

## Abstracts

Eugenio Amato, *Sopra le epistole attribuite ad Eraclio in un codice dell'Ambrosiana*

Editio princeps, Italian translation and commentary of the two epistles to attribute to Heraclius in the ms. Ambrosianus A 110 sup. As to the author, the identification is suggested with the Antiochian sophist and rhetorician Heraclius, a contemporary of Libanius, who was governor of the Armenia in 391.

Eugenio Amato, *Una perduta prolalia di Procopio di Gaza (fr. 31 Amato) ed alcune considerazioni sul contesto epidittico delle «Descriptiones» procopiane (con un'appendice su Tzetze lettore di Procopio)*

The theme alluded in the fr. 31 Amato of Procopius of Gaza (the contest between Apollo and Marsyas) as well as the manner of quoting it in the *Lexicon Seguerianum* suggest the attribution of the fragment to a lost preliminary piece (*prolalia*) to the Procopius himself's *Descriptio imaginis*. Remarks on the epideictical context of the Procopius' *Descriptions*, recited very probably in a literary combat at Gaza (the *Description of the clock* possibly in two different times, night and day). In the appendix many (new) quotations of Procopius' sophistic works by Tzetzes are pointed out and examined.

Davide Baldi, *Nuova luce sul Riccardiano 46*

Ms. Ricc. 46 is composed of two codicological units containing Aristot. *Ethica Nicomachea* and *Poetica*; as concerns the *Poetics*, this ms. is a particularly important witness (B). It was produced in Byzantium inside the Ioannikios' milieu. Codicological and paleographical analysis suggests a new date: the half of 12<sup>th</sup> cent. instead of the 14<sup>th</sup> or 13<sup>th</sup> cent. that have been proposed until now. The new datation with the other discoveries contribute to a better understanding of the *Poetics*' textual tradition.

Tommaso Braccini, *Demoni e tempeste: su un passo del «Testamento di Salomone»*

The seventh chapter of the *Testament of Solomon*, the enigmatic Late Antique demonological treaty, is about a whirlwind demon that, according to the conjectural text established by McCown, is called Ἀΐξ Τετραΐξ. A thorough analysis of the textual paradosis and of folklore parallels from the Middle East and the Mediterranean induces to think that the correct reading is Ἐλιξ Τέφραξ, «the Ash Spiral».

Matteo Ceperina, *La lettera e il testo: Areta Ep. 44 Westerink e Marco Aurelio*

A closer scrutiny of both the linguistic and rhetorical features of the Aretha's letter to Demetrius enables us to appreciate the wording of the most troubled passage in its full meaning: his old copy of the *Meditations* by the emperor Marcus Aurelius was not in the least utterly tattered. Therefore it won't be appropriate from now on to

quote the archbishop's witness as a piece of evidence of a manuscript tradition seriously damaged from the very beginning.

Francesco G. Giannachi, *Giorgio da Corigliano traduttore dal latino*

The first scholar to speak about Giorgio De Alexandris from Corigliano d'Otranto (XV c.) is Leo Allacci in his *Diatriba de Georgiis*. He considers Giorgio as the author of two works: a translation in Greek of Guy de Montrocher's *Manipulus curatorum* and a treatise about the fear of divine judgements, whose title was Περὶ φόβου θεῶν κριμάτων, written by Giorgio himself. This paper examines the preface of the second work as transcribed by Allacci and concludes that also the Περὶ φόβου θεῶν κριμάτων was a translation from Roberto Caracciolo's *De timore divinatorum iudiciorum*.

Daria Gigli Piccardi, *L'esilio di Apollo nella "Teosofia di Tubinga" (§ 16-17 Erbse = I 5-6 Beatrice)*

The author analyses the oracle of Apollon, included in the *Theosophia Tubingensis*, that speaks about the exile of the god of prophecy and the victory of Christianity. The paper aims at proving that the first part of this oracle, handed down by T, is older than the second one, handed down in some manuscripts in the so called *Symphonia*. The study of these verses highlights the cultural Alexandrian milieu where the work of christianizing the pagan oracles was carried out and where the commentaries on the oracles were written. It is very likely that it was the same milieu in which Nonnus worked at his poems. We find in both the same ingredients: deep knowledge of homeric exegesis, the search for christian equivalents to a traditional epic language and the Neoplatonic elements.

Martin Hinterberger, *Phthonos als treibende Kraft in Prodromos, Manasses und Bryennios*

This article explores the meaning and usage of *phthonos* in the works of Theodoros Prodromos, Konstantinos Manasses, and Nikephoros Bryennios. In all three authors *phthonos*, the personified human emotion envy, appears as a metaphysical power which destroys human good fortune, and its appearance plays an important role for the structure of the narrative. Although this motive goes back to ancient literature, it is argued that according to Byzantine understanding this destructive power to a great extent was identified with the devil.

