

Abstracts

Roberta Angiolillo, *Tzane Koroneos, «Le gesta di Mercurio Bua»: aporie metriche e considerazioni ecdotiche*

A selection and analysis of the metrical anomalies concerning the Ἀνδραγαθήματα τοῦ Μερκουρίου Μπούα, historical poem written by Tzane Koroneos whose critical edition is in progress, and some hypotheses of restoration.

Marie-Hélène Blanchet, *Les listes antilatines à Byzance aux XIV^e-XV^e siècles*

This article investigates three lists of the XIV-XVth centuries which enumerate some “Latin errors”: they were composed by Matthiew Blastares, Matthiew Angelos Panaretos and Symeon of Thessalonike. They partially go back over the grievances of the previous lists, but they also provide eight new charges against the Latins. All this criticism is examined in detail, in terms of both content and form, in order to clarify and interpret how the genre of the antiLatin list changed at the end of the Middle Ages.

Jeroen De Keyser, Pascal Kegels, *The Polybius Translation of Romulus Amasaeus*

In the last years of his life, the Bolognese humanist Romulus Amasaeus (1489-1552) translated Polybius’ description (X 2-20) of the conquering of Nova Carthago by Scipio. This hitherto unpublished translation survives in two manuscripts, now in the libraries of the Vatican and Évora. The relationship between both witnesses can be assessed thanks to the *Amaseiana* that are conserved at the Biblioteca Ambrosiana.

Johannes Diethart, Werner Voigt, *Notae legentis zu Papyri und außerägyptischen griechischen Texten aus byzantinischer Zeit*

In our *Notae legentis* on papyri and Greek texts from non-Egyptian areas in the Byzantine period, we have shown contemporary editorial errors, also Byzantine misinterpretations documented at this period. We also want to show corrections, new interpretations and suggestions concerning Latin and Greek concepts which can increase our knowledge of vocabulary in classical philology, Byzantinism, papyrology and last but not least coptology. Mistakes which arose from copying and etymological obscurities are explained. Editorial mistakes and lexicographical rarities are also presented.

Erika Elia, *Un restauro di erudito: Isidoro di Kiev e il codice Peyron 11 della Biblioteca Nazionale Universitaria di Torino*

The manuscript Peyron 11 of the Biblioteca Nazionale Universitaria di Torino contains *Hecuba*, *Orestes* and *Phoenissae* by Euripides (the so-called Euripidean triad), and a small part of Sophocles’ *Ajax*. The texts have been copied by an anonymous scribe, who can be assigned to the first half of the XIVth century, except for ff. 1-2, which are by the hand of Isidor of Kiev (1380/90-1463). A philological, paleographical and codicological analysis of the manuscript allows to ascribe to Isidor all the *rubra* of the codex and to connote his action as a material and textual restoration.

Wolfram Hörandner, *Pseudo-Gregorios Korinthios*, «Über die vier Teile der perfekten Rede»
 A treatise on rhetoric entitled *On the four parts of the perfect speech* is transmitted in a number of manuscripts of Gregorios Korinthios' treatise *On the syntax of the speech*. Parts of it have also found their way into Joseph Rhakendytes' *Synopsis of rhetoric*. In the article the first critical edition of this treatise is presented. Text and *apparatus criticus* are followed by a German translation and a commentary discussing questions of textual criticism, dating (probably the first half of the 13th century), references to ancient, patristic and contemporary model authors (Gregory of Nazianzus and Psellos holding the lion's share) and the overall character of the treatise.

Teresa Martínez Manzano, *De Corfú a Venecia: el itinerario primero del Dioscórides de Salamanca*

Manuscript Salmaticensis 2659, which contains Dioscorides' treatise *De materia medica*, arrived at Salamanca after being bought by a Spanish scholar in Italy. It had been copied in Corfú by John Moschus and it was used in Venice as a model for the Aldine edition of 1499. This paper traces the origin of the manuscript by means of palaeographical, textual and cultural considerations. It is suggested that it was George Moschus, John's son, who took the manuscript to Italy, while the hypothesis that it was Ianos Lascaris who transferred it to the West is rejected.

Tommaso Migliorini, Silvia Tessari, *Πεῖτε δακρύων, ὀφθαλμοί, κρουνούς ἡματωμένους. Il carne penitenziale di Germano II patriarca di Costantinopoli**

The article aims at giving an unpublished analysis and a more exhaustive critical edition, with first translation into a modern language and commentary, of a catanctic (penitential) poem in political verse. The first part (§§ 1-5), starting from the first printed edition in the eighteenth century, continues dividing the late medieval manuscripts in two categories: the scholar miscellanies and the religious collections. While the first ones show erudite interest in a text which combines traditional hymnographic themes of contrition with mythological citations, the second ones reveal its role in religious and liturgical context, especially its partial musical performance for the Cheese Sunday.

