

**LE LIVRE MANUSCRIT GREC :
ÉCRITURES, MATÉRIAUX, HISTOIRE**

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TRAVAUX ET MÉMOIRES

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TRAVAUX ET MÉMOIRES

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LE LIVRE MANUSCRIT GREC :
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*Actes du IX^e Colloque international de Paléographie grecque
Paris, 10-15 septembre 2018*

édités par

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AVANT-PROPOS

Le titre de cet ouvrage, *Le livre manuscrit grec : écritures, matériaux, histoire*, suggère diverses facettes que peuvent aborder des recherches menées sur les manuscrits écrits en grec, à Byzance et dans l'après-Byzance : l'attention prêtée aux aspects matériels a pour but de mieux comprendre et d'éclairer l'histoire de l'écriture et l'histoire du livre en tant qu'objet, dans ses composantes paléographique et codicologique, mais également l'histoire des textes et de leur transmission, l'histoire de la culture et, tout simplement, l'histoire. Ce sont ces aspects variés qu'illustrent les 41 contributions réunies dans le volume.

Le sous-titre de l'ouvrage, *Actes du IX^e Colloque international de Paléographie grecque*, le place dans une lignée. Lorsque le premier colloque de paléographie grecque s'est tenu à Paris en octobre 1974, à l'instigation de Jean Irigoin, qui avait réuni autour de lui Jacques Bompaire, spécialiste de diplomatique byzantine, et Jean Glénisson, directeur de l'Institut de recherche et d'histoire des textes (IRHT), ses organisateurs n'imaginaient alors pas qu'ils posaient les premières pierres de ce qui allait devenir, à partir de 1983, un rendez-vous réunissant tous les cinq ans la fine fleur des chercheurs travaillant dans le domaine de la paléographie grecque, byzantine et post-byzantine. Ce colloque, qui n'avait pas de numéro d'ordre, et ses actes, *La paléographie grecque et byzantine*, ont fait date ; ils sont restés insurpassés car ils ont posé en les rassemblant des jalons scientifiques et méthodologiques nouveaux. La recherche sur les livres manuscrits grecs n'en a pas moins continué de progresser et de se développer dans diverses directions, qui sont pour une part moins strictement paléographiques ou qui, du moins, font intervenir des composantes autres. Depuis l'invention de la « paléographie grecque » par Bernard de Montfaucon qui a créé la discipline avec un ouvrage mémorable en 1708, le terme de paléographie recouvre de fait une réalité bien plus large que la stricte étude des écritures, et le champ d'enquête des écritures ne se limite pas aux livres et documents ; il s'attache à tous les emplois de l'écriture et, dans les manuscrits, analyse les différents éléments constitutifs de l'objet livre, ce qui relève de la codicologie, selon la dénomination heureuse suggérée par Alphonse Dain et qui s'est très vite imposée à tous les chercheurs dans le domaine du livre. Analyser le manuscrit grec dans les modalités techniques de sa fabrication et aussi dans les usages qui en ont été faits, de manière contemporaine ou plus tardive, sa lecture, ses annotations, son dépeçage même et sa réutilisation pour copier un nouveau livre ou pour en tirer une édition imprimée, sa reliure, ses cotes ou estampilles, sont des éléments de l'enquête qui s'impose au chercheur.

Le recours à de nouvelles technologies peut constituer naturellement une contribution déterminante dans cette enquête. Mais, comme ce volume l'illustre aussi, l'histoire des textes, qui se fonde de plus en plus sur une combinaison harmonieuse entre paléographie-codicologie et philologie, bénéficie de l'apport des données matérielles et intellectuelles fournies par l'étude précise des manuscrits qui transmettent les textes, antiques, médiévaux et modernes – ce qui explique la part non négligeable que prennent des contributions philologiques dans un volume consacré aux manuscrits. De l'examen, dans une approche originale, des usages du grec faits par des non-Grecs, voire de l'utilisation de l'alphabet grec pour la mise en œuvre d'une autre écriture, à la présentation de documents, de fonds méconnus, et à la découverte de fragments d'œuvres disparues grâce aux photographies multispectrales, en passant par l'analyse d'écritures particulières, l'identification du travail de scribes importants et la mise en évidence de l'activité intellectuelle de certains érudits, connus ou anonymes, en les replaçant dans leur milieu, différents champs d'investigation reflètent les lignes de force de la recherche actuelle.

