

Abstracts

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Luisa Andriollo, *Nicholas Kallikles' epitaph for the sebastos Roger: the success of a Norman chief at the court of Alexios I Komnenos*

At the beginning of the twelfth century, Nicholas Kallikles composed an epitaph in dodecasyllables for the *sebastos* Roger, a Norman commander who deserted to Byzantium and was the founder of a successful Byzantine lineage. Not only does this text inform us about the origins of a prominent yet poorly known aristocratic family, but it also sheds light on the process of social and cultural integration of foreign elites into the Komnenian aristocracy. The paper provides an English translation of Kallikles' text, along with an extensive prosopographical, historical and literary commentary.

Tommaso Braccini, *Nuove attestazioni dell'“Esorcismo di Gello” da manoscritti vaticani / New versions of the “Exorcism of Gello” from manuscripts in the Vatican Library*

This paper contains the text of four versions of the so-called “exorcism of Gello” from manuscripts in the Vatican library. Although their existence was reported by repertoires and catalogs, the text of three of them (from Ottob. gr. 290; Vat. gr. 695; Vat. gr. 1865) remained unpublished; the fourth (from Vat. gr. 1538), as stated by C. Giannelli, is closely connected to a version printed by Leone Allacci in 1645. The text of the three unpublished versions is here presented together with an Italian translation and a commentary examining their peculiarities, especially in relation to the names which are attributed to the demoness Gello.

Pablo Cavallero, Tomás Fernández, *Por qué es necesaria una nueva edición crítica de la Vita Johannis Eleemosynarii de Leoncio de Neápolis / Why do we need a new critical text of the Vita Johannis Eleemosynarii by Leontios of Neapolis?*

The article argues in favour of a new critical edition of the long recension of Leontios of Neapolis' *Vita Johannis Eleemosynarii*, preserved in Vaticanus gr. 1669 and Ottobonianus gr. 402. It has been known for a long time that Festugière's *Vie de Jean de Chypre* (1974) is often inaccurate, particularly as regards the collations of the Ottobonianus. This contribution presents a list of readings misreported by the previous editor, in the hope that such a list will sufficiently prove that a new edition is necessary. It also advances some of the features of the new edition.

Jacopo Cavarzeran, *La lettera e il carme di Arsenio Apostolis per Paolo III / Arsenios Apostolis: the letter and and the poem to pope Paul III*

This paper offers a critical edition and a translation of the letter to pope Paul III that Arsenios Apostolis printed at the beginning of his edition of the scholia to Euripides (also taking into account the draft copy he wrote in the Vat. Pal. gr. 316). In addition, it exam-

ines an unpublished poem dedicated to pope Paul III by the Cretan humanist. Specific attention was given to the method Arsenios used to compose prose and verses and to the sources he drew from. This leads to show that, for example, he often reused his own and his father's works in his prose, and those of Manuel Philes in his poetry.

Martha Chinellato, *L'Odissea secondo Andronico Callisto: le hypotheseis del codice Mutinense α.U.9.22 / The Odyssey according to Andronicus Callistus: the hypotheseis of the manuscript Mutinense α.U.9.22*

This paper focuses on the scholarly activity of Andronicus Callistus, who was a famous Greek scribe and teacher in 15th century Italy. Moreover, this article presents the first critical edition and a brief analysis of the *corpus* of *hypotheseis* to the *Odyssey* written by Callistus in the manuscript Mutinense α.U.9.22. These *hypotheseis*, which for the most part deviate completely from the dictate of the *hypotheseis* of the medieval tradition, were then copied into twelve other manuscripts in the second half of the 15th century.

Paola Degni, *Nuovi codici del copista del cosiddetto Menologio di Basilio II / New manuscripts by the scribe of the so-called Menologion of Basil II*

The contribution focuses on three new manuscripts, Vat. gr. 364, Par. gr. 64, Par. gr. 230, written in *Perlschrift*, that can be attributed, *via* paleographical analysis, to the hand of the Vat. gr. 1613 (so-called Menologion of Basil II). These manuscripts – very richly decorated Tetraevangelia – together with other ones, confirm the prominent activity of the scribe in the production of liturgical and patristic manuscripts during the age of the Emperor Basil II (976-1025), although the lack of chronological data in the manuscripts prevents us from being able to assess more precisely their timeframe.

