



TWO BYZANTINE DOCUMENTS IN THE BARCELONA COLLECTION

ANGELIKI SYRKOU

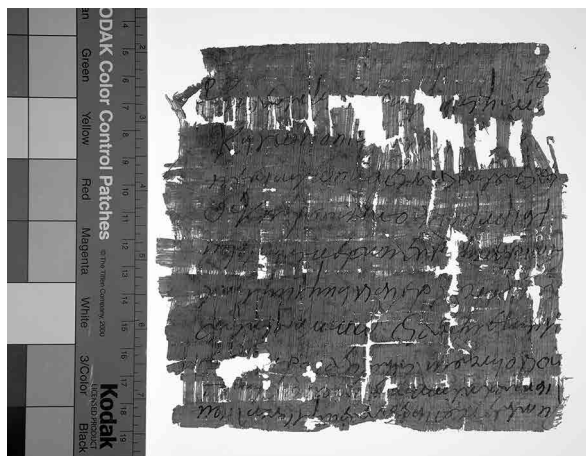
ABSTRACT · Two fragmentary documents of the Palau-Ribes papyrological collection are published here in the hope that other fragments of these pieces may be identified in this or in other collections.

The 1st text is a private letter probably concerning a problem with or a dispute about donkeys between the sender and the recipient. May we say that the sender of the letter, after his initial failure to receive what belonged to him, offered the defaulter a five days' term for fulfilling his obligation? The 2nd text is an endorsement. The inheritors of Tasia are represented by Flavius S[], who will probably sort out the procedure of inheritance.

KEYWORDS · Letter, Donkeys, Disagreement, Grief, Tasia, Inheritors.

PRIVATE LETTER (PL. I-II)

P.PalauRib. inv. 718 (15W × 14.3h) AD V-VI
Provenance unknown

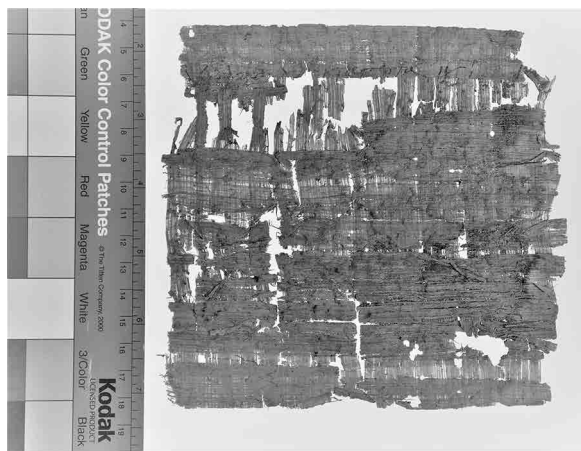


PL. I. PPalauRib_inv_716r.

THIS light brown papyrus is complete on three sides but torn on the right side; it may have been torn vertically in the middle for commercial purposes. For that reason it

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* I am very grateful to my colleague Dr Alberto Nodari who, as curator of the Palau-Ribes papyrological



PL. II. PPalauRib_inv_716v.

preserves half of the original text. It is heavily damaged at the top along the second and third line and it bears some holes on its left part. There is a margin of 1.45 cm at the top and 1.3 cm at the left-hand side. The scribe gradually reduced the space between the lines, because he obviously realised that he did not have sufficient space available to complete his writing. The text is written along the fibres in a cursive practiced hand that may be dated in the sixth century according to W. Schubart, *Papyri Graecae Berolinenses* 45 (525 AD). The address on the blank is written by a different hand.

It is quite difficult to reconstitute the content of this letter for two reasons: firstly, only half of the document is available, as the $\pi(\alpha\rho\acute{\alpha})$ suggests, and secondly there are no close parallels of the letters' body since each letter is almost unique in content. The letter, written in a typical formula, contains terms of the epistolography, $\text{o}\acute{\upsilon}\kappa\ \text{o}\acute{\iota}\delta\alpha$, $\Theta\epsilon[\acute{\omicron}\varsigma]\ \gamma\acute{\alpha}\rho\ \text{o}\acute{\iota}\delta\epsilon\nu$, $\lambda\upsilon\pi\omicron\upsilon\mu\alpha\iota$, necessary for the communication between a writer and a specific reader, cf. T.

collection, provided me with these papyrus documents. The pictures are published by courtesy of the Historical Archive of the Jesuits in Catalonia, who remains the sole copyright holders.

