

## Abstracts



Marco Barbero, *Un commento bizantino inedito al carme sulle meraviglie del mondo della cronaca di Giorgio Cedreno / An Unpublished Byzantine Commentary on the Poem Concerning the Wonders of the World Contained in George Kedrenos' Chronicle*

This paper provides a critical edition along with an Italian translation of an anonymous Byzantine commentary on the poem about the wonders of the world transmitted by George Kedrenos. The commentary is preserved in a *codex unicus*, Vat. gr. 573, and it has never been published so far. A brief discussion about its contents, its sources and its origin is also included, as well as a survey and a new critical edition of the anonymous poem about the same topic contained in MS. Marc. gr. 408.

Tommaso Braccini, *Noticine alla raccolta planudea di "proverbi popolari" / Brief notes on the collection of popular proverbs by Planudes*

A new collation of the three manuscripts handing down the collection of popular proverbs by Maximus Planudes makes it possible to clarify the textual situation of the proverbs 211 and 214, and also to propose, accordingly, new interpretations.

Jacopo Cavarzeran, *Arsenio Apostolis e la miscellanea nel codice Vallicelliano 93 (F 40) / Arsenios Apostolis and the Miscellany in the Codex Vallicellianus 93 (F 40)*

This paper provides the first critical edition (with *apparatus fontium*) of a lexicon (or rather an alphabetical miscellany) composed by Arsenios Apostolis during the last part of his life. The introduction to the text offers a codicological description of the Vallicellianus 93 (F 40), the only witness which preserves the text, and investigates on the sources used by the Cretan humanist as well as the purposes of his work.

Sviatoslav Dmitriev, *John Lydus on Numa Pompilius*

The surviving works of John Lydus present eighteen references to Numa Pompilius: a number considerably higher than those featuring in coeval works considered as a whole. This raises questions about the attitude of early Byzantines toward Numa, and whether Lydus' stance was unique. The essay argues that Lydus interpreted the Roman *politeia* as a display of the ideal archetype, which saw principles implemented by the ruler with the help of philosophy and reason. Numa's twelve-month calendar, new religious cults, and policy of peace served thus the purpose of projecting celestial harmony on the earth. Similar views about the ideal ruler were expressed by Agapetus, Paul the Silentary, the anonymous *Dialogue on Political Science*, and the speech *To the Emperor*. Therefore, Lydus' vision of the ideal ruler was not unique, while what was unique was his knowledge of Latin and Roman history, which allowed him to enhance the vision of the ideal ruler with references to Numa.

Paolo Eleuteri, Erika Elia, *Per un catalogo dei manoscritti greci della Biblioteca Nazionale Universitaria di Torino / Towards a Catalogue of the Greek Manuscripts of the National University Library of Turin*

The National University Library of Turin holds more than 300 Greek manuscripts. The fire of 1904 not only destroyed over a hundred manuscripts, but also damaged the surviving ones. Moreover, the catalogues of this collection are mostly out of date, and a modern one is thus needed. The article briefly outlines the characteristics of the Turin Greek collection and the project of the new catalogue, while also providing two examples of description.

Francesco G. Giannachi, *Glosse a Pindaro, Ol. I str. α' nei commentarii bizantini e postbizantini / Scholia to Pindarus, Ol. I str. α' in Byzantine and Post-Byzantine Commentaries*

The paper deals with the Byzantine and Postbyzantine commentaries to Pindar's *Ol. 1<sup>st</sup> str. α'*, presenting the edition of the interlinear glosses of the Palaiologan commentaries, and of those found in the commentary of Sevastos Kyminites (17<sup>th</sup> c.) as well as in other anonymous commentaries of the same century.

Anna Gioffreda, *Eudaimonoioannes. Scrittura e libri / Eudaimonoioannes. Handwriting and books*

This article presents the written traces of Eudaimonoioannes, a little-known scholar active in the Palaiologan period. The starting point is the rich set of scholia in the *Almagest* manuscript Vat. gr. 184 that Anne Tihon first singled out as penned by Eudaimonoioannes. A detailed paleographic analysis helps tracing his hand in a number of profane manuscripts, namely Laur. Plut. 28.48, Laur. Plut. 60.6, Vat. gr. 1882, ff. 201-202 (here for the first time identified as the two folia missing at the end of Vat. gr. 184), Par. gr. 1679 + 1677, Par. gr. 2450. The textual and material features of the annotated manuscripts allow dating Eudaimonoioannes' interventions to the second quarter of 14<sup>th</sup> century and assessing his scholarly interests.

