M** (or by a reviewer), but it is also probably that they date from Late Antiquity and testify to philological activity of a cultural centre, perhaps a Neoplatonic school, where astrology was studied.

III. (T. Raiola): The paper discusses the authenticity of one of the so-called "Fragments" of the Hippocratic Lexicon written in the I century A.D. by Erotianus (Fr. 19 in Nachmanson's edition), as it is transmitted by the scholia found in some Hippocratic manuscripts. The fragment focuses on the explanation of a difficult word found in the text of the fifth book of Hippocrates' *Epidemics: dertron*. One of the literary sources quoted in the fragment, Metrodorus, is the author of an *interpretamentum*: the identification of this writer is one of the main issues examined. This leads to consider this *scholium* as a meeting point between Homeric and Hippocratic lexicography.

IV. (A. Toti): This article aims to demonstrate that the text of the manuscripts in *S. Ant. v. 40*, in the various ways in which it has been corrected until now, is erroneous because it generates a metaphorical expression that is otherwise not only unattested before (presumably) the hellenistic age, but also gives an inappropriate meaning in reference to the character who pronounces it and to the development of the dramatic action. I suggest establishing the verse as follows: κλύουσ' ἄν εἶθ' αἰτοῦσα προσθείμην πλέον, the text thus repaired allows us to penetrate more precisely into the character of the two sisters and to define more deeply their cultural and emotional relationship, also with reference to Kreon, on the basis of ancient aristocratic ethics and on the setting of politics of the age.

### Revisori esterni (2009-2010-2011-2012):

Luciano Canfora, Antonio Carlini, Vittorio Citti, Giuseppe De Gregorio, Liana Lomiento, Massimo Lazzeri, Alfredo Morelli, Giuseppe Morelli, Franca Perusino, Amneris Roselli.

A partire dal 1978 sono state pubblicate nr. 29 monografie (Supplementi al "Bollettino dei Classici") di particolare interesse filologico e storico-letterario:

- Suppl. 1 (1978): V. Loi, *Origini e caratteristiche della latinità cristiana* (esaurito)  
 Suppl. 2 (1979): C. Gallavotti, *Metri e ritmi nelle iscrizioni greche* (ISBN: 88-218-0784-3)  
 Suppl. 3 (1979): B.M. Palumbo Stracca, *La teoria antica degli asinarteti* (ISBN: 88-218-0785-1)  
 Suppl. 4 (1982): S.M. Medaglia, *Note di esegesi archilochea* (ISBN: 88-218-0786-X)  
 Suppl. 5 (1982): F. Ferlauto, *Il secondo proemio tucidideo e Senofonte* (ISBN: 88-218-0787-8)  
 Suppl. 6 (1988): A. Cellerini, *Introduzione all'Etymologicum Gudianum* (ISBN: 88-218-0788-6)  
 Suppl. 7 (1990): C. Crimi, *Michele Sincello. Per la restaurazione delle venerande e sacre immagini* (ISBN: 88-218-0789-4)  
 Suppl. 8 (1990): A. Cataldi Palau, *Catalogo dei manoscritti greci della Biblioteca Franzoniana (Genova), Urbani 2-20* (ISBN: 88-218-0790-8)  
 Suppl. 9 (1990): S. Boldrini, *Note sulla tradizione manoscritta di Fedro* (ISBN: 88-218-0791-6)  
 Suppl. 10 (1991): F. Della Corte, *Storia (e preistoria) del testo ausoniano* (ISBN: 88-218-0792-4)  
 Suppl. 11 (1991): F. Stok, *Prolegomeni a una nuova edizione della Vita Vergilii di Svetonio-Donato* (ISBN: 88-218-0793-2)  
 Suppl. 12 (1991): A.R. Sodano, *Le sentenze "pitagoriche" dello pseudo-Demofilo* (ISBN: 88-218-0794-0)  
 Suppl. 13 (1994): F. D'Aiuto, *Tre canoni di Giovanni Mauropode in onore di santi militari* (ISBN: 88-218-0795-9)  
 Suppl. 14 (1995): G. Brugnoli-C. Santini, *L'Additamentum Aldinum di Silio Italico* (ISBN: 88-218-0796-7)  
 Suppl. 15 (1995): S. Maleci, *Il codice Barberinianus Graecus 70 dell'Etymologicum Gudianum* (ISBN: 88-218-0797-5)  
 Suppl. 16 (1996): R. Fusco, *La vita premetafrastica di Paolo il Confessore* (ISBN: 88-218-0798-3)  
 Suppl. 17 (1996): A. Cataldi Palau, *Catalogo dei manoscritti greci della Biblioteca Franzoniana (Genova), Urbani 21-40* (ISBN: 88-218-0799-1)  
 Suppl. 18 (1999): C. Gallavotti, *Theocritea* (ISBN: 88-218-0800-9)  
 Suppl. 19 (1999): L. Cristante, *Reposiani Concubitus Martis et Veneris* (ISBN: 88-218-0841-6)  
 Suppl. 20 (2001): M.L. Agati, *Giovanni da Maglie, copista greco* (ISBN: 88-218-0840-8)  
 Suppl. 21/22 (2004): S. Beta, *Il linguaggio nelle commedie di Aristofane* (ISBN: 88-218-0913-7)  
 Suppl. 23 (2005): E. Sciarra, *La tradizione degli scholia iliadici in terra d'Otranto* (ISBN: 88-218-0934-X)  
 Suppl. 24 (2007): M.L. Agati, *Catalogo dei manoscritti greci della Biblioteca dell'Accademia Nazionale dei Lincei e Corsiniana* (ISBN: 978-88-218-0975-0)  
 Suppl. 25 (2009): M. Ambrosetti, *Q. Claudio Quadrigario. Annali* (ISBN: 978-88-218-1014-5)  
 Suppl. 26 (2012): G. Vagnone, *Dione di Prusa. Orazioni I-II-III-IV ("Sulla regalità"), Orazione LXII ("Sulla regalità e sulla tirannide")*. Edizione critica, traduzione e commento, con una introduzione di P. Desideri (ISBN: 978-88-218-1043-5)  
 Suppl. 27 (2013): D. Speranzi, *Marco Musuro. Libri e scrittura* (ISBN: 978-88-218-1076-3)

