

Abstracts

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Panagiotis A. Agapitos, *New genres in the twelfth century: the schedourgia of Theodore Prodromos*

The article examines Theodore Prodromos' schedographic production within the framework of education and literary writing in twelfth-century Constantinople. A number of Prodromos' *schede* were conceived as part of triptych compositions of a performative character (e.g. a funerary set consisting of a poem, a *schedos* and a longer prose oration), creating a new type of rhetorical genre that catered to the needs of the aristocracy and that became widely successful. In this experiment "everyday language" played an important part, as two of Prodromos' *schede*, written in a mixed language and with humorous intent, show. The paper argues that it is out of this context of literary experimentation that Prodromos developed his "satirical" vernacular poems, known as the Ptochoprodromic corpus. Some of these vernacular poems are directly connected as diptychs with Prodromos' so-called historical poems (e.g. *Carm. Hist.* XXIV and *Ptochopr.* I, both addressed to John I Komnenos in 1141/2). It is thus shown that the traditional distinction between "learned" and "vernacular" language and literature does not exist as such, nor was it perceived in that way by Prodromos.

Eugenio Amato, Matteo Deroma, *Per il testo dei Progimnasmata di Giorgio Pachimere: collazione di uno sconosciuto testimone attonita*

This article concerns a new manuscript of George Pachymeres' rhetoric works: Athon. Meg. Lavr. Ω 123. The Athonite manuscript, datable to the fourteenth century, probably shortly after the death of the author, preserves a more complete text than the Parisinus gr. 2982 used by Walz for his edition of Pachymeres' *Progymnasmata*.

Gianmario Cattaneo, *Note critiche all'epistolario greco del cardinal Bessarione*

Critical remarks to some Greek letters written by Cardinal Bessarion and transmitted by the ms. Marcianus gr. Z. 533 (ep. 1, p. 416, 2-9 Mohler; ep. 1, p. 416, 18-22 M.; ep. 2, p. 419, 28-34 M.; ep. 4, p. 426, 17-27 M.; ep. 5, p. 427, 11-16 M.; ep. 6, p. 428, 3-8 M.; ep. 12, p. 438, 18-21 M.; ep. 13, p. 443, 11-12 M.). This is a preliminary work to a new edition of Bessarion's Greek letters.

Aude Cohen-Skalli, Didier Marcotte, *Poggio Bracciolini, la traduction de Diodore et ses sources manuscrites*

In 1449, at the request of Pope Nicholas V, Poggio Bracciolini translated the first five books of Diodorus of Sicily. This resulted in consequence of the Council of Florence (1439-1443), which brought about a considerable expansion of geographical knowledge, particularly in the direction of the South and East. In this paper we study the historical

context of this translation and its relationship with the *De varietae fortunae* published in 1448, as well as identifying Poggio's Greek models. As his principal *exemplar*, Poggio used Vaticanus Graecus 995, copied by Leon Atrapes around 1427; for supplementary purposes he also used Laurentianus 70, 16 available at the convent of San Marco. Poggio's correspondence demonstrates that in the course of his work and in the period following its completion, Poggio received the assistance of a series of correctors – notably George of Trebizond – to revise and improve his text.

Pietro D'Agostino, *Una recensione inedita della «Narratio Zosimi de vita beatorum»* (BHG 1889-1890)

The article proposes the critical edition of an unpublished recension (here β) of the *Narratio Zosimi de vita Beatorum* (BHG 1889-1890). Philological analysis of the text reveals that it is probably to be considered as independent from the recension printed by Charlesworth, and that both β and Charlesworth's text derive from a common *Urtext*; β turns out to be more conservative towards the source, while Charlesworth's recension appears more innovative.

Claudio De Stefani, *Immagini di Costantinopoli nella poesia tardoantica e bizantina (appendice: un'emendazione a Const. Rhod., Ss. App. 932)*

The article offers a sample of passages of Byzantine poetry (from Late Antique to the Comnenian age) which describe the monuments and the view of Constantinople; the verses are translated into Italian and dealt with critically. An appendix proposes an emendation of a vexed passage of Constantine of Rhodes, *Description of the Saint Apostles*, 932.

Francesco G. Giannachi, *Il nesso consonantico -vτ- nell'idioma greco del Salento: postilla alle osservazioni di G. Rohlfs*

The paper deals with the outcome that the consonant nexus -vτ- had in the Greek language of Southern Italy (Salento, Puglia). In 1976 G. Rohlfs underlined that the tenuis consonant *tau* did not become a media consonant (*delta*) after the nasal *ny* in the language of the Greek-speaking people near Otranto. This phenomenon, however, is not found in all occurrences of the nexus -vτ-. The evidence adduced against the thesis of Rohlfs is here considered and evaluated with regard to the genetic theories of Greek language of Salento.

Mariella Menchelli, *Le informali di IX e X secolo e la fortuna di Dione di Prusa nella rinascenza macedone. Uno stesso anonimo copista per l'Urb. gr. 124 e il Marc. gr. 454, un annotatore di X secolo nel Vat. gr. 99*

A new description of codex Vat. gr. 99 of Dio of Prusa for the CGA project (*Codices Graeci Antiquiores*) allows us to submit some palaeographical notes on the reading of Dio in the Macedonian Renaissance. The second hand of ms. Vat. gr. 99, containing Dio's works in the Photian order (*Bibliotheca*, cod. 209), could be identified in the hand of Alexander of Nicaea; the hand of ms. Vat. Urb. gr. 124, copied on an Arethas' manuscript, is the same as the famous Venetus A, Marc. gr. 454, and does confirm a circulation and transmission of the text of Dio amongst the leading figures of the Macedonian Renaissance.

