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Abstracts

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Panagiotis A. Agapitos, *Literature and education in Nicaea and their legacy: an interpretive synthesis*

The essay offers a comprehensive synthesis of literature and education in Laskarid Nicaea with the aim to represent and explain the textual production of the period 1204-1261 in relation to its historical and socio-cultural environment. The essay thus explores the literary aesthetics of the mentioned production in relation to its primary audience, also considering the role this production had between the so-called Komnenian Renaissance and Early Palaiologan Revival. Nine sections cover topics such as the mobility of people and ideas, education and manuscripts, the re-discovery of romance, courtly romance and imperial power, exchanges of literary works, the emperor and his image, literary style, experimentation in genre, the legacy of Nicaea. It will be shown that Komnenian literature does not end abruptly in 1204, nor does Palaiologan literature restart in a vacuum after 1261, and that Nicaean literature is not a heap of disparate texts, but a dynamic textual production supported by an innovative, even if small, education system. To a certain extent, this essay is a first attempt showing what a chapter of a narrative history of Byzantine literature could look like.

Francesca Altieri, *La lingua dell'Anonimo «De incredibilibus» / The language of the Anonymous «De incredibilibus»*

This paper aims to analyse the linguistic features of the Anonymous *De incredibilibus*, a writing that includes interpretations of myths through allegory or rationalism. The research focuses on the book's peculiar morphological aspects, as well as on its syntax and vocabulary, seeking to provide a clear picture concerning the age and the milieu from which the work originated. It follows the work's division in 23 chapters: some include *excerpta* from previous works, whilst some others contain original explanations, that are not *excerpta*. When dealing with the former, their text has been compared to their source. The discussion revolving around the latter highlights the linguistic aspects that are crucial to understand the work's chronological dating. The analysis demonstrates that in the Anonymous *De incredibilibus* we find words and interpretations that are not present in Palaiphatos nor in Heraclitus, whereas the work shares some of its characteristic lexicon with authors belonging to the Byzantine era, such as Eustathius of Thessalonica.

Davide Avogaro, *Gli scolii di Demetrio Triclinio alla Theogonia di Esiodo nel Marc. gr. Z. 464 / Demetrius Triclinius' scholia on Hesiod's Theogonia in MS Marc. gr. Z. 464*

This article provides a critical edition and annotated Italian translation of the scholia on Hesiod's *Theogonia* by Demetrius Triclinius. These scholia are transmitted in his auto-

graph manuscript Marc. gr. Z. 464, a «commented edition» of the whole *Corpus Hesiodicum*, containing the poems along with commentaries, different groups of scholia and interlinear notes. The article opens with a clarification of the main features of the scholia (structure, sources, originality, contents) and of the function they play within the manuscript. Most Triclinius' scholia have an exegetical scope and frequently resort to paronomasia and allegoresis, often pointing to meteorological interpretations (following the theories of Aristotle's *Meteorologica* and of the pseudo-Aristotelian *De mundo*). My commentary aims to highlight Triclinius' original contributions as well as his relations with his sources, above all the anonymous *Scholia vetera* and the *Allegoriae in Hesiodi Theogoniam*, written by the 12th-century Byzantine scholar John Galenos the Deacon. Triclinius' scholia on the *Theogonia* help to shed light on his working methods and offer good examples of the exegetical approaches to ancient poetry by Byzantine scholars.

Tommaso Braccini, *Revisiting the "exorcism of Gello": a new text from a Vatican manuscript, with a typological analysis of the known variants*

The contribution presents the first edition of the text of the exorcism of Gello contained in MS Vatican City, BAV, gr. 1902 (12th century). Among other things, the work presents interesting cryptograms; the edition is accompanied by a catalogue that proposes a detailed typological classification of all so far known Gello's exorcisms.

