

## Abstracts

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Panagiotis A. Agapitos, *The insignificance of 1204 and 1453 for the history of Byzantine literature*

The present paper proposes a new periodization model for the history of Byzantine literature between the 11th and the 15th century. The paper examines first the use of the historical model in the periodization *schemata* of various overviews of Byzantine literature along with the essentialist and teleological concepts inherent in this model. Two further sections present the arguments concerning the insignificance of 1204 and 1453 for a literary history of Byzantium because the disasters taking place in both dates did not leave a visible imprint on the way people wrote after them, while their presence as historical markers of an abrupt end obscures the continuities and the important changes that occurred around them. In the two last sections, the paper offers two new boundaries that are not instantaneous moments in history but fluid and broad segments of time in its unbroken stream. The years around 1050 and 1350 are marked by a series of changes in the way *logoi* were perceived both in school and in actual practice, and it is, therefore, proposed that Byzantine literature from the eleventh century onwards is shaped by two fluid periods: 1050-1350 and 1350-1500.

Tiziano Dorandi, *La tradizione manoscritta dei libri I-II di Giovanni Stobaeo. Sulle tracce di una recensio plenior / The manuscript tradition of Johannes Stobaeus' books I-II. Towards a recensio plenior*

I propose to present some elements that give a likely idea of the original structure and content of Stobaeus' books I-II before their epitomation (*recensio plenior*). To begin with, I analyze the testimony of Photius who had access to a whole copy of Stobaeus' anthology, and I consider the relationship between the manuscript consulted by Photius, in two volumes, and the archetype of the entire Stobean tradition in a single volume. I then return to the question of the contribution that comes to the reconstruction of a *recensio plenior* from the remains of a *florilegium* preserved by Laur. 8, 22. A chapter follows on Elter's hypothesis that some excerpts of Stob. II are transmitted in MSS Vat. gr. 1144 and Voss. gr. Q 18. Finally, I discuss the use of some extracts in Stob. II for the drafting of two scholia to Lucian. On the basis of these results, I suggest a reconstruction of the transmission of Stobaeus' books I-II before their epitomation, different from the prior attempt of Wachsmuth. In conclusion, I explain the criteria that I propose to follow in a renewed edition of Stob. I-II after and beyond that of Wachsmuth.

Ciro Giacomelli, *Clemente di Alessandria e gli apologeti greci fra Areta e Basilio Minimo (?)*.

*Il Mutinensis α.S.5.9 / Clement of Alexandria and the Greek Apologists between Arethas and Basilius Minimus (?). The MS Modena α.S.5.9*

This paper offers the first modern paleographical and codicological assessment of MS Modena α.S.5.9, a direct copy of the well-known Par. gr. 451, written for Arethas of Caesarea. This essay takes into account the scholia penned by a Byzantine reader of the Modena manuscript (M<sup>2</sup>). Annotation by this hand can also be found in MS Laur. 5, 3, the only independent witness of Clement's *Stromateis*. The individual who penned these scholia was a learned prelate who lived in the second half of the 10<sup>th</sup> century. The evidence collected suggests that M<sup>2</sup> may be identified with Basilius Minimus, one of the successors of Arethas on the see of Caesarea.

Anna Gioffreda, Andreas Rhoby, *Die metrische Psalmenmetaphrase des Manuel Philes. Präliminarien zu einer kritischen Edition / The Metaphrasis of the Psalms of Manuel Philes: A preliminary study for a critical edition*

The present study provides a general overview of the ongoing edition project of the Psalms' metaphrasis composed by the early 14th-century author Manuel Philes. The metaphrasis comprises almost 3600 political verses and was partly edited by Günter Stickler in 1991. After an introductory section dedicated to Philes' life and work, the paper focuses on the textual tradition of the metaphrasis, providing a brief analysis of the seven known manuscript witnesses. Special attention is paid to MS Vat. gr. 16, which is regarded as the most important witness. A first discussion of the stylistic and linguistic strategies Philes pursued in reworking the Psalms is carried out by comparing the text of Pss. 1, 55, 46 with that of their metaphraseis. Since Ps. 46 was written twice by Philes, the comparison of the two variants enables to distinguish between these two different stages of Philes' metaphrasis technique. In addition, the linguistic changes between the two stages of the reworked Ps. 46 is thoroughly analysed as well. Philes' metaphrasis is finally assessed in relation to the literary context and to the rest of the author's literary production.