Inmaculada Pérez Martín, *The Role of Maximos Planudes and Nikephoros Gregoras in the Transmission of Cassius Dio's Roman History and of John Xiphilinos' Epitome*

This paper gives a date of around 1290 to Planudes' reading of Xiphilinos' *Epitome* of Cassius Dio and to the fragments from this text that he included in his *Synagoge*, as well

as in the notes supplementing his exemplar of Cleomedes. We still have the copy of Xiphilinos used by Planudes, Ivron 812: this is in fact the only witness of Paeanios' translation of Eutropius and of a long fragment from John of Antioch's *Historia chronike*. This miscellaneous codex, copied from the end of the eleventh century and from the first half of the twelfth (and not from the fourteenth as is usually stated, following Lampros), was annotated by Maximos Planudes and used by Nikephoros Gregoras in the selection from John of Antioch, Eutropius and Xiphilinos reflected in his notebook, Palat. Heidelberg. gr. 129. From the middle of the fourteenth century, Gregoras also annotated Marc. gr. 395, the oldest witness of Cassius Dio, probably preserved at the Chora Monastery.

Anna Pontani, *Il punto su Robert de Clari, «La conquête de Constantinople», cap. LIV (“il re di Nubia”)*

After an overview of recent scholarly opinions concerning a passage of Robert de Clari's *Chronicle* pertaining to multilingualism in the Byzantine world, this paper shows that, albeit widespread in both classical and oriental studies, the idea that Clari's text might be a proof of the survival of Greek as a *langue de culture* in the region of Nubia shortly before its Islamisation rests in fact on shaky ground.

Bram Roosen, *Eulogii Alexandrini quae supersunt. Old and new fragments from Eulogius of Alexandria's oeuvre (CPG 6971-6979)*

In this contribution we focus on the numbers 6971-6979 of the CPG, i.e. those devoted to the oeuvre of Eulogius, Melkite Patriarch in Alexandria between 580/581 and 607/608. It turns out that these numbers are in need of substantial additions, adaptations and corrections. Most importantly, the contribution presents a substantial re-edition of Eulogius' *Dubitaciones orthodoxi* and the *editio princeps* of two newly discovered fragments.

Ilias Taxidis, *Two unedited epigrams from codex Laur. Plut. 57, 24*

In the study two unpublished epigrams addressed to an emperor and delivered untitled on f. 74^v of the 15th-century codex Laur. Plut. 57, 24 are presented, analysed and edited critically. Simultaneously their possible attribution up to now to Maximus Planudes is rejected and, on the base of their content and of their stylistic, metrical and lexical features, assumptions for the possible identification of their author with the most productive one of byzantine epigrams in the palaiologian era, Manuel Philes, are stated.

Lucia Maddalena Tissi, *Questioni oracolari, symphonia e paideia scolastica nella Teosofia di Tübinga*

This article draws attention to the cultural context of the *Tübingen Theosophy*, an oracular collection, realised by an unknown Christian author, datable at the end of the Vth century AD. This work belongs to an apologetic tradition, aimed at the demonstration of symphony among Christian revelation and Greek, Egyptian and Persian wisdom; furthermore, it mirrors a scholastic and paideutic *exemplum*. Moreover, anthological oracular genre recalls, in its structure *quaestio-responsio-commentarius*, a scholastic exercise of philosophical schools, output of a zetetic method, typically late antique. Specifically, this work stems from the same cultural humus of the neo-platonic Alexandrian school. The so-called Horapollon's school may have represented for our anonymous author, as for many young people of that time, a formative gymnasium to provide a cultural training.

Paolo Varalda, *Sulla tradizione manoscritta della Vita Auxentii BHG 199*

In the first section, the paper examines the manuscript tradition of the *Life of St. Auxentios BHG 199* (fifth century) and the relationships between the witnesses. The second section aims to provide the reader with some general information about the latin translations of this text.

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Matteo Agnosini, *Dioniso e Cristo nelle attuali prospettive di studio: in margine a un recente contributo*

The article examines some trends in the study of the similarities between Dionysus and Jesus Christ displayed by literary, artistic and archaeological evidence throughout the Roman imperial period and Late Antiquity, and discusses the contribution on the topic provided by a recent book: Francesco Massa, *Tra la vigna e la croce. Dioniso nei discorsi letterari e figurativi cristiani (II-IV secolo)*, Stuttgart 2014.

Alexander Alexakis, *Andronikos Kamateros. Some Comments on a Recent Edition of the First Part of his «Sacred Arsenal»*

The article reviews the new edition of the *Sacred Arsenal* of Andronikos Kamateros by Alessandra Bucossi. Apart from the presentation of the contents of the book and some suggestions for minor corrections, the author, based on the information provided by part of the dedicatory epigram by George Skylitzes that opens the *Arsenal*, argues that the lost original manuscript that contained the work was headed by four illustrations that depicted the Emperor Manuel discussing dogmatic and ecclesiastical issues with Latins, Alamans, and Armenians.

Tommaso Migliorini, *Come a Gerusalemme... così a Verona. Considerazioni in margine a una recente pubblicazione*

The reviewer takes into consideration two contributions (by Tommaso Braccini and Silvia Rapisarda respectively) of particular interest to scholars of Byzantium, included in a recently published miscellany on the presence of Jerusalem in the imaginary of medieval and modern Italy (A. Benvenuti, P. Piatti [edd.], *Come a Gerusalemme. Evocazioni, riproduzioni, imitazioni dei luoghi santi tra medioevo ed età moderna*, Firenze 2013). Furthermore, he provides some original insights into the issue of Verona minor Hierusalem, which has not received due attention up to now.