Daria Gigli, *Giovanni di Gaza come poeta didascalico e cosmografo / John of Gaza as a didactic poet and cosmographer*

This paper discusses two passages of the *Tabula mundi* of John of Gaza: 1.191-194 in which John shows his ideological and religious adhesion to the classical scientific *paideia*, and 2.170-171, where the poet adopts the stylistic features of didactic poetry. The author's poetry seems to reecho the most debated philosophical themes of the time, siding with Alexandrian Neoplatonism against the Christian conservative attitude carried out, for instance, in the Christian *Topography* of Cosmas Indicopleustes.

Enrico V. Maltese, *Marco Aurelio in Areth. Caes. Ep. 44, 5 Westerink (corrigendum) / Marcus Aurelius in Areth. Caes. Ep. 44, 5 Westerink (corrigendum)*

The paper reexamines the well-known and debated passage by Arethas concerning Marcus Aurelius's *Meditations*, where it argues that we should read βασκήναν rather than βασκήναντος (Mosqu. Mus. Histor. 315, edd.).

Ottavia Mazzon, *Apprendere per excerpta. Primi risultati di un'indagine su una miscellanea inedita / Learning through excerpta. A new enquiry on an unpublished miscellany*

The paper aims to provide an analysis of a grammatical miscellany transmitted by five 14th-century manuscripts: Paris. suppl. gr. 1194, Marc. gr. X 3 (= 1228), Darmst. 2773, Vat. gr. 2222, Vat. gr. 12. The five witnesses of the miscellany transmit two different redactions of the text: the oldest one is attested by Vat. gr. 2222 and Vat. gr. 12, while Mss Paris. suppl. gr. 1194, Marc. gr. X 3 and Darmst. 2773 bear a re-elaboration of the original nucleus of the work. The miscellany contains a varied mix of literary material, ranging from excerpts of classical authors to verb conjugations, from linguistic commen-

taries on the use of a word or an expression to brief texts on philosophical subjects. Part of the excerpt collection transmitted by this work depends on the same source available to the scribe of Ms Neap. II C 32 and is attested also by other codices, i.e. Vat. gr. 878 and Heid. Pal. gr. 129. The original nucleus of the miscellany was put together in the circle of Manuel Moschopoulos, a disciple of Maximus Planudes. The miscellany probably reflects the content of a grammar course taught by Moschopoulos.

Antonino M. Milazzo, *La struttura retorica dell'Elogio del mare Egeo di Elio Aristide e i suoi riflessi in Cristoforo di Mitilene e Gregorio di Cipro / The rhetorical structure of the Aegean Sea by Aelius Aristides, with some notes on its Byzantine fortune (Christopher of Mytilene, Gregory of Cyprus)*

Aelius Aristides' oration regarding the Aegean Sea represents a novelty claim, against Homer, Homer written with political and ideological aims. Plato brings prose and poetry to the same level, exactly as Aristides argues in the prologue of his short work, which is a model of hymnal composition with political meaning. It is connected with the crossing of the Aegean in 155 A.D., when Aristides was going to deliver in Athens a big declamation which has much in common with it, the *Panathenaicus*. The Aegean Sea represents the main link to the Middle Ages and Aristides' influence on Byzantine writers, therefore it is possible to see in him a true "agent of communication" from one age to another. The later and Byzantine development of Aegean's fortune is part of the history of classical and medieval rhetoric.

John Monfasani, *Uniates, Anti-Unionists, and Other Greeks: The Bibliotheca Apostolica Vaticana and its Collection of Byzantine Texts*

Given its ongoing attempts at union with the Greek Church in the Middle Ages and Early Modern period, one might expect the papal library to abound with manuscripts of relevant Byzantine texts. That was not the case at the time. To be sure, the Vatican Library is today one of the greatest depository of Byzantine manuscripts. This paper examines how it became so and how unionist and anti-unionist texts found their way into the library.

Giuseppe Pascale, *Note di lettura alle Orazioni di Temistio / On the text of Themistius' Orations*

Analysis of the textual and exegetical problems concerning two passages of Themistius' speeches, *Or. V 67c-68a* and *Or. VII 99c-d*. The paper aims to define more thoroughly the exact meaning of some sentences and to shed light on some unclear allusions to historical figures and events. Hence a new translation is provided. Lastly, a long passage of Themistius' *Or. VII (84d-85c)* is reinterpreted as a thinly veiled reply to Emperor Julian's *Letter to Themistius (255d, 6-11)*.

