

## RÉSUMÉS DEGLI ARTICOLI

Luigi D'AMELIA

*Il canone koinos di Giuseppe l'Innografo per il primo sabato del «Nuovo Ottoeco» (= can. I.f)*

This paper provides the first critical edition of a Byzantine «common» canon for different groups of addressees, i.e. the martyrs, the hierarchs, the ascetics, the dead, and holy women. The hymn was composed in the 9<sup>th</sup> century by Joseph the Hymnographer and was destined to the Saturday of the first authentic mode (and hence of the first week) of his hymnbook known as «New Oktoechos». Among the eighty-four hymns belonging to this ferial Oktoechos, which contains canons to be sung at Matins from Monday through Saturday, the canon here edited was the only one that still remained unpublished. This hymn survives in a large number of manuscripts dating from the 10<sup>th</sup> to the 16<sup>th</sup> century. In addition to the critical edition, which is accompanied by an Italian translation and commentary, the paper briefly deals with the historical and liturgical context in which this «common» canon was produced.

Arianna D'OTTONE RAMBACH – Francesca POTENZA

*Un Lezionario greco-arabo e i suoi disiecta membra fra Londra, S. Pietroburgo e Cambridge*

This contribution is devoted to a Greek-Arabic Lectionary that originally belonged to St. Catherine on Mount Sinai and is today dismembered among three different libraries. The recovery of the main nucleus of the original codex in London (in the library of the School of Oriental and African Studies) was followed by re-assembly with its other fragments – linked to Constantin von Tischendorf – in Cambridge and St. Petersburg. The codicological and palaeographic study of the manuscript and analysis of its contents together allow the authors to suggest that this (virtually reunited) codex was produced in the late-11th/early-12th century in the Sinai-Palestinian area.

Alessandra PALLA

*Frammenti di un nuovo manoscritto della Vita Barlaam et Ioasaph*

This paper examines three unknown parchment sheets which are held in the Archivio di Stato in Modena and contain nineteen *frustula* of the Greek text of *Vita Barlaam et Ioasaph*. The fragments, which are all from the same manuscript, were assembled without regard to their position in the original sequence. After restoring the original order, the paper aims to situate these fragments, as far as possible, within the manuscript tradition of the text.

Roberta DURANTE

*Teofanie e iconografia dell'invisibile: un inedito epigramma sulla Trinità*

Focused on the Early Christian and Byzantine iconography of the Holy Trinity, this paper is devoted to the edition and analysis of an epigram (thus far unpublished) that has been transmitted by three manuscripts: *Marc. gr. 524* (13th cent.), *Vat. gr. 579* (14th-15th cent.) and *Barb. gr. 74* (XVII cent.). The epigram is dedicated to the three divine πρόσωπα, which are here depicted according to the visions of the prophet Daniel and their manifestation to the «Forerunner» St. John the Baptist. In fact, the short poem represents in a single «painting» three legitimate images that are in conformity with the morphological canon revealed by the Holy Scripture. It also highlights the long and complex process that led to the legitimation of the divine image: God himself is not representable (cf. vv. 1-2), since He has no physical form; but this did not prevent His representation, nor the development of a specific iconography (cf. vv. 3-5). The epigram's text and concepts reflect the influence of both pseudo-Dionysius Areopagites' theology and, in the final analysis, Neoplatonic thought.

Rudolf S. STEFEC

*Beiträge zur Urkundentätigkeit trapezuntinischer Herrscher in den Jahren 1204-1461*

Nel presente contributo è offerta una nuova edizione critica di tutti e otto i documenti dei sovrani di Trebisonda traditi in greco che si sono conservati per gli anni 1364-1460. Oltre a un esame della tradizione degli atti (di cui quattro sono originali, e quattro copie), sono presi in considerazione anche i caratteri intrinseci ed estrinseci dei documenti, e se ne fornisce un commento testuale. Nonostante le impressionanti e vistose caratteristiche formali dei *chrysobulloi logoi*, due dei quali sono giunti sino a noi nell'originale, i documenti di Trebisonda, se posti a confronto con la coeva produzione costantinopolitana contemporanea, restano evidentemente su un livello inferiore in termini di competenza retorica e linguistica. Sotto il punto di vista grafico, peraltro, come modello di tali *chrysobulloi logoi* è stato possibile identificare un perduto crisobollo dei primi anni del regno di Alessio I Comneno. Nei documenti del *dossier*, infine, si possono notare talora interferenze del dialetto trapezuntino.

Emanuel ZINGG

*Uno sguardo lidiano allo stemma della Synagoge di Massimo Planude*

Der Text von Iohannes Lydos' *De mensibus*, eines spätantiken Traktates über den heidnischen römischen Kalender, ist hauptsächlich in Exzerptsammlungen überliefert. Eine von diesen ist diejenige, welche Maximus Planudes in seine *Synagoge* aufgenommen hat. In diesem Aufsatz werden alle Handschriften beschrieben, welche die ganze (so die ersten fünf aufgeführten) oder Teile der Sammlung enthalten und die vor der 1794 erschienenen *editio princeps* von *De mensibus* kopiert wurden: *Laur. Plut.* 59.30, *Neap.* II F 9, *Pal. gr.* 141, *Par. gr.* 1409, *Vat. gr.* 951 sowie *Heid. Pal. gr.* 129, *Laur. Plut.* 74.13, *Marc. gr.* 320, *Ott. gr.* 345, *Pal. gr.* 209, *Leid. Voss. misc.* 47, *Valliac. Fondo Allacci VI*, 13. Auf der Grundlage einer umfangreichen Teilkollation der Sammlung zeichnen wir ein neues Stemma. Obschon der Archetypus nicht erhalten

ist, bieten die fünf vollständigen Zeugen, die alle unabhängig sind und in den Jahrzehnten unmittelbar nach Planudes' Tod kopiert wurden, einen befriedigenden Text. Der Fall der Kompilation und der Überlieferung der Exzerpte aus Lydos im Rahmen der *Synagoge* bezeugt von neuem die Bedeutung des Choraklosters für das Überleben antiker griechischer Texte.

Luigi ORLANDI

*Bessarione e il suo entourage: una postilla sul restauro quattrocentesco del Marc. gr. Z. 454 (= Venetus A)*

This brief contribution aims to shed light on a specific aspect of the most famous Iliad manuscript: *Venetus A* (*Marc. gr. 454*, 10th century). It deals with the restoration effected in the 15th century, which has traditionally been attributed to Bessarion. A re-examination of the manuscript allows us to assign this work to one of the cardinal's closest collaborators: Theodorus Gaza. Observations are made regarding the time and place of restoration.