

Abstracts

Eugenio Amato, *Favorino in Giorgio Pachimere*

In the *Quadrivium's* incipit, George Pachymeres quotes Favorinus of Arelate in order to assert that every process which is contrary to nature is painful, which takes place naturally is pleasurable. This quotation, omitted by all the editors of Favorinian fragments, is most probably of the lost Favorinian work *De senectute*.

Eugenio Amato, *Il «Panegirico per l'imperatore Anastasio» di Procopio di Gaza nell'edizione e traduzione latina inedite di Francesco del Furia*

The Italian classicist and Laurentian library's prefect, Francesco Del Furia (1777-1856), carried out, during the years (1792-1797) dedicated to the study of Greek at the seminary of St. Catherine in Pisa, an edition and a Latin translation (*principes*) of Procopius of Gaza's *Panegyric on the emperor Anastasius*. This work, actually preserved in the ms. Magliabechianus 71 (fasc. 41), has been unemployed or completely ignored by all the editors of Procopius.

Luciano Bossina, *Lessico familiare. Due note su Niceta Coniata e la sua cultura scritturistica*

Notes on two passages of Nicetas Choniates' *Historia* (pp. 51, 77-81; 453, 15-454, 20 van Dieten). The only way to explain the text is to recognize not only the numerous hidden Biblical quotations but also the corresponding interpretation of the Church Fathers.

Aldo Corcella, *Note a Filippo il Filosofo (Filagato da Cerami), «Commentatio in Charicleam»*

"Philip the Philosopher", to be identified with Philagathus of Cerami (XII century), wrote an allegorical interpretation of Heliodorus' *Aethiopica* based on the illustration of specific passages of the novel. Two cases are examined (ll. 153-154 and 174-178 Bianchi), the text of which is constituted and explained by taking into account the corresponding passages of Heliodorus' novel.

Jeroen De Keyser, *Solitari ma non soli. Traduzioni umanistiche della lettera «De vita solitaria» di Basilio di Cesarea*

Francesco Filelfo's decision to translate Basil the Great's letter *De vita solitaria* was a rather surprising one, in the light of his other translation choices. Apparently, he wanted to emulate Ambrogio Traversari's previous translation of the same text. Later in his career Filelfo would also retranslate Xenophon's *Cyropaedia*, in competition with Poggio Bracciolini's version. Both retranslations were

clearly inspired (in their wording) by their predecessors, although Filelfo's main goal was to supplant them and, in the process, to fashion himself as an expert in the Quattrocento translation field, as a worthy heir to its founding father, Leonardo Bruni.

Giorgio Di Gangi, Chiara Maria Lebole, *Innovazioni progettuali normanne e tradizioni bizantine nella Calabria medievale: i dati archeologici*

This article deals with the medieval Calabria in the XI-XII centuries, in particular about the Normans' influence on the architecture and on the use of materials, in a region characterized by an extremely Byzantine religiosity and culture. Authors use both written documentations and archaeological-architectural resources (excavation activities, masonry stratigraphical analysis etc.), with the intent to suggest a reference frame which includes characteristics of a period where the cultural polyvalencies had a fundamental importance for Southern Italy.

Adele Di Lorenzo, *Tra retorica e formularità. Le arenghe degli atti di donazione italo-greci di età normanna nel Mezzogiorno continentale*

The purpose of this kind of analysis on the text is to highlight the relationship between the aspect of form and that of concept, both essential in creating the proemial formula. What emerges from such an analysis is that nothing in the proems seems to be there by casual chance or to be a product resulting from a mechanical adaptation to the usual formulas of notaries. Although the origins of the acts are not all the same, we can find, in acts of the same type, obvious analogies in the syntactic structure and in the rhetorical organization of the texts. We can see that in common choices of language and in a general tendency to alternate lexical registers. It is also possible to highlight the semantic value of certain significant terms and it is useful to point out, in the most interesting cases, the evolution of these words from the literary tradition of the Classical, Christian and Late Ancient Ages. The centres where the documents were drawn up (notarial offices, monasteries or chancelleries) provide sound points of reference for measuring the levels of elaboration and codification of the document, as well as for verifying the survival of a formula and its recurrence in similar types of document, notwithstanding variations on formular themes.