**ABSTRACT:** This study intends to investigate the figure of the Cretan scholar Marcus Musurus (about 1475-1517) as particularly mirrored in his books and his writing. By means of codicological and palaeographical instruments there are reconstructed the various intellectual circles he moved in during his short life, which was mostly spent among Crete, Florence, Venezia and Padua, in a crucial moment for the transmission of many Greek texts. The second part of the book includes the analytical catalogue of Musuro's autographs which have been found so far and it is enriched with a rich collection of plates and indexes.

Suppl. 28 (2014): L. Andreatta, *Il verso dochmiaco. Fonti e interpretazioni* (ISBN: 978-88-218-1081-7)

**ABSTRACT:** This book aims at casting new light on the riddle of ancient doctrine by dealing with the numerous modern interpretations of the verse known as "dochmiac" (chapters 1-2), the protean metre typical of emotional utterance in Greek tragedy. Its virtual 32 verse instances were studied by A. Seidler (1812), who first also recognised its tendency for free responsion. A certain latitude in strophic correspondence is nowadays broadly acknowledged, especially in dochmiacs, but nevertheless many scholars still impose a strict metric standardization on the transmitted text, marked by free responsion. The editorial consequences of this approach and, on the other

hand, the reasonings by which such rhythmic anomalies can be upheld are examined recalling the guiding principles in matter of responson, from ancient theories to philological practice, especially starting from the 19<sup>th</sup> century (chapters 3-4). The final section of this survey (chapter 5) considers afresh the peculiar occurrence in dochmiacs of hiatus and *brevis in longo*: in fact, this phenomenon gave rise to massive emendation on the ground that in this metre hiatus and *anceps* seem to escape to A. Böckh's rules, which notoriously recognize them as conclusive evidence of line end.

Suppl. 29 (2014): *Storia della scrittura e altre storie*, a cura di D. Bianconi (ISBN: 978-88-218-1082-4)

**ABSTRACT:** The volume represents a synthesis and a methodological reflection on current guidelines and future developments of palaeographical research. The perspective is that of interdisciplinary, between palaeography, both Greek and Latin, and history of texts, cultures and societies, with which palaeography usually interacts in a fruitful and mutual exchange of skills and methodologies. The volume, introduced by Daniele Bianconi and closed by Luciano Canfora, consists of twelve case-studies which investigate the relationship between writings, texts, cultures and societies moving from Ptolemaic Egypt to Constantinople just before 1453, from ancient Rome to the Humanism.

**N.B. Nel seguito di queste pagine saranno pubblicate le indicazioni relative ai fascicoli del "Bollettino dei Classici" e ai Supplementi, ora programmati ed in preparazione, una volta editi.**

\*\*\*

Indicazioni editoriali [da "Bollettino dei Classici" XXXV (2014)]

Comitato direttivo e scientifico: Guglielmo Cavallo (presidente), Paul Canart, Antonio Carlini, Paolo Fedeli, Andrea Giardina, Armando Petrucci, Alberto Quadrio Curzio, Cesare Questa, Manlio Simonetti, Silvio M. Medaglia (segretario).