C'est ainsi que ce gros volume rassemble les actes du IX^e Colloque international de paléographie grecque qui s'est tenu à Paris en 2018, du 10 au 15 septembre, à la Sorbonne et à l'École normale supérieure. Internationale, la rencontre l'a été, d'autant plus qu'une spécificité notable du domaine est que la pratique par chacun de sa propre langue ou d'une autre langue de son choix, pas nécessairement l'anglais, demeure une évidence et il est à souhaiter que cette évidence perdure. La répartition entre les quatre langues retenues pour la publication, allemand, anglais, français et italien, atteste d'ailleurs la grande vitalité des études consacrées aux manuscrits grecs dans l'espace italien.

Comme pour les précédents colloques, les grandes lignes du programme scientifique avaient été établies sur la base des suggestions formulées par les membres du Comité international de paléographie grecque (CIPG), qui en ont présidé les diverses séances. Mais la manifestation revêtait une signification particulière, symboliquement dans la mesure où elle n'avait pas été accueillie à Paris depuis le colloque fondateur, les autres rencontres ayant successivement eu lieu à Berlin-Wolfenbüttel (1983), Erice (1988), Oxford (1993), Crémone (1998), Drama (2003), Madrid (2008) et Hambourg (2013); de plus, elle était dédiée à la mémoire d'un grand érudit, le paléographe Paul Canart, disparu juste un an plus tôt, le 14 septembre 2017. Mgr Canart, qui a présidé le CIPG après Jean Irigoien et avant Dieter Harlfinger, a effectué toute sa longue carrière de spécialiste des manuscrits grecs à la Bibliothèque Vaticane, dont il fut *scriptor* puis vice-préfet; mais il fréquentait aussi très régulièrement Paris et en particulier le Département des manuscrits de la Bibliothèque nationale de France, et il est le seul chercheur qui ait pu avoir un accès aussi direct aux deux plus grandes collections de manuscrits grecs byzantins. Plusieurs des communications présentes dans cet ouvrage constituent, dans leur thématique ou leur démarche scientifique, une forme d'illustration et d'hommage aux travaux de Paul Canart.

Il faut ici évoquer également avec tristesse la mémoire d'une autre grande figure de la paléographie grecque, et membre du Comité international de paléographie grecque, qui

a disparu depuis le colloque, André Jacob, mort le 27 février 2019. Il était *le* spécialiste incontestable et incontesté du grec en Terre d'Otrante, dans toutes ses facettes, et sa communication consacrée à l'épigraphie byzantine en Terre d'Otrante, publiée dans ces actes telle qu'elle fut prononcée, en témoigne magnifiquement.

On ne saurait terminer cet avant-propos sans mentionner les hommes et les institutions qui ont rendu possible le colloque et, partant, ce livre. Le colloque a été organisé par une équipe comprenant, outre les deux éditrices du volume, Morgane Cariou, Philippe Hoffmann et Émeline Marquis. Morgane Cariou et Émeline Marquis ont aussi mis en œuvre une exposition à la Bibliothèque de l'École normale supérieure, avec le soutien de sa directrice Emmanuelle Sordet et la participation active de membres de la bibliothèque (Lucie Fléjou, ainsi que Sandrine Iraci et Ariane Oriol) : *Le livre grec et son écriture* a présenté plusieurs manuscrits grecs prêtés par la Bibliothèque Mazarine, grâce à la générosité de son directeur Yann Sordet, et des éditions imprimées grecques anciennes conservées à l'ENS. Philippe Hoffmann a pour sa part considérablement facilité les relations avec plusieurs des institutions partenaires de la manifestation. Et, durant toute la semaine du colloque, de jeunes chercheurs, doctorants paléographes, Konstantina Kefalloniti, Thibault Miguët et Stéphanos Petalas, ont efficacement contribué à la bonne marche technique des séances.

