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Why do lawgivers pursue filia more than justice?
Aristotle EN <small>viii</small> *1*
(pagine 3-22)

Abstract: The report that lawgivers pursue φιλία more than δικαιοσύνη (*Nicomachean Ethics* <small>viii</small> 1) has often been taken to imply a political ideal of friendship among fellow-citizens. The present essay challenges the assumption that φιλία is considered more vital than justice for social cohesion because of its alleged *affective* dimension. It is argued that φιλία and δικαιοσύνη refer to two alternative conceptions of the common interest: δικαιοσύνη involves ideals of meritocracy and is therefore intrinsically connected with the principle of geometrical equality, while φιλία captures the readiness to waive strict meritocratic rewards or entitlements at least in circumstances where doing so is believed to benefit the community as a whole – resulting in more egalitarian procedures manifesting an arithmetical principle of equality. φιλία entails a basic willingness on the part of the citizens to accept that the common good may override legitimate private entitlements *in communal contexts*; in a *communal context* (the *polis*), to refrain from insisting on strict personal entitlements *can* be construed as (an act of) φιλία. The consensus among lawgivers that φιλία is more vital for the preservation of the *polis* than δικαιοσύνη which Aristotle reports is a good example of how political science (the science of the lawgiver) cannot do without the natural science of biology: human nature is such that, *within a community*, it does not support excessive internal differences. The very existence of a community (the *polis*) thus gives birth to an alternative, political notion of justice besides a notion of justice that remains oblivious to communal interests.

Keywords: Aristotle, *Nicomachean Ethics*, Justice, filiva, Equality, Common Good.

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Other Selves in Fiction
Philia, Eleos, *and the Ethics of Narrative*
(pagine 23-46)

Abstract: The paper is divided into four parts. After briefly discussing Aristotelian *philia* and some of its most important conditions, I claim that these conditions give us good reason to believe that Aristotle's notion of *philia* implies what I define as an emotion of sympathy. I argue that in an Aristotelian perspective sympathy as an emotion has at the same time an ethical and aesthetic nature and that for this reason our inclination to enter a fictional world and sympathetically engage in it resembles and improves our ability to become ethically involved in real-life egalitarian interactions, such as those between friends. Finally, I turn to the emotion of *eleos* arguing that a parallel reading of the ethical notion of *philia* and the poetic conception of *eleos* can provide us with a fresh perspective on the much discussed concept of mimetic *pathos*.

Keywords: Emotions, Aristotle, *Philia*, *Eleos*, Imagination, Narrative.

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Other Selves in Action
Similarity and Complementarity between Virtuous Persons
in Aristotle's Theory of Friendship
(pagine 47-67)

Abstract: In this essay I explore Aristotle's notion of the virtuous friend as an "other self", which, as I will contend, plays a central role in shaping his discussion of virtue-based friendship. After showing that this kind of friendship is premised on the friends' reciprocal recognition of their similarity in virtue, I shall proceed to analyze the linguistic expressions ἄλλος αὐτός and ἕτερος αὐτός. Against a well-established trend of Aristotelian scholarship, which takes the two phrases as interchangeable, I will suggest the possibility that ἄλλος αὐτός conveys the idea of a friend as an "other" similar in virtue to the one who loves him. In contrast, ἕτερος αὐτός is primarily designed to emphasize 1. the separateness of the "other" and 2. the idea that friends are reciprocally "complementary" in a shared pursuit of contemplative activity.

Keywords: Friendship, Aristotle, Virtue, Selfhood, Alterity.

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Scarabei e Pigmei in Epicarmo
(pagine 68-82)

Abstract: The connection, seen in a fragment from the comedy *Heracles in Quest of the Girdle* by Epicharmus, between Pygmies and scarabs is probably inspired by the Egyptian culture.

Keywords: Pygmies, Scarabs, Egypt, Epicharmus, Pataikos.

Salvatore Costanza
Εθνικό και Καποδιστριακό Πανεπιστήμιο Αθηνών

Aristòfani sìculu, Comedìj
Versi di Acharnìsi, Nùvuli, Paci, Ociddi, Thismophoriazzùsi, Rarunchi
(pagine 83-104)

Abstract: Selected passages from some of Aristophanes' plays (*Acharnians*, *Clouds*, *Peace*, *Birds*, *Thesmophoriazousae*, *Frogs*) are translated into a literary Sicilian language. This is meant to reflect upon the peculiar mechanisms of parodic language used by the Old Comedy. And moreover to create a code of comic writing, in order to interact with the classical model and its exuberant satire.