Direttore responsabile: Ada Baccari, Cancelliere dell'Accademia Nazionale dei Lincei.

Redazione: Segreteria del Comitato; Ufficio Redazione dell'Accademia Nazionale dei Lincei.

Autorizzazione (del Tribunale di Roma) nr. 18156 del 13 giugno 1980.

ISSN: 0391-8270.

Sito web: [www.lincoi.it](http://www.lincoi.it) (> le attività > commissioni > comitato per l'edizione nazionale dei classici greci e latini > Bollettino dei Classici).

E-mail: [comitotoclassici@lincoi.it](mailto:comitotoclassici@lincoi.it) / [redazione@lincoi.it](mailto:redazione@lincoi.it)

Invio. I contributi proposti per la pubblicazione debbono essere inviati alla Segreteria del Comitato Classici, Accademia Nazionale dei Lincei, Via della Lungara, 10, 00165 Roma (in formato cartaceo e su supporto elettronico, rispettando le norme redazionali, che saranno trasmesse agli autori; si richiede anche l'invio di una copia anonima del contributo in formato PDF, che sarà sottoposta alla valutazione dei revisori; il testo deve essere corredato di un 'abstract' in lingua inglese; per i testi in lingua greca si richiede l'uso del font 'Hellenica; per il testo corrente si richiede l'uso del font 'Palatino Linotype'.

Valutazione. La valutazione anonima dei contributi è affidata a membri del Comitato e a revisori esterni italiani e stranieri (di cui all'elenco posto in calce alla Nota della Redazione).

\*\*\*



## Serie terza – Fascicolo XXXV (2014)

A. Cafagna, <i>Properzio I, 1: critica del testo e interpretazione</i> .....	Pag. 5
L. Inglese, <i>Sul testo di Euripide, Medea 719-730 (La 'politica' di Egeo)</i> .....	" 49
M. Lazzeri, <i>Imerio e le λύσεις ὀνομάτων nel giudizio di Fozio</i> .....	" 69
E. Medda, <i>Zeus e Asclepio nel terzo stasimo dell'Agamennone (Aesch. Ag. 1022-1024)</i> .....	" 97
<i>Nota della Redazione (elenco dei Supplementi pubblicati; elenco dei revisori esterni: 2009-2010-2011-2012-2013)</i> .....	" 105
<i>Indice dei fascicoli ["BollClass" I (1980)- XXXIV (2013)]</i> .....	" 107
<i>Indice degli autori ["BollClass" I (1980)- XXXIV (2013)]</i> .....	" 121

ABSTRACT.

I. (A. Cafagna): Propertius' first elegy has many textual problems much discussed by modern scholars. For all these questions the paper suggests a critical and exegetical solution, according to the general meaning of the elegy.

II. (L. Inglese): The text of Euripides' *Medea*, vv. 719-30, as transmitted by the unanimous medieval manuscript tradition, is somewhat redundant, but this redundancy is consistent with the rhetoric and scenic function of Aegeus' reply to Medea. On the contrary, the text transmitted by POxy 4549 and adopted by Diggle and Mastronarde, rather seems to present a shortened version of the scene. In Aegeus' words, the Athenian audience could perceive the echo of Athenian propaganda on the eve of the Peloponnesian war, with a probable reference to the *epimachia* between Athens and Corcyra in 433 B.C., and this reference would be less conspicuous if, adopting the text of POxy 4549, vv.725-726 were removed from the scene.

III. (M. Lazzeri): By revisiting some related passages, as well as through a careful (but non exhaustive) examination of the Himerian prose, this paper aims to define a *figura*, the λύσεις ὀνομάτων, which Photius in his *Bibliotheca* identifies as quite frequent in Himerius's *Orations*.

IV. (E. Medda): At Aesch. Ag. 1022-1024 the lack of responson between the trasmitted Ζεὺς αὐτ' ἔπαυσεν and v. 1007 ἀνδρὸς ἔπαισεν. Hartung emended long ago the passage by writing Ζεὺς ἀπέπαυσεν, but many interpreters have rejected this conjecture by pointing out the difficulty it entails with οὐδέ, which should be interpreted as adverbial ('not even the man who had the right knowledge to resurrect from the dead was stopped by Zeus without arm'). Objections have been raised also to the too flat litote and to the excessive emphasis on ἐπ' ἀβλαβεία resulting from this interpretation. However, the text of the passage, as emended by Hartung, can be regarded as perfectly satisfying once we recognize in it a peculiar use of οὐδέ introducing a mythical paradigm which illustrates the consequences of violating the boundaries between gods and men. This kind of expression is richly exemplified by the final verses of the *Hymn to Artemis* of Callimachus (*Dian.* 260-267), where four sentences beginning with οὐδέ (one of them containing a litote very similar to Ag. 1022-1024) explain through mythical paradigms what happens to mortals who do not appropriately worship Artemis. Callimachus was probably picking up an epic expression of the hymnic tradition, that Aeschylus too reuses and adapts here to the particular case of Asclepius.