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Y. Mullins, *Formulas in New Testament Epistles*, «JBL» 91 no. 3 (1972), p. 386. Although the writer is familiar with the typology of letters, he does not use a typical opening formula, cf. L. J. White, *The form and structure of the official petition: a study in Greek Epistolography*, Columbia 1972, pp. 49, 52; on the contrary, he chooses the dynamic adverb *πλειστάκις*, a unique case in opening formulas, to reveal his despair.

It seems that there is an issue or disagreement between the sender and the recipient which might be related with donkeys as the existence of the rare term *ὄνικ[ω]* indicates l. 3. For the settlement of this issue the sender seems to have previously tried to meet the recipient but to no avail, *οὐκ ἤϊρον ὑμᾶς*, l. 5; then he asks him to fulfil his obligation within five days, *ποιεῖς αὐτὰ εἴσω πέντε ἡμεριῶν*, l. 6; it seems that the sender of the letter has been to a particular person or place to have this issue resolved, *ἐμοῦ δὲ αὐτοῦ ἐλθόν[τος]*, l. 4 and that he will now go to the recipient himself *ταύτην τὴν αἰτίαν ἔρχομαι πρὸς*, l. 7, expecting to receive what is owed to him *αὐτὰ ἵνα λάβω*, l. 8. Invoking the god, the sender expresses his deep grief *Θε[ὸς] γὰρ οἶδεν* *πάνυ λυποῦμαι*, l. 9 probably because his hopes for resolving the issue were not met. There is one more interesting feature in the text: the mention of an archon, *τοῦ ἄρχοντος*, l. 10 whose involvement in the case is difficult to establish.

Π(αρά)

† Πλειστάκις γε[γ]ράφηκα τῇ ὑμε[τέρῃ] καὶ τῶν ὄνικ[ω]ν τὰ π[...]. [c. 3]. [περὶ αὐτῶν καὶ ἐμοῦ δὲ αὐτοῦ ἐλθόν[τος] 5. οὐκ ἤϊρον ὑμᾶς· οὐκ οἶδα διὰ τί . [ποιεῖς αὐτὰ εἴσω πέντε ἡμεριῶν [ταύτην τὴν αἰτίαν ἔρχομαι πρὸς [αὐτὰ ἵνα λάβω. εἰ δὲ μὴ γε, κατιλ [Θε[ὸς] γὰρ οἶδεν, πάνυ λυποῦμαι ὅτι ου. [

10. τοῦ ἄρχοντος ἔπεμψα αὐτῷ τοὺς βαλλ[πολλὰ μοι τὴν ἐλευθέραν σου μετὰ τῶν . [

Back, downwards, long the fibres:

[.ε.λ.φ πα.λ..ν.τα π.ο.τα.()...

l. 1 ὑμετέρῃ, l. 8 ἵνα

† I have very often written to your and of those related to donkeys about them

and as I have come there I did not find you; I do not know why you do these within five days I come for this reason to in order to receive these; otherwise, God knows, I feel much pain for.... [through] the archon I sent to him [I send] many [greetings] to your wife and to [your children].

1. π(αρά): cf. PCol VII 242 (AD V), POxy XVI 1872 (AD V-VI), PPintaudi 57 (AD VI).

2. Πλειστάκις γε[γ]ράφηκα τῇ ὑμε[τέρῃ] : the adverb *πλειστάκις* is attested only in the main body of letters and it occurs in less than a dozen documents dated from the 1st to the 4th century. However, the similar adverb *πολλάκις* is used in the opening formula, cf. *πολλάκις γέγραφα τῇ ὑμετ[έρῃ]* in BGU XVII 2729 (AD VI), and *τὸ πολλάκις γράφειν πρὸς τὴν ὑμετέραν ἀγιοσύνην* in PBodl I 62 (AD VI/VII), cf. A. Benaissa, *Two Bishops Named Senuthes: Prosopography and New Texts*, «ZPE» 166 (2008) pp. 174-194; the adverb *πλειστάκις* has a stronger meaning than *πολλάκις*, for which cf. G. O. Hutchinson, *Down among the documents: criticism and papyrus letters*, in R. Morrello-A. Morrison (eds.), *Ancient Letters. Classical and Late Antique Epistolography*, Oxford University Press, U.S.A. 2007, p. 31. Furthermore, *μυριακίς* is used once as a synonym of *πλειστάκις*, but after the opening formula cf. POxy 42 3063 (AD II) *Διογένης Ἀπολλογένης τῷ φιλτάτῳ... χαίρειν. μυριάκις [γ]εγραφώς*.

