

Abstracts

Eugenio Amato, *Favorino (e Stobeo?) in Manuele Adramitteno*

In his letter to Angelo Poliziano (*Ep.* 1, p. 352, 6-9 Legrand), Manuel Adramyttenus tacitly readapt, very probably from the *Anthologion* of John of Stobi, a saying of Favorinus of Arles (fr. 7 Amato).

Eugenio Amato, *Sul discusso plagio della «Refutatio Procli Institutionis theologicae» di Procopio di Gaza ad opera di Nicola di Metone: nuovi apporti della tradizione manoscritta*

The thorough analysis of the manuscript tradition of Procopius of Gaza's *Refutatio Procli Institutionis theologicae* brings to light a new fragment of this work; it helps also in supporting the Procopian paternity.

Idalgo Baldi, *Le due perdute opere grammaticali di Sinesio di Cirene*

The brief biographical data about Synesius of Cyrene in Suidas' *Lexicon* enlist among his literary production also works in the field of grammar. Although there's no direct evidence about these works, it is possible, thanks to a passage in *Ep.* 154, to identify them with two now lost treatises, the first one on homeric exegesis and the other one about solecisms allowed in rhetorical prose.

Silvia Fenoglio, *Eustazio di Tessalonica e la lingua del suo tempo*

Starting from the few, and now outdated, previous studies on the subject, this work focuses on the *Commentaries to the Odyssey*. It aims at documenting the attention that Eustathios paid to the spoken language of his time. In particular, we identify areas of semantic reference and geolinguistic areas to which the words and expressions object of the learned Byzantine's reflections could be referred. This is not only useful for a better understanding of the conceptual world of the commentator, but also valuable to witness the reconstruction of a stage in the history of the Greek language.

Eleni Kaltsogianni, *A Byzantine metrical ekphrasis of Spring: On Arsenios' «Verses on the Holy Sunday»*

The article deals with the *Verses on the Holy Sunday*, a poem in unprosodic octasyllables usually attributed to Arsenios of Corfu. Several aspects of the poem are discussed, with special emphasis on its linguistic and metrical features as well as its lit-

erary models and sources; as far as this last point is concerned, it is argued for the first time that Arsenios used as his main model the *ekphrasis* of Spring included in the 44th *Sermon* of Gregory of Nazianzus (*In novam Dominicam*). The analysis is accompanied by a new critical edition of the text, since the existing one by Ma-tranga (*Anecdota Graeca*, Romae 1850, pp. 670-675) proves to be quite unreliable.

Maria-Jagoda Luzzatto, *Codici tardoantichi di Platone e i cosiddetti Scholia Arethae*

The main purpose of this paper is to examine the editorial layout of Plato's *opera omnia* in late antiquity. The reconstruction of two important IVth and Vth century parchment fragments from books of Plato and Theophrastus does not map onto the two or three column *mise en page*, but rather onto the four column editorial layout: this format is exactly what we find in the IVth century *codex Sinaiticus* of the Greek Bible. One of the scholia to Plato's *Theaetetus* in the renown IXth century *codex Clarkianus* (B) proves that the model of this codex was a IVth century edition with a four column *mise en page*, and that not only this but all the other *marginalia* by the same hand (the so called *Scholia Arethae*) must be traced back to that ancient model and were not written by Arethas.

Enrico Magnelli, *Prodromea (con una nota su Gregorio di Nazianzo)*

In Theodore Prodromus, *Carm. hist.* 59, 103, τόπον is possibly to be emended into either τόκου or κλέπους. Echoes of Lycophron are detected in *Carm. hist.* 30, 241 and *Catomyom.* 18 and 36. The sources of Theodore's iambic satire *On a lecherous old woman*, 59-61 and 87-100, are investigated. In the iambic satire *On a long-bearded old man*, line 42 is emended into εἰ μὲν... τὰς γενειάδας, and line 82 into Πλάτων ὄδ'. Several passages of Theodore's epigrams on Gregory of Nazianzus are discussed, and new arguments are proposed to keep the transmitted text in Greg. *AP* VIII 79, 8.

