

Abstracts

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L. Battezzato, F. Della Rossa, A. Gargiulo, *Isidoro di Pelusio, Ep. II 135, PG LXXVIII, col. 577: una nota testuale / Isidorus of Pelusium, Ep. II 135, PG LXXVIII, col. 577: a critical note*
At Isidorus of Pelusium, *Ep. II 135, PG LXXVIII, col. 577*, manuscripts and editions offer the following text: Ὅταν ... τις ... χρήματα ..., μάλλον δὲ ἁμαρτήματα, συνάγη ὡς ὁ κύνθαρος τὴν κύνθαρον. This can be translated as: «when ... someone ... collects riches, or rather I should say sins, like the dung-beetle (collects) the dung-beetle». The sentence does not make any sense: dung-beetles do not collect other dung-beetles. The word κύνθαρον is therefore corrupted (A. Gargiulo). It substituted a word that meant «dung»: either κόπρον (F. Della Rossa) or ὄνθον (L. Battezzato).

Carmelo Nicolò Benvenuto, *Nicola di Metone e il testo del «De Spiritus Sancti processione» di Nicola IV Muzalone: note per una nuova proposta attributiva / Nicholas of Methone and the text of «De Spiritus Sancti processione» by Patriarch Nicholas IV Mouzalon: notes for a new attribution*

The *Refutationes theologicae doctrinae Latinorum* are a collection of syllogisms on the procession of the Holy Spirit written by the Comnenian theologian Nicholas of Methone. A peculiar version of the text (the so-called *versio brevis*) coincides *verbatim* with a very large section of the text of the *De Spiritus Sancti processione* by the patriarch of Constantinople Nicholas IV Mouzalon. Several instances point at Nicholas of Methone as a serial plagiarist, and the perfect coincidence between the two texts apparently confirms this profile. By means of an overall reconsideration of the textual transmission of the two pamphlets, this paper intends to demonstrate the inconsistency of the plagiarism hypothesis and the genesis of the mistake that led the two texts to be merged and confused in the manuscript tradition.

Daniele Bianconi, *Uno scrivano in carriera. La scrittura, i libri e i documenti di Giovanni Pirro / A career scribe. Handwriting, books and documents by John Pyrrhus*

This paper retraces the profile, career and handwriting of the ecclesiastic John Pyrrhus, active in Thessalonica in the first half of the 14th century as γραφεύς of documents and books, ταβουλλάριος and βιβλιοφύλαξ.

Frederick Bird, *A new manuscript of Georgius Pisides, «De Vanitate Vitae»*

Until now, ten manuscripts of Georgius Pisides' 260-line iambic poem *De Vanitate Vitae* have been known to scholars; in this article, I present an eleventh manuscript, belonging to the National Library of Romania in Bucharest. I first discuss the date and provenance of the newly identified manuscript. I then offer a brief analysis of the text and its presen-

tation, which both show close similarity to a manuscript of the same poem kept at the University Library in Cambridge. Finally, I turn to the use of this manuscript as a *mathēmatārion* of the Ottoman period, and consider its value to modern scholars.

Sergio Brillante, Aude Cohen-Skalli, *Du manuscrit à la carte. Le palimpseste de Strabon et la vallée du Méandre (Strab. XIV 1, 45 C650) / From the manuscript to the map. Strabo's palimpsest and the Meander Valley (Strab. XIV 1, 45 C650)*

This article discusses the textual arrangement of Strab. XIV 1, 45, C650. This passage concerning the surroundings of Nysa is severely corrupted, and none of the emendations proposed in the past seem convincing. Thanks to a new reading of the Vatican palimpsest that transmits the text and a fresh examination of its content, we propose some corrections that solve most issues and identify a probable new place name.

Laura Carrara, *Ancora sul Fortleben di Euripide a Bisanzio. Giovanni Tzetze lettore dell'Euripide tragico (oggi) frammentario? Seconda parte: i riferimenti di Tzetze ad Euripide con citazioni letterali / Once more on Euripides' survival in Byzantium. John Tzetzes as a reader of the (nowadays) fragmentary tragedies of Euripides? Part Two: Tzetze's references to Euripides with literal quotations*

The present paper constitutes the third part of a general reassessment of John Tzetzes' knowledge of Euripidean plays other than the "selected" and the "alphabetical" ones (that is, the fragmentary and lost items edited in Kannicht's *TrGF V*); parts 1 and 2 have appeared in this journal in the last two years. Together, the three parts argue that Tzetzes had no direct acquaintance of the full texts of the now lost Euripidean tragedies and satyr dramas, and he instead relied on a vast amount of earlier literary and, especially, erudite sources (which are equally partially lost). This contradicts the increasingly wide belief that all or most of the *corpus Euripideum* was still available to Tzetzes and his peers in Comnenian Byzantium. Specifically, this paper deals with Tzetzes' quotation of Euripides' *ipsissima verba* taken from lost tragedies (there is no literal quotation from his satyr plays). Many of these quotations prove to be moral sentences, paratragic passages or famous *loci* of some other kind already known to, and cited by, several other authors writing centuries before Tzetzes: some of them can be shown to have been his direct sources. Special attention is paid to four Euripidean quotations whose survival is due to Tzetzes alone. Even in these cases, Tzetzes' dependence on lost works of the ancient philological tradition can be more economically and plausibly postulated than his alleged familiarity with Euripides' oeuvre. Only the quotation from *Plisthenes* (Eur. fr. 627 K.) defies location in the transmission chain, a fact that adds yet another mystery to this obscure play – if it was by Euripides at all –, but this episode alone is not able to radically change the picture.

