

Abstracts



Davide Azzolin, *Gregorio di Nazianzo, Carm. 1.1.27: note introduttive, testo criticamente rivisto, traduzione e commento / Gregory of Nazianzus, Carm. 1.1.27: A Critically Revised Text with Introductory Remarks, Italian Translation and Commentary*

This article examines one of the so-called biblical poems by Gregory of Nazianzus, *Carm. 1.1.27*, which deals with the main parables of Jesus narrated in the synoptic Gospels. The first part of the article (§§ 1-2) presents a general introduction on the historical-literary context and a metrical analysis of the poem. The second part (§§ 3-6) offers a new critical edition of the poem based on the collation of 13 fundamental manuscripts. The third part (§ 7) consists of an exegetical commentary on the poem, which focuses mainly on the relationship between Gregory's text and the evangelical models.

Carmelo N. Benvenuto, *Un "quaderno" di excerpta d'autore: le Memoriae contra Latinos de Spiritu Sancto tra Niceta Stetato, Nicola di Metone e Niceta Coniata / A "notebook" of authorial excerpts: the Memoriae contra Latinos de Spiritu Sancto between Niketas Stethatos, Nicholas of Methone and Niketas Choniates*

The paper aims at examining some key-moments of the textual history of the so-called *Memoriae contra Latinos de Spiritu Sancto*. The debated authorship of this pamphlet has been ascribed to Niketas Stethatos (11th century) by some scholars or to Nicholas of Methone (12th century) by others. An in-depth re-examination of some of the main data available within the manuscript tradition allows to shed new light on the actual authorship of the pamphlet and to understand that the *Memoriae* are indeed to be considered as an authorial "notebook" (prepared with all probability by Nicholas of Methone himself), which recollects excerpts (*memoriae* or *memoranda*) from Nicholas' other writings on the procession of the Holy Spirit. The difficulties concerning the pamphlet's authorship arose from its circulation in two different textual forms, on whose genesis and mutual dependency relationships this paper intends to shed new light.

Marco Carrozza, *La metafrasi bizantina del primo libro dell'«Ars amandi» ovidiana / The Byzantine Metaphrasis of the first book of Ovid's «Ars amandi»*

This paper aims to analyze the most significant *excerpta* of the medieval Greek rendering of the first book of Ovid's *Ars amandi*, in an attempt to demonstrate its Planudean authorship. For this purpose, we will proceed to identify the linguistic and translational traits that normally occur in Ovid's Planudean metaphrases, thus also offering a useful handbook of Planudes' *ars vertendi*. The work, therefore, although preliminary to the examination of the entire *Ovidiana Graeca* betrayed by the codex Neapolitanus II C 32, will reveal a large number of characteristics that unite the translation of these *excerpta* with

the Planudean version of the *Heroides* and *Metamorphoses*, which suggests, pending a detailed analysis of the whole *corpus* of erotic *excerpta*, an attribution of the overall *carmina*'s metaphrasis to Planudes himself.

Gianmario Cattaneo, *Un nomen sacrum non riconosciuto: Psell. Or. paneg. 2, 694-695 Dennis / An unrecognized nomen sacrum: Psell. Or. paneg. 2, 694-695 Dennis*

According to its modern edition, Michael Psellus' *Oratio panegyrica* 2 talks about a certain Ἰήλ, who is identified by G. T. Dennis with Eliab, the father of Dathan and Abiram (*Ex.* 16, 2). The author of this note demonstrates that the manuscripts actually read the *nomen sacrum* for Ἰσραήλ, which must be restored. The article also contains a short digression on the meaning of ὁ παλαιὸς Ἰσραήλ in Psellus' works.

Jacopo Cavarzeran, *Il vampiro e il patriarca: Arsenios Apostolis nella «Historia Patriarchica» / The vampire and the patriarch: Arsenio in the «Historia Patriarchica»*

The article discusses how the figure of Arsenios Apostolis is presented in Manuel Malaxos' *Historia Patriarchica*, a 16th century chronicle of the lives of the patriarchs of Constantinople during the early Ottoman domination. It then explores how the description given of the humanist's corpse can be associated with contemporary popular beliefs about *revenants*, as well as the relationship between Arsenios and the patriarch Pachomios.

Konstantinos Chrysosgelos, *The hagiographical tradition and linguistic games in the Συναξάριον τοῦ τιμημένου γαδάρου*

The present paper deals with several aspects of the Late Byzantine poem *Synaxarion of the honored donkey*. First, it is argued that the figure of the Donkey could have been modelled upon the earlier *Life* of an existing saint, namely that of Saint Nikon the "metanoite" («repent ye!»). Second, that the conscious shift of linguistic registers plays an important role in the way irony and comic effect are achieved in the *Synaxarion*. Third, an attempt is made to explore the polysemy of the word προτίμησις, which relates to the learned tradition of "the oracles of Leo the Wise", but also to Middle and Late Byzantine legislation regarding peasant communities.