Laura Carrara, *Giovanni Tzetze, il dramma satiresco ed il Fortleben di Euripide a Bisanzio: nuove letture di vecchi testimoni / John Tzetzes, the satyric drama and the Euripides' survival in Byzantium: a new reading of old testimonia*

The present paper tackles the much-debated issue of the number of Euripidean plays still preserved and fully readable, in proper manuscript form, in Comnenian Constantinople in the middle of the 12th century. It concentrates on some passages from the work of the γραμματικός John Tzetzes (ca. 1110-1180) which have been taken by several scholars to prove a very large availability of δράματα by Euripides, far beyond the ten "selected" and the nine "alphabetical" plays extant until today, in the Imperial Capital City at that time. Through a close analysis of Tzetzes' wording leading to some new interpretations and translations, the first two sections of the paper seek to demonstrate that the relevant passages have more to say about Tzetzes' ongoing study of satyric drama and his reading of the *Cyclops* (newly discovered, perhaps by Eustathius?) than on his supposed finding of «many» (or even «fifty-two», as the *scholium Ambrosianum* to *Frogs* 1328 puts it) plays of Euripides. In accordance with this stance, the third section of the paper critically engages with the knowledge of Euripides' satyr plays *Autolycus*, *Syleus* and *Eurystheus* displayed by Tzetzes and argues that it might well rest on indirect sources and does not presuppose any direct access to the text of those plays. A global re-evaluation along the same lines of Tzetzes' references to and quotations from the Euripidean tragedies other than the "selected" and the "alphabetical" ones (that is, the fragmentary and lost ones in Kannicht's *TrGF V*) still remains to be carried out. It is believed that it would yield similar results to the present study in disproving the hypothesis that Tzetzes could read many more tragedies by Euripides than we are able to do today.

Pablo Cavallero, Tomás Fernández, *Vida de Andronico y Atanasia (Madrid, BNE 4787; BHG Nov. auct. 123j). Edición crítica con introducción, traducción, notas y una transcripción diplomática / Vita Andronici et Athanasiae (Madrid, BNE 4787; BHG Nov. auct. 123j). A critical edition with an introduction, Spanish translation, notes, and a diplomatic transcription*

This article provides the *editio princeps* of a recension of the *Vita Andronici*, falsely at-

tributed to Ephrem the Syrian. A number of linguistic features allow to date it in all likelihood to the 11th-12th centuries; it is probably originated in Cyprus. An introduction tries to situate this particular version among other recensions of the *Vita Andronici*, to prove that other manuscripts of the same version are merely apographs of the main manuscript (the Matritensis), and to discuss some of the peculiarities of its language and style. There follows a critical edition, a translation, and a diplomatic transcription.

Konstantinos Chryssogelos, *Theodore Prodromos' Βίων πράσις as a satire*

This article deals with Theodore Prodromos' *Βίων πράσις* (*Sale of poetical and political lives*). Until now, this piece has been seen either as a lavish imitation of Lucian's dialogue of the same name, or as a humorous text used by Prodromos in the classroom as teaching material. Without questioning the possible educational aspect of the dialogue, and by taking into consideration recent developments in the study of 12th-century scholarship, the article argues that *Βίων πράσις* can also be read as a subtle satire against the nexus of patronage during the Komnenian era, during which literati struggled to make ends meet. Possible intertextual relations with several Lucianic pieces, including the "sequel" of his *Βίων πράσις*, titled *Ἀναβιοῦντες ἢ ἀλιεύς*, as well as interconnections between Prodromos' text and other contemporary satirical works, chiefly the anonymous *Ἀνάχαρσις ἢ Ἀναβίας*, are also explored.

Ioannis Deligiannis, Nikolaos Tompros, *Modern Greek Heraldic Mottoes: A Revival of Classical or Classicizing Latin Language and Style*

