

ARTICOLI

L. Zurli – P. Paolucci, *Le ‘Bibliadi’ petroniane, 1. Emendare con metodo: un esempio da carne attribuito a Petronio, 2. Le fanciulle di Byblos in letteratura (e le avventure ero-/esotiche di Encolpio)*

1. The corruption, about which we will go to exemplify how to do (or should be done) a methodologically correct amendment, is located at v. 4 of the poem 65 of the *Anthologia Vossiana*, attributed to Petronio. In this paper, Zurli restores the difficult verse, terribly ruined by the manuscript transmission (and hitherto never fixed satisfactorily); at the same time, it explains the meaning of the opening verses of this epigram – referring to the seat and to the female retinue of the Adonis cult in Byblos – which probably represent the main source of inspiration for the *Concubitus* of Reposianus.

2. The paper illustrates the literary tradition about *Bybliades* and their relationship with the context of the epigram 65 in *Anthologia Vossiana*, supposing that this poem was situated in the final lost part of the *Satyricon*.

E. Sportolari, *AL 37 R² e il frontespizio del Liber Epigrammaton di Lussorio*

Starting from Gerard Meerman’s exegesis of the epigram *AL 37 R²*, the paper examines the iconographical and literary tradition about decorative subjects at the beginning of ancient illuminated papyri and manuscripts, in order to determine the iconographical subject of the epigram, presumably located in the frontispiece of an ancient Luxorius’ *liber epigrammaton* edition.

P. Paolucci, *Due riflessioni su Lussorio*

The paper has two parts: in the first part it is considered the possibility to preserve in Luxor. 366 Happ, v. 5 the transmitted reading *almum*, on the base of a Placidus’ gloss concerning Verg. *Buc.* 8, 17; the second part discusses the epigram 367 Happ, v. 5 by Luxorius, defending the correction of Klapp with reasons aimed at recovering the pronunciation of the letter ‘c’ at the time of Luxorius and of the lost manuscript α for the reading *sello pro caelo* and then at the time of the copyist of the Salmasian manuscript for what concerns the reading *gesserunt pro cesserunt*. In conclusion, arguments are provided to support the correction *marmoris* at v. 8.

L. Zurli, *Nell’officina di Lussorio: la colocasia (c. 372 Riese = 367 Shackleton Bailey)*

The paper proposes an ecdotic arrangement of the poem 372 Riese by Luxorius showing various paths of solution among which it is preferred, for v. 2, the amendment *colocaseorum herba*. Of every proposal are shown strengths and limits. The goodness of the reading *populante* in the title is also justified.

L. Martorelli, *Scaligero e i dodici sapienti: indagine sui marginalia dell'edizione lionese del 1572*

Scaliger's renowned edition of the *Appendix Vergiliana* published for the first time in Lyon in 1572 contains, in addition to the pseudo-Virgilian texts, many other poems among which the so-called *Carmina duodecim sapientum* (AL 495-638 Riese²). This collection is accompanied by numerous side notes, most of which refer to an unspecified ancient manuscript. The in-depth examination of these notes and their comparison with the readings of the ancient and medieval manuscripts of the *Carmina*, allow us to identify the manuscript *Vossianus latinus* Q 86 (IXth century) as the *vetus codex* that Scaliger mentions. This contribution is then followed by a prospectus of all the poems in Scaliger's edition together with the complete collation of his *Carmina duodecim sapientum* edition.

NOTE

L. Cecconi, *I 'figli della Notte' da Virgilio a Pascoli*

The paper examines the path of the *iunctura* 'satus Nocte' in the Latin versification from Virgil to the *Gallus moriens* of Giovanni Pascoli, passing through Luxorius, in order to enrich the exegesis of the Pascoli's Latin poem.

TRASMISSIONE MANOSCRITTA

T. Licht, *Paléographie et tradition du Codex Salmasianus*

The Codex Salmasianus is one of three early manuscripts which, as the first part of this article demonstrates, can be localised to the scrip-torium of the abbey of San Salvatore di Monte Amiata. The second part of the article illustrates how, on the base of certain readings in the codex Reginensis 123, it is likely that the Codex Salmasianus originated from the library of the abbey of Fleury.