

nehmen werden. Es lassen sich gewiss gute Gründe für diese Beschränkung anführen, aber der vorgebrachte ist vollkommen unzureichend: Da die Erarbeitung der Quellen des Mittelalters zur Zeit GIBBONS noch nicht so weit fortgeschritten war, sind die späteren Partien in ihrer Qualität nicht gleichwertig mit den früheren (S. 22). Aber wer liest denn GIBBON heute noch als Forschungsliteratur im engeren Sinne? Wer sich eingehender und über Einzelaspekte hinausgehend mit dem Werk GIBBONS befasst, tut das vorrangig aus drei Gründen: Entweder geht es um die vieldiskutierte Frage nach dem Fall des römischen Reiches (und somit auch um die Gründe für dessen Fortbestehen als byzantinisches Reich im Osten), um die Erforschung der Zeit GIBBONS selbst (die dann ja auch in ihren wissenschaftlichen Einschränkungen zu sehen ist) oder um die einer späteren Epoche, wenn die Erforschung der Rezeptionsgeschichte von GIBBONS Werk in den Blick genommen wird.

Ein weiterer Schwachpunkt ist der Registerteil. Auch wenn man von allgemeinen Einwänden (etwa die Beschränkung auf Personennamen unter Auslassung von Orten und Sachbegriffen) absieht, bleibt noch immer zu konstatieren, dass die Umsetzung unbefriedigend ausgefallen ist. So werden Personen gleichen Namens bedenkenlos zusammengeworfen. Unter dem Stichwort Nepotianus (S. 1930) findet man drei Verweise, von denen zwei auf den Konsul der Zeit Konstantins (S. 615 und S. 973, Anm. 17) und einer auf den in seinen Briefen erwähnten Zeitgenossen des Hieronymus (S. 1746, Anm. 3) zu beziehen sind. Nicht berücksichtigt ist S. 645, wo mit dem sich gegen Magnentius erhebenden Usurpator eine dritte Person dieses Namens genannt wird. Auch wird für S. 1573 zwar ein Verweis auf den Usurpator Prokopius geboten, nicht aber für den dort ebenfalls genannten gleichnamigen Vater des Kaisers Anthemius, obwohl im Register auch andere Persönlichkeiten von vergleichbarer Bedeutung, die ähnlich selten genannt werden, berücksichtigt sind. Die Schreibweisen der Namen wurden nicht vereinheitlicht, so dass Personen namens Johannes entweder unter 'Ioannes' oder unter 'Johannes' zu finden sein können. Eine systematische Durchsicht würde zweifellos noch mehr ergeben, da etwa der umfangreichere Eintrag 'Rufinus' (S. 1935) zumindest sowohl den Kirchenhistoriker als auch den Staatsmann des späten vierten Jahrhunderts umfasst.

Nach diesen Punkten der Einzelkritik, in der vor allem das Negative hervorgehoben wurde, sei allerdings nochmals zusammenfassend darauf hingewiesen, dass es sich bei der vorliegenden Ausgabe um ein insgesamt gut gemachtes und solides Werk handelt, das gemessen an seinem Umfang und seiner Ausstattung sogar verhältnismäßig preisgünstig ist (€ 99,95, für WBG-Mitglieder € 69,95). Wer sich einen Handapparat grundlegender Werke zur spätantiken oder frühbyzantinischen Geschichte zusammenstellen will, dem kann diese Übersetzung des noch immer lesenswerten Klassikers nur empfohlen werden.

R. BRENDEL.

P. VARALDA, *Vita sancti Auxentii* (BHG 199). *Editio princeps* (Hellenica, 64), Alessandria, Edizioni dell'Orso, 2017, XVI + 128 pages. ISBN 978-88-6274-791-2.

Three years after the publication of the translation and commentary of Michael Psellos' *Life of St Auxentios* (Michele Psello, *Vita di s. Ausenzio di Bitinia*, Alessandria, 2014), P. VARALDA produced the first critical edition with Italian translation and commentary of the *Vita Auxentii* BHG 199. The *Vita Auxentii* BHG 199 (henceforth *VAux*) is the most important document concerning the life of St Auxentios of

Bithynia († 473), since it was written soon after Auxentios passed away, and the other *Lives of St Auxentios* (BHG 200-203b) were modeled on it. VARALDA has already included some results of his research on BHG 199 in *Sulla tradizione manoscritta della Vita Auxentii BHG 199*, in *Medioevo Greco*, 15 (2015), pp. 269-283, which is partially reproduced in the introduction of this volume.