José Manuel Floristán, *Sylloge regestorum Mainae (ab 1568 ad 1619)*

From 1571, year of the naval victory of the allies of the Holy League at Lepanto, up to the second decade of the 17th century, the antiottoman activities at Mani, the central peninsula of the Peloponnesus, were continuous. The author of this paper gathers all the historical data we have about these activities – military attacks, projects of rebellion, requests for military aid – arising from Spanish, Italian and French archives and libraries, published and studied by different scholars in the last one and a half century.

Caroline Macé, Peter Van Deun, *L'intellect n'est pas commun à tous les hommes: l'«Opuscule philosophique» de Georges Amiroutzès († vers 1470)*

Edition and translation of a philosophical note against the unity of the soul and in

defense of Aristotle by Georges Amirutzes († ca. 1470), preserved in one manuscript, almost contemporary to the writer, Florence, Laur., Plut. 87, 17.

Michiel D. J. Op de Coul, *The Letters of Theodore Prodromus and Some Other 12th Century Letter Collections*

Although letter collections arranged by the author are a well-known phenomenon in Byzantine literature, the correspondence of Theodore Prodromus, modest in scope yet original within the limits of the genre, cannot be regarded as one of these, as this article tries to illustrate by taking into account the manuscript tradition, the position of the author and, finally, the decisions to be made by the modern editor.

Diether Roderich Reinsch, *Wer gebiert hier wen? Transsexuelle Phantasie in Byzanz (Zu Psellos, Chronographia VI 144)*

Michael Psellos, *Chronographia*, book 6, chapter 144 has been misunderstood by all the ten modern translators. In this chapter Psellos does not say that his rival Romanos Boilas fantasized about being born by empress Zoe as well as by empress Theodora (as understood Ronchey, Karales, Sidere and Signes) nor about being born by Zoe whereas Theodora had given birth to an unknown child (as understood Renauld, Skalický, Sewter, Ljubarskij, Jurewicz and Demirkent), but about being born by Zoe while on the other hand, as he claimed, Theodora was born by him. Transsexuality was a common notion among the Byzantines, but as it seems not among the modern translators of the *Chronographia*.

Monica Sotira, *Due note a testi popolari calabresi (?) in alfabeto greco*

Slight corrections to Pradel's interpretation of two Calabrian texts written in Greek.

David Speranzi, *Un «libellus» del «Florilegio» di Stobeeo e la scrittura dell'anziano Giano Lascaris*

Rome, A. D. 1530. Janus Lascaris sends two Greek books to François Galiot, who begins his Greek studies in Paris, under the guide of Guillaume du Maine, the Stobaeus MS Vat. Reg. gr. 146 and the *Anthologia Graeca* BNF, Rés. Velins 1061. The concurrent study of codicological, palaeographical and textual features of the Stobaeus manuscript allow to isolate Janus Lascaris' script in A. D. 1530, when he was eighty-five old.

Ilias Taxidis, *Les monodies et les oraisons funèbres pour la mort du despote Jean Paléologue*

The death of Despot John Palaiologos (1307), son of the emperor Andronicos II Palaiologos, was the occasion for seven monodies and speeches composed by three different authors. The essay examines the similarities of these texts, but mainly the elements which indicates the differences between them concerning their structure, their style, their expression and their content. In addition, other monodies and speeches of the same era, concerning family members of John by

authors who are directly or indirectly connected with him or the authors of monodies for his death, are studied. Finally, conclusions, concerning the connection among all those people and the existence of a broader mental circle, are stated.

Silvia Tessari, *Fozio innografo e l'«anima sommersa»*. *Un contributo all'index fontium di Melezio medico e Simeone il Nuovo Teologo*

After a brief summary of the main philological problems, far from being solved, concerning Photius's hymnographical *corpus*, this paper presents a few verses of a canon as yet inedited attributed to "Photius" in ms. Vat. Pal. gr. 138 and their strict similarity with Meletius's *De natura hominis* (PG LXIV, col. 1109B), in which the expression is inserted as a quotation of a "σοφός". This turn of phrase is uncommon and could find a parallel only in Symeon the New Theologian (*Cap. Theol.* 1, 29, 6), to which is dedicated the third part of the paper.

Paolo Varalda, *Sull'uso delle fonti nella «Scala del Paradiso» di Giovanni Climaco*

The author examines two difficult passages of John Climacus' *Heavenly Ladder* (I 31-33, PG LXXXVIII, coll. 637D-640A; IV 65, *ibid.*, col. 709D) and through the identification of possible sources provides a new translation of the text.