Revisori esterni (2009-2010-2011-2012-2013):

Giovanbattista Alberti, Luciano Canfora, Antonio Carlini, Vittorio Citti, Giuseppe De Gregorio, Liana Lomiento, Massimo Lazzeri, Alfredo Morelli, Giuseppe Morelli, Franca Perusino, Amneris Roselli, Onofrio Vox.

## INDICE DEGLI AUTORI [«BollClass» I (1980)-XXXIV (2013)]

Adkin Neil: XIV (1993)

Agati Maria Luisa: V (1984); VI (1985); VII (1986); X (1989); XVIII (1997)

Alberti Giovan Battista: XIX (1998); XX (1999); XXIII (2002); XXV (2004)

Albiani Maria Grazia: V (1984)

Amendola Stefano: XXIX (2008)

Andreatta Luisa: XXVIII (2007)

Arnesano Daniele: XXIV (2003)

Badali Renato: X (1989); XIX (1998)

Bandini Michele: XII (1991)

Basta Donzelli Giuseppina: X (1989); XII (1991)

Bevegni Claudio: VII (1986)  
 Bianchi Nunzio: XXVI (2005); XXVII (2006)  
 Bianconi Daniele: XXVI (2005)  
 Bona Giacomo: XVIII (1997)  
 Boschetti Federico: XXX (2009)

Cagnetta Mariella: VII (1986)  
 Canart Paul: XXVII (2006)  
 Canfora Luciano: XV (1994)  
 Cantore Raffaella: XXIII (2002); XXXIII (2012)  
 Capone Ciollaro Maria: XI (1990)  
 Capponi Filippo: VIII (1987)  
 Cataldi Palau Annaclara: XI (1990)  
 Cavallone Marina: I (1980)  
 Centanni Monica: VII (1986); XVI (1995)  
 Ciccoella Federica: X (1989); XII (1991); XIV (1993)  
 Cirio Amalia Margherita: I (1980); II (1981); XIII (1992)  
 Citti Vittorio: XXVIII (2007); XXIX (2008); XXXI (2010)  
 Corcella Aldo: XV (1994)

D'Alessandro Guido: XXVI (2005)  
 D'Alessandro Paolo: XIII (1992); XIV (1993); XXXII (2011)  
 D'Alfonso Francesca: X (1989)  
 D'Ambrosi Mario: XXIV (2003); XXXIII (2012)  
 Degni Paola: XXIX (2008)  
 De Gregorio Giuseppe: XXIII (2002)  
 Dell'Era Antonio: IV (1983); VII (1986); VIII (1987); XVI (1995); XVII (1996); XX (1999); XXI (2000); XXIV (2003)  
 De Nicola Francesco: XIX (1998); XXII (2001)  
 Di Blasi Maria Rosa: XV (1994); XVI (1995); XIX (1998)  
 Di Marco Massimo: II (1981); IV (1983); VI (1985)  
 Di Virgilio Raffaele: IX (1988)

Esposito Paolo: XVIII (1997)

Ferlauto Filippo: VIII (1987); IX (1988); XI (1990)  
 Ferroni Lorenzo: XXVII (2006)  
 Filippo Adele: XIV (1993)  
 Fortuna Stefania: XI (1990); XIV (1993)

Gallavotti Carlo: I (1980); II (1981); III (1982); IV (1983); V (1984); VI (1985); VII (1986); VIII (1987); IX (1988); X (1989); XI (1990)  
 Gallicani Lisa: XXII (2001)  
 GargiuloTristano:II(1981)  
 Gatti Paolo: IX (1988); XI (1990)  
 Gentili Bruno: XVII (1996); XXVI (2005)  
 Giannachi Francesco G.: XXVIII (2007); XXXI (2010)  
 Giannattasio Andria Rosa: XVI (1995)  
 Gonnelli Fabrizio: XII (1991)

Hemmerdinger Bertrand: V (1984); VI (1985); IX (1988); X (1989); XI (1990); XII (1991); XIII (1992); XIV (1993); XV (1994); XVI (1995); XVII (1996); XVIII (1997); XIX (1998); XX (1999); XXIV (2003); XXVI (2005); XXVII (2006); XXVIII (2007)

Iacobacci Gabriella: XI (1990)  
 Inglese Lionello: XIX (1998)

Janni Pietro: XXXII (2011)

