

Abstracts

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Panagiotis A. Agapitos, *John Tzetzes and the Blemish Examiners: A Byzantine Teacher on Schedography, Everyday Language and Writerly Disposition*

The paper focuses on John Tzetzes (ca. 1110-after 1166), a well-known teacher and scholar of the Komnenian era, with the aim of examining two issues. On the one hand, Tzetzes' opinions about the teaching practice of schedography are collected and analysed, while, on the other, his opinions about everyday language and its possible uses are scrutinised through a close reading of many different passages from his works. In particular, the long epilogue of his *Theogony* (with its three parts united for the first time on the printed page), written for the sebastokratorissa Eirene around the middle of the Twelfth Century, is discussed in detail as a unique source of debate on what is the appropriate way of addressing and writing for audiences of different social and educational status. The analysis and interpretation of the texts demonstrates that the "idiosyncratic" personality Tzetzes shows in his writings is not a purely personal matter, but is strongly related to the competitive environment of the capital and to Tzetzes' "middle-class" position in the Constantinopolitan society. The paper also demonstrates that the boundaries of usage between "learned" and "colloquial" discourse are quite fluid and this fluidity can be used in certain contexts to the advantage of a teacher in promoting his status and financial success, or to his disadvantage if he has to defend his choices against a rival. The paper ends with a broader analysis of the term οἰκονομία used by Tzetzes in the *Theogony* epilogue and of the meaning of this term within the system of literary patronage under the Komnenoi.

Claudio De Stefani, *Alcune emendazioni ai «Tristia» maltesi / Some Emendations to the Maltese «Tristia»*

Critical discussion on some passages of this newly edited text.

Johannes Diethart, Werner Voigt, *Ausgewählte byzantinische Lexikographika aus Dokumenten vor allem von Athos-Klöstern / Some Observations and New Evidences from Byzantine Documentary Sources, Especially from the Athos Monasteries*

The documents specifically preserved in the Athos monasteries are a rich source of not only toponyms, family and Christian names, but also of various lexical meanings and several references to trades and professions which, partly extinct, are at least not listed in the well-known dictionaries (LSJ, Lampe, *LBG*, *TLG*). Furthermore, our article also offers a presentation of a number of Rara and Athesaurista from the late Byzantine period, some of which may even traced back to antiquity.

Anna Gioffreda, *Giovanni Ciparissiota e il Contra Nilum Cabasilam. L'autore e il suo testo / John Kyparissiotēs' Contra Nilum Cabasilam: On the Author and His Text*

This paper focuses on the three main manuscripts of John Kyparissiotēs' *Contra Nilum Cabasilam*, one of most important treatises composed during the theological dispute between Palamas' supporters and his opponents in the 14th century Byzantine Empire. A palaeographical and codicological analysis of these documents, Vat. gr. 704, Laur. Plut. 5.16 and Par. gr. 1246, makes it possible to follow the progressive elaboration of the work, which results from the notes and corrections inserted by the author himself.

This study aims to shed light on the way Kyparissiotēs handled the copying and composition of his writing, and to identify the scholarly circle, closely related to the author, where these manuscripts were copied.

Margherita Losacco, « *Tous les livres confluaient vers lui, telles les eaux d'un fleuve* » : notes sur la bibliothèque de Photius / «Every Book Found Its Way into His Possession»: A Provisional Survey of Photius' Library

The patriarch Photius read an immense number of books, as few Byzantine scholars did. Nevertheless, not one single book belonging to his personal library has survived, among the manuscripts which can be dated up to the end of the 9th century. This paper contains a first and provisional survey of: the surviving manuscripts which have been allegedly traced back to Photius (first part); the books (often false books) commissioned by him and only attested by literary sources (second part).