Aux chercheurs sont liés les divers institutions et laboratoires de recherche qui ont permis l'organisation matérielle dans les meilleures conditions, grâce à un financement précieux et par le temps donné : l'École pratique des Hautes Études, les Laboratoires d'excellence Hastec et TransferS, l'IRIS Scripta-PSL, Saprat, le LEM, l'IRHT, AOROC et Sorbonne-Université. Nous les remercions chaleureusement.

Enfin, la réalisation de ces actes a bénéficié, en dehors du soutien financier de l'EPHE, de diverses contributions scientifiques, pour la relecture linguistique de contributions non rédigées dans la langue maternelle de leur auteur, pour la préparation éditoriale de textes, et pour l'ensemble de la composition graphique exigeante du livre : nous tenons à remercier vivement Erich Lamberz, Caroline Alcalay et Karolina Kaderka. Artyom Ter-Markosyan Vardanyan n'a pas ménagé son temps pour permettre la mise en forme éditoriale complexe de ce gros volume ; il a notamment résolu les délicats problèmes que posait l'insertion dans le texte des nombreuses illustrations. Nous lui sommes très reconnaissantes. Enfin, nous devons beaucoup au soutien et à l'amitié de notre collègue et ami Constantin Zuckerman, infatigable directeur de la collection *Travaux et mémoires*, dans laquelle nous nous réjouissons que ce volume soit accueilli.

Marie Cronier et Brigitte Mondrain

RÉSUMÉS – ABSTRACTS

Nikos AGIOTIS, *The Aristotelian manuscripts of the monastery of Korona* p. 905

This paper examines four eighteenth-century codices from the Korona Monastery Library (Western Thessaly, Greece), which transmit Aristotelian treatises authored by Theophilus Korydalleus (1574-1646).

Pierre AUGUSTIN, *Monceaux et Laisné en Morée (1669) : douze manuscrits grecs originaires de Nauplie à la Bibliothèque nationale de France* p. 613

The correspondence between André de Monceaux, member of the French Academy, and his Parisian sponsors in 1668 sheds light on the preparation of the first official mission to acquire Greek and Oriental manuscripts in the Levant for the Royal Library. In the expedition to Morea (1669), Monceaux was accompanied by a certain Laisné, who was identified by Manuel Couvreur as the poet Alexandre Laisné de Montaumont (1653-1710); an alternative identification has also been proposed. This contribution examines the twelve manuscripts brought to Paris in 1669 for evidence of activity of Sôtèrianos-Sérâphim and Marinos Dezantes of Nauplion, between 1596 and 1650. Several manuscripts bear *ex-libris* or annotations from a Νέα Μοῦνη, formerly identified as the Νέα Μοῦνη of Chios, but which converging evidence allows us to relate to either of the two monasteries of this name attested in Nauplion as early as the eleventh-twelfth century.

Michele BANDINI, *Il Vat. gr. 141 di Appiano da Giovanni Xifilino a Giano Lascaris (passando per Pietro Miani e Guarino Veronese)* p. 681

Previously undetected notes of ownership in Vatican manuscripts *Vat. gr.* 108 and *Vat. gr.* 141 show that they belonged to the patrician Pietro Miani (Venice 1362 – Vicenza 1433). This contribution focuses on the eleventh-century *Vat. gr.* 141, the most ancient witness for the text of Appian's *History*, which carries marginal notes by Janus Lascaris and Guarino Veronese. The comparison of ff. 7^r-8^v to the marginal notes in codex *Vat. gr.* 156 written by the Byzantine scholar John Xiphilinus strongly suggests their attribution to the same hand.

Donatella BUCCA, *Scrittura, notazione, mise en page nei manoscritti musicali bizantini (sec. X-XII)* p. 151

This paper illustrates with evidence from significant witnesses the script types, neumatic notations and *mise en page* of the earliest Byzantine musical manuscripts, dating from the “Macedonian Renaissance” to the Comnenian period. While the value of musical manuscript production for palaeographical and codicological research has never been highlighted, this contribution shows that musical codices also contribute to enrich and deepen our view of Greek book practices in the Middle Ages.