Kraus Reggiani Clara: III (1982)

Lamagna Mario: XII (1991)  
 Lapini Walter: XVIII (1997)  
 Lazzeri Massimo: I (1980); XVI (1995); XX( 1999); XXIV (2003); XXXI (2010)  
 Lilla Salvatore: IX (1988); XIX (1998)  
 Lomiento Liana: XXIX (2008)  
 Lorusso Vito: XXV (2004)  
 Lucarini Carlo Martino: XXIV (2003)  
 Luzzatto Maria Tanja: XXXII (2011); XXXIV (20013)

Magnaldi Giuseppina: XI (1990); XV (1994)  
 Manfredini Mario: I (1980); XXII (2001); XXIV (2003)  
 Marcotte Didier: VII (1986)  
 Marengi Gerardo: I (1980); II (1981)  
 Martinelli Tempesta Stefano: XXV (2004)  
 Masaracchia Agostino: II (1981)  
 Matino Giuseppina: II (1981)  
 Mazzoli Giancarlo: III (1982)  
 Mecca Angelo: XXV (2004)  
 Medaglia Silvio Mario: I (1980); II (1981); IV (1983); VIII (1987); X (1989); XIII (1992); XV (1994); XVI (1995); XVII (1996)  
 Menchelli Mariella: XII (1991); XIII (1992); XVII (1996); XXI (2000)  
 Meschini Anna: III (1982)  
 Mesturini Anna Maria: XIII (1992)  
 Miralles Carles: XXVIII (2007)  
 Monaco Davide: XXXIV (2013)  
 Morelli Giuseppe: X (1989); XI (1990); XXI (2000)  
 Morrone Rosina: III (1982)  
 Muccillo Maria: XIX (1998)  
 Munzi Luigi: XIV (1993); XXI (2000)  
 Murrari Eugenio: XXXIII (2012)  
 Musti Domenico: III (1982)

Napolitano Michele: XIII (1992)  
 Natale Alfonso: XXX (2009)  
 Natalucci Nicoletta: XVII (1996)  
 Nicosia Salvatore: IV (1983)  
 Nocchi Francesca Romana: XXXIII (2012)  
 Novelli Stefano: XXXI (2010)

Pace Giovanna: XXIX (2008); XXXI (2010)  
 Palmieri Vincenzo: V (1984)  
 Palumbo Stracca Bruna Marilena: II (1981); IV (1983); V (1984); VI (1985); VII (1986); IX (1988)  
 Paratore Ettore: IV (1983); V (1984)  
 Pardini Alessandro: XVI (1995); XVII (1996)  
 Pattoni Maria Pia: XXX (2009)  
 Pellegrino Carlo: I (1980); II (1981); III (1982)  
 Perilli Lorenzo: XXIV (2003)  
 Perruccio Andrea: XXX (2009)  
 Petrucci Federico M.: XXX (2009)  
 Piacente Luigi: I (1980)  
 Pinto Pasquale Massimo: XX (1999)  
 Pontani Filippomaria: XXI (2000)  
 Privitera G. Aurelio: XXV (2004)

Radici Colace Paola: V (1984); VI (1985)  
 Raiola Tommaso: XXXI (2010); XXXII (2011); XXXIV (2013)  
 Ricciardelli Apicella Gabriella: I (1980); XVI (1995); XVIII (1997)  
 Robin Diana: II (1981)  
 Romano Roberto: VIII (1987); XIII (1992)

Romero Pose Eugenio: I (1980)  
 Roncali Renata: XIV (1993); XVII (1996); XX (1999)  
 Russo Lucio: XIII (1992); XIV (1993); XVI (1995)

Sblendorio Cugusi Maria Teresa: V (1984)  
 Schiano Claudio: XXVI (2005)  
 Seng Helmut: XVI (1995); XVII (1996)  
 Silvestri Luca: XVII (1996)  
 Sisti Francesco: I (1980); III (1982)  
 Sodano Angelo Raffaele: XIV (1993)  
 Spallone Maddalena: I (1980)  
 Stella Luigia Achillea: VII (1986)

Taliercio Annamaria: X (1989)  
 Tartaglia Luigi: XII (1991)  
 Taufer Matteo: XXIX (2008)  
 Tavonatti Paolo: XXX (2009)  
 Tessier Andrea: XXVIII (2007); XXXII (2011)  
 Tontini Alba: I (1980)  
 Toti Adriano: XXXIV (2013)

Vagnone Gustavo: XVI (1995); XVII (1996); XVIII (1997)  
 Vendruscolo Fabio: XIII (1992); XV (1994); XVII (1996)  
 Voicu Sever J.: VII (1986)  
 Volpe Cacciatore Paola: XXIX (2008); XXXI (2010)

