

## Abstracts

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María Teresa Amado Rodríguez, Begoña Ortega Villaro, *Hipérboles como dardos: la poesía satírica bizantina del s. XI*

The essay aims to analyse the satirical poems of Christophoros of Mytilene and Psellos, the two most representative authors of Byzantine eleventh-century poetry, from a literary perspective based on the device of hyperbole as used by both poets. The study of the various types of hyperboles (pure, metonymic and metaphoric hyperboles) and their frames of reference (natural phenomena, animal world, mythological and biblical characters) would help us to reach a deeper understanding of the satirical nature of this poetry and of the intellectual and literary scope of both authors.

Bruno Callegher, *Ekklesiokdikoi e duchi normanni: pseudo-sigilli per i secoli XI-XIII dalle collezioni del Museo Bottacin (Padova)*

An in-depth analysis allows to define the real origin and function of a number of pretended Byzantine seals and reveals them as unauthentic objects.

Gianmario Cattaneo, *Il «De animae procreatione in Timaeo» (Plut. Mor. 77), l'Aldina di Plutarco e il Marc. gr. Z. 523*

This article analyzes ms. Marcianus gr. Z. 523, which contains Plut. Mor. 77 (*De procreatione animae in Timaeo*), and its relationship with the Aldine edition of Plutarch. Textual, palaeographical and codicological evidence suggest that the fascicles which hand down Plutarch's *De procreatione animae in Timaeo* were copied from ms. Laurentianus Pluteus 70. 5 – a manuscript written under the supervision of Nicephorus Gregora – when the latter codex was in Mistra.

Pietro Cobetto Ghiggia, *Suid. s.v. Δημάδης<sup>3</sup>, δ 416, 14-18 Adler*

On the strength of historical and juridical analysis, the paper proposes to regard as a later gloss a part of this lemma.

Silvia Fenoglio, *Un inglese alla corte di Carlo Emanuele I: il greco a Torino alla fine del Cinquecento tra Accademia e didattica*

Daniel Halsworth, an English catholic theologian and man of letters, wrote a Greek version of Virgil's *Bucolics*, published in Turin in 1591. The paper studies the context of production of this work by investigating the role played by Halsworth at the court of Carlo Emanuele I of Savoy, as an author of encomiastic verses and as a member of the Taurinensis Incognitorum Academia. Furthermore, some features of this book provide insightful information on the teaching of ancient Greek in Turin between the XVI<sup>th</sup> and the XVII<sup>th</sup> centuries.

Francesco G. Giannachi, *Nota sugli scolii di Tommaso Magistro a Pindaro nel Vratisl. Fridericianus gr. 2: un manoscritto perduto e una vexata quaestio ottocentesca*

Ms. Vratisl. Fridericianus. gr. 2, once preserved in Wrocław, was lost after the Second World War. It contained a corpus of exegetical *scolia* by Magister and Triclinius to the Pythics of Pindar; a transcription of these *scolia* was made by Schneider in 1844. This paper studies this exegetical corpus, comparing it with other witnesses of the editions made during the Palaeologan period and proposing a classification for the *scolia* to Pindar.

Ulrike Kenens, Peter Van Deun, *Some Unknown Byzantine Poems Preserved in a Manuscript of the Holy Mountain*

It is widely known that even fairly recent manuscripts can be valuable, as they may transmit texts which are otherwise preserved in only a very small number of witnesses. This is the case for a codex belonging to the library of the monastery of Dionysiou, on the Holy Mountain: Athous Dionysiou 263, a large paper volume of 301 folios dating from the 17th century. This bulky manuscript contains a wide variety of Byzantine writings, including numerous poems. More specifically, this paper will focus upon the edition and translation of three anonymous and hitherto unknown poems, which are transcribed on ff. 183<sup>v</sup>-186. The first poem glorifies the Theotokos; the second poem is a funeral epigram for a certain Malaspina; and the third poem ponders on the vanity of the world, a well-known topic in Byzantine poetry.

Enrico V. Maltese, *Bessar. Epist. ad Const. Palaeol. p. 40, 10 L. = p. 445, 34 M.*

Despite modern critical editions, no emendation is needed in our passage: the autograph ms. (Marc. gr. Z. 533) provides the sound *lectio*.

Paola Megna, *Per la fortuna umanistica di Quinto Smirneo*

The paper aims to explain a curious mistake that occurs in Angelo Poliziano's commentary on Statius' *Silvae*. In these notes, written for a course at the Florentine Studium (1480-1481), he quotes several verses from Quintus Smyrnaeus' *Posthomerica*, attributing them to Homer's *Odyssey*. In the first part of the paper, new elements are provided as to the manuscript tradition of Quintus' poem, which was discovered by the Cardinal Bessarion at the Casole monastery in the middle of the XV<sup>th</sup> century; in the second part, the analysis of Politian's quotations from the *Posthomerica* allows to investigate the reception of this text in the XV<sup>th</sup> century and the ways of humanists' approach to Quintus' poetry.

