Alberto Borghini, Mario Seita

ANCORA SUL CUCULO (PLAUTO, *ASIN.* 923) E LA SFERA AMOROSA

Altrove abbiamo esaminato la scena dell'*Asinaria* plautina in cui una moglie sorprende l'anziano marito a banchetto presso una cortigiana; sdegnata, la sposa inveisce contro di lui, al quale intima di tornare a casa. Poiché il donnaiolo, impaurito, esita, la moglie commenta: *at etiam cubat cuculus*. È molto probabile che queste parole abbiano un significato osceno, tenuto anche conto dell'orientamento del contesto[1].

Al proposito, si potrà altresì ricordare che in ambito mitologico antico il cuculo si riveste appunto di connotazioni erotico-amorose. In quest'uccello si trasforma infatti[2] Zeus corteggiatore e conquistatore dell'amore di Era. Così Pausania, descrivendo una statua della dea scolpita da Policleto, cita fra l'altro lo scettro, su cui sta un cuculo, a ricordo di quando Zeus aveva preso la forma di tale uccello, catturato da Era per avere uno svago (παίγνιον)[3]; sul medesimo mito indugia uno scolio a Teocrito: Zeus si era trasformato nel volatile su un monte che in seguito si chiamò Cuculo; Era aveva avvolto nella veste l'uccello infreddolito e posatosi sulle sue ginocchia[4].

Il cuculo sembra mantenere una consimile valenza anche nell'ambito del folklore 'recente' o di epoca relativamente recente. In Valle d'Aosta, per «sapere quanti anni mancano al matrimonio […] basta rivolgergli [*scil.* al cuculo] la domanda e contare i cucù della risposta»[5]. Pratiche analoghe sono attestate per altre zone dell'Italia. Per la Francia uno studioso scrive: «En Basse-Bretagne, à la fin du XVIII^{e} siècle, le chant de cet oiseau annonçait par sa répétition l'année où devait se faire le mariage. En plusieurs autres pays, les jeunes filles le consultent pour savoir dans combien d'années elles se marieront et elles lui adressent des formulettes […]»[6].

[1] Borghini, Seita, *Cuculo*. Bettini, *Voci*, 140 e 250, n. 64, ravvisa nel passo non un senso osceno, ma una semplice sottolineatura della pigrizia, tipica del cuculo.

[2] Gossen-Steier, *Kuckuck*, 2102.

[3] 2,17,4.

[4] 15,64.

[5] Gatto Chanu, *Leggendario valdostano*, 72, n° 105 (*Il cuculo*), con riferimento a Christillin, *Légendes et récits*, 220.

[6] Sébillot, *Folk-lore de France*, III, 200-201.

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Al medesimo riguardo, è significativa la pratica riscontrata in area culturale valdese: «Quando si era sotto i vent'anni si credeva […] volentieri che il mettere sotto il guanciale un pizzico della terra che si calpesta quando per la prima volta nell'anno si sente il canto del cuculo facesse sognare la persona che si sposerà»[7].

Opere citate

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[7] Pons, *Folklore nelle Valli Valdesi*, I, 224.

ABSTRACTS

Alberto Borghini, Mario Seita, *Ancora sul cuculo (Plauto,* Asin. *923) e la sfera amorosa*.

Again on the cuckoo (Plautus, Asin. 923) and the erotic sphere (pp. 431-432)

With a new analysis based on ancient and modern parallels, the authors reinforce the erotic interpretation of the Plautine words *at etiam cubat cuculus* which they have previously proposed.

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Alberto Borghini, Mario Seita, *Il nesso* obsonatores et rhetores *e il nome del cuoco in Petronio,* Satyr. *39, 12: un caso di resilienza letteraria?*

The connection obsonatores et rhetores *in Petronius,* Satyr. *39, 12: an instance of literary resilience?* (pp. 277-283).

The adjective δαίδαλος / *daedalus* and the cook's name in the *Cena Trimalchionis*, Daedalus ('absent' or 'implicit' name), provide a binomial cohesion to the connection *obsonatores et rhetores* (Petr. *Satyr*. 39, 12). On this subject the authors cite the compound nouns ὀψοδαίδαλος and λογοδαίδαλος, a possible instance of literary resilience.

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Alberto Cafaro, Horum iudex proprius erat praefectus fabrum. *Vegezio e la* praefectura fabrum.

