

Abstracts

*

Paula Caballero Sánchez, *Madrid, Biblioteca Nacional Mss/4683: il codice e i suoi scoliasti*

Among the preserved Aristophanes' *codices veteres*, there is the Madrid, Biblioteca Nacional Mss/4683, an important manuscript for its paleographical and philological value which shows how Aristophanes was read and commented in Byzantium, especially during the Palaeologan period (1261-1453). The current paper deals with the textual and paleographical study of the main scribe and the marginal hands that wrote scholia on the comedies, to find out the exegetical tradition of the manuscript.

Valentina Cecchetti, *Nota ad Arg. Orph. vv. 929-933*

Analysis of the textual and exegetical problems concerning *Arg. Orph. 929-933*, in particular of the meaning to be given to the expression $\sigma\eta\mu\alpha \chi\alpha\mu\alpha\iota\zeta\eta\lambda\omicron\iota\omicron \Delta\iota\omicron\varsigma$ at l. 931 and to the verb $\acute{\epsilon}\pi\iota\mu\alpha\iota\epsilon\tau\alpha\iota$ at l. 932. It also suggests a rereading of the passage on the basis of the comparison with ll. 926-928 and *Hom. Il. II 308-318*.

Aude Cohen-Skalli, *Une lecture byzantine de Diodore : en marge des «Excerpta de Sententiis»*

The *marginalia* included in the Diodoran section of Vaticanus Graecus 73, containing the *De Sententiis* title of Constantine VII Porphyrogenitus' anthology, enable us better to determine the meaning which the Byzantine excerptors attributed to these *sententiae*: falling rather under a literary than strictly moral category, these maxims frequently consist either of the comments of the historians themselves, or of versified words which are for the most part oracular.

Saulo Delle Donne, *Sedici giambi sul giambo (per un imperatore?) e un trattatello sul giambo dal ms. Corpus Christi College 486 di Cambridge*

The ms. Corpus Christi College 486 of Cambridge contains six unpublished texts. In this paper, two of them are edited. They are sixteen iambic verses and the following short treatise on the iamb. These texts are probably independent but, in the ms., they are placed next to each other because complementary. The first text may be addressed to an emperor and it is in Byzantine dodecasyllabic. His doctrine is consistent with the verses themselves and the theory of the following short treatise. The second text proposes again, but integrates also the doctrine of the first one. It is likely complete and consistent with the theory of the ancient minor treatises on the Greek metres. In addition to this, it is peculiar for the words given as examples and for the topics selection (in this consistent with the *Tractatus Chisianus* and Isaac Monachus). The verses and the short treatise can be dated within the end of twelfth century A.D. and anyway they present references to the vocabulary and ways of the iambographer of the eleventh century (Psellos, Mauropodes, Nicetas of Heraclea, Cristophoros of Mytilenes).

Eva De Ridder, *Structuring patterns in the «Anthologium gnomicum» by Elias Ecdicus*

The *Anthologium gnomicum* (CPG 7716) is a collection of ascetical chapters dating to the 11th-12th century AD. This paper investigates one particular question, that is: how the *Anthologium* is structured and which, if any, structuring elements have been used in this collection of κεφάλαια. As scholars have not always agreed on the extent to which structuring elements are present in chapter collections, this evolution is addressed in the first section of the article. The second section turns to the *Anthologium gnomicum*: structuring elements are presented. Third and last section formulates some general thoughts on the added value of structuring patterns in chapter literature.

Rocco Di Dio, *Marsilio Ficino e la traduzione crisolorina della «Repubblica». A proposito di alcuni marginalia del cod. Ambr. F 19 sup.*

The article concerns some *marginalia* noted by Marsilio Ficino in ms. Ambrosianus F 19 sup. Through a contextualised analysis of such notes, this survey aims first of all to reconstruct a complex exegetical approach and the stages of a close reading of Plato's *Republic* as well as, secondly, to explore some aspects of Ficino's philological activity.