Katrien Levrie, *The Quest for Byzantine Mythography: the Herakles Myth*

This article presents the preliminary results of a research project on the evolution of Greek mythography after antiquity, and more specifically in the Byzantine era. As Byzantine literature is mostly known for its mimetic nature, it is interesting to examine how Byzantine culture adopted the old-age genre of mythography. At first, it may seem that mythography disappeared in Byzantium, as we can identify few real exemplars of Byzantine mythography. However, a closer look does reveal mythographic impulses. The present article aims to shed light on this thoroughly changed position of Greek mythography in Byzantium by presenting some case studies about the Herakles myth.

Przemisław T. Marciniak, *The paradoxical enkomion and the Byzantine reception of Lucian's «Praise of the Fly»*

This paper discusses the Byzantine testimonies concerning the so-called “paradoxical enkomion” and shortly surveys other enkomia written in the Byzantine period whose protagonists were insects (such as Psellos' treatises on fleas, bedbugs and lice). It presents what may have been the only Byzantine theoretical treatment of the paradoxical enkomion, which was penned by John Tzetzes and included in his work *Historiai (Chiliades)*. The main focus of the contribution is on the Byzantine refutation of Lucian's text, deriving from a 12<sup>th</sup> century Sicilian writer and statesman, Eugenios of Palermo.

Laura Mecella, *Il paradigma repubblicano nell'«Epitome historiarum» di Giovanni Zonara: la (ri)scoperta delle prime decadi di Cassio Dione in età comnena / The republican paradigm in John Zonaras' «Epitome historiarum»: Cassius Dio's first decades (re)discovered in the Comnenian age*

The aim of this paper is to investigate the motivations of Zonaras' interest in the history of Roman Republic (*Epitome historiarum*, books 7-9) and his use of Cassius Dio's books 1-21 as source, which are quite unusual in the Byzantine historiography. Zonaras, who was very averse to Alexios I's authoritarian regime, considered the Roman constitution of the republican age as a political model of freedom, which could be still useful for his contemporaries. His political thought, based on the idea of Senate's centrality, is very close to Cassius Dio's one. Facing the decline of those principles of good governance which had made the Roman Republic great, Zonaras thought it was important to rediscovery them and enhance Cassius Dio's work.

Francesco Monticini, *Eudaimonoioannes. Il profilo di un "Elleno" / Eudaimonoioannes. The profile of a "Hellene"*

This essay deals with the figure of an anonymous member of the Eudaimonoioannes family who lived in the early 14<sup>th</sup> century. On the basis of some recent palaeographical identifications, one can attribute to his hand the copying and commenting activity of some philosophical, astronomical and rhetorical works. The cultural profile emerging from Eudaimonoioannes' interests leads us to include him among the contemporary Byzantine scholars who favoured the reading of profane literature and who did not hesitate to call themselves "Hellenes".

Diether R. Reinsch, *Warum der Text im cod. Parisinus gr. 1310 nicht das Autographon des Autors Dukas sein kann / Why the Text in ms. Parisinus gr. 1310 can't be the Autograph of Doukas*

In this article I argue against the assumption of Sophia Kotzabassi (in her 2003 and 2010 articles) that the historian Doukas could be himself the scribe of the text of his *Historia turco-byzantina* as handed down to us in Parisinus graecus 1310, *codex unicus* of the work. My argumentation is twofold: first, I try to demonstrate that none of the supposed indications of that assumption is valid. Secondly, I claim that it is impossible to assume Dukas as the scribe of the Parisinus, because of the absence of palaeographic indications of that, such as corrections or other interventions into the text; there are, however, *fenestrae*, where the old Italian translation always offers a plausible text; thus, the Italian translation is ultimately complete, where the Parisinus is defective; therefore, the hypothesis of Doukas as the scribe of the Parisinus would see him as blatantly contradicting himself.