Vegetius and the praefectura fabrum (pp. 117-138)

The post of *praefectus fabrum* was granted by a magistrate *cum imperio* on the basis of trust, loyalty, and competence. In general, the appointees have been described as 'senior officers on the staff' of the appointing magistrates. However, little is known about the tasks attached to the post, even if the *praefectura fabrum* is well attested both in literary texts and inscriptions. The *Epitoma rei militaris* is the only extant source devoting a passage to the duties of the prefects of engineers. In spite of being a detailed description of the post, this passage has generally been dismissed – notably by H. Maué and B. Dobson – as untrustworthy or

useless for a number of reasons, including the fact that, at the time of the *Epitoma*'s composition, the *praefectura fabrum* was no more than a relic, or a name in ancient texts and inscriptions. According to Vegetius, the prefect led the corps of technicians attached to the legions. Moreover, he was put in charge of siege machines and the supply of projectiles and other materials. Even if this description and what is known about the *praefectura fabrum* are not consistent, a re-examination of the passage and of the text as a whole is needed. In fact, the *Epitoma* reveals a deeper knowledge of the importance attached to the post than expected in such a late source. A focus on this text will offer some useful insights on the sources available to Vegetius, and to what they stated about the tasks attached to the *praefectus* itself. In addition to this, it will be possible to trace the duties of the post back to its origins and investigate on how the *praefectura fabrum* became the institutional and political office which we known from the available sources.

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Fabio Giorgio Cavallero, *Il santuario della* Bona Dea Subsaxana*, l'ara di Licinia e i Gracchi.*

The sanctuary of Bona dea Subsaxana*, the altar of Licinia and the Gracchi* (pp. 103-115)

Three are the hypotheses about the dedication of the temple of *Bona dea Subsaxana*: 1) The sanctuary would have been dedicated in 123 BC by a Vestal (Claudia: Ov. *Fast*. 5.149-158; Licinia: Cic. *Dom*. 136) and there were three places of worship. 2) Licinia would have founded a temple near the official one, dedicated instead by Claudia. 3) Licinia would have dedicated an altar, an *aedicula* and a *pulvinar* in the sanctuary consecrated by Claudia. In the present article the author suggests a different reconstruction, where the history of the sanctuary is intertwined with the tumultuous events that characterized the years of the tribunates of Tiberius and Gaius Gracchus.

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Antonio Corso, *Perché Antonio Giuliano è stato un grande.*

Why Antonio Giuliano has been a great scholar (pp. 1-6)

The author outlines the most important original interpretations about problems of Greek, Roman and post-ancient art suggested by the late scholar Antonio Giuliano, highlighting his importance in modern scholarship.

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Lidia Di Giuseppe, *Paradigmi teatrali nel* Simposio *platonico*. *Theatrical paradigms in Plato's* Symposium (pp. 71-86).

In the prologue of his Symposium, Plato shapes the characters of Apollodorus and Aristodemus (along with the context of the narrative) by employing some means proper to contemporary tragedy and comedy, in order to highlight the different nuances of their relationship with Socrates.

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Margherita Facella, *Note on* CIL *III 1338 (*IDR *III/3, 139)* (pp. 341-359)

This article examines a brief inscription found in the *castrum* of Micia (Romania), which was published by various scholars, including Mommsen in *CIL* III. The interpretation of the text by Mommsen was soon eclipsed by the suggestion of Dessau that the altar was a dedication to the Genius of the god Turmasgade. Since then, Dessau's reading has become widely accepted and it has not been questioned that the altar was dedicated to Turmasgade. On the contrary, according to the author numerous observations favour the earlier solution proposed by Mommsen. Moreover, as a result of the archaeological investigations that have been carried out at this site since the 1930s and progress in the historical and epigraphic research, it is possible to move a step forward and offer an ethnic identification for the abbreviated name at the beginning of the text.

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Cesare Letta, *Ancora sull'iscrizione del Monginevro e sui consoli del 102 d.C. Again on the inscription from Montgenèvre and the consuls of AD 102* (pp. 433-436).

In a recently found military diploma of the 5th of May AD 102 from Sardinia (*AE* 2013, 650) the consular pair *T. Didio Secundo L. Publilio Celso* seem, at first glance, to disprove the reconstruction of *Fasti Ostienses*, frg. XV, proposed by the author in «SCO» 64 (2018), 332. But a more careful analysis shows that the name of the second consul, initially skipped, was only subsequently and erroneously added to this diploma, after a cursory checking of the *Fasti Consulares*. For this reason, the author reaffirms his text of the Montgenèvre inscription and proposes a better reconstruction of frg. XV of the *Fasti Ostienses*, with L. Fabius Iustus, L. Publilius Celsus and L. (?) Cornelius Priscus following one another as colleagues of the *consul ordinarius*, Iulius Servianus, until T. Didius Secundus replaced the same Servianus, almost certainly on the calends of May.

