# Abstracts

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Carmelo N. Benvenuto, *Annotazioni d'archetipo e varianti d'autore nella tradizione della Epitome historiarum di Zonara? / Annotations of the archetype and authorial variants in the manuscript tradition of Zonaras' Epitome historiarum*

The paper re-examines the manuscript tradition of Zonaras' *Epitome historiarum* in light of the apparent divergences between the most recent philological reconstructions. Particular attention is devoted to the variants of the mss. P (Par. gr. 1714) and M (Ambr. C 279 inf.). The case study contributes to a reassessment of Zonaras' textual transmission: the inspection of P and M reveals some features that seem to shed new light on the hypothesis of authorial marginal interventions in the archetype, already formulated by Bandini.

Marie-Hélène Blanchet, *La critique de l'ecclésiologie romaine dans la littérature polémique byzantine tardive : conflits autour du sens et de l'usage du terme « catholique » (καθολικός) / Criticism of Roman Ecclesiology in the Late Byzantine Polemical Literature: Conflicts Surrounding the Meaning and Use of the Term "Catholic" (καθολικός)*

As Jannis Spiteris has demonstrated regarding the twelfth century, Byzantine criticism of Roman primacy was not solely motivated by rivalry over jurisdiction or precedence. Spiteris emphasized that certain Byzantine theologians objected to the questionable use of fundamental ecclesiological concepts in papal rhetoric. The papacy tended to appropriate certain terms from the Creed, such as "catholic" and "apostolic," and to reserve their use for its own see, thereby claiming its dominion over the universal Church. These shifts in meaning and re-semantizations were perceived and denounced in the anti-Latin polemical literature of the late Middle Ages. Certain Byzantine authors were fully aware of these reinterpretations and rejected the arguments on which they were based. These lexical issues highlight a confrontation between two increasingly distinct and competing ecclesiologies.

Alessandro De Blasi, *Varia botanica eugeniana. Una nota lessicale e una congettura alla descrizione della Nymphaea stellata di Eugenio di Palermo (Carm. 10) / Varia botanica eugeniana. A Lexical Note and a Conjecture on the Description of the Nymphaea Stellata by Eugenius of Palermo (Carm. 10)*

The article provides an analysis of the description of the water lily (*Nymphaea stellata*) to be read in *Poem* 10 by Eugenius of Palermo, a high-ranking officer and leading intellectual figure at the Norman court of Palermo. In particular, it focuses on two relevant passages of the composition. The first section discusses the *hapax* νύμφερον and argues that the term, being alien to classical Greek, might instead attest to the otherwise lost Italo-Greek vernacular of the Norman era, perhaps bearing some traces of contact with Siculo-Arabic speakers. The second section proposes a new conjecture for a *locus vexatus* of the poem,

thus shedding further light at the same time on the scientific background from which these verses originated.

Jeroen De Keyser, *I tragici greci nella biblioteca e nelle opere di Francesco Filelfo / The Greek Tragic Poets in the Library and in the Works of Francesco Filelfo*

This article assesses Francesco Filelfo's reception of three classical Greek tragic poets. He owned and annotated BnF, gr. 2713 [*Diktyon* 52348], a manuscript containing seven of Euripides' tragedies, including *Hecuba*, *Orestes* and *Phoenician Women* – the triad at the heart of the Byzantine school curriculum – from which Filelfo also translated several lengthy quotations. Furthermore, he allegedly owned BML, Plut. 31, 1 [*Diktyon* 16232], which according to the scribe's inscription was copied for him. However, there is no evidence that Filelfo ever used this manuscript, which contains eleven plays by Euripides, six by Sophocles, and three by Aeschylus. Indeed, all of the other quotations from these three playwrights in Filelfo's writings are indirect and derive mostly from Plutarch or the Suda. Most strikingly, all of these citations are also omnipresent in anthologies and commentaries, such as those of Stobaeus and Eustathius. It is suggested that the scholia that Filelfo read in his manuscripts are also a more likely source of his quotations than his reading of any Greek tragedies beyond the Byzantine triad of Euripides.

Johannes Diethart, *Lexikographische Betrachtungen zum Griechischen des Mittelalters. III / Lexicographical observations on the Greek of the Middle Ages. III*

Part I and II of this article were published respectively in «MEG» 24, 2024, 177-195 and 25, 2025, 223-248. It is dedicated to a series of lexicographical terms from the Greek Middle Ages, including some from papyri that have been hidden in lexicons or have not yet been recognised.