Keywords: Aristophanes, Comedy, Sicilian language, Literary translation, Parody.

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Sull'origine di alcuni ampliamenti di Apollodoro al racconto troiano di Proclo
(pagine 105-126)

Abstract: In this contribution, Apollodorus' narration of the legend of Troy is split into different narrative sequences, which are suggested to derive from (to be summaries of) the Epic cycle and tragedies (Euripides). In particular, and contrary to common assumptions, it seems likely that: *a*) Apoll. *epit*. 3, 9; 3, 26; 6, 15-22 (at least in its essential lines) have a cyclic source; *b*) Apoll. *epit*. 5, 2 has a tragic source; and, *c*) Apoll. *epit*. 6, 14; 5, 2; 6, 8-11 have a most likely Euripidean source.

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Athénée, la cuisine et la comédie moyenne
Périodisation et problèmes de méthode et d'interprétation
(pagine 127-138)

Abstract: In this article, the author examines the problems of method which are raised when we study fragments of Middle Comedy, and the circular relationship between these problems and the interpretation of the genre and of the periodization of Comedy. The article concentrates on the issue of political content in Middle Comedy and suggests this content should be interpreted with the methods and tools usually employed when analysing Ancient Comedy and Oratory, on the basis of the famous example of the representation of Callimedon.

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Fuentes con atribución nominal en Consencio
(pagine 139-161)

Abstract: The most important grammatical works between the 2th century BC and the 2th century AD are preserved in fragmentary form in the *artes grammaticae* of the 3th and 6th centuries AD. However, they contain considerable alterations and are very difficult to assess without a complete knowledge of the mechanisms used to transmit grammatical doctrine. The thorough knowledge of the ancient grammatical tradition depends, therefore, on a proper interpretation of these preserved fragments, allusions and testimonies. To do so, it is necessary to know fully not only the primary source (the author who transmits the grammatical doctrine) but also the mechanisms (*modi citandi*) used, in order to corroborate the fidelity of the transmitted fragment. The aim of this paper is to analyze the sources named by name – Varro, Remmius Palaemon, Pansa, Valerius Probus (1th century BC), Aemilius Asper (2th century BC), and Arruntius Celsus (2th century BC ?) – in the work of the grammarian Consentius (5th century BC), in order to identify his *modi citandi* and to establish the degree of fidelity to his sources.

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Esemplare e contemporaneo
*Tensioni linguistiche nell'*Ars de orthographia *di Agrecio*
(pagine 162-172)

Abstract: The *Ars de orthographia* is conceived by the author Agroecius as a supplement to the Ps.-Caper's *De orthographia*, which he received from the bishop Eucherius of Lyon.The prefatory letter places the text and its composition in southern Gaul, in the mid-5th century. The *Ars* draws from a wide range of sources, belonging to the previous Latin grammatical tradition (commentaries, *artes grammaticae*, *differentiae verborum*). Nevertheless, Agroecius' treatise, according to the outline of the materials selection, witnesses the main evolutionary trends in the language of its reference area, above all in phonetics, while the prefatory letter seems to prove that by that time these evolutions were actually involving the most educated sections of the population.

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Sul *Fortleben* di Plauto nelle *Derivationes* di Uguccione da Pisa
(pagine 173-194)

Abstract: This essay is divided into two parts. In the first part, seventeen occurrences from Plautus in the two hundred and fourteen total citations present in Hugh of Pisa's *Derivationes* are analysed. That is, the lemmata that undergo morphological or semantic modifications in the processes of derivation from Plautus, along with the cases of exchange or erroneous attribution to the comedies of Plautus are studied. There are frequent comparisons with Osbern of Gloucester. In addition, the second part refers statistical data in six tables documenting the presence, distribution, and use of Plautine *auctoritas* by Hugh of Pisa.

Keywords: Medieval Latin Lexicography, Plautus, Hugh of Pisa.