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Marcello Lupi, *Un regno di un solo anno? Anomalie nella tradizione su Agesipoli II.*

A one-year reign? Inconsistencies in the tradition on Agesipolis II (pp. 87-102)

On the base of two passages from Diodorus Siculus (XV 60.4 and XX 29.1), scholars generally assume that Agesipolis II, the eldest son of the Spartan king Kleombrotos, reigned for only one year after his father's death in the battle of Leuktra; when he died in 370 BC, the Agiad throne passed to his brother Kleomenes II, who kept it until 309/8. Yet, the three sayings attributed to Agesipolis son of Kleombrotos in Plutarch's *Apophthegmata laconica* (215b) imply that he was still alive forty years after his alleged death, when he was handed over as a hostage to Antipater, the Macedonian regent, following the Spartan defeat at Megalopolis in 331/330. Since the Plutarchean collection of apophthegms is considered of limited value as historical evidence, this source is mostly disregarded. This paper, however, aims to demonstrate the substantial reliability of the tradition reflected in Agesipolis' three sayings. His role as hostage, in particular, appears a consolidated biographical datum in Spartan memory. For this reason, a different and more likely scenario is here reconstructed: in 371 Agesipolis II, when ascended the throne, was still a child; this would explain his absence from the historiographical tradition during the sixties and fifties of the 4th century. Later, between the late 40s and early 30s, he was deposed, thus yielding the kingdom to his younger brother; lastly, after Megalopolis, Agesipolis was one of the fifty most remarkable Spartans sent as hostages to Antipater.

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Licia Luschi, *L'omaggio al vincitore. A proposito del rilievo con* desultores *del Musée Royal di Mariemont.*

The tribute to the winner. On the relief with desultores *in the Musée Royal of Mariemont (Belgium)* (pp. 361-410)

A fragment of one of the Roman reliefs of the Royal Museum of Mariemont (Belgium) is traditionally famous for the representation of a *manumissio vindicta*. This paper, based on the interpretation of the main characters as *desultores* and Renaissance drawings, proposes to recognize in the scene the tribute of two athletes to the winner of a circus competition.

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Aurora Maccari, *'Pomerium, verbi vim solam intuentes, postmoerium interpretantur esse'. La critica storica e antiquaria e la manipolazione del passato.*

'Pomerium, verbi vim solam intuentes, postmoerium interpretantur esse'. The historical and antiquarian criticism and the manipulation of the past (pp. 139-159)

This paper derives from a larger research project dedicated to the *pomerium* and the *ius proferendi pomerii*. Here, in particular, I focus on the evolution of the concept of *pomerium* in antiquity – from 'para'etymological to historical and topographical aspects.

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Silvia Marini, *Bolli su lucerne: dalla grammatica alla produzione. Stamps on lamps: from their grammar to the production* (pp. 161-180)

Besides being an important source of information on the Roman economy, stamped lamps give the opportunity to get some important insights into the practice of putting stamps on pottery. Two stamped lamps productions have been identified in Rome and Modena: their presence is well attested on a wide geographical area. In this paper, I examine these productions between the Augustan age and the first half of 2nd c. AD, in order to discuss by which ways potters used to engrave their names on lamps. As it will be clear, the analysis of stamp's abbreviations and syntax will help in casting light on many aspects of the production process and on the organization of the workshops.

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Roberta Melazzo, *Three couples of Vedic compounds* (pp. 7-23)

The paper discusses three couples of compounds occurring in the *Ṛg Veda* and made of the same verbal root as a second member, and the same nominal element, either inflected or not, as a first member. The analysis allows an interesting conclusion. When added to the nominal first member of one of the two compounds in each of the couples here at issue, the case ending may be tentatively assumed to determine the meaning of the compound itself in proportion to both the space-time-variables and the different circumstances in which the content conveyed by the lines of verse is to be considered. Instead, the absence of the case mark in the first member of the compounds entering into the three couples at issue excludes any further nuances of meaning of the type conveyed by the compounds with the first member inflected. The compounds with the first member non-inflected referred to an absolute quality that could not be related to situations different each time but proved fully effective independently of time anyhow, and had therefore to be contemplated

irrespective of these situations themselves. In other words, when formed with the first member non-inflected, the compounds of the three couples here examined served the purpose of identifying the referent.

It is worth noting that the difference between the three couples of compounds taken into consideration receives independent confirmation from other aspects of the Vedic language explored in unrelated research.