Morgane CARIOU, *La production manuscrite de Georges Basilikos* p. 483

This paper investigates the handwritten works of George Basilikos, a copyist who was active from the late 1530s to the 1570s. The classification of his fifty-two preserved manuscripts relies on a palaeographic study, codicological analysis, historical and cultural investigations. This approach identifies three periods: Venetian, Sicilian and Calabrian. A new *codex* is added to Basilikos' production while two others are attributed to anonymous copyists of his circle.

Venetia CHATZOPOULOU, *Reginald Pole, Bernardino Sandro et Dimitrios Zinos : à propos du modèle de l'édition princeps des Ascétiques de Saint Basile par Stefano Nicolini da Sabbio (Venise, 1535)* p. 755

The present study highlights the role of the scribe and editor Dimitrios Zinos of Zakynthos in the preparation of the *editio princeps* of the ascetical works of saint Basil (Venice, 1535), published under the patronage of the British scholar Reginald Pole, a relative of King Henry VIII. The copytext used for this edition was copied by Bernardino Sandro, an Italian in Pole's household, and is preserved in the Venerable English College of Rome. Describing the preparation of the manuscript, we establish the role of those involved in the editing process, with an emphasis on D. Zinos. He was also the editor of a number of liturgical and modern Greek popular texts printed for the trading house Andreas Kounadis – Damiano di Santa Maria by the printers Nicolini da Sabbio, in Venice, in the first half of the sixteenth century.

Kriton CHRYSOCHOIDIS, Zisis MELISSAKIS, Ekaterini MITSIOU, *The recovered Typikon of the Eleousa monastery in Stroumitza (Ivion 2345)* p. 917

The *Typikon* of the Eleousa monastery in Stroumitza, once considered lost, was recovered some years ago in the Ivion library (cod. *Ivion* 2345). In view of our forthcoming critical edition, the paper presents new possibilities opened by the rediscovery of the codex as well as the difficult reconstruction of its history. The contribution presents the complex problems of the creation, structure and dating of the codex, the missing documentary evidence, and some preliminary codicological and palaeographical remarks.

Marie CRONIER, *Le copiste du Vindob. med. gr. 21 (XIV^e s.), un traducteur de l'arabe au grec* p. 279

Ms. *Vindob. med. gr. 21* is the only witness of the Greek translations of several Arabic medical treatises. The text shows that the copyist directly accessed one or more Arabic manuscripts and translated them into Greek. This may have taken place on the island of Cyprus (or in Rhodes), where a large Arabic-speaking community of Syrian origin had settled since the second half of the thirteenth century.

Francesco D'AIUTO, *Da alpha ad ayb. Per le origini greche dell'alfabeto armeno* p. 39

This paper deals with the *vexata quaestio* of the origins of the Armenian alphabet, which was "invented" (or obtained as a divine gift from God's hand) by saint Mesrop, also known as Maštoc', at the very beginning of the fifth century. This paper presents a brief review of the main theories on the appearance of the Armenian alphabet from the Greek, Iranian, Aramaic, Phoenician or Ethiopic writing systems, and even from the prehistoric petroglyphs. A detailed comparative palaeographical analysis shows that the models used by Mesrop were the letter-forms of the cursive majuscule Greek as they are attested in documentary and literary contemporary papyri. Mesrop created a majuscule Armenian alphabet from proto-minuscule letter-forms through a process of refined calligraphization which also, and probably intentionally, hid the Greek roots of the new writing system. At a time when much of the Armenia

was a subject of Persia, it did not seem wise to showcase cultural and ecclesiastico-political links to the Byzantine empire.

Elina DOBRYNINA, *On the dating of Codex H (Epistles of the Apostle Paul)* p. 137

The diacritical marks in Codex H were believed to belong to the upper ink layer, although the period when they were added has not been established. The new data shows that the diacritics were written with two different kinds of ink and that they belong to both the lower and the upper layers of writing. This proves that the original main text in Codex H was accentuated. Therefore, the accepted sixth to seventh-century dating of Codex H needs to be changed to the period from the end of the eighth to the ninth century.

Roberta DURANTE, *Iniziali e immagini a confronto : alcuni esempi tratti da codici salentini* p. 113

This contribution investigates the salient features of the ornamental vocabulary of the Salento manuscripts decoration, focusing on the largely unexplored relations between their decorated initials and the multiple artistic production of Terra d'Otranto.