Andrea Fullin, *Alexander Kazhdan e la lessicografia di Niceta Coniata: prima ricognizione della copia padovana del «Lessico»*

Some information is provided about the structure of Niketas Choniates's *Lexicon* (alias *Concordance subject-matter*) compiled by Alexander Kazhdan: this work – unpublished and unknown to most scholars – is a useful instrument to analyze Niketas' language and a new way to approach the reading of ancient texts.

Francesco F. Giannachi, *Per la storia dell'istruzione bizantina in Terra d'Otranto: la schedografia di Stefano di Nardò*

After a survey on the teaching and learning of Greek language in the medieval Land of Otranto (Southern Apulia) based on the extant evidence, this paper examines an unpublished schedographic text written by the unknown master Stephanus Neretinus and transmitted by the ms. Laur. conv. soppr. 2 of the beginnings of 14th century. Critical edition of this text and Italian translation are given in the Appendix.

Anna Gioffreda, *L'Ambrosiano C 279 inf. e il copista Nicandro*

Ms. Ambr. C 279 inf. consists of three different codicological units. It transmits in the first and second units the *Epitome* of Johannes Zonaras, and in the last one the *Synopsis Historiarum* of Johannes Skilytzes. This last unit was undoubtedly copied by Nicander, monk of the well-known Mesopotamon monastery in Epirus, during the middle of the thirteenth century. The identification of Nicander's handwriting in the manuscript and other elements – both paleographical and codicological – in the whole copy, allows us to propose that the three different units were copied in the same region and in the same period. Then, at a later stage, they were assembled in a unique manuscript to collect together two historic works. Furthermore, the discovery of a manuscript of Skilytzes in the Mesopotamon monastery allows us to confirm the diffusion of Skilytzes's work also in the periphery of the Empire.

Katrien Levrie, *Le «Florilegium patristicum adversus Latinos» de Théodore Agallianos. Remarques préliminaires à une édition critique*

The present article seeks to present a special witness of the indirect tradition of the *De duabus Christi naturis* (CPG 7697.13) of Maximus the Confessor (580-662), namely the

Florilegium patristicum adversus Latinos de Theodore Agallianos (ca. 1400-1474). This anti-Latin work, which uses the 10 chapters of Maximus as a steppingstone to denounce the union of the Churches proclaimed at the council of Ferrara-Florence, has been transmitted in 5 manuscripts. This paper aims to provide the reader with some general information about the structure of this particular text and the witnesses containing it.

Erika Nuti, *Il «Lessico» di Tomaso Magistro nel Taur. C.VI.9. Conferme, nuove acquisizioni e riflessioni per la storia del testo*

In 2007 Niels Gaul demonstrated that the text of Thomas Magister's *Lexicon of Attic Words* edited by Friedrich Ritschl in 1832 is very questionable. Gaul's analysis of the four earliest copies shows that Ritschl's edition reflected not the author's archetype, but rather a text expanded by many scholars and students in the Palaiologan circles and finally established in that of Gregoras. A *collatio* of the *Lexicon* preserved at Turin National Library, ms. C.VI.9 (dated here at the end of the 14th century) with those of the four earliest copies reinforces and extends Gaul's textual and cultural reconstructions. Moreover, it provides examples of the relevance of this textual history for a better understanding of the Palaiologan scholarly activities and offers further considerations on the guidelines that a new critical edition should follow to represent the various stages and cultural contexts which this text came across.

Óscar Prieto Domínguez, *La preceptiva epistolar en Bizancio: las normas vigentes según el patriarca Focio*

This article aims to identify and analyse the conventions that guided the letter composition in Greek during the Middle Ages. The classical preceptive was still in force, though its rules were never systematically exposed in a treatise by any Byzantine author. To deal with this absolute lack of theory, we focus on the meta-literary reflections about the genre that the patriarch Photius, one of the most outstanding Byzantine literary critics, introduces in his own letters. His authoritative testimony enables us to grasp the hidden literary conventions to be followed by 9th century epistolographers.