The *VAux* is preserved in ten manuscripts (HPWCFKLMV), but one of them (*K*) went lost after the library of the monastery of Mega Spileon in Kalavryta burned down in 1932. VARALDA gives a brief description of each manuscript and reconstructs the relationships between them: he identifies an archetype  $\omega$ , from which three families derive,  $\alpha$  (PFB),  $\beta$  (HWCV), and  $\delta$  (LM), which contain an abridged version of the *VAux*, and states: 'per ciò che attiene alla *constitutio textus* ci si è basati essenzialmente sui codd. P e F che in moltissimi punti tramandano le lezioni migliori e sembrano dunque derivare da un subarchetipo di buona qualità' (p. xv). The *VAux* was published for the first time in PG 114,1377-1436 by Migne's collaborator Jean Baptiste Malou, who interpreted it as a section of the menologium by Simeon the Metaphrast. Malou simply copied the *VAux* preserved in the manuscript *P* (Paris, Bibliothèque nationale de France, gr. 1452), which, on the contrary, contains a pre-metaphrastic menologium.

Considering the Greek text, VARALDA is very careful in editing it, and he often prefers to suggest his proposals in the apparatus instead of making corrections *in textu* (for instance see *VAux* 63, 14: 'καὶ τῶν locus corruptus videtur: an καὶ οὕτως corrigendum?'). Nevertheless, he made some small adjustments and additions, and these are the most noteworthy: 5, 14 ἀπήει: ἀπίει *H* ἀπίη *rell.*; 7, 1 Βαττοπολίου: Βαττοπολίου *H* alia alii; 24, 3-4 ἐπὶ γῆς: ἐξ αὐτῆς *codd.*; 25, 1 ὡς *suppl.*; 44, 17 κατήεσαν: κατίησαν *PWF* κατίεσαν *C*; 59, 4 χαρίεις: χαρίης *P* χάρις *W* χαρεῖς *C*; 61, 14: τοῦ Πατρός: τῷ Πατρί *codd.*; 62, 11 ἦ: ἡ *P* εἰ *F* ἵνα *WC*; 63, 7 ἡμῶν: ὑμῶν *codd.*; 63, 13 καὶ *suppl.* The apparatus is very clear, and the Italian translation is elegant and fluent. The commentary consists of some very detailed footnotes to the translation, which are especially devoted to the explanation of the linguistic features of the *VAux* and the historical and geographical references. Furthermore, VARALDA did a great job in tracing the biblical and patristic sources used by the anonymous author of the *VAux*: for instance, he demonstrates that two speeches pronounced by Auxentios are a patchwork of quotations from Gregory of Nyssa's *De virginitate* (*VAux* 48-50) and Ps.-John Chrysostom's *De sancta Thecla martyre* (*VAux* 63-64; see also P. Varalda, *Sulla datazione dell'omelia pseudocrisostomica De sancta Thecla martyre* (BHG 1720), in *Medioevo Greco*, 16 (2016), pp. 303-310).

I present here a series of brief notes to the introduction and the edition of the *VAux*. *P. x*: the ms. *H* (Yerushalayim, Βιβλιοθήκη τοῦ Ὁρθοδόξου Καθολικοῦ Πατριαρχείου, Παναγίου Τάφου 1) contains a pre-metaphrastic menologium too (see J. Noret, *La Vie grecque ancienne de S. Marūtā de Mayferqat*, in *Analecta Bollandiana*, 91 (1973), pp. 77-78). *P. xi*: like *H*, *C*, and *L*, a digital reproduction of the ms. *V* too (Città del Vaticano, Biblioteca Apostolica Vaticana, Ott. Gr. 92) is available online on [digi.vatlib.it](http://digi.vatlib.it). *VAux* 2, 13: ἐξαιρέτως μάλιστα Ἰωάννη τινὶ μοναχῷ, πλησίον τοῦ Ἐβδόμου ἐστῶτι ἐν κλουβῷ. When Auxentios was young, John the Calybite (BHG 868-869) was in Constantinople and lived in a hut in the western quarters, where τὸ Ἐβδόμον actually was. Hence, I was wondering if this monk called John, which is cited just in the *VAux*, could be identified with John the Calybite. The author of the *VAux* could have intended κλουβῷ ('cage') instead of