Johannes Diethart, *Lexikographische Betrachtungen zum Griechischen des Mittelalters / Lexicographical observations on the Greek of the Middle Ages*

This article is dedicated to a series of lexicographical terms from the Greek Middle Ages, including some from papyri that have been hidden in lexicons or have not yet been recognised. It deals with Latin and, above all, Greek terms that expand our knowledge of the Latin and Greek vocabulary of this period of upheavals and historically powerful changes.

Emanuele Dettori, *Michele Psello, Poema 6 Westerink (Grammatica): sondaggio sulle fonti (vv. 271-309, 327) / Michael Psellus, Poema 6 Westerink (Grammatica): a survey of sources (vv. 271-309, 327)*

Psellus' poem 6 Westerink contains a lexicographic section, the lines of which are entirely made up of glosses. In this article I carry out a survey on the glosses starting with *alpha* and *beta* of the vv. 271-309 to identify Psellus' lexicographic sources. The result is that these are to be identified with Pseudo-Cyrrillus and probably Diogenianus. In the process contributions are made to the text of the poem. In the appendix, I examine v. 327, which may be a gloss on Nonn. *Par. Iob.* I 195-196.

Alberto Longhi, *Una nuova edizione del trattato Περί ἀρετῶν di Michele Psello (Phil. min. II 32) / A new edition of Michael Psellus' treatise Περί ἀρετῶν (Phil. min. II 32)*

Among the numerous notes from the lectures of Michael Psellus collected in the second volume of his *Philosophica minora*, the ones of the thirty-second treatise deal with the theme of virtue (ἀρετή), expounded according to a philosophical conception stemming from Plotinus. In this article, I provide a new edition of the text, filling in the gaps that the available edition contains; in addition to the Italian translation, the critic text is accompanied by an extensive commentary aimed at explaining Psellus's use of philosophical language and identifying sources and parallels.

Enrico Magnelli, Federica Scognamiglio, *Il funerale del topolino (Ignazio Diacono, Tetr. 8) / The Funeral of the Little Mouse (Ignatius the Deacon, Tetr. 8)*

We offer a new critical text of Ignatius the Deacon's tetrastich fable on the mourning mouse and the selfish blacksmiths, with analysis of both its textual problems (especially at line 3, where the value of the reading μῆστοί is reasserted) and its peculiar depiction of an uncommonly noble-minded mouse.

Manoel Maronese, *Tre carmi greci inediti di Lazzaro Bonamico / Three unedited Greek poems by Lazzaro Bonamico*

This paper offers the first complete edition, with Italian translation and commentary, of three Greek poems of the Italian humanist Lazzaro Bonamico preserved in MS Milan, Biblioteca Ambrosiana, N 337 sup.

Mariella Menchelli, *Autorialità e scuola nell'Anonimo di Patmos, Eileton 897, Commento di Proclo al Timeo platonico («Compendio» / «Commento breve sul corpo del mondo e sull'anima del mondo»), e in Michele Psello (1030 Moore) / Authorship and Education in the Anonymous Patmiacus Eileton 897, Proclus' Commentary on Plato's Timaeus («Compendium» / «Short Commentary on the World's Body and on the World's Soul»), and in Michael Psellos (1030 Moore)*

In this paper I examine the 11th century ms. Patmiacus Eileton 897, containing an interesting compendium or short commentary formed by large and short sections of Proclus, *In Timaeum*, Book III, in the light of Psellos' reading of the same sections of the commentary of Proclus (belonging, as it seems, to the same branch of the manuscript tradition), in *PhM* II 5, which shares a significative good conjecture with the Anonymous Patmiacus, and in *PhM* II 6. Furthermore, the purpose of this paper is to explore Psellos' attitude towards authorship and education in the light of the Patmos scroll and of the Anonymous Patmiacus: a final part of this study concerns a short juridical work, transcribed in the codex Par. gr. 1182, because in this text Psellos provides useful informations on the practice of writing, reading and copying within his circle of students and in relation to book forms, in particular to some *eiletaria* containing his works. This is the case of the work of the Anonymous, which results from combined quotations from Proclus like the works of Psellos, «tapestries of quotations», and has been written on an *eiletarion* such as Psellos' authorial works.

Dimitra I. Moniou, *Two friends of Photios praise St Menas and companions: The Praise of Sts Menas Kallikelados, Hermogenes and Eugraphos by Theophanes of Caesarea and the Canon of George of Nikomedia*

The present study discusses two unedited ninth-century texts dedicated to saints Menas the Kallikelados, Hermogenes and Eugraphos. The first text is a praise composed by

Theophanes of Caesarea, and the other is a canon by George of Nicomedia. Given that the two scholars were working in the intellectual circle of Photios, the parallels between the two texts are of particular interest and are published in two columns to better demonstrate their similarities to the reader. Apart from the comparison between the two texts, the differences or extra information in the other sources on the lives and martyrdoms of the three holy men are presented, to identify the links between them.

Dimitrios Nikou, *Three unpublished letters from the codex Neapolitanus II.D.25*

This article publishes the first critical edition of three anonymous letters from the codex Neapolitanus D.II.25, which dates from the beginning of the 14th century, and presents an outline of their content and some commentary on certain selected points. It also notes that the author of the second letter drew a significant number of passages from four different orations of Nicetas Choniates and used them verbatim or slightly modified in it.

