

Ἰωάννης Γ. Ταϊφάκος: *Πετρώνιος καὶ Κοραΐς*. Κριτικά καὶ ἐρμηνευτικά σχόλια στὸ κείμενο τῶν Σατυρικῶν. Βιβλιοπωλεῖον τῆς Ἑστίας, Ἀθήνα 1997. ISBN 960-206-431-5.

Among the many attractions of the lovely island of Chios – which include e.g. italianate mediaeval villages such as Mestá – there is the charming capital, also known as Chios. The touristic curiosities of the city consist of various sights (e.g. the beautiful πλατεία) and of the museums, which include the recently re-opened archaeological museum and, above all, the most remarkable Korais Library (housed in the same building as the Folklore Museum and Picture Gallery with material mostly from the Argentis family collections).

Adamantios Korais (1748–1833; during his time often referred to as "Coray") was one of the most significant Greek intellectuals of the pre-independence era, although in fact he never actually lived in what now is Greece. Born in Smyrna the son of a merchant, he moved to Europe in 1772, and ended up in Paris in 1788, where he spent the rest of his life. In Paris, he established himself as a distinguished classical scholar who was in contact with many of the leading scholars of his age. His enormous scholarly production (summarized e.g. by J.E. Sandys, *A History of Classical Scholarship* III [1920<sup>3</sup>] 362f.; and cf. below), consisting of numerous editions of ancient authors and of other works, has earned him a place of distinction in the history of classical scholarship. However, today he is perhaps more often remembered as a man who strongly encouraged awareness among Greeks of the intellectual heritage of classical Greece, one of the manifestations of these activities being the construction, as it were, of a new literary language, a compromise between ancient Greek and the language spoken in the 18th century, namely the "katharevousa".

But to return to Chios: although Korais apparently never lived there, his family originated from the island, and Korais seems not to have forgotten his Chiot origins. This is how his library has ended up in Chios. A short historical description of the library can be found at [http://www.chiosnet.com/culture/KORAES/History/his\\_eng.htm](http://www.chiosnet.com/culture/KORAES/History/his_eng.htm). From this I learn that Korais "was the inspirer and the founder of the library" and that his "books and manuscripts constitute the basic core of the library". The library has grown since e.g. by many generous donations and bequests, and houses now more than a hundred thousand volumes, thus being "the most significant regional library in Greece". Scholars, so I was told there, are welcome to use it.

In any case, the library also houses many unpublished manuscripts left by Korais. Many of these deal with Latin authors. It is a very good thing that Iannis Taïfakos, Professor of Latin at the University of Cyprus, has decided to work on these texts in order to prepare them for publication. (I must note here that Professor Taïfakos is also the author of *Φαντασία πολιτείας ἰσονόμου. Μελετήματα στὴ διαλεκτικὴ τῆς ἑλληνο-ρωμαϊκῆς πολιτικῆς σκέψης*, a collection of papers including some written in Italian or English, 1995; and *Σύγκρισις πολιτειῶν στὸ De re publica τοῦ Κικέρωνος. Ἡ ρωμαϊκὴ ἐφαρμογὴ μιᾶς ἑλληνικῆς μεθόδου* of 1996.) According to its title, the volume reviewed here deals with Korais' work on Petronius. However, notes by Korais on other Latin authors (e.g. Cicero), found in unpublished mss. of the same library, are briefly described in the Introduction (p. 15ff.). Here and there one also gets a glimpse at the library's holdings of old editions (e.g. the edition of Tacitus by Ryckius, Leiden 1687, p. 17

n. 8). After the Introduction, several chapters cover all possible aspects of the genesis of the Petronian notes (Korais' interest in Petronius, a description and dating of the ms., etc.).

The text is published on pp. 129–143. To tell the truth, considering the singular merits of the man in Greek philology, the result is a bit disappointing. (By the way, Korais was using an edition of 1669 as his basic text.) Many of the notes only adduce either literary or historical parallels from other ancient authors, or linguistic parallels between Patronius' Latin and Greek, including modern Greek. Often a turn of phrase is simply labelled as a "Graecismus". Of the critical notes, most are either rather uninteresting (in some cases producing emendations already appearing in earlier editions [e.g. no. 9]) or simply disappointing. In Sat. 2.4 [no. 1] he suggests *tenuerunt* ("in sensu τοῦ scire vel intelligere") for *timuerunt*; in 8, 4 [no. 5] he seems to suggest *procera meretrix* (for *pro cella*); in 18, 4 [no. 8] he wonders whether one should read *dextra manu* (much too lame); in 50, 4 [no. 26] he suggests *nisi quod Corinthus habeat*; in 50, 7 [no. 27] he thinks of *certi nolunt* instead of *certe* (but this was, of course, before Buecheler produced *certe non olent*). On the other hand, in 2, 5, where almost all mss. have *et ne poetas quidem ad testimonium citem* (the sense requiring *solum* for which there is also some ms. authority and which appears in modern editions), I have been wondering whether Korais may have right in defending *quidem* (no. 2), although it is true that this *quidem* seems very awkward indeed.

In Appendix I (p. 147f.), an interesting note by Korais on the art of criticism is published. – The bibliography lists works used by Korais (p. 159ff.), and works by him (p. 162ff. – a remarkable list), this being followed by a general bibliography (p. 167ff.). The whole volume, whether studied in its parts or as a whole, seems to me to be of a very high quality, and Professor Taïfakos can only be congratulated for this achievement. Even if Korais' work on Petronius turns out to be less than revolutionary, it is very good to have it published, if only as an illustration of an aspect of his scholarly profile. It is hoped that Professor Taïfakos will find the time to deal with the rest of Korais' unpublished mss.

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*P. Flavii Vegeti Renati Epitoma rei militaris*. Edidit A. Önnersfors. Bibliotheca scriptorum Graecorum et Latinorum Teubneriana. Stuttgartiae et Lipsiae MCMXCV. ISBN 3–519–01872–1. 268 S. DEM 124.

Der in vieler Hinsicht interessante spätantike Militärschriftsteller Vegetius gehört zu den antiken Autoren, die lange nicht gerade im Mittelpunkt der Forschung standen, über die man aber in letzter Zeit auffallend viel geschrieben hat. In den letzten 10 Jahren sind tatsächlich auffallend viele Editionen und Übersetzungen des Vegetius erschienen, etwa die Edition und engl. Übersetzung von F. Stelten (1990; dazu A. Önnersfors, *Gnomon* 1993, 494ff.; im folgendem "Ö."); die engl. Übersetzung von N.P. Milner (1993, 1996<sup>2</sup>); der Text (der auf der Edition von Ö. basiert) mit dt. Übersetzung von F.L. Müller (1997); die it. Übersetzung von C.G. Manmana (1997<sup>2</sup>; dazu V. Ortoleva, *Gnomon* 2000, 408ff.). Weiteres findet man leicht in der *Année philologique*, etwa im Jahrgang 1986 gleich zwei Editionen. Ob diese massive wissenschaftliche Produktion einem wirklich existierenden Bedürfnis entspricht, soll dahingestellt bleiben.