Marco Carrozza, *L'invettiva di Costantino Rodio contro Teodoro Paflagone: contesto e strategie scomatiche / The invective of Constantine Rhodius against Theodore Paphlagon: context and scomatic strategies*

This paper aims to analyze the offensive tactics that underlie the invective of Constantine Rhodius against the eunuch Theodore Paphlagon, while also offering explanation of their linguistic, literary and anthropological meaning. To this aim, the poem will be examined from a comparative perspective, with the main objective of identifying genre analogies with ancient and Byzantine poetic production.

Konstantinos Chrysosgelos, *Author and Politics in 12th-Century Secular Poetry: Cyprus, Mouzalon and Manasses*

The present paper brings together two 12th-century poems pertaining to Cyprus, namely Nicholas Mouzalon's resignation poem and Constantine Manasses' *Itinerary*, and compares the ideological stance of their respective authors towards the island. It argues that Manasses possibly composed his poem as, among other things, a counterweight to Mouzalon's negative attitude towards the government of Cyprus and, by extension, towards the emperor of Byzantium himself.

Johannes Diethart, *Zu griechischen Wörtern im «Liber de fide Trinitatis» des Thomas von Aquin / On Greek words in Thomas Aquinas «Liber de fide Trinitatis»*

This paper revolves on Greek words in Thomas Aquinas' *Liber de fide Trinitatis* and their peculiar Latin interpretation.

Francesco G. Giannachi, *Did Triclinius lie? The Ol. 5 of Pindar and the metrical layout in the Moschopoulean manuscripts*

This paper starts from an overview of the Byzantine texts dealing with metrics and then tackles the problem of the knowledge of classical metrics during the Palaeologan period, with particular reference to Manuel Moschopoulus. Finally, it offers the first edition of a metric scholium to Pindar's first Olympian ode; this is attributed by some handwritten witnesses to Manuel, probably to be identified with Moschopoulus himself.

Ruggiero Lionetti, *Two polemical poems of a certain Constantine the Deacon: «Against the Detractor of Chrysostom» and «Against the Astrologer»*

The article provides the *editio princeps* of two polemic poems in dodecasyllables ascribed in the manuscript tradition to a Constantine the Deacon. The first text, here referred to as *Contra Chrysostomi Detractorem* (24 lines [= CD]), consists of a praise in apologetic form of John Chrysostom's style; the second, here referred to as *Contra Astrologum* (64 lines [= CA]), is a longer and more articulated piece of anti-astrological polemic. The edition is based on the MSS Hierosolimitanus Sabaiticus 415, which transmits CD (ff. 40^r-41^v), and Parisinus supplément grec 202, where CA is preceded by the last two lines of CD (ff. 177^r-179^v). The presence in CA 10-14 of an allusion to an historical event, identified here with the fall of Constantinople in 1204 (cf. Niketas Choniates, *Histories* 569.15-570.26), allows us to confidently place the author of the two poems at the turn of the 12th and 13th centuries. The critical text of each poem is accompanied by an explicative translation and a general discussion. Textual issues, parallel passages, and other textual details are dealt with in the notes to the text.

G. Mandatori, A. Pizzo, *Un inedito sigillo dell'esarca Teofilatto dagli scavi di via di Santa Eufemia in Roma / An unpublished lead seal of the exarch Theophylact from Via di Santa Eufemia archaeological excavations in Rome*

This paper describes and contextualises an unpublished seal of the exarch Theophylact (701-705/10) found in the excavations conducted by the Escuela Española de Historia y Arqueología in Rome, at Via di Santa Eufemia. The find constitutes significant evidence of the Byzantine presence in Rome and provides the starting point for some historical reflections on the turbulent events that affected the city in the early decades of the eighth century.