From the verb *γε[γ]ράφηκα*, which frequently appears in late byzantine documents, we see traces of the γ, the lower part and the end of the diagonal stroke of ε, cf. the ε in the words *ἐμοῦ* l. 4 and *μετὰ* l. 11. Then we see the upper part of ρ and the wide α, cf. the α in the words *ταύτην* l. 7 and *λάβω* l. 7, φ, η, the right part of κ, which seems to be smaller than the others of the text and α. At the end of the line, we see υ, μ and the lower part of another letter, which could be ε; in this case we could restore *ὑμε[τέρῃ]* followed by a title, cf. SB XVIII 13762 (AD VI/VII) *γεγράφηκα πρὸς τὴν ὑμετέραν δεσποτείαν*; alternatively we may consider it ω, although *omega* is very wide in the document, and restore *τῇ ὑμῶ[ν]*, cf. PRossGeorg III 15 (AD VII) *[γ]εγράφηκα [τ]ῇ ὑμῶν ἀρετῇ*.



3. $\delta\nu\iota\chi[\omega]\nu$ $\tau\alpha\pi[\dots]$ c. 3]..[]: after the word $\delta\nu\iota\chi[\omega]\nu$ we see a letter that resembles *tau*, then alpha, cf. $\alpha\nu$ in the word $\alpha\iota\tau\acute{\iota}\alpha\nu$ l. 7, and then possibly pi. The adjective $\delta\nu\iota\chi\acute{o}\varsigma$ is usually followed by the words $\kappa\tau\eta\nu\acute{o}\varsigma$, $\alpha\pi\acute{o}$ $\tau\acute{\omega}\nu$ $\upsilon\pi\alpha\rho\chi\acute{o}\gamma\tau\omega\nu$ $\eta\mu\acute{\iota}\nu$ $\delta\nu\iota\chi\acute{\omega}\nu$ $\kappa\tau\eta\nu\acute{\omega}\nu$ $\theta\nu\omicron\nu$ $\xi\nu\alpha$ $\mu\upsilon\delta\chi\rho\omicron\upsilon\nu$ PGen II 23 (70 AD), $\zeta\acute{\omega}\nu$, $\delta\nu\iota\chi\acute{\omega}\nu$ $\kappa\alpha\iota$ $\kappa\alpha\mu\eta\lambda\iota\kappa\acute{\omega}\nu$ $\zeta\acute{\omega}\omega\nu$, POxy XXXVIII 2859 (301 AD) or $\sigma\acute{\alpha}\gamma\mu\alpha$, $\delta\nu\iota\chi\acute{\omega}\nu$ $\sigma\alpha\gamma\mu\acute{\alpha}\tau\omega\nu$ $\epsilon\acute{\iota}\chi\omicron\nu$ $\iota\beta$, PSI v 527 (AD III).

5. $\omicron\upsilon\kappa$ $\omicron\acute{\iota}\delta\alpha$ $\delta\iota\acute{\alpha}$ $\tau\acute{\iota}$ []: cf. $\kappa[\alpha]$ $\delta\iota\acute{\alpha}$ $\tau\iota$ $\omicron\upsilon\kappa$ [$\omicron\acute{\iota}\delta\alpha$] PGiss 78 (AD II); after $\tau\acute{\iota}$ we see a vertical part of a letter ending in a curve to the right.