Ruggiero Lionetti, *Due passi della lettera del prototrono a Costantino Porfirogenito: Areth. (?) Scr. min. 83, p. 146, 8-12; 14-21 Westerink. Con testo e traduzione annotata in appendice / Two passages of the protothronos' letter to Constantine Porphyrogenitus: Areth. (?) Scr. min. 83, p. 146, 8-12; 14-21 Westerink. Including an appendix with text and annotated translation*

MS Bodl. Barocci 131 transmits the letter addressed by an anonymous *protothronos* of Caesarea in Cappadocia (variously identified with Arethas or, more plausibly, Basilius Minimus) to Constantine Porphyrogenitus. After an overview of the general issues posed by the document (authorship, chronology, literary background of the author), this article focuses on two problematic passages. At l. 10 (= p. 146, 11 W.) it argues for a lacuna before *προκεκρίσθαι*, suggesting the *exempli gratia* supplement «ἄλλον τινά» («that another one» has been preferred» = a successor has been appointed), or, alternatively, «ἄλλους» («that others» have been preferred» = my accusers have prevailed). At ll. 11-17 (= p. 146, 14-21 W.) the article makes two points: first, the Isaiah quotation at ll. 11-12 (already recorded by Westerink) is reworked in the light of Greg. Naz. Or. 4, 3, PG XXXV, col. 533A5-6, which is modeled after the same biblical passage; second, a *καί* is to be restored at l. 16 after *τολμῶσι*. An appendix is included that offers a critical text (based on Westerink's edition) and an annotated Italian translation of the letter.

Enrico V. Maltese, *Lecture “di primavera” (Io. Maur. Ep. 1 Karpozilos) / Springtime readings (Io. Maur. Ep. 1 Karpozilos)*

The well-known imagery in Io. Maur. Ep. 1 cannot be considered a mere touch of sophistication in reusing a literary *topos*: it is, rather, an elaborated description of a crucial practice in the Byzantine culture, that of the act of reading.

Cosimo Paravano, *Retorica e dinamiche del potere ad Antiochia nel IV secolo. Introduzione, traduzione e commento all’orazione «A Icario» (26 Foerster) di Libanio / Rhetoric and power in Antioch in the Fourth Century. The speech «To Icarus» (26 Foerster) by Libanius: introduction, translation and commentary*

This article offers the first analysis and translation into a modern language of the speech *To Icarus* (26 F.) by Libanius. The speech is the first of four dealing with the same *comes Orientis* Icarus, who was in office between 384 and 385. I first place the speech in the genre of the *lalia* as it is defined by Menander Rhetor and then in the context of both Antioch in 384 and Libanius’ biography. The speech’s main aim is to offer a partial description of reality in order to discredit and downplay some acclamations performed against Icarus in the theater and at the baths, and to encourage Icarus to follow Libanius’ own advice instead. The rhetor frames these acclamations as the result of hirelings (the so-called “claque”) and powerful people (*honorati*) in the city scheming against Icarus, both of whom Libanius would want to be arrested. Libanius also touches upon other topics such as the rent revenues derived from wooden stalls in the porticoed streets, the lamentable conditions of jails and the excessive work burden Icarus lays on his *officiales*.

Maria Giovanna Sandri, *Un trattato bizantino sulla sintassi preposizionale e la tradizione greca περί προθέσεων / A Byzantine treatise on prepositional syntax and the Greek tradition περί προθέσεων*

The aim of this paper is to present the *editio princeps* of a Byzantine treatise on prepositional syntax, transmitted under the title *περί προθέσεων*. This text was first discovered some years ago by T. Martínez Manzano in a manuscript held in Salamanca – the scholar was impressed above all by the extraordinary density of ancient and classical literary quotations, by far exceeding the average of similar treatises. The discovery of three other witnesses of this text has led to the preparation of its first critical edition and has allowed to draw some conclusions about its genesis and chronology, namely Constantinople during the Palaeologan age (probably between the end of the 13th and the beginning of the 14th century). The study of this text has also given the opportunity to offer some remarks on the long – and little investigated – Greek tradition *περί προθέσεων*.