Larisa Ficulle Santini, *Art of deception: reassessing stratagems in Agathias' Histories*

The *Histories* of Agathias Scholasticus contain numerous accounts of military stratagems, some of which have long been dismissed as implausible or fictional. This article argues that such judgements are misplaced: Agathias' stratagems find close parallels in ancient historiography, military handbooks, and contemporary warfare, where similar forms of deception are presented as effective components of warfare. At the same time, stratagems fulfil important narrative functions, creating suspense and contributing to the characterization of key figures, such as the general Narses. Comparison with Procopius' *Wars*, which recounts analogous episodes without attracting comparable skepticism, suggests that negative evaluations stem less from the narratives themselves than from inherited assumptions about Agathias as a historian. Reassessing these episodes not only restores their military plausibility but also highlights the need to undertake a literary analysis of the *Histories* in order to finally replace judgements that are now outdated and biased.

Giulia Freni, *Οἱ λίθοι τῶν ζ΄ πλανητῶν (Holkhamensis gr. 109, ff. 9$^{v}$-11$^{v}$): edizione critica, traduzione e commento / Οἱ λίθοι τῶν ζ΄ πλανητῶν (Holkhamensis gr. 109, ff. 9$^{v}$-11$^{v}$): critical edition, translation, and commentary*

Οἱ λίθοι τῶν ζ΄ πλανητῶν is an anonymous treatise on stones preserved in the 15th-century manuscript Oxford, Bodleian Library, Holkhamensis gr. 109 ff. 9$^{v}$-11$^{v}$. This work belongs to the tradition of ancient lapidaries, specifically the astrological ones, and shares some similarities with other mineralogical works such as the *Lithika kerygmata*. This paper aims to propose a new critical edition of this text, addressing the inaccuracies found in the previous one by Weinstock. The text is accompanied by an Italian translation and a

commentary, which justifies textual emendations and offers a comparative analysis with related works.

Greta Kovacic, *Il commento inedito di Basilio Calcondila al canto III dell'Odissea / The unpublished commentary by Basil Chalcondyles on book III of the Odyssey*

This article presents the critical edition of Basil Chalcondyles' (1490-1516) unpublished commentary on Book III of the *Odyssey*, preserved in the autograph manuscript Ambr. D 120 sup. Written during Chalcondyles' tenure as a Greek teacher in Rome under Leo X, the commentary serves as a pedagogical tool for Latin-speaking students. In the present edition, the text is accompanied by an introduction illustrating its general features and by two critical apparatuses: the first identifies the sources employed by Chalcondyles, while the second examines the numerous authorial revisions and corrections.

Manoel Maronese, *Una lettera greca inedita di Ippolita Paleotti al cardinale Guglielmo Sirleto / An Unpublished Greek Letter by Ippolita Paleotti to Cardinal Guglielmo Sirleto*

This article presents and analyzes an unpublished Greek letter written in 1567 by the Bolognese humanist Ippolita Paleotti to Cardinal Guglielmo Sirleto. It reconstructs Paleotti's profile as a highly educated Renaissance woman skilled in Greek and Latin, while examining the linguistic and stylistic features of her Greek prose in relation to the forms of *Neualtgriechisch* typically employed by Renaissance humanists.

Simone Miolano, Luigi Silvano, *Inediti polizianeschi dal Par. gr. 3069 / Unpublished notes by Angelo Poliziano from manuscript Par. gr. 3069*

This article presents two previously unpublished sets of autograph notes by Angelo Poliziano. The first comprises thirty-five excerpts from the epistles of George of Cyprus, demonstrating the humanist's interest in Byzantine epistolography. The second set is a transcription of a draft Latin epistle addressed in 1485 to Marco Lucido Fazini, *alias* 'Lucius Phosphorus'. This epistle was later included as number III 13 in the 1498 posthumous edition of the *Liber epistolarum*. A comparison of the two versions allows us to reflect on the stages of the text's composition as it evolved from a letter-document into an epistle included in a collection with literary aspirations, and on the overall reliability of the Aldine edition.

Francesco Monticini, *L'ultimo console di Ancona a Costantinopoli e un'informativa sulla caduta di Bisanzio / The last Consul of Ancona in Constantinople and a report on the fall of Byzantium*

This article is devoted to the report on the fall of Constantinople attributed to Benvenuto, the last consul of the Ancona community in the Polis. The first chapter presents the manuscript and editorial tradition of the text. The second chapter analyses all the available data on Benvenuto, with particular attention to the role that he played in the defence of the city against the Turks. The third chapter addresses the question of Benvenuto as author and attempts to highlight all the elements useful for reconstructing the process of drafting and circulation of the report. Finally, the appendix contains the first critical edition of it, followed by an annotated Italian translation.