This study examines the heraldic mottoes (forty in number, originating from more than 1.220 coats of arms) composed in Latin and mostly owned by Greek families from 1204 to 1864 in territories formerly having belonged to the Byzantine and the Ottoman Empires (Athens, Peloponnesus, Chios, Naxos, Crete, Cyprus, Constantinople, Trebizond), as well as the Ionian Islands (Corfu, Zakynthos, Cephalonia). Their analysis shows that most of them appear to have a Classical provenance (in the form of excerpts from classical authors and texts, including Cicero, Horace, Ovid, Vergil, Plautus, Juvenal, etc.), while some derive from ecclesiastical and/or Christian texts and authors (Gregory of Nazianzus, John Chrysostom, the *Psalms*, etc.), some others can be traced to sources contemporary or chronologically closer to the families they owned them (Marcantonio Colonna, Miklos Zrinyi, Paolo Sarpi), whereas a few are per se compositions imitating the language and style of classical Latin. This intentional revival of classical or classicizing Latin served as a premeditated mechanism and method of the mottoes' owners to identify themselves as members of an upper social and intellectual class, especially in areas where Venice or other western rulers had influenced the cultural and intellectual world of their subjects; it may also have been the result of the movement of archaeolatry under the influence of Renaissance classicism.

Giorgos Gousgouriotis, *Reconsidering the Letters of Theodore Potamios*

This paper proposes a reconsideration of Theodore Potamios' (an erudite author of the 14th century) letter collection. G. Dennis, the editor of the collection, points out the historical relevance of the fourteen letters, but he questions their literary significance. Taking into account the content of the letters, and discussing Kazhdan's opinion on Byzantine literature, I argue not only that Potamios adds useful information to our lacking knowledge of the turbulent 14th century, but also that his letters collection contains sufficient and remarkable samples of literary innovation.

Paola C. La Barbera, *La traduzione latina delle Sententiae pseudo-phocilidee nel Paris. Suppl. Gr. 388 / The Latin Translation of Pseudo-Phocylides' Sententiae in MS Paris. Suppl. Gr. 388*
 Ms. Parisinus Suppl. Gr. 388, written in the 10th century, transmits several poetical works, among which Theognis, Pseudo-Phocylides and Dionysius the Periegete. These three texts, in particular, were corrected and translated in the 12th century by a Western scholar, who provided them with an interlinear Latin version. This paper focuses on the Latin translation of Pseudo Phocylides' *Sentences*, by scrutinizing its context, its formative stages and its nature, as well as by reflecting on the tools (e.g. Greco-Latin glossaries) that the translator may have used in order to achieve his goal. There follows a diplomatic transcription of the entire Latin translation, combined with the very Greek text of the manuscript.

Enrico Magnelli, *Su due epigrammi bizantini recentemente editi / On two recently edited Byzantine epigrams*

A Byzantine epigram on John Klimakos edited by R. Meesters in 2016 imitates Christopher of Mytilene, *Carm.* 27 De Groote, which therefore becomes its *terminus post quem*. Petros Serblias, author of the epigram on Porphyry edited by both Tomadaki and Rhoby and Schreiner in 2018, reworks George of Pisidia, *Epigr.* 110 Tartaglia, thus proving to possess a remarkable knowledge of Byzantine literature.

Arianna Magnolo, *Allusioni profetiche licofronee nelle «Dionisiache»: la giovinezza di Dioniso / Lycophronean prophetic allusions in Dionysiaca: Dionysus' youth*

This paper focuses on the analysis of the Lycophronean references in two passages from the section of the *Dionysiaca* narrating Dionysus' youth, i.e. IX 200-205 and XI 171-174. Nonnus draws from Lycophron a word (in the first case) and an expression (in the second) dealing with Telephus' myth, as he wants to highlight Dionysus' salvific role through some prophetic allusions. Thus, the Panopolitan becomes a sort of prophet himself. It is then possible to observe that he is interested not in the epic element of the *Alexandra*, but, rather, in its oracular element, which is embedded in the poem as part of its variety (ποικιλία).

Giulia M. Paoletti, *The Octosyllabic Verses of the «Chapters in Four Ways»: A Critical Edition and Translation*

The present study offers a critical edition with English translation of the octosyllabic verses of the so-called *Chapters in Four Ways*, an anonymous collection of 100 paraenetic chapters in prose and metre transmitted by the manuscripts Par. gr. 2750A, ff. 1^r-88^r and 89^r-108^r (P) and Vat. gr. 1898, ff. 342^r-394^v and 395^v-409^v (V). The first sections present and discuss syntactic, grammatical, linguistic and metrical features of the verses; the last section is devoted to the critical edition and translation of the text, which are accompanied by a critical apparatus and an *apparatus locorum*.