Camilla Signoretta, *Una costellazione autoctona di serpenti. Sull’Aenigma Byzantinum 189 Milovanović / An autochthonous constellation of snakes. On the Aenigma Byzantinum 189 Milovanović*

The paper deals with a Byzantine riddle that comes from an ancient manuscript preserved in the monastery of the Great Lavra on Mount Athos. In 1986 Čelica Milovanović published a volume titled *Byzantina ainigmata* where this riddle is listed as nr. 189. Since Milovanović does not provide the solution of the conundrum, this work seeks to offer an Italian translation, a commentary and a possible solution to the Byzantine riddle. The enigma is a three-line poem which revolves around a mysterious character whose identity is unknown. This figure tells that he arose from earth with a warped shape and became a constellation after hiding with his similar beings for an uncertain amount of time. The article proposes to identify the character with Erichonius, the mythical Athenian hero who

was born from earth with a serpentine shape and was later transformed into the Charioteer constellation.

Chiara Telesca, *I «Lidi» di Coricio (Decl. XIV F.) e il problema della παρρησία nell'età giustiniana / Choricus' «Lydians» (Decl. XIV F.) and the discussion of παρρησία in the age of Justinian*

The genre of Choricus' Declamation XIV, falling into the category of the so-called ἐσχηματισμένος λόγος, enables the rhetorician to provide the Lydians with arguments on the *parrhesia*. In fact, by using the "Ship of State" metaphor, Choricus points out the need for the leader to exercise his authority and take action wisely, that is by taking the advice of the *proteuontes*. This is consistent with the political thought expounded by the anonymous author of the *Dialogus de scientia politica*, who was openly critical towards Justinian's leadership.

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Arturo M. Iannace, *Per una storia militare di Bisanzio: studi recenti e spunti di ricerca / Toward a military history of Byzantium: recent studies and suggestions for further research*

War has always been a central feature of the history of the Eastern Roman Empire, and as such it has attracted the attention of many scholars over the years. The result has been the flourishing of a rich production of research thereon, focussing on the political, economic, social, and cultural factors underpinning the military developments that the Empire experienced over the course of its millennial history. The purpose of this paper is to explore some of the most recent contributions to the field, focussing in particular on works that came out during the last decade and that, in one way or another, highlighted how Byzantine military strategy did not develop during the ages in isolation, but in a strictly intertwined environment. From all these works it emerges the picture of a Byzantine Empire embedded into a network of relationships spanning a whole continent (during its maximum expansion) in space and almost a millennium in time, and that would require further exploration and analysis, while opening potentially fruitful paths for further interdisciplinary research.

Enrico V. Maltese, *Per una nuova edizione di Manuele Crisolora, «Sul discorso dell'imperatore» / In view of a new edition of Manuel Chrysoloras, «On the Emperor's oration»*

A new text of Manuel Chrysoloras' *On the Emperor's oration* is urgently needed, as several warning signs in the Patrinelis & Sofianos edition (Athens 2001) clearly suggest.

Gaga Shurgaia, *Le sedici «Omeli» liturgiche (CPG 3010) di Gregorio Nazianzeno in georgiano / The ancient Georgian translations of Gregory of Nazianzus' sixteen liturgical «Homilies» (CPG 3010)*

The review article examines the history of the ancient Georgian translations of the sixteen homilies (CPG 3010.1, 11, 14-16, 21, 24, 29, 38-45) delivered by Gregory of Nazianzus on the occasion of the great liturgical feasts. The seven-volume critical edition of these translations, accompanied by a philological-historical introduction and a critical apparatus, is here considered as a fundamental step in the history of both Kartvelology and Byzantine studies. The article points out the shortcomings of this edition which,

however, do not affect its validity. It underlines the necessity to broaden the perspective in order to reach the results of the best Georgian academic tradition. In particular, the article recommends paying more attention to the codicological peculiarities of each manuscript as an essential moment for the development of an ecdotic theory, which can effectively respect the textual tradition and, indeed, help us to understand it better. It also urges scholars to examine the manuscript tradition with an attitude that can allow them to reconstruct, in all its complexity, the techniques and methods applied by the great Georgian translators of the eleventh century.

Nathan Websdale, *“Multi-ethnic empire”, “nation-state” or “agents of imperialism”? Some remarks on «Romanland» by Anthony Kaldellis*

Defining political and cultural identity within Byzantium continues to split the academic field. In a state that could be both ideologically ecumenical yet socially exclusive, Kaldellis' perspective is to reassert what is to him the obvious answer – that they were the Romans, a distinct, united people. But a top-down model of homogenisation can obscure social and cultural variation, a polity full of communities that changed through the centuries.