Zumbo Antonio: I (1980); II (1981); IV (1983)

\*\*\*

Serie terza – Fascicolo XXXVI (2015)

E. Medda, <i>Minima Aeschylea. Alcune riflessioni sul testo dell'Agamennone</i> .....	Pag. 5
L. Ferroni, <i>Per una nuova edizione dello Ione platonico: la discendenza di W ed F</i> .....	" 27
M. Bandini, <i>Su alcuni problemi del testo dello Ierone di Senofonte. Proposte nuove e proposte dimenticate</i>	" 47
N. Bianchi, <i>Antonio Diogene: nuovi testimonia e un frammento inedito (Olympiod. In Arist. Meteor. 350B, Schol. in cod. Marc. Gr. 450)</i> .....	" 61
S. Micunco, <i>Biblioteche di Patriarchi: Fozio nella collezione di Metrofane III (Par. Gr. 1266)</i> .....	" 77
G. Carlucci, <i>Un nuovo copista della Biblioteca Vaticana: il vescovo greco Acacio Casnesio</i> .....	" 123
O. Pecere, <i>Il Virgilio Mediceo e il modello emendato da Asterio</i> .....	" 177
<i>Nota della Redazione (elenco dei Supplementi pubblicati; elenco dei revisori esterni: anni 2013-2014-2015)</i>	" 191

ABSTRACT.

I. (E. Medda): The article discusses six passages of Aeschylus' *Agamemnon*, reconsidering some neglected variants (vv. 310-311, 1093-1094) and pointing out the necessity of a better evaluation of the paradosis in verse that have been considered definitively emended (vv. 1309, 1385-1387, 1526-1527). In the case of vv 1196-1197, the author argues that the widely accepted interpretation of ἐκμαρτύρησον and προυμόσας as *thermes* borrowed from the technical language of the Attic process is wrong, and that it should not be taken as the starting point for the emendation of the passage.

II. (L. Ferroni): The data obtainable from complete collations of this short Plato dialogue succeed in confirming the evidence provided by other scholars working on different sections of the corpus. Our information about the history of the medieval manuscript sources and about the stemmatic relationships to be established between them can thus be significantly extended. Once more, a careful analysis of the so-called secondary tradition (namely, two copies of the Vindibonensis **W** and two copies of the Vindobonensis **F**) allows the editor of the *Ion* to build on a safer ground.

III. (M. Bandini): In this paper I discuss some of the textual problems of Xenophon's *Hiero*. I propose new solutions at *Hier* 1. 11, 1.13, 2. 1, 2. 17, 7. 3. 7. 11, 10, 5. I also point out that good corrections made at *Hier*. 2. 12 (by O. Schmidt), 6. 2 (by A. S. Salvini) and 7. 3 (by J. J. Hatman) have been until now unjustly neglected by the editors.

IV. (N. Bianchi): New and undiscussed *testimonia* on Antonius Diogenes' *The incredible things beyond Thule*: Olympiodorus' commentary to Aristotle's *Meteorologica* and *marginalia* in the ms. Marc. gr. 450, the main manuscript of Photios' *Library*, which also preserves an unknown fragment of *The incredible things beyond Thule*.

V. (S. Micunco): Since Martini defined the role of par. gr. 1266 (ms. B) as apograph of Marc. Gr. 450 (ms. A), this manuscript has usually been neglected in the *constitutio textus* of Photius' *Bibliotheca*, with the argument that all the improvements it brings about should be explained with its copyist's erudition alone. New evidence allows for the possibility that this copyist had access to further sources. In the first part of this paper the history of Par. gr. 1266 is traced back to the 16<sup>th</sup> century, when the book was the possession of patriarch Metrophanes III: in the second part a complete description of the manuscript is provided. In the end, we propose some preliminary results of the collation of ms. B, which could lead to reconsider its role in the *stemma codicum* of Photius' *Bibliotheca*.

VI. (G. Carlucci): The paper aims to offer a biographical sketch of the life of Acacio Casnesio from Chios (1517?-1618), *scriptor Graecus* at Vatican Library, who wrote Vat. gr. 1195, 1197, 1202, 1203, and partially Vat. gr. 1205 and 1206, and some exemplaires of Photius' *Library* (Vat. gr. 1931 and Vat. Pal. gr. 422).

VII. (O. Pecere): In this paper, the debated question of Asterius' *subscriptio* in the codex Mediceus of Virgil (ms. Laur. 39.1) is examined starting from its paleographic characteristics. The *subscriptio* is written by the scribe who emends the codex, in capital script, while the extant original subscriptiones are written in cursive script, or in the script used for glossae. A comparison with some other antique manuscripts, where it is possible to see a similar phenomenon, confirms that Asterius' note was not written by his hand but copied from the antigraph. If this is correct, the date of the Mediceus must be moved to the last years of the 5<sup>th</sup> or the beginning of the 6<sup>th</sup> century, since the model used for its transcription was emended on 494, under Asterius' consulate.