The authorship of Patriarch German II explicitly handed down by only one manuscript is discussed on a survey of his hymnographic production and on the comparison with that attributed to German I. The second part of the article (§§ 6-8) provides a critical edition based on eight manuscripts known by now, read either on the spot or by means of digital reproductions. Translation and commentary aim at explaining a not always plain content, highlighting the main biblical sources and giving parallels with other contemporaries.

Emmanuel Moutafov, Andreas Rhoby, *New ideas about the deciphering of the cryptic inscription in the narthex of the Panagia Asinou (Phorbiotissa) church (Cyprus)*

In the church Panagia Asinou (Phorbiotissa) (Cyprus) above the door leading from the narthex to the naos the Theotokos as Maria orans with a medallion of Christ in front of her is depicted (12th c.). The inscription (14th c.) written in the form of an arch above Mary's depiction consists of two verses and a series of letters which have not been successfully deciphered so far. It is suggested in this contribution that the cryptogram ΦΠΤτΤΘΤΗκΓπΠΑττ is connected with the interpretation of Mary as Φοβερὰ Προστασία. Thus, the church of Asinou is perhaps the earliest example for the Theotokos epithet Φοβερὰ Προστασία in iconography.

Davide Muratore, *Su datazione e copista del Taurinensis H. II. 6 (Pasini Lat. 632)*

Ms. Taur. H. II. 6 (Filelfo's translation of Xenophon's *Cyropaedia*) has a Greek colophon informing us in detail about the production of the manuscript. The scribe can be identified as the Gabriele Brebbia who published a commentary on *Psalms* in Milan in 1477 and annotated the copy now hold in the Biblioteca Ambrosiana, Inc. 149.

Savvas Neocleous, *Tyrannus Grecorum. The Image and Legend of Andronikos I Komnenos in Latin Historiography*

Few, if any, rulers in twelfth-century Christendom attracted the amount of attention devoted to the Byzantine Emperor Andronikos I. Although Andronikos ruled for less than three years, his rise to power, reign and downfall made a vivid impression on contemporaries. In contrast to medieval chroniclers, modern historians have taken little interest in this emperor. Indeed, the relatively large number of Latin and Old French accounts of his reign have been completely disregarded or dismissed by scholars as being of limited value for the reconstruction of historical events. All these narratives, however, are important. They not only provide significant insight into how a harsh and oppressive rule was viewed in the Latin world in the late twelfth and early thirteenth centuries, but also reveal what information about the Byzantine Empire was transmitted from the East to the West at the time, and how it travelled. Moreover, the striking similarities between them raise important questions about historical memory in twelfth- and thirteenth-century Christendom. This article illustrates the richness of the Latin and Old French accounts of Andronikos's rise to power, reign and death, while also tracing the shaping of the Byzantine ruler's image and the growth of his legend over time.

Anna Pontani, *Note all'opera storica di Niceta Coniata. II (pp. 475, 26-576, 95 van Dieten)*

Additional remarks about some passages of Nicetas Choniates: pp. 475, 26-481, 94 van Dieten D. = XV 10-11 Valla edition; p. 478, 3-11 v. D. = XV 10, 5 Valla; p. 491, 3-5 v. D. = XV 14, 3 Valla; p. 549, 4-13 v. D. = XVII 1, 1 Valla; p. 553, 91 (sic)-10 v. D. = XVII 2, 4 Valla; p. 576, 78-95 v.D. = XVIII 6, 2 Valla.

Diether R. Reinsch, *Andronikos Dukas ohne Schatten. Zu Psellos, Chronographia VIIc 14, 6-7*

The author deals with a difficult passage of Psellos' *Chronographia* for which no satisfactory solution has been found until now. The manuscripts' word σκιὰς in the context of this passage has been called «surely the strangest word of the book». R. proposes to emend this σκιὰς to δίκας.

Stéphanie Vlavianos-Tomaszyk, *Les démons se mettent à table : les festins démoniaques dans les rituels magiques byzantins et post-byzantins (XV^e-XVIII^e s.)*

Armand Delatte's works on several manuscripts dealing with magic and occult sciences revealed the presence of feasts offered to demons and useful for divination. This element, quite rare in magical rituals, is analyzed in the light of new elements, neglected by the twentieth-century Belgian scholar or unknown to him at his time (he could not know some information in demotic magical papyri for instance, published by H. Betz since then). Besides, thanks to anthropological theories (Marcel Mauss, Maurice Godelier) and iconographical considerations as well, the demon feast theme is seen in different colours.