καλύβη ('hut'). *VAux* 22, 8: Βασιλείου τε καὶ Γρηγορίου καὶ τῶν κατ' αὐτοῦς 'Basilio, Gregorio e i loro successori': I think that in this case τῶν κατ' αὐτοῦς means 'their followers', or 'their contemporaries', who helped Basil and Gregory in fighting the heresies. *VAux* 24, 3-4: Υἱὸν μονογενῆ τοῦτον ὄντα προσκυνῶ, συνάναρχον μὲν ὑπάρχοντα τῷ Πατρὶ κατὰ τὴν θεότητα, ἐπ' ἐσχάτων δὲ ὄφθεντα ἐπὶ γῆς κατὰ τὴν ἀνθρωπότητα. VARALDA corrected the *lectio tradita* ἐξ αὐτῆς to ἐπὶ γῆς on the basis of Baruch 3,38: μετὰ τοῦτο ἐπὶ γῆς ὤφθη, and this correction can be supported by this passage from Gregory of Nyssa (*Ad Theophilum contra Apollinaristas*, p. 121 Müller): ὁ τῶν αἰώνων ποιητῆς ἐπ' ἐσχάτων τῶν ἡμερῶν ἐπὶ τῆς γῆς ὤφθη. *VAux* 32, 2-4: a possessed man says to Auxentios: ὦ ἀπὸ σοῦ, Αὐξέντιε, τοῦ μὴ δεδωκότος μοι ἐξουσίαν ἀμύνασθαι τοὺς περιφρονούντας σε θεομάχους εἰς ἐξολόθρευσιν ἐμοῦ καὶ τῶν ἐμῶν; this period is difficult to interpret, and, in a footnote, VARALDA proposes to emend περιφρονούντας to περιφρουρῶντας 'who support you', in parallel with Gentien Hervet's Latin translation 'qui te suscipiunt'; nevertheless, it appears to be in contrast with the adjective θεομάχους ('the enemies of God who support you, Auxentios'). As an alternative, I suggest correcting it to τοῦ μὴ δεδωκότος μοι ἐξουσίαν ἀμύνασθαι τοῖς περιφρονούσι σε θεομάχοις 'How much damage I suffer from you, Auxentios, who don't allow me to avenge myself making use of the enemies of God who despise you', interpreting τοῖς περιφρονούσι θεομάχοις as a sort of *dativus instrumenti* (cf. *LSJ* s.v. ἀμύνω B. II). *VAux* 35, 6: even though βετάνων is a *hapax* (cf. *LBG*: 'βέττανον, τό (lat. Beta?) Bete, Runkelrübe, Mangold'), Günther Heinrich has suggested that the name of a character of the Byzantine novel *Livistros and Rodamni* (Βέτανος) was modeled on βέττανον, since several characters (Ῥοδάμνη, Μυρτάνη, Μελανθία) are named after flowers and plants (G. S. Heinrich, *Γεωγραφία νεωτερική στο Λίβιστρος και Ροδάμνη: μετατόπιση ονομάτων βαλκδικῶν χωρῶν προς την Ανατολή*, in *Proceedings of the 12<sup>th</sup> International Conference on Greek Linguistics*, Berlin, 2017, p. 402). *VAux* 39, 1-5: for an overview on the attitude of the Fathers of the Church towards the spectacles in the theatres, see in particular L. Lugaresi, *Il teatro di Dio. Il problema degli spettacoli nel cristianesimo antico (II-IV secolo)*, Brescia, 2008. *VAux* 41, 25-31: κατ' αὐτῶν ἐσχόλασαν ἕκ τε τῆς μαρτυρίας τῶν θείων γραφῶν καὶ ἕκ τῶν συνοδικῶν τοῦ μακαριωτάτου Κυρίλλου τῆς Ἀλεξανδρέων, καὶ Λέοντος τοῦ ὀσιωτάτου ἀρχιεπισκόπου Ῥώμης καὶ πάντων τῶν κατ' αὐτοῦς, ὡς ἄτε δὴ τῆ τοῦ ἀποστόλου Πέτρου ὁμολογία συμβαινούσας, κατὰ τὸ «Σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος», ὑψηλὴν τινα στήλην κατὰ τῶν κακοδοξούντων εἰκότως ἀνεγείραντες. 'Per confutare queste teorie i Padri calcedonesi si servirono della testimonianza delle Sacre Scritture, delle lettere sinodali [...] dal momento che si accordavano con le parole dell'apostolo Pietro: «Tu sei il Cristo, il figlio del Dio vivente», e giustamente eressero una colonna contro gli eretici'. συμβαινούσας is accusative feminine plural, and, since it is referred to τῶν συνοδικῶν (cf. C. Chalc., Act. V, 34: τὴν ἐπιστολὴν τοῦ τῆς μεγίστης καὶ πρεσβυτέρας Ῥώμης προέδρου τοῦ μακαριωτάτου καὶ ἀγιωτάτου ἀρχιεπισκόπου Λέοντος τὴν γραφεῖσαν πρὸς τὸν ἐν ἀγίοις ἀρχιεπίσκοπον Φλαβιανὸν ἐπ' ἀναίρεσει τῆς Εὐτυχοῦς κακονοίας ἄτε δὴ τῆ τοῦ μεγάλου Πέτρου ὁμολογία συμβαίνουσας), it should be intended as if it were written ὡς ἄτε [...] συμβαινόντων; in fact, VARALDA translated it in this sense. *VAux* 54, 4-5: cf. especially Greg. Nyss., *In sanctum Stephanum*, p. 6, 10-11 Lendle: στάδιον τοῖς ἀγωνιζομένοις ὁ ἀνθρώπινος βίος. *VAux* 66, 11: the parallel with Gregory of Nazianzus' *Funeral Oration on Basil* regards just the syntagm διὰ τῆς πολυτρόπου φιλανθρωπίας τοῦ Χριστοῦ