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Leyla Ozbek, *Shattered Mothers (and Relatives): Representing maternal Grief and Responsibility in Greek Tragedy Fragments* (pp. 53-70)

This study examines three fragmentary tragedies, Sophocles' *Eurypylus*, Aeschylus' *Niobe*, and Euripides' *Ino*, focusing on the characterisation of the female protagonists. They are mothers who lose their offspring, either because of circumstances not linked to them, or because they happen to kill (with varying levels of actual responsibility) their own children. Within the plot, they are closely intertwined with another member of their family: a male relative (brother, husband, father, etc.), who partially shares in the action taking place, and in the attention of the audience. At different levels, these characters share with the mother her feelings, grief, and sometimes even guilt for the death of the child or children. By showing their actions and inner connection with their female relative, the dramatists aim to enhance the portrayal of the motivations, grief and, in some cases, the justifications of the protagonist of these plays: the mother. The aim of this study is to show how these male characters play the role of sounding boards for the female protagonists' guilt and sorrow: they magnify the characterisations of the mothers, and, above all, their grieving solitude.

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Francesco Padovani, *Nota a Plutarco,* Amatorius *762 A: sul termine* ἰχνηλάτης.

A Note on Plutarch, Amat*. 762 A: on the word* ἰχνηλάτης (pp. 323-329).

The paper aims to clarify the meaning of the word ἰχνηλάτης, «inquirer», which Plutarch of Chaironeia employs in his *Dialogue on Love* (*Amat*. 762 A). Although the corresponding verb ἰχνηλατέω occurs several times in Philo, the use of the substantive ἰχνηλάτης in a theological context seems to be genuinely Plutarchean, and it will return in the following centuries in the works of some Christian theologians. The article examines all the philosophical and religious implications of the use of

the word in Plutarch, by finally considering the role of the ἰχνηλάτης within his theological conceptions.

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Cecilia Ricci, *Caracalla e i pretoriani*.

Caracalla and the Praetorian Guard (pp. 411-427)

The historiographical sources about the relationship between Antoninus and the Praetorian Guard are not too lacking and not too far from the events narrated. Actually, as always happens proceeding with the research, it is possible to realise that many aspects need still to be enlightened; one has the perception of some forcing in the construction of the historical narration and that a relatively wide margin for clarifications, adjustment and enrichments is not lacking. Using all the available sources (literary, epigraphic, archaeological and numismatic), in the first part of the essay I will focus on the nature of the bond between soldiers and emperor; in the second part I will try to give a picture of the life of the Praetorians at the time of Caracalla, through the cults practiced and the relations entertained.

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Adriano Russo, *La trasmissione alto-medievale di Marziale: la classe* α.

Early-medieval transmission of Martial: the class α (pp. 285-321)

This paper is devoted to the manuscript tradition of Martial. In the first part, I shall focus on the most ancient stages of the tradition. Notably, I will focus on some elements that prove the existence of an archetype in the 'Lachmannian' sense, and will propose some methodological remarks of the concept of 'archetype' in the tradition of Martial. The core of the article, however, is devoted to one specific branch of the tradition: the class called α, only represented by two medieval *florilegia*. In spite of its high editorial value, classical scholars have studied it less carefully than β and γ. Here for the first time I will provide a *stemma codicum* of this class and will analyze its textual characteristics. In the last part of the article, I will inquire the history of α from the antiquity (reconsidering Lindsay's theory that α derives from a late-antique edition *in usum elegantiorum*) to the viii century, the age of the first direct witnesses of α. A brief survey on Martial's reception in the early Carolingian period (especially in Theodulf of Orléans and Paul the Deacon) proves that in the late viii century Martial was a common model for Latin versification and a popular source of inspiration for occasional poetry. If we widen

our search to non-literary texts (Paul the Deacon's *scholia* on Isidore, Rabanus Maurus' grammatical works, the prosodic *florilegia*), we find solid evidence for the use of α in the Carolingian schools. Even though the book listed in the catalogue of Berlin, Diez 66 cannot be identified with the archetype of class α, it is highly probable that the royal court of Charlemagne was the starting point of a flourishing tradition, partially surviving in the extant *florilegia*, partially lost and recoverable from the indirect tradition.

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GERMANA SCALESE, *La* via Regio-Capuam *nell'area del Savuto-Reventino. Contributo alla ricostruzione del tracciato ed alla localizzazione di* ad fl. Sabatum *(*It. Ant.*)*.