6. $\epsilon\acute{\iota}\sigma\omega$: parallels to the rare term are ChrMitt 75 (265/266 AD) $\epsilon\acute{\iota}\sigma\omega$ $\eta\mu\epsilon\rho\acute{\omega}\nu$ $\epsilon\acute{\iota}\lambda\omicron\sigma\iota$ $\kappa\alpha\theta'$, PLips I 56 (399 AD) [$\epsilon\acute{\iota}\sigma\omega$ $\delta\acute{\epsilon}\kappa\alpha$ $\eta\mu\epsilon\rho\acute{\omega}\nu$ $\alpha\pi\acute{o}$ $\tau\eta\varsigma$ $\sigma\eta\mu\epsilon\rho[\omicron]\nu$; SB VIII 9752 (643 AD) [$\epsilon\acute{\iota}\sigma\omega$ $\pi\acute{\epsilon}\nu\tau\epsilon$ $\eta\mu\epsilon\rho\acute{\omega}\nu$ $\tau\alpha\upsilon\tau[\alpha]$ $\phi\theta\acute{\alpha}\sigma\omega\sigma\iota\nu$ $\pi\alpha\rho\alpha\delta\acute{\epsilon}\zeta\alpha\sigma\theta\alpha\iota$.

$\eta\mu\epsilon\rho\acute{\omega}\nu$: although the left part of *omega* is not clear, it seems to me that the previous letter is *iota* and so we should read $\eta\mu\epsilon\rho\acute{\iota}\omega\nu$, which is a term rarely attested, cf. BGU v 1039 (IV/VII), PCairMasp I 67009 l. 5-6 (567-570 AD), PLaur 4192 l. 7 (709 AD) and TVarie 3 l. 10 (636 AD).

7. $\tau\alpha\upsilon\tau\eta\nu$ $\tau\eta\nu$ $\alpha\iota\tau\acute{\iota}\alpha\nu$ $\xi\rho\chi\omicron\mu\alpha\iota$ $\pi\rho\acute{o}\varsigma$: the phrase, part of the need clause, expresses the matter to be settled. After the verb $\xi\rho\chi\omicron\mu\alpha\iota$ we can see traces of π , the diagonal tail and traces of the upper part of ρ , then $\omicron$ and part of the final sigma, cf. PLond VI 1918 (330-340 AD) $\xi\rho\chi\omicron\mu\alpha\iota$ $\pi\rho\acute{o}\varsigma$ $\upsilon\mu\acute{\alpha}\varsigma$, PStras IV 233 (AD III) $\xi\rho\chi\omicron\mu\alpha\iota$ $\pi\rho\acute{o}\varsigma$ $\tau\eta\nu$ $\acute{\epsilon}\omicron\rho\tau\eta\nu$, SB XX 14451 (AD IV) $\pi\rho\acute{o}\varsigma$ $\upsilon\mu\acute{\alpha}\varsigma$ $\xi\rho\chi\omicron\mu\alpha\iota$.

8. $\epsilon\acute{\iota}$ $\delta\acute{\epsilon}$ $\mu\grave{\eta}$ $\gamma\epsilon$, $\kappa\alpha\tau\iota\lambda$ []: after $\epsilon\acute{\iota}$ $\delta\acute{\epsilon}$ $\mu\grave{\eta}$ I read $\gamma\epsilon$ rather than $\tau\epsilon$, cf. PApoll 31 (651-700 AD) $\epsilon\acute{\iota}$ $\delta\acute{\epsilon}$ $\mu\grave{\eta}$ $\gamma\epsilon$, $\pi\omicron\iota\eta[\sigma\alpha]\tau\epsilon$ $\acute{\alpha}\gamma\omicron\rho\alpha\sigma\theta\eta\nu[\alpha\acute{\iota}]$, although we could not exclude $\tau\epsilon$ or reading $\mu\grave{\eta}\tau\epsilon$ instead of $\mu\grave{\eta}$ $\tau\epsilon$.