Valeria F. Lovato, *Portrait de héros, portrait d'érudit : Jean Tzetzes et la tradition des eikonismoi / The Scholar is a Hero: John Tzetzes and the Tradition of Greek eikonismoi*

To fill in a gap left by Homer, later authors, such as the so-called Dictys of Crete, composed a repertoire of verbal portraits (*eikonismoi*) describing the physical appearance of Greek and Trojan heroes. This catalogue was faithfully transmitted for centuries, without any major changes. In Twelfth-Century Byzantium, however, this long-standing tradition was deeply altered by John Tzetzes, who not only modified some portraits but also added new descriptions to the usual repertoire. This paper shows that in introducing these changes Tzetzes follows a clear agenda: through the refashioning of the traditional *eikonismoi*, the Byzantine scholar presents a new version of the Trojan war, where the "true" protagonists of the legendary conflict are finally given the space they deserve. Moreover, this new catalogue of portraits allows Tzetzes to further develop his criticism of Homer and the tradition, while proposing his own personal depiction of the ideal intellectual and *sophos*.

Francesco Lupi, *In margine a Soph. fr. 61 R.²: tra ecdotica sofoclea e tradizione stobeana / Soph. fr. 61 R.²: The Text and the paradosis of Stobaeus*

The paper focuses on Sophocles' fragment 61 R.² (*Acrisius*). In particular, through a review of the *paradosis* of Stobaeus (the fragment's source), the paper firstly analyses the debated metrical nature of the fragment, and then it discusses its attribution to a specific character in the drama.

Enrico Magnelli, *Massimo Planude e la poesia mediobizantina: noterelle in margine agli Epigrammi / Maximus Planudes and Middle Byzantine Poetry: Some Remarks about the Epigrams*

Brief notes on some passages from Planudes' shorter poems (nos. 2, 22; 3, 11; 4, 10 and 23; 9, 3; 13, 2-3; 16, 9; 17, 13 in Taxidis' recent edition), aiming to highlight the author's

interest in the Greek poetry of the middle Byzantine period and especially in the learned, classicizing authors of the Komnenian age.

Paola Megna, *Una versione greca di fine Quattrocento del Compendium theologiae veritatis (VII 31) di Hugo Ripelin da Strasburgo / On a Greek Translation of Hugo Ripelin's Compendium theologiae veritatis (VII 31)*

During his stay at Giovanni Pico della Mirandola's estate in 1483, the Cretan scholar Manuel Adramyttenus translated into Greek a chapter (VII 31) of Hugo Ripelin's *Compendium theologiae veritatis*, a work erroneously attributed to Albertus Magnus. The paper presents an edition of this short translation based on the autograph manuscript (Mon. gr. 321).

Rosa Maria Piccione, *Libri greci da Venezia a Torino e l'eredità di Gavriil Seviros / Greek Books from Venice to Turin and the Heritage of Gavriil Seviros*

Research carried out in the archives of the Istituto Ellenico di Studi Bizantini e Postbizantini of Venice provides new, remarkable evidence concerning the presence in Turin of the books of Gavriil Seviros, religious leader of the Confraternita di San Nicolò dei Greci and first orthodox bishop in the lands of the Diaspora. After his death, the Confraternita took steps to sell Seviros' possessions, mainly the books of his extensive library, in order to both cover a great debt he had accumulated and to execute the will he had expressed in his testament. The most significant revenue from this sale consisted of 740 ducats payed by the Ambassador of Savoy for 308 Greek manuscripts in 1619. This evidence, hitherto unknown, is crucial both for the history of the Biblioteca Nazionale Universitaria of Turin, where the books are currently stored, and for the reconstruction of Seviros' library. For – ruling out some gifts and a few other accessions – it can now be argued that almost all of the extant manuscripts in Turin are books from Gavriil Seviros' library.

Anna Maria Taragna, *Niceforo Urano (Tact. 119) metafrasta di Siriano Magistro. Edizione sinottica e traduzione delle norme per la guerra navale / Nikephoros Ouranos (Takt. 119) metaphrast of Syrianus Magister. A Synoptic Edition and Translation of the Naval Warfare Norms*

In the *Taktika* of Nikephoros Ouranos, a vast compilation of classical and Byzantine writings which stands as the last military treatise in Tenth-Century Byzantium, the chapter 119 on naval war is a medium-level style *metaphrasis* of a selection of precepts drawn from the *Naumachiai* of Syrianus Magister. The paper offers a new edition, with an introduction and the Italian translation, of both texts, printed here setting a series of specific typographic conventions allowing to signal the lexical, morphological and syntactical changes applied by Nikephoros Ouranos in his re-elaboration process.