Wolfram Hörandner, Anneliese Paul, *Zu Ps.-Psellos, Gedichte 67 («Ad monachum superbum») and 68 («Ad eundem»)*

In the two satirical poems wrongly attributed to Psellos in the only surviving manuscript the poet is mocking at a monk who had blamed him for a lack of higher education. As the poems are full of philological erudition, they deserve a closer investigation. In the article the authors offer an analysis focusing particularly on questions of contents, motifs, and sources. At the end a full German translation of the text is given.

Sofia Kotzabassi, *Notes on Letter 60 of Patriarch Gregory of Cyprus*

The article identifies the Grand Logothete to whom Gregory of Cyprus addressed the 60th letter of his collection as Theodore Mouzalon and adds new prosopographical data. According to this letter Mouzalon had a son, who died in an early age, while Mouzalon's wife was suffering from a grave illness.

Enrico V. Maltese, *Diod. S. XV 60, 3 e Giorgio Gemisto Pletone*

This problematic passage is quite probably sound: it is very likely to be understood as George Gemistus Plethon inferred from the context. Plethon here appears to interpret ἄλλότριος as a synonym of νόθος, a peculiar but very well attested meaning. In “modern” times he was the first to justify an otherwise suspected or unacceptable text.

Andrea Nicolotti, *Una reliquia costantinopolitana dei panni sepolcrali di Gesù secondo la «Cronaca» del crociato Robert de Clari*

The crusader Robert de Clari, in his *Chronicle* of the fourth crusade set in Constantinople, tells of the exhibition and the elevation of Jesus’ sepulchral cloth that took place every Friday in the church of Blachernae. There is no mention of this fact in any other source, and it has been interpreted in various ways. Some state that this cloth is the Holy Shroud now kept in Turin. Others argue in favour of Edessa’s Mandylion. A third lot claims that Robert would have described a Byzantine liturgical object, the Epitaphios. The analysis of several sources related to the liturgical cult of the church of Blachernae – herein featured and translated – suggests that Robert’s account is quite a confused description of the famous miracle that occurred every Friday in that church: the so-called “habitual miracle”, that consisted in the prodigious elevation of a cloth before an icon of the Virgin.

Erika Nuti, *Restauro dei codici e restituzione dei testi: i Taurinensi B.III.39 e C.V.17*

The article enquires some mistakes made during the last restoration of two XVIth century exemplars of an anonymous Greek grammar preserved in the National Library of Turin; paleographic, codicologic and philologic data suggest a reordering of the sheets.

Diether Roderich Reinsch, *Weitere Vorschläge zur Korrektur des Textes von Michael Psellos, «Chronographia»*

Critical notes with new emendation proposals on Michael Psellus, *Chronographia* I 10, 9; 20, 17-18; II 6, 11; III 9, 33; 15, 11-15; IV 4, 1-3; 10, 1-12; 14, 8-11; 22, 10-11; 28, 13-16; 28, 15; 36, 17-20; 43, 9; V 9, 14-15; 20, 1-2; 21, 8-10; 24, 7-9; 41, 18; 41, 18-19; 44, 7-8; 47, 2-5; VI 3, 2-4; 9, 3-4; 10, 2-8; 28, 7-9; 41, 2; 60, 10; 85, 8-10; 94, 9-10; 95, 4-7; 97; 102, 17-20; 148, 1-2; 150, 14-17; 157, 10-11; 170, 13-15; 185, 2-5; VIa 8, 5; 8, 9-11; 9, 1-3; VII 8, 2; 24, 20; 68, 25-26; VIIa 4, 3-6; 13, 8; 14, 8-13; 22, 11-12; 25, 4; 28, 3; VIIb 39, 6-7; VIIc 2, 16-17; 6, 9.

Luigi Silvano, *Un esperimento di traduzione di Bartolomeo Fonzio: la retractatio della versione di «Iliade» I, 1-593 di Leonzio Pilato*

MS. Florent. Riccardianus 904 contains a fragment of a Latin translation of Homer’s *Iliad* (book I, vv. 1-525) written by Bartolomeo Della Fonte (1446-1513). This text, which I publish here with the few accompanying glosses and scholia, appears to be a revision of the version made by Leontius Pilatus in the early 1360’s.

Gianluca Ventrella, *Erudizione e paganesimo nell’anonima hypothesis metrica bizantina dell’«Edipo a Colono»*

The accurate knowledge of the *dictio tragica* as well as the deterministic conception of fate pointed out by the anonymous author of the metric hypothesis of Sophocles’

*Oedipus at Colonus* provide new elements in favor of the attribution of the text to Salustius the Grammarian and of the identification of the latter with the homonymous philosopher of the IV century A.D.