Then, I see κ , α , maybe τ , ι and λ rather than τ or γ (both of them are written in the same way), and finally traces of a vertical letter, possibly η . If this reading is correct, we could read $\kappa\alpha\tau\iota\lambda$ [], which would be part of a name like $\kappa\alpha\tau\acute{\iota}\lambda\omicron\varsigma$, cf. PFlor I 10 (249 AD),

$\kappa\alpha\tau\acute{\iota}\lambda\iota\omicron\varsigma$, POxy IX 1201 (258 AD) or $\kappa\alpha\tau\iota\lambda\lambda\iota\alpha\nu\acute{o}\varsigma$, POxy XIV 1636 (249 AD), the person who was going to take some action. Another possibility is to read κ , α , π , ι and λ , the *iota* being ligatured with the diagonal *lambda*, and read $\kappa\alpha\pi\iota\lambda$ [], e.g. $\kappa\alpha\pi\iota\lambda\acute{\alpha}\rho\iota\omicron\varsigma$, cf. PAnt II 109 (AD VI). A third possibility is for this word to be a verb, e.g. $\kappa\alpha\tau\acute{\iota}\tau\eta[\varsigma]$ for $\kappa\alpha\tau\acute{\iota}\delta\eta[\varsigma]$, cf. POxy L 3578 (342 AD) [$\epsilon\acute{\iota}$ $\acute{\alpha}\lambda\eta\theta\epsilon\acute{\upsilon}\omicron[\nu\tau\alpha$ $\alpha]$ $\upsilon\tau\acute{o}\nu$ $\kappa\alpha\tau\acute{\iota}\tau\eta\varsigma$; the replacement of δ by τ is possible, cf. F. Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods I: Phonology*, Milan 1976, p. 80; after $\epsilon\acute{\iota}$ $\delta\acute{\epsilon}$ $\mu\grave{\eta}$ in some cases the incentive subjunctive is used to express volition or the expected outcome of the present situation, cf. B. Mandilaras, *The verb in the Greek non-literary papyri*, Athens 1973, p. 249 and CPR XXV 10, 16 $\kappa\alpha\tau\alpha\zeta\iota\acute{\omega}\sigma\eta$. Although, the last choice would solve the problem, it seems less possible since the scribe has made no mistakes. Otherwise, this word would be an infinitive, cf. PSakaon 48 (343 AD), l. 24, $\epsilon\acute{\iota}\delta\epsilon\mu\grave{\eta}$, $\acute{\epsilon}\kappa\pi\acute{\epsilon}\mu\pi\epsilon\sigma\theta\alpha\iota$ $\alpha\upsilon\tau\omicron\upsilon\varsigma$ and PSakaon 55 (AD III/IV), l. 15-16, $\epsilon\acute{\iota}\delta\epsilon\mu\grave{\eta}$, $\mu\epsilon\tau\alpha\mu\epsilon\lambda\eta\theta\eta\nu\alpha\iota$ $\acute{\epsilon}\chi\epsilon\iota\varsigma$.

9. $\theta\epsilon[\acute{\rho}\omicron\varsigma]$ $\gamma\grave{\alpha}\rho$ $\omicron\acute{\iota}\delta\epsilon\nu$: the horizontal stroke of θ can hardly be discerned; we can see the end of epsilon's upper diagonal stroke. The phrase is attested in some Christian letters, while it is not apparently used in pagan ones, and it has the value of a religious testimony, cf. M. Naldini, *Il Christianesimo in Egitto*, Firenze 1968, p. 14. For $\omicron\acute{\iota}\delta\alpha$ in papyri, cf. CPR XXV 2, n. 4; the verb $\omicron\acute{\iota}\delta\epsilon\nu$ is occasionally followed by the conjunction $\theta\tau\iota$, which is omitted in this case.

$\pi\acute{\alpha}\nu\upsilon$ $\lambda\upsilon\pi\omicron\upsilon\mu\alpha\iota$ $\theta\tau\iota$ $\omicron\upsilon$. []: a rare phrase attested in ODouch 2 121 (AD IV) $\lambda\upsilon\pi\omicron\upsilon\mu\alpha\iota$ $\pi\acute{\alpha}\nu\upsilon$ $\delta\iota\acute{o}\tau\iota$ $\acute{\epsilon}\kappa\tau\acute{o}\varsigma$ $\epsilon\acute{\iota}\mu\iota$ $\tau\alpha$ $\pi\lambda\iota\sigma\tau\alpha$ $\delta\iota\acute{\alpha}$ $\tau\omicron\upsilon\varsigma$ $\beta\alpha\rho\beta\acute{\alpha}\rho\omicron\upsilon\varsigma$. The verb $\lambda\upsilon\pi\omicron\upsilon\mu\alpha\iota$ is a common term often expressing the sender's sadness about a real or presumed illness of the addressee, cf. PFouad 80 (AD IV) and A. Papathomas, *Höflichkeit und Servilität in den griechischen Papyrusbriefen der ausgehenden Antike*, in B. Palme (ed.), *Akten des 23. Internationalen Papyrologenkongresses. Wien, 22.-28. Juli 2001*, PapVind 1, Vienna 2007, pp. 497-512. At the end of the line after υ we see traces of another letter.