Revisori esterni (2013-2014-2015):

Luca Bruzzese, Luciano Canfora, Marco D'Agostino, Alessandro Fusi, Massimo Lazzeri, Luigi Lehnus, Stefano Martinelli Tempesta, Fausto Montana, Michele Napolitano, Filippo Ronconi, Amneris Roselli, Antonio Stramaglia, Onofrio Vox.

\*\*\*

Suppl. 30 (2016): *Georgii Cedreni Historiarum Compendium*, voll. I-II, Edizione critica a cura di Luigi Tartaglia (ISBN: 978-88-218-1120-3)

ABSTRACT.

This is the first critical edition of George Kedrenos' *Chronicle*. The text is characterized by a rich and complex tradition: it is transmitted entirely or in large part by twelve manuscripts. More than twenty manuscripts hand down fragments, epitomes or paraphrases. As Kedrenos copies several sources (mainly Ps.-Symeon, George the Monk, Symeon Logothete, Theophanes the Confessor), the editor has taken into account each source used as well. The edition carries out the task of a systematic *recensio*, achieving the constitution of a text scientifically founded.

\*\*\*

Suppl. 31 (2017): *Eschilo. Agamennone*, voll. I-II-III, Edizione critica, traduzione e commento a cura di Enrico Medda, e bibliografia a cura di Antonella Candio (ISBN: 978-88-218-1152-4)

ABSTRACT.

How can we approach today the text of an ancient Greek tragedy? This new critical edition of one of the greatest theatrical pieces of all time, with the Italian translation, introduction and a two-volumes commentary, involves its readers in a complex reflection about the difficulty to define such an elusive object as the 'text' of Aeschylus, and about the limits of the critical instruments that are anyway necessary to understand it. Starting from a painstaking revision of the manuscripts, and with an open-minded approach which never loses sight of the theatrical destination of the text, the author aims not only at offering time after time what he believes to be the best solution, but also allowing his readers to form their opinion, by providing them with the key evidence for each problem. This entails a thorough confrontation with a centuries-old tradition of studies and a careful selection among a huge amount of conjectural and interpretative proposals. The commentary discusses all the aspects of language, style, dramaturgy and metrics (including the thorny problems of the metrical interpretation of the lyric sections, which are accompanied by a colometric apparatus). The introduction discusses the historical context of the play, its relationship with the pre-existing mythic tradition, the main problems of stage reconstruction, the history of the text and the

manuscript tradition. The major interpretative questions are faced in a continuous 'reading' scene by scene, aimed at highlighting the deepest and more problematic features of the play.

\*\*\*

Serie terza – Fascicoli XXXVII-XXXVIII (2016-2017)

E. Benati, <i>Lo stemma della famiglia F del Minos inserito nel corpus dei dialoghi</i> .....	pag. 5
C. Giacomelli, <i>Sulla tradizione di [Arist.] de Mirabilibus auscultationibus</i> .....	" 39
S. Grazzini, <i>Annibale passa le Alpi: proposta di correzione a Supplementum adnotationum super Lucanum I, 183 Cavajoni</i> .....	" 97
M. Lazzeri, <i>Una nota critico-testuale a Ps. Hrd. Fig. 40 Hajdú</i> .....	" 105
O. Mazzon, <i>Sodalizi eruditi e manuali scolastici nel XIV secolo: il caso del Marc. gr. XI 15</i> .....	" 123
L. Radici, <i>Terminologia critica nell' Onomasticon di Polluce</i> .....	" 171
F. Rocciola, <i>Un lemma dell' Etymologicum Genuinum e Meand. FGrHist 492 F 13 (= fr. 20 Polito)</i> .....	" 223
<i>Nota della Redazione (elenco dei Supplementi pubblicati; elenco dei revisori esterni: anni 2013-2014-2015-2016-2017)</i> .....	" 231

#### ABSTRACT.

I. (E. Benati): The aim of this paper is to draw a new *stemma codicum* of the **F**-family of the pseudo-Platonic *Minos*. All extant manuscripts containing the *Minos* (and belonging to the above-mentioned family) have been examined, either on microfilm or *in loco*, and attention has been paid to distinguishing the various correcting hands of those manuscripts. The *stemma*, which shows traces of contamination, will enable us to remark on both the history of some Plato manuscripts and the *Minos* text.