Christian FÖRSTEL et François VINOURE, *Reliures constantinopolitaines des XIV^e et XV^e siècles : questions de localisation et de datation* p. 209

The present paper revisits two groups of Palaiologan period bindings from Constantinople, identified by Jean Irigoien, Paul Canart and Annaclara Cataldi Palau and others. These bindings present similarities but also important differences which raise a fundamental question: is it legitimate to speak of binding workshops in Constantinople or should we imagine less organised structures based rather on individual craftsmen working for various institutions and persons?

Anna GASPARI, *Un dialogo inedito sul taglio della barba copiato da Nicola Sofianòs ?* p. 783

Cod. Vat. gr. 1147, a sixteenth-century miscellaneous manuscript, preserves an unpublished dialogue on beard cutting (Διάλογος περὶ κορυφῆς γενείων), a recurring theme in the religious controversies between Greek and Latin churches. The dialogue, copied between 1530 and 1540 by the scribe Φραγκίσκος Γραϊκός (perhaps from Corfu or from Crete), features Francis of Assisi as an interlocutor, the first saint to receive the *stigmata* and the only one without a beard.

Ciro GIACOMELLI, *Dal manoscritto alla stampa. Codici veneziani e editiones principes di Aristotele e i suoi commentatori* p. 723

This paper examines five Greek manuscripts, preserved in Venice, Biblioteca Nazionale Marciana. They served as printing-models for the publications of the Aristotelian commentators by the Venetian printing houses of the first half of the sixteenth century (Aldus, Francesco d'Asola and Bartolomeo Zannetti). The paper presents textual and codicological evidence documenting the passage from manuscript to print, together with the paleographical characteristics and the history of each manuscript.

Pantelis GOLITSIS, *Nicéphore Calliste Xanthopoulos, élève de Georges Pachymère* p. 305

The present article deals with a modification made to a commentary on Aristotle's *Physics* preserved in ms. *Ambrosianus* H 44 sup. The original name of the author, George Pachymeres, was erased and replaced by that of Michael Psellos. The article attributes this modification to the *milieu* of Michael Apostoles and shows that the original dedicatee, a student of Pachymeres, was Nikephoros Kallistos Xanthopoulos.

Jana GRUSKOVÁ *et alii*, *Insights into the digital recovery of the Scythica Vindobonensia* p. 945

The article provides insights into the digital recovery of the *Scythica Vindobonensia*, the new fragments on Gothic incursions into Roman provinces in the Balkans in the third century AD, which were discovered in four palimpsest folios of the Greek manuscript *Hist. gr.* 73 of the Austrian National Library in Vienna. The fragments probably originated in the lost work *Scythica* by the third-century historian Dexippus of Athens. In order to render visible the palimpsested writing of the eleventh-century copy of the ancient text, technical and scientific teams provided state-of-the-art expertise in the field of digital recovery of erased writings to apply non-invasive imaging and advanced image processing on the Vienna palimpsest.

Carole HOFSTETTER, *Les traces d'un enseignement scientifique de la main de Jean Chortasménos : le témoignage du Vaticanus Urbinas graecus 80* p. 355

Ms. *Vaticanus Urbinas gr.* 80 is one of the three collections compiled by John Chortasmenos, made known by Paul Canart and Giancarlo Prato. This palaeographic, codicological and philological study of ff. 134-143 provides a new identification of their content, hitherto attributed to Ptolemy's *Almagest*. The text delivers the first known evidence of the reading of Cleomedes by John Chortasmenos, and sheds new light on the scientific teaching methods of John Chortasmenos.

André JACOB, *L'épigraphie byzantine en Terre d'Otrante* p. 97

The Terra d'Otranto preserves an exceptionally large number of Byzantine inscriptions, from the seventh to the sixteenth century, on a wide variety of subjects : epitaphs, dedications of sanctuaries and frescoes, prayers, chronicles, descriptions of the reconstruction of a city, liturgical diptychs, moulds for Easter eulogies, etc. The article offers a chronological overview of these inscriptions, and their analysis with a particular emphasis on palaeography.