Isabella Proietti, *Triclinio dopo Triclinio: la sopravvivenza della mise en page tricliniana nelle prime edizioni a stampa (fine XV-fine XVI sec.) / "Triclinius after Triclinius": the survival of triclinian's mise en page in the early printed editions of Aeschylus, Sophocles and Euripides*

This study investigates the *mise en page* of the early editions of Aeschylus, Sophocles and Euripides, printed between the end of the 15th century and the beginning of the 16th. It specifically aims to show whether or not these editions of the ancient tragedies have been influenced by the *mise en page* designed by Demetrius Triclinius, that is identifiable in his autograph manuscripts of the ensuing tragedies: the Neap. II F 31 for Aeschylus, the Par. gr. 2711 for Sophocles – not an autograph, but probably a copy of the original tri-

clonian edition –, the Ang. gr. 14 for Euripides – partially an autograph –. Triclinius realised a complex *mise en page*, with a second column of scholia in the external edge of the page, representing his metrical innovations. After Triclinius' death these manuscripts have experienced a period of complete oblivion, being rediscovered by editors and printers two centuries later. However, for several reasons, even particularly keen publishers, such as Pier Vettori and Adrien Tournebus, who had consulted and were familiars with the Triclinian manuscripts, didn't took them as a model for their own editions.

Andrea Rossi, *Una nota al carme In Christi resurrectionem di Giorgio di Pisidia / George of Pisidia, In Christi resurrectionem: a textual note*

From an entirely new collation of the four manuscripts that transmit the encomiastic religious poem *In Christi resurrectionem*, written by the court poet George of Pisidia, it is possible to prove that between the actual verses 116 and 117 there is another one attested unanimously by the extant medieval witnesses: Par. suppl. gr. 690, Par. suppl. gr. 139, Vat. gr. 1126, Vat. Barb. gr. 279. The paper wants to offer a transcription and a critical discussion of this verse, completely neglected by the first and last editor of the text, Giuseppe Maria Querci.

Demetra Samara, *An unedited poem from codex Marcianus gr. 403*

The paper provides the critical edition of a 29-dodecasyllable-verse poem preserved in codex Marc. gr. 403 (med. 14th c.), which is composed by an anonymous poet who describes disastrous situations on earth as a consequence of humans' sins and expresses his anguish for a new savior to be found for the sake of the mankind, as well as his fear for the arrival of the "antichrist". The edition is accompanied by an English translation and commentary.

Matteo Stefani, *I prolegomeni di Bonaventura Vulcanius a Le opere e i giorni di Esiodo / The prolegomena to Hesiod's Works and Days by Bonaventura Vulcanius*

The paper provides the first critical edition of Bonaventura Vulcanius' prolegomena to a university course on Hesiod's *Works and Days* taught at Leiden University in the last quarter of 16th c. The text is based on Vulcanius' autograph in the ms. Leiden, Bibliothek der Rijksuniversiteit, Vulc. 9, ff. 47^r-55^v.

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Gianmario Cattaneo, *In margine a una recente edizione degli opuscoli di Giuliano Imperatore / Critical notes on a recent edition of selected writings by Emperor Julian*

Textual notes on Nesselrath's Teubner edition of seven works by Emperor Julian (VI, *Epistula ad Themistium*; VII, *Contra Heraclium cynicum*; VIII, *Hymnus in matrem deorum*; IX, *Contra cynicos ineruditos*; X, *Caesares*; XI, *Hymnus in solem regem*; XII, *Misopogon*).

Andrea Nicolotti, *Nuovi studi sulle immagini di Cristo, fra Oriente e Occidente / New contributions on images of Christ in Eastern and Western sources*

The publication of a considerable volume containing the Acts of two conferences, held in Wien and Würzburg, about the images of Christ both of Eastern and Western origins, re-

opens the discussion regarding such images, especially the so-called *acheiropoieta*, that is «not made by human hands». Special focus is on the Image of Camuliana, the Mandylion of Edessa, the Veronica, the Shroud of Turin and the Veil of Manoppello. Some studies are excellent, but once again the evidence is partially distorted by the fervent believers in the authenticity of the Shroud.

Silvia Ronchey, *Morte accidentale di una professoressa. In margine a un recente libro su Ipazia / Accidental death of a woman professore. A recent book on Hypatia*

A review of the volume by E. J. Watts (*Hypatia. The Life and Legend of an Ancient Philosopher*, Oxford 2017), the present essay reassesses the *Hypatiasfrage*, starting from the old sources about the Alexandrian philosopher and her murder. The reviewer disagrees with Watts' reinterpretation as regards (1) chronology and works; (2) relevance of mysteries in Hypatia's teaching (3) Hypatia's political role in Alexandria; most of all, R. shows evidence of a different reconstruction of Hypatia's murder, which was all but accidental.