

## Abstract

This work is a critical edition with translation and commentary of three Aristotle's *Politeiai* fragments (Kyme Aioliike, Colophon, Samos) preserved by the indirect tradition, of which it suggests a hypothetical reconstitution and a new numeration of the *corpus*.

The existence of these three *Politeiai* is documented by the explicit attestation of their titles in the transmitting sources (frgs. 4a, 5 and 7 of the *Sam. Pol.*; frg. 1a of the *Koloph. Pol.* and frg. 4a of the *Kym. Pol.*); furthermore both from the *Kymaion Politeia* and the *Samion Politeia* we have also got Heraklides Lembos' *excerpta*, studied in this work in order to constitute the *corpus* — as a supporting element to recognize and enumerate the fragments — and to achieve an overall comprehension of the examined passages from the *Politeiai*.

Compared with the existing editions, this work stands out for its attempt to satisfy a twofold objective: on the one side to revise the critical text of the fragments, to provide an Italian translation — not yet existing — and to write a systematic commentary; on the other side, to study the fragments in an up-to-date methodological perspective, which puts in the foreground the study of the context of transmission and the kind of the transmitting source.

The three *corpora* include sixteen fragments, some of which of uncertain attribution: ten fragments of the *Samion Politeia*, one of which not included in Rose and Gigon editions (frg. 3); two fragments of the *Kolophonion Politeia*, one of which not included in Rose and Gigon editions and here classified as uncertain (frg. 2?); four fragments of the *Kymaion Politeia*, two of which not included in Rose and Gigon editions and here classified as uncertain (frg. 2? e frg. 3?).

In the commentary all philological, historical and historiographical problems related to the examined fragments are discussed: *criteria* of attribution, delimitation and numeration of the fragments; topic, historical meaning and historiographical perspective of each text; the way Aristotle approaches his sources, selects and refers information, with special focus on the different manner he deals with the same topics in *Politeiai* and *Politics*.