Maria Tomadaki, Emilie van Opstall, *The Tragedians from a Byzantine Perspective: Book Epigrams on Aeschylus, Sophocles and Euripides*

The present article contributes to the understanding of the reception of ancient drama in Byzantium by examining a wide range of book epigrams that accompany the classical tragedies in Byzantine manuscripts. These epigrams – hypotheses, encomiastic poems, verse scholia, titles and colophons – are mostly related to the so-called triads, the sets of tragedies used in the Byzantine school curriculum. The article begins with an introduction on the main characteristics of the book epigrams (section I), continues with three sections dedicated to Aeschylus, Sophocles, and Euripides (sections II-IV) and ends with one section on the short epigrams marking the ending of the tragedies in the manuscripts (section V). The article offers short overviews of the book epigrams attached to the work

of each tragedian and discusses a number of remarkable examples, providing insight into Byzantine reader responses to ancient drama.

Maxim Venetskov, *La rédaction des pièces-annexes de l'« Échelle » de Jean du Sinai : de la « Lettre » de Jean de Raithou à la « Table rétrograde » / The redaction of the additional parts to the «Ladder» by John of Sinai : from the «Letter» by John of Raithu to the «Retrograde Table»*

In the manuscript tradition of the *Ladder of the Divine Ascent*, the thirty *Steps* and the homily *To the pastor* are regularly accompanied by a collection of additional parts (pièces-annexes), namely: the *Correspondence* between John of Raithu and John of Sinai; the *Preface*, *Index* and *Prologus*; the *Vita* of Climacus; and the *Retrograde Table*. These short texts establish the symbolic images of the *Book* – one as ladder of perfection and one as spiritual tables – and construct the Sinai figure as the author of the ascetic treatise. The present study provides a first critical edition of these texts by focusing on palaeographic descriptions and philological analyses in order to highlight the purpose of the additional parts of the *Book of the Ladder*.

Niccolò Zorzi, *Una copista, due copisti, nessuna copista? Teodora Raulena e i due codici attribuiti alla sua mano / One woman-scribe, two scribes, or no women-scribe? Theodora Raoulaina and the two manuscripts ascribed to her hand*

Theodora Kantakouzene Palaiologina Raoulaina is a well-known personality from the intellectual milieu of Constantinople in the early Palaiologan age, owing to her links with many scholars, including George of Cyprus and Maximus Planudes. Two manuscripts are ascribed to her hand, Vat. gr. 1899 and Mosq. 3649: each bears an epigram which informs us that Theodora copied the manuscript. But the self-evident difference between the handwriting of the two manuscripts forces us to reconsider the attribution of one or both codices to Theodora. A new critical edition of the two epigrams, with a translation and a commentary, allows us to verify their exact meaning. A fresh analysis of the script provides a sounder basis for identifying the scribe of ms. Mosq. 3649.

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Caterina Carpinato, *Il ritorno di Teseo ad Atene tra il XV e il XVI secolo: una ricognizione critica / The return of Theseus in Athens between the 15th and 16th centuries: a critical survey*

The translation into vulgar Greek of the *Teseida* by Boccaccio, preserved in two manuscripts and in a printed edition of 1529, provides solid evidence of the interpersonal, economic, political, military and cultural relations established by Florentine merchant- and aristocratic families in the Greek-speaking areas of the Peloponnese, Attica and Boeotia between the XIV<sup>th</sup> and the XVI<sup>th</sup> century. The absence of a critical edition to date has prevented a full knowledge of the work as a whole. Besides, we also need to understand the ideological and cultural context of both the Italian poem and its Greek translation.

Gianmario Cattaneo, *Riflessioni sul testo e le fonti del Lexicon Vindobonense / Some Reflections on Lexicon Vindobonense's Text and Sources*

Review article of Augusto Guida's edition of the *Lexicon Vindobonense*, with critical re-

marks to some lemmas, especially LV, α 48; α 67; α 217; ε 26; ζ 6; κ 57; λ 32; μ 80; π 73; χ 9.

Stephanos Efthymiadis, *Hagiography between Byzantium and the West: the universal and the local dimensions of South Italian Lives of Saints (ninth-twelfth centuries)*

South Italian hagiography, written in Greek about local saints, can be divided between texts that aspire to speak to a wider audience and texts for local fruition. Apart from its dramatic settings (south Italy or other sites of the empire) and the social status of its protagonists, texts acquired a more universal appeal through their language and the way they portrayed their subjects. High-style prose was typical of *Lives* with higher ambitions than being locally fruited; saints with a (real or fictional) cosmopolitan identity were also more likely to acquire universal recognition. This article surveys a cluster of *Lives* from the ninth to the twelfth century which exemplify different approaches to the mentioned choice.