Peter Van Deun, *Le Liber de cognitione Dei de Métrophane de Smyrne (CPG 3223). Un bilan des fragments conservés / The Liber de cognitione Dei de Métrophane de Smyrne (CPG 3223). An Assessment of the Surviving Fragments*

This article focuses on Metrophanes of Smyrna, who was metropolitan of Smyrna in the second half of the 9th c. and became one of the chief opponents to patriarch Photius. More in particular, this paper presents the first critical edition and a study of all the remnants of one the works of Metrophanes, his *Theognosia*. This text, which has been wrongly attributed to Gregory of Nyssa (CPG 3223), seems to have been written while the author was in exile in the Crimean Peninsula between 907-908 and May 912. The most important fragments of the text are to be found in the *Panoplia dogmatica* of Euthymius Zygadenus (the very beginning of the 12th c.); six small extracts are quoted by

other authors of the Late Byzantine period (four of them are also present in the *Panoplia* of Euthymius). Many arguments are given to prove Metrophanes's authorship.

Leontien Vanderschelden, *Manuel Moschopoulos' Paraphrase of Iliad A: Methods and Sources*

The Palaeologan Renaissance was a period of cultural prosperity, particularly under emperor Andronicus II (1282-1328). It is in this period that we need to situate Manuel Moschopoulos and his paraphrase of the *Iliad* (books A-B with the omission of the Catalogue of Ships). Moschopoulos flourished in the same intellectual milieu as Maximus Planudes, Demetrius Triclinius and Thomas Magister, scholars who all produced works intended for use in their teaching activities. Moschopoulos' paraphrase of the *Iliad*, too, was composed in this educational framework, which is reflected in e.g. its replacement of the Homeric poetic dialect with Attic prose and its additions meant to clarify the content. In accordance with common practice in Byzantine Homeric scholarship, Moschopoulos incorporated older sources in his paraphrase: numerous resemblances with earlier Greek literature on Homer, such as scholia, commentaries and lexica, can be found. This article offers an analysis of a part of Moschopoulos' paraphrase (A 1-317), with a focus on the methodology and the sources of the text.

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Silvia Tessari, *Lungo la nuova edizione di Niceta Coniata. Termini e metafore musicali nella Xρονική διήγησις / On the New Edition of Niceta Coniata. Musical Terms and Metaphors in the Xρονική διήγησις*

This paper analyzes the musical terminology Niketas Choniates used in his *Xρονική διήγησις*. Choosing as a starting point the unpublished onomasiological lexicon compiled by A. Kazhdan and kept in Padova, we list here both the words related to Byzantine musical or acoustic experiences (e.g. musical instruments, specific celebrations like weddings, the sounds at the Hippodrome, dances), and those employed by the author in refined metaphors echoing, as it often happens with him, the ancient world. Ten excerpts, where the terminology appears to be of great interest, are discussed more in depth.

Claudio De Stefani, *Osservazioni critiche sulla nuova edizione della Tabula Mundi di Giovanni di Gaza / Critical Observations on the Recent Edition of John Gaza's Tabula Mundi*

The article deals with Delphine Lauritzen's recent edition of the *Tabula Mundi* of John of Gaza. Some difficult passages of the poem are examined, and at v. 339 a new emendation is proposed.

Lorenzo DiTommaso, *The Apocalypse of Pseudo-Methodius: Notes on a Recent Edition*

This essay reviews B. Garstad's recent edition and translation of the *Apocalypse of Pseudo-Methodius. An Alexandrine World Chronicle* (Cambridge, MA-London 2012) in light of the current state of the arts on the manuscript's evidence and the early transmission-history of both texts.