Diether R. Reinsch, *Nicht Ioannes Komnenos, sondern Ioannes Dukas: Eine bisher übersehene Episode seiner Karriere*

Describing in *Chronographia* VII 22-23 the scene in front of usurper Isaakios Komnenos's tent, Psellos mentions and characterizes a man named Doux Ioannes. Until now, «Doux» has been unanimously understood as title and this person has been identified with Ioannes Komnenos, Isaakios's brother, and father of the future emperor Alexios I. It is argued that here Doux is not a title, but a family name, and the person in question is the future Caesar Ioannes Doukas, brother of Konstantinos X. Doukas.

Diether R. Reinsch, *Wie und wann ist der uns überlieferte Text der «Chronographia» des Michael Psellos entstanden?*

Departing from the data given in the text and partly based on former results of other researchers, the article deals with the different phases of the formation of Michael Psellos's *Chronographia*, aiming to clarify them more precisely than before: part 1, book I-VI 203 was completed after the death of Konstantinos IX Monomachos, while book VIa 1-VII 91 was completed in the year 1060; part 2 (book VII 92-VIIc 17) was completed, but insufficiently elaborated (except book VIIb), under the rule of Michael VII; the whole work was finished in 1074, but the part from book VII 92 on was stored separately. After this, "editor a" removed Psellos's introduction, wrote a new title and *lemmata* up to book

VII 91, and, subsequently, added the separately stored book VII 92-VIIIc 17 and the letter of Basileios II to Phokas. Together with the chronicle of Ps.-Symeon and the history of Leon Diakonos, he built up a *corpus* of Byzantine history from which derived our codex Parisinus gr. 1712. “Editor b” combined the whole work (but without the letter of Basileios II to Phokas) with Psellos’s *Historia syntomos*. From there *Historia syntomos* and a fragment of the *Chronographia* found their way into our cod. Sinaiticus gr. 1117.

Luigi Silvano, *Per l’epistolario di Isidoro di Kiev: la lettera a papa Niccolò V del 6 luglio 1453*
On July 6, 1453, Cardinal Isidoros of Kiev (ca. 1385-1463) wrote a letter to Pope Nicholas V from Crete, where he had had taken refuge after the fall of Constantinople to the Ottomans. In this epistle, Isidoros describes the atrocities perpetrated by the Turks within the city and asks the Pope to proclaim a crusade aimed at recovering the capital of the Byzantine empire and at rescuing the Eastern christians. A partial transcription of this letter was published with an Italian translation by Agostino Pertusi in 1976 from the *codex unicus* ms. Venice, Marc. lat. 496 (1688). The first edition of the complete text is provided here, together with a new Italian translation and a commentary.

Konstantinos Spanoudakis, *Nonnus and Theodorus Prodromus*

Theodorus Prodromus knew and imitated Nonnus of Panopolis, who had long become a “classic”. Theodorus’ epigram on the resurrection of Lazarus (259b Papagiannis) seems to display knowledge of Nonnus’ rendition of the miracle in *Par. XI*. Moreover, a most creative and extensive reception of Nonnus occurs in *Rhodanthe et Dosicles* Book VIII: the double resurrections of the snake and Tylus (on the model of the snake) with a herb in *Dion. XXV* is replayed in the miraculous double revivals of dying Rhodanthe on the model of a bear healing herself with a herb. Theodorus’ treatment blends Tylus and Lazarus features. The anonymous epigram *AP I 49* describing the resurrection of Lazarus with phraseology lifted from the Tylus episode, and Theodorus’ reception suggest that for Nonnus’ Byzantine readers the resurrections of Lazarus (*Par. XI*) and Tylus (*Dion. XXV*) constituted a complementary pair.