Federica Scognamiglio, *Appunti testuali su Manuele Philes e Ignazio Diacono dal Marc. gr. VII, 51 / Textual notes on Manuel Philes and Ignatios the Deacon from the ms. Marc. gr. VII, 51*

The paper deals with a few textual remarks from the ms. Marc. gr. VII, 51. The ms. has a paper bifolio at its beginning, in which some *paraenetica carmina* can be found. Among these poems, there are a pharmacological epigram by Manuel Philes (ca. 1270-1332) and some *Tetrasticha* by Ignatios the Deacon (ca. 775-847). This late witness is interesting for

the moralistic purpose of the brief collection. Nonetheless, some readings are useful for the textual tradition of both authors.

Eugenio Villa, *Un'invettiva di Michele Apostolio contro Andronico Callisto / An unedited invective written by Michael Apostoles against Andronikos Kallistos*

Ff. 21^r-20^v of MS Paris, Bibliothèque Mazarine, 4461, which is one of the autographs of Michael Apostoles' *Ionia*, preserve a draft of an unedited and unknown invective written by Apostoles himself targeting someone who stole a book he had sent to Bessarion. I present here the text, accompanied by a translation and some notes, and I argue that the addressee is Andronikos Kallistos; moreover, I maintain that Apostoles alludes to the treatise against Theodoros Gazes he sent to Bessarion around 1461, and that the draft was written between the end of 1472 and 1474.

Nicola Zito, *Le « Lapidaire orphique » : Julien et le sacrifice parfait ? / The orphic Lithica: Julian and the perfect sacrifice?*

During Late Antiquity, blood sacrifice was at the center of philosophical and religious reflections. It is therefore not without significance that this sacrifice had a preponderant importance in the orphic *Lithica*, a poem whose composition in the *milieu* of emperor Julian is made plausible by several considerations of a historical and literary nature. The present contribution shows that the manner in which the anonymous poet evokes sacrifice closely resembles Julian's ideas on the subject, especially the necessity of celebrating it in a *locus amoenus*, conducive to the celebrant's tranquillity.

* *

Francesco G. Giannachi, *Matteo Tafuri, Francesco Cavoti ed il Commento agli «Inni orfici»: note di lettura alla recente edizione di una parte del testo / Matteo Tafuri, Francesco Cavoti and the Commentary on the «Orphic Hymns»: some reading notes on a recent partial edition*

After a general introduction to the recent edition of the *Commentary on the Orphic Hymns'* first half written in Greek by Matteo Tafuri (16th century), these reading notes deal with some historical and textual issues.

Enrico Magnelli, *La nuova edizione (in parte princeps) dei carmi di Teodoro Metochita: acquisizioni importanti, questioni di metodo e ulteriori prospettive / The new edition (partly an editio princeps) of Theodore Metochites' poems: important achievements, methodological aspects, and further perspectives*

Detailed discussion of Ioannis Polemis' recent edition of Theodore Metochites' poems (CCSG 83), with special focus on language, metre, textual criticism, and Metochites' literary sources.

Juan Signes Codoñer, *Metáfrasis en Bizancio: aproximaciones al concepto en dos publicaciones recientes / Defining Byzantine Metaphrasis: observations on two recent contributions*

The Author reviews two recently published miscellanies devoted to the phenomenon known as "metaphrasis" in Byzantium and proposes some further reflections concerning (i) the definition of rewriting in a broader sense, beyond the concept of "metaphrasis", (ii) the use of rewriting and "metaphrasis" applied to classical texts, and the necessity of

analyzing metaphrasis by taking into account variation of level in both language and style. Furthermore, he argues in favour of the necessity to widen the scope of the research on metaphrasis and rewriting in order to include other epochs and genres, and to take into consideration the different audiences and terminology used by each author.

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