10. τῷ ἄρχοντος ἐπεμψα αὐτῷ τοὺς βαλλ[]: before τῷ ἄρχοντος we may restore the preposition διὰ, cf. ἐπεμψα ὑμῖν δι(ά) Κορνηλίου καμηλάτου, POxy LXXV 5063 (III AD). In the word τοὺς between τ and ο there is part of a small letter or something written by mistake; then I read βαλλ but I cannot suggest a supplement.

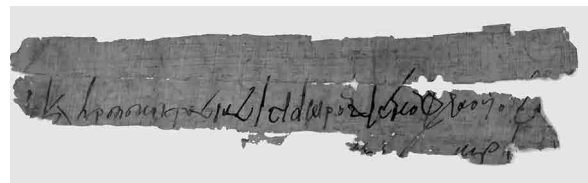
11. πολλά μοι τὴν ἐλευθέραν μετὰ τῶν .[]: this is part of the greeting formula, so the verb ἀσπάζομαι must have been written in the previous line; after μετὰ τῶν we expect τέκνων, cf. PVind Worp 14 (AD VI-VII) ἀσπάζομαι . . . καὶ τὰ παιδία αὐτῆς καὶ τῆς ἐλευθέρ[α]ν, POxy LIX 3999 (AD IV) ἀσπάζομαι πολλά τὴν σύμβιων σου καὶ τὰ τέκνα σου.

In the verso we expect the recipient's name or both the recipient's and the sender's names, cf. PVars 28 (AD VI) ἐπίδ(ος) τῷ γλυκειτάτῳ υἱῷ Ἀπολλωνίῳ and StudPal 20 212 (AD VI/VII) † ἐπίδ(ος) Παμουτίῳ ἀρχ(ι)συμμ(άχῳ) † πα(ρά) \†/ Μηνᾶ.

1. ENDORSEMENT (PL. III)

P.PalauRib. inv. 717

Provenance unknown (24.5w × 6h) (VI AD)



PL. III. PPalauRib_inv_716r.

A narrow strip of papyrus contains only two lines. This small fragment is broken off on the three sides with a margin of 2 cm at the top. The top side seems to be cut carefully. The handwriting, of medium size, is slightly

sloping, regular, legible and well-practiced: sigma is written in a peculiar way, and eta, iota and delta with long vertical strokes. The verso is blank.

Comparable hands are those of, e.g., POxy LXXXI 5288 (569 AD) and Schubart, *Papyri Graecae Berolinenses* 45 (AD 525); so the document should be assigned to the VI century AD.

The interesting feature of the document is the fact that Tasia, daughter of Isidorus, possessed property which was inherited to her descendants; her inheritors are represented by Flavius S[], possibly a member of the upper class, as his name indicates. Both factors suggest that Tasia could be a member of a prosperous and possibly known family. Unfortunately, I have not met her in other documents.

† Κληρονόμοι Τασίας Ἰσιδώρου. Δι' ἐμοῦ
Φλαουίο(υ) Σ[]
[c. 18].α... μαρι[...].

The inheritors of Tasia, daughter of Isidorus. Through me, Flavius S[].

1. The inheritors of the property seem to be not able to process the procedure of inheritance and assigned the case to a certain Flavius, for which I have not found a parallel.

Τασίας: a very rare name which is attested in two papyri documents, PHaun 3 55 (325 AD) and PFreer 1+2 (524 AD).

Φλαουίο[υ] Σ[]: the letter after the name Φλαουίο[υ] is probably sigma.

.α... μαρι[...]: we see traces of the first letter, then α, the upper part of τ or γ, then part of the vertical stroke of another letter and the diagonal end of a letter or an abbreviation. From the next word we read μ, α, ρ, and ι which is quite long, cf. l. 1. Ἰσιδώρου; it may be the name Μαρι[α]. At the end of the line the upper vertical part of a letter is preserved.