The Regio-Capuam *road in the Savuto-Reventino region. Towards a reconstruction of its course and the location of* ad fl. Sabatum *(*It. Ant.*)* (pp. 181-243)

The paper aims to contribute to the reconstruction of the Roman road system in the Savuto-Reventino region (west-central Calabria, Southern Italy). Thanks to the *Itinerarium Antoninum*, we know that a ford (*ad fl. Sabatum*) existed on the Savuto river at the end of the IIIrd century BC. The correspondence between the distances provided by the imperial *itinerarium* and those of the republican sources (*Lapis Pollae* and S. Onofrio's *miliarium*) indicates that the ford is relating to the *via Regio-Capuam*, the praetorian road built in 131 BC. The main purpose of this study is the reconstruction of the Roman road section passing through the Savuto's valley and the location of Savuto's ford. With this aim, the research exploits different types of sources, as modern cartography (Maps of Martirano's diocese – end of the XVI century – and the Bourbon land register – middle of the XVIII century), satellite images and data gathered with surface survey. The re-examination of the already known sources (*Lapis Pollae*, S. Onofrio's *miliarium* and *Itinerarium Antonini*) has been conducted through a thorough practical verification of all data thanks to the QGis application. This allowed the author to highlight that the distances provided by the ancient sources do not match the geo-morphological assets and the road reconstructions that have until now been proposed. A number of considerations, concerning the topography, the place-names and, above all, the role of the local community in the road system management (shown by the Roman law) seem to suggest that the *Regio-Capuam*'s track was not continuous but divided on the basis of legal and administrative authorities.

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Simonetta Segenni, *Giovanni Pagni e le iscrizioni false di Pisa (CIL XI 194* e CIL XI 195*).*

Giovanni Pagni and the forged inscriptions of Pisa (CIL XI 194 and CIL XI 195*)* (pp. 331-339)

The aim of this study is to analyze two *falsae* inscriptions (*CIL* XI 194* = *Inscr.It.* VII, 22 and *CIL* XI 195*) from Pisa. For the first time Giovanni Pagni (1634-1676) in *Commentaria in Cenotaphia Pisana Lucii et Caii Caesarum* reports these inscriptions. *CIL* XI 194* is a forgery modelled on the inscription from *Abella* (*CIL* X 1217). A forgery is also *CIL* XI 195*: it was a newly carved inscription on marble. The author tentatively links these inscriptions with the publication of Valerio Chimentelli, *Marmor Pisanum de honore bisellii*, Bononia 1666.

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Veronica Ariel Valenti

Nāman*, l'acquoreo scorrere del pensiero, e momenti della creazione verbale vedica.*

Nāman*, the water-like flow of thought, and moments of verbal vedic creation* (pp. 25-51)

After having outlined the ontological and gnosiological roles of the Vedic lexeme *nāman-*, we will attempt to demonstrate the intersection of the dimension of verbalization with that of 'its aqueous nature' by means of textual clues (for instance in *AV* XVII, 1, 29 or in *RV* X, 129, 7) and through the characterization of Sarasvati, of Diṣhana (and similar figures), of Indra as liberator of the Waters and as *Wortführer*, of the storm deities Maruts, who are bound both to water and to the word. Moreover, we will draw a comparison between Viśvāmitra and Odysseus. Among the various lexical clues, we have chosen to concentrate on *ṛṣi-* and *rasa-*. In conclusion, we suggest a possible etymology for *nāman-*, which would be consistent with the connotation of the 'aqueous nature' of the Vedic word meaning the 'water-like flow of thought'. This allows us to insert the *nāman-* into the dynamic of verbal Vedic creation consisting in ulterior phases such as *sāman-*, *dhāman-* and *brahman-*. Finally we will examine *RV* I, 164, 45, which provides a suggestive confirmation of our reconstruction of the four phases of Vedic verbalization.

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Andrea Zuccaro, *Alcune osservazioni storiche e lessicali sull'editto del legato tiberiano* Sotidius Libuscidianus *(*AE *1976, 653)*.

*Some Historical and Lexical Observations on Tiberian Galatian Legatus Sotidius Libuscidianus' Edict (*AE *1976, 653)* (pp. 245-275).

The study compares the Latin text and the Greek 'translation' of legatus *Sotidius Libuscidianus* bilingual edict. This legatus governed Galatia and issued the edict in the early Tiberian age, but this inscription was perhaps re-engraved in late antiquity. The paper in particular focusses on the Greek 'translation' of some Latin expressions concerning the institutional terminology, as *imperator*-αὐτοκράτωρ and *optimus*-σωτήρ.

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