Luigi Orlandi, *Andronico Callisto e l'epigramma per la tomba di Mida*

Ms. Laur. 66, 31 is a notebook written by a pupil of Andronicus Callistus; the identification of the latter's hand at f. 180<sup>v</sup> allows us to ascribe definitely this *recollecta* to his school in Florence. Andronicus copied here the well-known epigram on Midas' grave, the didactic implications of which are here discussed.

Aglæ Pizzone, *Lady Phantasia's "Epic" Scrolls and Fictional Creativity in Eustathios' «Commentaries» on Homer*

Taking its cue from a biographical anecdote reported by Eustathios of Thessalonike in the introduction to his *Commentary on the Odyssey* (Homer allegedly found the material for his poems in some book rolls penned by one Lady Phantasia), this paper investigates the entanglements between Eustathios' exegetical work on Homer and the Byzantine revival of fiction in the XII<sup>th</sup> century. The first section explores the way in which Eustathios presents Homer's compositional practices, construed as akin to fictional narrative.

The second section delves into the associations sparked by mythical female authorial agents. Finally, in the third section, the paper shows how the story selected by Eustathios could easily evoke in the Byzantine reader images related to the writer's activity and imaginative craftiness – the latter not devoid of risks.

Valerio Polidori, *Photius and Metrophanes of Smyrna: The Controversy of the Authorship of the «Mystagogy of the Holy Spirit»*

The article addresses the question of the authorship of the *Mystagogy of the Holy Spirit*. This work is the first oriental text on the *Filioque* and is generally attributed to Patriarch Photius. However, its authorship has recently been questioned, at least as regards a considerable part of the work, in favour of an attribution to Photius' great opponent Metrophanes of Smyrna. A detailed examination of the manuscript tradition and of the style of the two authors suggests that the whole of the *Mystagogy* is by Photius.

Alena Sarkissian, *Continuity and Discontinuity in Climacus' «Ladder»*

The paper deals with the position of Climacus' main work *The Ladder of the Divine Ascent* in the canon of Byzantine literature, in relation to both the classical literary tradition and the biblical literary tradition, as well as later Byzantine literature. The last part of the article discusses the idea of *ισοργελία* which is elaborated in the whole of the treatise and brings elements known from the desert ascetic tradition to the *Ladder*. John Climacus' work was created on the edge of two historical epochs – the vanishing classical world and the world of Byzantium, still unclear. It is a unique testimony to the transformation of literary aesthetics in this period of transition.

Luigi Silvano, *Per l'edizione della Disputa tra un ortodosso e un latinofrone seguace di Becco sulla processione dello Spirito Santo di Giorgio Moschamper. Con un inedito di Bonaventura Vulcanius*

This article attempts to provide a classification of the manuscripts of the *Dispute between an orthodox and a latinophron and supporter of Bekkos on the Procession of the Holy Spirit*, a dialogue written by George Moschamper in 1278 A.D. In the appendices I offer a list of the titles of the treatise's chapters (I), two *specimina* of edition of the Greek text (II-III), and the text of a so far unpublished fragment of Latin translation of the initial portion of the dialogue by Bonaventura Vulcanius, transcribed from the autograph MS Vulcanianus 9 of the University Library of Leiden (IV).

Jacopo Turchetto, *Per una topografia letteraria di Costantinopoli. Il mitaton dei Saraceni di Niceta Coniata*

Niketas Choniates' reference to the *mitaton* (i.e. «station for foreign merchants») of the Saracens in Constantinople has often stimulated reflections of historical and philological character. Indeed less attention has been paid to the topographical implications of this mention. The aim of this paper is to determine the possible localisation of this important commercial structure in relation to the urban context of Constantinople. This will be carried out through the analysis of other passages of Niketas's *Chronicle* as well as accounts written by two medieval travellers, through the evidence provided by historical cartography and through targeted comparisons with similar buildings which are found in other Mediterranean locations.

Tommaso Braccini, *Per il testo e l'esegesi del «Testamento di Salomone»: in margine a una recente pubblicazione*

Taking the cue from A. Cosentino's recent Italian translation of the *Testament of Solomon* (Roma 2013), several *loci vexati* and exegetical difficulties of the *Testament* itself are discussed, along with a short sketch of recent advancements in evaluating direct and indirect tradition of the text.

Francesca Rizzo Nervo, *Storia e fiction: tra filologia e comparativismo, in margine a due recenti lavori*

This paper examines the theories exposed by P. A. Agapitós in a recent study on the status of fiction in Byzantium, and the critical observations by C. Cupane. Through an analysis of texts belonging to Byzantine, Western as well as Persian literature, Agapitós's methodological premises and conclusions will be challenged and perhaps overturned.

Antonio Rollo, *Sull'epistolario di Michele Apostolio: a proposito di una recente edizione*

The article presents a critical review of the recent edition of Michael Apostoles' letters by Rudolf Stefec. While on the one hand we can appreciate Stefec's close research into Apostoles' life and detailed examination of the transmission of the letters, on the other hand the editor's textual choices are largely questionable and the interpretation of some passages is wrong.