QUANDO GLI “ERRORI MECCANICI” RIBALTANO UNA TESI

ANNA ANGELI

ABSTRACT · *When the misprints change a thesis* · Some corrections to the article edited in «SEP» 2019 about Villa dei Papiri in Herculaneum.

KEYWORDS · Villa dei Papiri, Herculaneum, Chronology.

NEL 2019 è apparso nel volume 16 della rivista internazionale «Studi di Egittologia e di Papirologia» il mio contributo *La Villa dei Papiri e gli scavi sub divo fra archeologia, filologia e papirologia* (pp. 9-70), col quale intesi ricostruire le file di un discorso sulla cronologia e sulla paternità della Villa ercolanese e della biblioteca in essa ospitata, che la ricca bibliografia, sollecitata dalle risultanze degli ultimi scavi a cielo aperto di quel grandioso complesso architettonico, ha ampiamente sviluppato e reso ancor più problematico. Subito dopo la pubblicazione del volume, il dr. Francesco Verde richiamò la mia attenzione sulla seguente frase che si legge alla p. 67: «Una certezza, comunque, mi sembra acquisita, ovvero che, tra le date prospettate per l'edificazione della Villa, la cronologia bassa è manifestata dalla tradizione letteraria», chiedendomi chiarimenti sul mio pensiero riguardo al problema della datazione della villa, che, nel corso dell'articolo, risultava oggettivamente orientato per la cronologia alta, supportata dalla lettura comparata dei dati archeologici, papirologici e letterari di cui a tutt'oggi disponiamo. Di fronte alla palese incongruenza segnalatami dal Verde, che ringrazio di nuovo per la sua sollecita e

cortese rilevazione, non riconoscendomi peraltro nell'espressione «è manifestata dalla tradizione letteraria», rilessi l'articolo e con grandissimo rammarico e stupore constatai non solo che molte delle correzioni da me eseguite in seconde bozze non erano state apportate nella redazione definitiva – a me non sottoposta –, ma che erano stati inseriti due errori gravissimi: a p. 11 n. 6 mi si faceva attribuire a Tacito un *Apologeticon* che lo storico, come sappiamo, non ha mai scritto, e a p. 67, dove nelle seconde bozze avevo chiaramente scritto: «Una certezza, comunque, mi sembra acquisita, ovvero che, tra le date prospettate per l'edificazione della Villa, la cronologia bassa è sconfessata dalla tradizione letteraria», si era infiltrato, in modo per me inspiegabile, quel «manifestata» che ribalta completamente le mie conclusioni a vantaggio di una tesi che, nel corso del mio lavoro, si rivela essere contraddetta dalle fonti letterarie superstiti. Grazie al tempestivo intervento dell'amico Mario Capasso furono apportate le dovute modifiche soltanto nei numeri della rivista non ancora distribuiti, sicché ho accolto l'invito del Capasso di preparare questa piccola nota a rettifica del “testo contaminato” evidentemente da errori meccanici di lettura, che vi si sono insinuati nella fase conclusiva dell'allestimento del volume. Segnalo, pertanto, di seguito gli *errata corrige* che inviai alla redazione della rivista e che furono eseguiti soltanto nelle copie residue ancora in giacenza.

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**ERRATA****CORRIGE**

Abstract p. 9:
divo. *Between archeology*
Philodemos

divo *between archaeology*
Philodemus

p. 9 n. 5:
cf. *infra*.

cf. *infra*, p. 61 n. 3.

p. 10 n. 5:
cf. *infra*., p. 21 s.

cf. *infra*, pp. 21 s.

p. 10 n. 6:
infra.,

infra.,

p. 11 n. 6:
(cf. Tac., *Apol.* 6,8 e Tac., *Ann.* II 85,4 e Ter-
tull., *Apol.* 6,8).

