

Abstracts

LUCIANO CANFORA

**Le «repliche» delle antiche commedie**

*Epigraphic documents confirm that the restaging of ancient comedies (Aristophanes?) took place in Athens in mid-fourth century B.C.*

FRANCO CARDINI

**Come disegnare le mappe del mondo**

*Cartography in Roman times knew descriptions of places through mosaics, and written itineraries with scarce indications. A real cartographical science began with the Arabs in the Seventh century and was passed to Europe around the Twelfth-Thirteenth century. In those times, the Catalan and Italian merchants mostly practiced it: two important schools of cartography developed in Barcelona and Genoa. A huge travel literature went along with this cultural renovation. In the Thirteenth century, it mostly revolved around travelling to the Eastern Mediterranean and Asia, but during the following century it also accounted for the new explorations that were going on in the Atlantic Ocean. Modern cartography was born in two places: the Algarve region in Portugal, with Prince Henry the Navigator, and in Florence, with the translation of the Ptolomeus' Cosmography into Latin by Jacopo di Angelo da Scarperia at the beginning of the Fifteenth century. However, Renaissance Florence had many intellectuals who wrote about travels, like Giovanni Boccaccio, Poggio Bracciolini and Paolo Dal Pozzo Toscanelli. The latter was important for Cristoforo Colombo and Amerigo Vespucci's travels.*

GUIDO ARBIZZONI

**«Queste benedette regole».**

**Marino, Stigliani, le polemiche sull'Adone e il poema eroico di primo Seicento**

*This essay explores some of the passages from a discourse that Marino had intended to publish alongside the first Italian edition of the Adone (1623). In this discourse, he aimed to preempt any possible Inquisitorial censorship of lascivious parts of the work, while also providing some precautionary theoretical explanations about the poem. After the poet's death in 1625, and after the Adone was listed on the Index of Prohibited Books (1626), Tommaso Stigliani tried to judge the Adone according to strictly Aristotelian criteria in his Occhiale (1627). This article explores some aspects of the polemic on the Adone to show how it demands a more flexible interpretation of Aristotle's Poetics than Stigliani had proposed, and how epic had become a far more nuanced genre than it was according to Torquato Tasso's poetical theory.*

EMANUELE RICCARDO D'AMANTI  
**Elegiae di Massimiano nel ms. Oliv. 1167**

*In this paper the author presents the transcription of several readings of the Elegies of Maximian as transmitted by manuscript Pesaro, Biblioteca Oliveriana, 1167. The author also provides a description of the manuscript and the features of its text and discusses three readings that are particularly important for exegetical purposes. Finally, he provides a list of collation errors and omissions from previous editions.*

MARIA ELISA MICHELI  
**Una nota su Alonso Chacón,  
un erudito tra antichità classiche e postclassiche**

*One of the interpreters of antiquarian studies in Modern Age was Alonso Chacón. He was educated during the mid-sixteenth Century mainly in Spain, then in Rome. His role in the development of researches ran parallel to the development of new position of the Roman Church in the late 16th Century. His interest in realia, i.e., the materials and documents perceived as primary sources of history understood in a global sense, makes him a pioneer in setting the trends and methodologies which would be later employed by Cassiano dal Pozzo. The period Alonso Chacón spent in Rome, between 1567 and 1599, afforded him the opportunity to know monuments related to pagan and Christian history of the town and to introduce new point of view, virtually useful to overpass the divorce between ecclesiastical erudition and ancient art.*

FRANCESCO DEL BIANCO  
**Il carteggio oliveriano Garampi-Olivieri:  
una finestra aperta sul XVIII secolo**

*The Garampi-Olivieri epistolary gathers the correspondence between one of the most influential cardinals of the XVIII Century - Giuseppe Garampi from Rimini - and one of the most important erudite of Pesaro in its papal period, Annibale Degli Abati Olivieri-Giordani. This correspondence twists and turns for forty-five years (1743-1788) offering the perspective of two influential personalities of that period about the most important events for the XVIII Century's Europe. Furthermore, since the friendly and confidential nature of the missives, it is possible to understand their authentic and sincere point of view. The article offers a swift overview of the principal topics of the correspondence, from the historical research to the doctrinal and literary skirmishes, from the political plots in the papal court to the European wars, until the suppression of the Jesuits, the First Partition of Poland and the Habsburg Reformation, as well as a more congruent gaze on the figure of cardinal Garampi.*