A. Montalto, *I marginalia del manoscritto Pal. gr. 398: un'ipotesi di classificazione paleografica*

ca / *The marginalia of the manuscript Pal. gr. 398: an hypothesis for a paleographical classification*

The ms. Palatinus Graecus 398 has been extensively studied in the past centuries, with focus especially on its relationship with the “Philosophical Collection” and on the codicological and philological peculiarities of its main text have always represented the most important study approach. Therefore, the marginal notes of the manuscript still constitute an original field of in-depth analysis, which allows to identify new characteristics of the codex, regarding the production environment, the first reception and the following cultural and material history. This article proposes a first attempt at a palaeographical, chronological, and literary classification of the main hands of the manuscript’s *marginalia*; it also offers a synthetic review of the potential results which derive from this new study perspective. The analysis of the different marginal hands allows to follow the articulated original process of text’s copying and revision – during which several stages of text’s correction and re-reading occurred – and the evolution of the cultural issues which guided the readers to rediscover the contents of the manuscript through the centuries.

F. Monticini, *La Chronique de Jacopo Tedaldi : le texte d’une “ information ” sur la chute de Constantinople / Jacopo Tedaldi’s Chronicle: the text of a report on the fall of Constantinople*

The article deals with Jacopo Tedaldi’s so-called *Chronicle* of the fall of Constantinople in 1453. As it is known that this work has come down to us in a Middle French version (transmitted by six manuscripts) and in a Latin one (transmitted by a *codex unicus*). In the first section, the author of the article thoroughly examines the manuscript tradition of the Middle French version. In the second section, he addresses the Latin one. This analysis allows him to conclude that the latter must derive from the former. In the third section, he deals with the different Middle French versions in order to reconstruct the original text. The author argues that the *Chronicle* should not be ascribed to Tedaldi, but to someone else who wrote it in Middle French in the Venetian territory during the summer 1453. This person probably relied on several sources coming from the East at that time, including Tedaldi’s report of the siege of Constantinople. Since the Middle French manuscripts do not transmit six dissimilar versions of a single text, but six different paraphrases, it is not possible to prepare a proper critical edition. For this reason, the author has opted for providing a reconstruction of the original text only with regard to the contents, in modern French (it is found at the end of the article). The transcription of all the six Middle French versions is provided as an appendix.

A. Rossi, G. Palermo, *Ancora sulla gotta di Giorgio di Pisidia (Epigr. 114 Tartaglia) / On George of Pisidia’s gout once more (Epigr. 114 Tartaglia)*

The interpretation of George of Pisidia’s *Epigram* 114 Tartaglia, a dialogue between the sick poet and the personified gout, is debated. The purpose of this paper is to demonstrate how re-evaluating the transmitted text can enhance our understanding of it.

Federica Scognamiglio, *Carmen Marcianum de vanitate rerum. Un esercizio parenetico / Carmen Marcianum de vanitate rerum: a paraenetic exercise*

This paper examines a brief paraenetic poem (*Carmen Marcianum*, henceforth *CM*), hitherto unpublished and preserved in an additional quire of the Marc. gr. VII, 51. The main feature of the *CM* is the use of exact quotations borrowed from other Byzantine poets (namely, John Mauropous and Nicholas of Corcyra) as “stylistic tiles” for the poem on the vanity of human concerns. Besides exact quotations, the *CM* provides vivid examples

and poetical images of *vanitas rerum*, while (re)writing the text closely in Mauroπους' steps.

Ilias Taxidis, Demetra Samara, *In the poet's workshop: drafts and variants in Manuel Philes' poetry*

The present study examines the existence of groups of epigrams, all written for the same occasion, that are to be found in the poetic work of Manuel Philes. These more or less similar epigrams give the impression that they are drafts and variants on the same theme. The focus is on a group of nine epigrams written to describe a representation of the four Platonic virtues in the royal palace of Constantinople. The discussion and commentary on epigrams aim to shed light on the poet's workshop, and attempt to explain the purpose of such a production.

Raffaele Tondini, *La leggendaria biblioteca di Origene. Falsi canoni apostolici al Secondo Concilio di Nicea / The Legendary Library of Origen. Forged Apostolic Canons at the Second Council of Nicaea*

This article is devoted to the study of a collection of nine ecclesiastical Canons that Byzantine canon law traces back to a hypothetical apostolic council held in Antioch. The manuscripts' title claims that the canons were allegedly found in Origen's library in Caesarea. The fourth of these canons, prescribing the worship of icons, is quoted in the Second Council of Nicaea (787 A.D.) and in the *Refutatio et eversio* of Nicephorus of Constantinople. It is argued that the Canons here reedited are an iconodule forgery and that the mention of Origen's library derives from the subscriptions of biblical manuscripts naming Origen.

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Martino Donati, *Ὁ καὶ τὸν παρθένον Θεολόγον παραφράσας δι' ἑπῶν. Sulla prima traduzione italiana integrale della Parafrasi nonniana / Ὁ καὶ τὸν παρθένον Θεολόγον παραφράσας δι' ἑπῶν. On the First Complete Italian Translation of the Nonnus' Paraphrase*

In this review-article the first complete Italian annotated translation of Nonnus' *Paraphrase of St. John's Gospel*, edited by M. Agnosini, is presented and discussed. New hermeneutic (I 62) and textual (XII 166-167) suggestions are offered.