Francesco Mori, *Aristofane, Eustazio e la tradizione bizantina della commedia: il caso delle «Nuvole» / Aristophanes, Eustathius and the Byzantine Tradition of Old Comedy: a Case Study from «Clouds»*

Eustathius of Thessaloniki's wide knowledge led him to include in his Παρεκβολαί to

Homer several quotations from ancient Greek poets, notably Aristophanes. The article aims to draw attention on Eustathius' sources (manuscripts, indirect tradition), on the quality and the function of comic quotations, focusing on Aristophanes' *Clouds* as a case study. It will be apparent from the analysis that Eustathius did not simply quote Aristophanes' plays, but, though commenting Homer, he occasionally produced short exegetical notes on the comic *interpretamenta*.

Ioannis Polemis, *Unveiling the Polyphonic and Performative Nature of a Byzantine Schedos: Niketas Eugeneianos as a Case Study*

The present study investigates the polyphonic dimension of Byzantine schede, while simultaneously seeking to reconstruct the processes of student engagement within the classroom. Drawing upon a schedos by Niketas Eugenianos, it becomes evident that students were frequently required to elaborate upon the material provided by their teacher, following a two-stage process: they were expected to arrange the given words into their proper sequence first and, subsequently – following a phonetic transcription – to discern the hidden meaning embedded within the text. This practice illustrates the capacity that the Byzantine educational system afforded its pupils: to engage analytically with a text and to uncover its multiple layers of meaning. Through such exercises, students were gradually trained to become accomplished rhetoricians, endowed with the ability to apprehend and interpret the inherent polyphony of texts.

Rocco Schembra, *The Two Recensions of the Homily «In mulieres unguentiferas»: The Question of Its Two Endings*

This article analyses the two endings of the two recensions of the Paschal homily *In mulieres unguentiferas*. The first, securely attributable to Gregory of Antioch, concludes with a mystagogical and Eucharistic *peroratio*. The second, which I propose to ascribe to his successor Anastasius, ends with a catechumenal exhortation characterised by a chain of imperatives, the baptism-*sphragis* sequence, and the citation of Ps 31(32), 1. These elements reflect late antique catechetical traditions and support its attribution to Anastasius rather than to a later Byzantine reworking.

Paolo Varalda, *I miracoli di guarigione nell'agiografia medio-bizantina: il caso della «Vita Eustratii hegumeni in monte Olympo» (BHG 645) / Healing Miracles in Middle Byzantine Hagiography: The Case of the «Vita Eustratii hegumeni in monte Olympo» (BHG 645)*

This article examines the healing miracles contained in the *Vita Eustratii hegumeni in monte Olympo* (*BHG* 645), a middle-Byzantine hagiographical work composed around the year 900 and preserved in the tenth-century ms. Jerusalem, Library of the Greek Orthodox Patriarchate, Hagios Sabas 242. After a brief overview of the text, its manuscript tradition, and its historical context, the study focuses on the structure and narrative function of the miraculous cures attributed to Eustratios of Agauros. Particular attention is devoted to the distinction between miracles performed during the saint's lifetime and the more numerous posthumous healings associated with his relics. The analysis suggests that the *Vita* organizes the healing narratives into a coherent thematic sequence. The first group of miracles, especially the episodes involving the resurrection of two young people, displays careful narrative construction, internal parallels, and biblical reminiscences, whereas the *post mortem* miracles adopt a more schematic and repetitive structure. The paper also investigates the typology of illnesses described in the text, the therapeutic practices associated with the saint's intervention, and the relationship between healing, sin, exorcism, and repentance. Finally, the article argues that, unlike other Byzantine hagiographical works

influenced by medical literature, the *Vita Eustratii* shows little interest in technical medical terminology or clinical observation. Its primary concern is rather the spiritual and edifying value of miraculous healing, presented as a visible manifestation of divine grace operating through the saint.

Maria Varela, *Constructing a Poetic Cycle: Ideology, Ritual Performance, and Memory in Theodore Prodromos' Historical Poems (3-6)*

This article re-examines the poetic cycle of Theodore Prodromos (Historical Poems 3–6) on the campaign at Kastamon (1130-1132), approaching it as a unified and consciously structured poetic composition rather than a mere sequence of encomiastic texts. The study explores how the alternation of metre, linguistic register, and rhetorical mode constructs distinct forms of imperial representation and differentiated levels of reception. The use of the dactylic hexameter and Homeric diction situates the military activity of John II Komnenos within an epic and transhistorical framework, endowing historical events with heroic resonance, while the political verse and the simpler style of the poems attributed to the civic bodies shift the emphasis towards public ceremony and the collective performance of triumph. The expressive culmination of the cycle functions as a visualisation of power, where discourse and ritual representation converge. In this way, the cycle emerges as a coherent poetic programme through which Komnenian ideology is transformed into epic narrative, urban ceremony, and performative projection of imperial authority, contributing to a broader understanding of twelfth-century court poetry.