(cf. Tac., *Ann.* II 85,4 e Tertull., *Apol.* 6,8).

p. 11 n. 9:
cf. *infra*.,

cf. *infra*.,

p. 13 n. 1:
infra.,

infra.,

p. 15 n. 5:
cf. *infra*., *infra*.,

supra.,

p. 17 n. 2:
supra.,

p. 18 (II colonna):
testimonia

testimoniano

p. 20 n. 1:
infra.,

infra.,

p. 20 n. 4:
infra., p. 22

infra, p. 22

p. 21 n. 4:
infra., pp. 28 s.

infra, pp. 28 s.

p. 24 (I colonna):
laddove siano mutate

laddove siano mutati

p. 25 n. 2:
ad eccezione di B 6 cit. ([p. 15 n. 3], prima
metà del I a.C. cit. [p. 11 n. 1], proveniente da
ambiente campano), di C 7 cit. ([p. 15 n. 3] (I
a.C.) e di D 3 cit. ([p. 11 n. 2], primo quarto del
III a.C.).

ad eccezione di B 6 cit. ([p. 15 n. 3], prima metà
del I a.C.), di B 10 cit. ([p. 11 n. 1], proveniente
da ambiente campano), di C 7 cit. ([p. 15 n. 3],
I a.C.) e di D 3 cit. ([p. 11 n. 2], primo quarto
del III a.C.).





p. 25 n. 2: dei 5 busti bronzei (G 3-7W. cit.)	dei 5 busti bronzei (G 3-7 W. cit. [pp. 11 n. 8, 15 n. 1, 16 n. 1])
p. 28 n. 8: <i>supra.</i> ,	<i>supra.</i> ,
p. 31 n. 3: <i>supra.</i> , p. 11	<i>supra.</i> , p. 11
p. 31 n. 5: [p. 11 n. 2, 15 n. 6]	[pp. 11 n. 2, 15 n. 6]
p. 32 n. 5: <i>tablinum</i> p. 25 n. 2 [<i>ibid.</i>])	<i>Tablinum</i> p. 25 n. 2 [<i>ibid.</i>]),
p. 32 n. 9: EAD,	EAD,
p. 36 (ultimo rigo della n. 10 di p. 35): <i>infra.</i> ,	<i>infra.</i> ,
p. 38 n. 1: (alt. cm. 2, 5-3;	(alt. cm. 2,5-3;
p. 46: Ic e IIa	Ic e IIa
p. 48: «dove...	«dove ...
p. 50 (I colonna): εἰς Μουσῶν	εἰς Μουσῶν
p. 51: (III-inizio I a.C.), fino	(III-inizio I a.C.) fino
p. 52: il tentativo di quest'ultimo di dare una giusti- ficazione teoretica alla natura di stallone e a tutti i « <i>sensus voluptarii</i> » del suo patrono,	il tentativo del discepolo di dare una giustifi- cazione teoretica alla sua natura di stallone e a tutti i suoi <i>sensus voluptarii</i> ,
p. 52 n. 4: <i>supra.</i> ,	<i>supra.</i> ,
p. 53: l. 3 Π[.]οσο[.]μαικος l. 4 πα[ρ]αβλόν- l. 6 ἤδη	Π[.]οσο[.]μαικος πα[ρ]αβλόν- ἤδη





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ANNA ANGELI

p. 54 n. 7:

« <o> *patrona virgo* ».

<o> *patrona virgo*.

p. 54:

σελίδες

σελίδες ·

p. 56 n. 1:

θρίξ

θρίξ

p. 57 n. 2:

ω̃

ω̃

p. 62 n. 1:

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p. 67:

Una certezza, comunque, mi sembra acquisita, ovvero che, tra le date prospettate per l'edificazione della Villa, la cronologia bassa è manifestata dalla tradizione letteraria.

Una certezza, comunque, mi sembra acquisita, ovvero che, tra le date prospettate per l'edificazione della Villa, la cronologia bassa è sconfessata dalla tradizione letteraria.

p. 67 n. 2:

supra.,

supra,

p. 69:

DILLON, *Portraits* = S. DILLON, *Subject selection and viewer reception of Greek portraits from Herculaneum and Tivoli*, «JRA» 13 (2000), pp. 21-40.

DILLON, *Portraits* = S. DILLON, *Subject selection and viewer reception of Greek portraits from Herculaneum and Tivoli*, «JRA» 13 (2000), pp. 21-40.

p. 69

Il culto di Epicuro ... Firenze

Il culto di Epicuro ... Firenze

p. 70

*Die Skulpturen-
enausstattung*

*Die Skulptu-
renausstattung*