(Greg. Naz. *Or.* 43, 25, 19: ἡ πολύτροπος τοῦ Θεοῦ φιλανθρωπία), but the correspondence is really striking, and maybe this passage can be considered as an evidence of the early reception of this famous oration, which is also demonstrated by the mythological scholia to *Or.* 43 that were produced around the 6<sup>th</sup> c. by the so-called Ps.-Nonnus (see D. Accorinti, *Sull'autore degli scoli mitologici alle orazioni di Gregorio di Nazianzo*, in *Byzantion*, 60 (1990), pp. 5-24; *Pseudo-Nonniani in IV orationes Gregorii Nazianzeni commentarii*, ed. J. Nimmo Smith, Turnhout, 1992).

The volume ends with an exhaustive bibliography, the index of the biblical and non-biblical quotations, and the index of the authors cited in the commentary.

In conclusion, the accurate edition and commentary and the useful translation make this book a really nice piece of scholarship and an important tool for anyone who deals with Late Antique and Byzantine hagiography; above all, we hope that VARALDA's Greek text will soon replace the outdated Malou's edition in the *TLG online corpus*.

G. CATTANEO.

A. TOUWAIDE, *A Census of Greek Medical Manuscripts. From Byzantium to the Renaissance (Medicine in the Medieval Mediterranean)*, Londres et New York, Routledge, 2016, xx + 432 pages. ISBN 978-14-0940-656-3.

This monumental work (indeed an *opus magnum*, as Paul CANART † states in his *Foreword* on p. VIII) lists 1859 Greek manuscripts mentioned in Hermann Diels's catalogue, and many more: H. DIELS, *Die Handschriften der antiken Ärzte*, I. Teil: *Hippokrates und Galenos*; II. Teil: *Die übrigen griechischen Ärzte außer Hippokrates und Galenos*, Berlin, 1905-1906 – with a supplement published in 1908: H. DIELS, *Bericht über den Stand des interakademischen Corpus medicorum antiquorum und Erster Nachtrag zu den in den Abhandlungen 1905 und 1906 veröffentlichten Katalogen*. This catalogue is available as PDF in on-line repositories and on the website of the 'Corpus Medicorum Graecorum et Latinorum' project at the Berlin-Brandenburgische Akademie der Wissenschaften (<http://cmg.bbaw.de/online-publikationen/Dielskatalog>). Obviously, Diels's work is outdated in many ways: not only new library catalogues have appeared (even though in many cases the catalogues we are using now are unfortunately still the same as in the beginning of the previous century), but also some manuscripts have changed places, and some were destroyed during the tumultuous century that has elapsed since Diels's publication. Alain TOUWAIDE started in 1986 to work on a new catalogue of Greek medical manuscripts. This *Census* is a first step towards this aim, as the first task was to revise Diels's list of manuscripts, on the basis of the bibliography that appeared since 1908 (library catalogues, editions, histories of libraries etc.), and on the basis of TOUWAIDE's personal autopsy of most of the manuscripts, often *in situ*. In this way, many mistakes which are found in Diels's catalogue were corrected, ghost manuscripts were removed, and many new manuscripts were added. Of the original 1859 manuscripts, it is difficult to say how many remained, but the impression is that the list has been doubled. This calculation is not simple to make, as only the manuscripts that were mentioned in Diels received an identification number (even if they actually need to be removed); the new manuscripts have no number. It is clear that each of the numerous manuscripts listed in this *Census* has been