Chiara Telesca, *Celebrazioni nuziali e performance oratoria negli epitalami di Coricio di Gaza*
The *Epithalamium in Zachariam* and the *Epithalamium in Procopium, Ioannem et Heliam* are two nuptial orations included in Choricus of Gaza’s *corpus*, which were dedicated by the rhetor to some pupils of his. They were first published in 1892 but have not been thoroughly studied since then, although they represent a prominent witness of the scarcely documented genre of the *epitalamios logos*. In fact, the information about the Greek nuptial rite contained in them, as well as a comparison with the nuptial texts by Procopius of Gaza recently discovered, allow us to explain some debated points about the occasion and the place of the epithalamic *performance*.

Theodora Zampaki, *The Image of the Byzantine Emperor in al-Ṭabarī’s «History»*

The aim of this paper is to offer a description of the image of the Byzantine Emperor as depicted in the universal Arabic *Chronicle* entitled *Ta’rikh al-rusul wa’l-mulūk* of the historian al-Ṭabarī. There is no systematic theory about the Byzantine Emperor to be found anywhere in al-Ṭabarī’s *Chronicle*. Nor is there a detailed history of the Kings or the dynasties that ruled the Byzantine Empire. All evidence about the Romans and the Byzantines is placed in the account of the history of the Persian Kings of the Sassanid dynasty and in the dynastic history of the Muslim élite that succeeded the Sassanids. All that is said about the Byzantine Emperor reflects the knowledge of the Muslim intellec-

tual élite but it does not amount to a political theory about the head of the Roman or Byzantine state. However, it gives us an idea of the extent to which the two states showed interest in knowing each other.

* *

Daniele Bianconi, *Libri e paratesti metrici a Bisanzio nell'XI secolo. In margine a una recente pubblicazione*

Taking as its starting point a recent publication on Byzantine poetry in 11th century, this paper especially deals with book-epigrams and their relationship with the manuscripts in which they are. A particular attention is paid on two well known and completely different books of that period, Vat. gr. 1650 and Paris. Coisl. 79: an exhaustive analysis of their palaeographical and material features allows to give a substantially new interpretation of their book epigrams, with a special focus on the main figures involved in the production of those manuscripts (the commissioner, the donor, the scribe, the artist, the reader).

Marie-Hélène Blanchet, Sebastian Kolditz, *Le concile de Ferrare-Florence (1438-1439) : mise à jour bibliographique*

Bibliographical update on the Council of Ferrara-Florence.

Anna Maria Taragna, *La cosiddetta «Rhetorica militaris» di Siriano Μάγιστρος: in margine a una nuova edizione*

Critical remarks and corrections to the new edition, with Italian translation and commentary (I. Eramo, Bari 2010), of the fifty-eight chapters of the so-called *Rhetorica militaris* ascribed by modern scholarship to Syrianus Magister, who is considered as the author of a military *compendium* constituted by two other sections, *De re strategica* (of the Anonymus Byzantinus) and a treatise on naval warfare (*Naumachia*). Twelve passages are discussed: 1, 1-2 (p. 37, 1-12 E.; tr. p. 36); 2, 2 (p. 39, 4-10 E.; tr. p. 38); 4, 1 (p. 41, 10-17 E.; tr. p. 40); 9, 1 (p. 47, 9-15 E.; tr. p. 46); 16 (p. 55, 18-25 E.; tr. p. 54); 18, 2 (p. 57, 16-25 E.; tr. p. 56); 27, 1 (p. 67, 25-26 E.; tr. p. 66); 36, 10-11 (p. 81, 6-16 E.; tr. p. 80); 39, 2-3 (p. 85, 6-11 E.; tr. p. 84); 41, 1-2 (p. 87, 19-27 E.; tr. p. 86); 47, 1 (p. 99, 1-3 E.; tr. p. 98); 57, 5-6 (p. 111, 19-24 E.; tr. p. 110).