II. (C. Giacomelli): The Ps.-Aristotelian treatise *Περὶ θαυμασίων ἀκουσμάτων* (*De mirabilibus auscultationibus*), a collection of 178 brief chapters dealing with a wide range of topics, has been transmitted to us in little more than 20 Greek manuscripts, copied between the XIIth and the early decades of the XVIth century. The present study aims to reconstruct the relations between all the extant witnesses in view of a new edition of the text, which will finally substitute the one established by Immanuel Bekker in 1831: to this end all manuscripts have been collated afresh and studied in detail from a palaeographical and codicological point of view. The main results of our research may be summarized as follow: 1. The direct tradition of the text can be divided in three main branches (**αβγ**); the first two families, however, seem to be closely related and it is possible to infer the existence of a common ancestor (**ψ**) linking these branches of the *stemma*. 2. After a careful *eliminatio codicum descriptorum*, only 7 manuscripts turned out to be independent witnesses: only these Greek manuscripts should therefore be retained for the constitution of the text. The study also includes some preliminary observations on the text of the extant Latin translations (the one by Bartholomew of Messina, XIIIth century, and the later Latin paraphrase by Antonio Beccaria, XVth century) and on the fragments of the medieval translation by Leontius Pilatus, preserved only in brief quotations by other authors (mainly Boccaccius and Domenico Silvestri).

III. (S. Grazzini): In the scholium ad *Alpes* (Lucan. 1, 183) published in Cavajoni's *Supplementum*, the textual crux *†sale aceto rupit* may be resolved by replacing *sale* with *calido*. The emendation is supported by a good number of sources describing the mining technique adopted by the Carthaginians to crack rocks, which were broken by the combined action of fire and vinegar.

IV. (Lazzeri): In Ps.-Hrd. *De figuris* § 40 (about the *polyptoton*), the text of a fragment ascribed to the orator Cleocharis could be edited in a slightly different way from previous editors, according to the manuscript tradition and to an exegesis linked to certain characteristics of style and literary genre.

V. (O. Mazzon): The paper provides a new codicological and paleographical analysis of the Ms. Venezia, Biblioteca Nazionale Marciana, gr. XI 15 (= 1273). The codex is one of the most ancient witnesses of an anthology of texts employed for the learning of grammar at the beginning of the XIV<sup>th</sup> century in Constantinople, in the intellectual circles of Maximus Planudes and Manuel Moschopoulos. The study reconstructs the phases of the copy of the manuscript and proposes to identify among its scribes George Galesiotes and another anonymous copyist who also transcribed part of the Ms. Vat. gr. 113. The final part of the paper supplies a comprehensive list of the witnesses of the same anthology of texts found in Marc. gr. XI 15.

VI. (Radici): This paper deals with the problem of the critical terminology invented by Pollux to express his opinions on words and it does so in a comprehensive and systematic way and for the first time. The numbers are as follows: 16 critical-aesthetic categories identified for the first time, 115 items (individual words or expressions) collected for the first time after an overall reading of the *Onomasticon*, 259 passages, which have been

contextualized and translated for the first time. Each of the 16 chapters is organized into 4 parts: 1) sub-title, 2) critical presentation, 3) transcript of passages by Pollux, 4) conclusions. The wide set of notes has built a significant network of relationships with the generally scarcely investigated grammar texts, which have never been compared before with both philosophical and technical texts (Plato, Aristotle *de audibilibus*, Demetrio *de elocutione*, Galen and Hippocrates). Many of the collected terms have never been attested before Pollux in their technical metalinguistic meaning: one is even a hapax. The use of the first person, often found in the presented passages, allows the conclusion that Pollux places himself at the heart of his writing project, always keeping a dialogue perpetually intertwining the teacher / author and the disciple / recipient.

VII. (F. Rocciola): Through an autoptical examination of the manuscripts, this paper aims to establish the *Etymologicum Genuinum*, and not the *Etymologicum Magnum*, as primary source for the *constitutio textus* of a fragment of *Maeandrius*, *FGrHist* 492 F 13 (= *Meand.* F 20 Polito).

Revisori esterni (2013-2014-2015-2016-2017):

Daniele Bianconi, Christian Brockmann, Luca Bruzzese, Luciano Canfora, Marco D'Agostino, Mario De Nonno, Emanuele Dettori, Alessandro Fusi, Massimo Lazzeri, Luigi Lehnus, Margherita Lo Sacco, Stefano Martinelli Tempesta, Mariella Menchelli, Fausto Montana, Franco Montanari, Michele Napolitano, Inmaculada Pérez Martín, Filippo Ronconi, Amneris Roselli, Antonio Stramaglia, Onofrio Vox.

(dati aggiornati al 10/11/2018)