Fabio Pagani, *Scribe F in the Manuscript Tradition of Plotinus*

The paper proposes the identification of the hand of Plotinian ms. Marc. Gr. Z 242 with the famous “Scribe F”, who copied the celebrated ms. F of Aeschylus (Laur. Pl. 31. 8), along with various other manuscripts. After having argued the identification on paleographical basis, I elaborate on its consequences. The catalogue of the Venetian manuscripts by Elpidio Mioni attributes the handwriting in Marc. Gr. Z 242 to a certain Michael Anagnostes. While the possibility of using Mioni’s identification to argue that the Scribe F is none other than Michael Anagnostes would seem attractive, I argue that actually Mioni’s statement that Marc. Gr. Z 242 was copied by Michael Anagnostes cannot be accepted. With due caution, it seems plausible that the (still anonymous) Scribe F could be connected with the intellectual circles active in Thessaloniki.

Inmaculada Pérez Martín, *Reading Ecclesiastical History in the Early Palaiologan Period*

This contribution studies the oldest manuscripts preserving the work of ecclesiastical historians with the aim of drawing trends in their transmission from the Macedonian to the Palaiologan period. It proposes new dating of some of these manuscripts and the identification of the hand of Arsenios of Petra in Vat. Pal. gr. 383. The study of the copyists, the annotations and the text of three of the most relevant manuscripts (Laur. Plut. 69.5, Vat. Pal. gr. 383 and Alexandria 60) lead us to postulate an interest in Church histories slightly prior to the specialized work undertaken by Xanthopoulos to compose his own history. The evidence on these manuscripts at the end of the thirteenth century suggests that they were part of a study circle perhaps linked to the patriarch Athanasios of Alexandria

Andrea Rossi, *Il Padre “che non deriva da fuori”? Una (inesistente) ambiguità dogmatica in Gregorio Nazianzeno, Carm. I 2, 1 / The Father “who does not come from outside”? A (nonexistent) dogmatic ambiguity in Gregory of Nazianzus, Carm. I 2, 1*

This article proposes a philological and theological analysis of a dogmatic poetic passage by Gregory of Nazianzus (*Carm. I 2, 1*). In particular, the difficult reading ἔκτοθεν, badly vulgated in editions and to be replaced with ἔκποθεν, handed down by all manuscripts, is discussed. In support of the interpretation, three anonymous paraphrases of the passage and an equally unpublished 16th century Latin translation are edited. Finally, a comparison with a contemporary patristic passage by Basil of Caesarea guarantees an anti-Eunomian reading of the passage.

Rocco Schembra, *Achille Stazio e la traduzione latina dell’omelia «In mulieres unguen-*

tiferas» di Gregorio di Antiochia / Achilles Staius and the Latin translation of the homily «In mulieres unguentiferas» by Gregory of Antioch

The paper focuses on the genesis of the first printed edition of the homily *In mulieres unguentiferas* by Gregory of Antioch (PG LXXXVIII, coll. 1848-1866), which appeared in a Latin translation by Achilles Staius (Rome 1578). On the basis of common errors it clearly emerges that the humanist translated the Greek text starting from the ms. Vall. gr. 100 (XVth cent.).

Paolo Varalda, *Il “commentarius” per la festa dei “Tre Gerarchi” (BHG 748d) del cod. Taur. B. III. 31 / The “Commentarius” for the Feast of the “Three Holy Hierarchs” (BHG 748d) from cod. Taur. B. III. 31*

Cod. Taur. B. III. 31 is a full *menologion* for the month of January that contains, among other texts, the homily of John Mauropous (BHG 747) for the “Three Holy Hierarchs” (Basil of Caesarea, Gregory of Nazianzus and John Chrysostom); the homily is preceded by an anonymous, short “commentarius” on the same subject (BHG 748d). The paper shows that this work should be more correctly classified as “*Synaxarium prolixius additamentis auctum*” and provides the first critical edition of the Greek text with an Italian translation.

Francesco Zabaldano, *Animali simbolici nei contaci di Romano il Melodo / Symbolic Animals in the kontakia of Romanos the Melodist*

This paper aims to analyse the use of symbolic animals as an exegetic, poetic and rhetoric tool within the *kontakia* of Romanos the Melodist. It will be shown that the work of Romanos is part of an ancient and well-attested tradition, rooted in the Bible, both in Ancient and New Testament: because of his wide spread at every level, the animal symbolism is a useful medium of moral teaching in the context of the homiletic and exegetic work required to the Melodist. After some general considerations about the use of this tool in the *kontakia*, the second part will present a selected anthology of the most significant passages, commented in an intertextual perspective in order to find Romanos’ sources (mainly biblical, classical and Syriac). Each entry, following the Greek alphabetical order, regroups the most significant occurrences of an animal, providing a short introduction to the symbol in the Christian tradition and a synthetic comment to each text.