Davide Muratore, *Una nota sulla morte di Giano Lascaris nel ms. C. II. 3 (Pasini gr. 64) della Biblioteca Nazionale Universitaria di Torino*

A paper manuscript of the Biblioteca Nazionale Universitaria of Turin (gr. 64 Pasini) – still extant in the Library though damaged in the fire of 1904 – preserves an obituary of Janus Lascaris, to be added to the only one known so far from Vat. gr. 2240.

Anna Pontani, *Note all'opera storica di Niceta Coniata (pp. 4, 83-222, 86 van Dieten)*

This paper deals with a number of textual and exegetical problems in books 1-8 of Nicetas Choniates' Χρονική διήγησις. The author's chief intention is to detect neglected literary sources, to define more thoroughly the exact meaning of some words and phrases, to shed light on some *res Byzantinae* (in matters of history, geography, *Realien* etc.), and to discuss some textual problems posed – or left open – by van Dieten's edition.

Andrea Rhoby, *Zur Identifizierung von bekannten Autoren im Codex Marcianus graecus 524*

The codex Marcianus graecus 524 is an important source for the intellectual life at the Comnenian court, especially under Manuel I. The present article deals with the attempt to attribute some of the anonymous poems to known authors. It is possible to identify Georgios Skylitzes as the author of poems commissioned by Andronikos Kamateros. Some poems may also belong to Manganeios Prodrimos, e.g. the ones addressed to the Sebastokratorissa Eirene. Once all anonymous poems of the Marcianus are published there will certainly be more information available about the intellectual and social networks at the court of Manuel I.

Jacques Schamp, *Thémistios ou les enjeux d'une philosophie du progrès*

The idea of progress in mankind has grown up from the critic of religious traditions, thanks to Xenophanes, Anaxagoras and Socrates' master Archelaus who is quoted by the political philosopher and orator Themistius. The main feature of his major orations is the use of themes from Roman history. The scholiast of oration 1 was probably aware of this progress in oratorical skill, which began to be perceptible when in May 357 Themistius delivered oration 3 as a chief of a Constantinopolitan legation for the imperial *Vicennalia*. From now on the theme of progress was frequently dealt with, namely progress of mankind (the paper furnishes a less intricate explanation of a famous passage about the development of Greek tragedy), but also a progress of governing through φιλανθρωπία, the imperial virtue *par excellence*, which induces to welcome every kind of population on Roman territory. Important is on this aspect Themistius' contribution to the formation of Byzantine political ideology.

Luigi Silvano, *Un inedito opuscolo «De fide» d'autore incerto già attribuito a Massimo Planude*

This paper provides the first edition of a treatise on the orthodox faith which is preserved in eight manuscripts. According to the most reliable of these, the treatise was written by a monk named Neilos, who addresses an unknown priest named Philippos. The attribution to Maximos Planudes, which is also found in recent scholarship, is indeed to be considered an interpolation by a later scribe. This writing, nothing but a résumé of the traditional doctrine of the Trinity and the Incarnation, might date back to the XIVth century.

Silvia Tessari, *Ancora sull'index fontium di Melezio, «De natura hominis» (PG LXIV, col. 1109B): l'irmo Τριστάτας κραταιούς (EE p. 95 nr. 135) di Giovanni Damasceno e l'«anima sommersa»*

As *addendum-corrigendum* to the paper: *Fozio innografo e l'«anima sommersa»*. *Un contributo all'index fontium di Melezio medico e Simeone il Nuovo Teologo*, published in «Medioevo Greco» 9, 2009, pp. 285-304, the same author communicates the results of new surveys in the field of the heirmological tradition of Byzantine hymnography, which indicate the connexion between Meletius's *De natura*

hominis (PG LXIV, col. 1109B) and John of Damascus's *heirmos* τριστάτας κραταιούς (EE p. 95 nr. 135).

Andrea Tessier, «*Schicksale der antiken Literatur in Byzanz*»: *Maas e Pasquali giudicano la filologia dei Bizantini*

At first glance the unfavourable assessment of the philological activity of the Byzantine scholars uttered by Maas (1927) and Pasquali (1952, where moreover an Italian translation of the former is printed as an appendix) lie in perfect continuity. To a deeper examination, however, Maas is likely to have changed his mind very soon (1933), as he started delving into the ms tradition of Athenaeus, as the later parenthetic additions expressly written for the 1952 translation can show.