Chariton KARANASIOS, *The professional patriarchal-princely copyist Μιχαήλ Βυζάντιος (ca. 1700)* p. 557

Michael Byzantios, probably born in Constantinople shortly before 1650, is attested as a professional codex-copyist from 1674 until the early eighteenth century. Our research identifies seventeen of his manuscripts, through bibliographic notes and the *ductus*. Byzantios copied ecclesiastical, philological and travel texts in the environment of the Patriarchate of Constantinople and the princely court of Wallachia. His clients were Moldo-Wallachian rulers, metropolitans and scholars. Michael belonged to the intellectual and political elite of the Danubian principalities and the Phanar.

Flora KRITIKOU, *The Sinai « New finds » : identifying the musical fragments* p. 933

The paper focusses on the analytical cataloguing of the musical fragments conserved in the "New finds" sub-collection at the Library of Saint Catherine's Monastery at Sinai. The six fragments on paper selected for this study include two *Eirmologia* written in *Coislin* notation, an *Eirmologion* and a *Stichevarion* of *Pentecostarion* written in the middle Byzantine notation, and a *Psaltikon* with the related *Asmatikon*, also in the middle notation. These musical fragments reveal the problems faced by a researcher when describing this kind of material, in particular their very nature as fragments and their poor condition.

Margherita LOSACCO, *Théophile d'Antioche, Ad Autolyicum : tradition manuscrite et histoire du texte* p. 699

The second-century treatise *Ad Autolyicum* by Theophilus of Antioch contains circa a hundred quotations from ancient poetry and prose. Its author, as well as its inner structure and composition re-

main largely obscure. In the first part, this paper explores the history of the text through its lacunae, the self-quotations, and the titles known to us through the indirect tradition. In the second part, the paper reconsiders the preserved archetype of the text, ms. *Marc. gr.* 496 (with special attention to its paratexts), and its two apographs, mss *Oxonienis Bodl. Auct. E.1.11* and *Paris. gr.* 887.

Émeline MARQUIS, *Le corpus épistolaire du Londiniensis Harleianus 5566 :
Lettres de Brutus, de Théophylacte Simocatta et d'Alciphron* p. 821

This study of Greek epistolography focuses on the *Letters* of Brutus, the *Letters* of Theophylact Simocatta and the *Letters* of Alciphron. At the crossroads of codicology and philology, it shows how a detailed examination of the British Library manuscript *Harleianus* 5566 brings forward new elements of the transmission of these three letter collections, in particular of the *Letters* of Alciphron. The article clarifies the number and order of the *Letters* of Brutus in *Harleianus* 5566, and their manuscript source; it identifies a new witness to the *Letters* of Theophylact Simocatta and its place within the tradition. By establishing that *Harleianus* 5566 is copied from *Parisinus suppl. gr.* 352, we revise the *stemma* of the *Letters* of Alciphron.

Stefano MARTINELLI TEMPESTA, *Tricliniana et 'Planudea'.
Alcune osservazioni sul Demostene Paris. Coislin. 339* p. 247

The article offers a palaeographic, codicological and philological analysis of the well-known manuscript of Demosthenes, *Paris. Coislin. 339*. By identifying the main scribe as Nikolaos Triklinios, from the first half of the fourteenth century, it corrects the accepted fifteenth-century dating. Previous studies of Demosthenes' manuscript tradition are reviewed, in particular of *Coislin. 339*, which is always linked to manuscripts originating with Demetrios Triklinios and his *milieu*. In *Paris. gr.* 2995, the author identifies the hand of Scribe C as that of Triklinios. Some *scholia* of *Coislin. 339* are examined and edited. They were probably written by one of the hands of the Strabo manuscript *Marc. gr.* XI.6 (Scribe A), formerly attributed to Maximos Planudes but recently reattributed to one of his disciples. The author reconsiders the relationship between Planudes and Triklinios, whose handwriting is almost identical.

Ottavia MAZZON, *Lavorare nell'ombra : un percorso tra i libri di Giorgio Galesiotes* p. 415

The essay surveys the manuscript production of George Galesiotes “the younger”, who was a professional scribe in Constantinople ca. 1320-1360. By focusing on the ways Galesiotes adapted his writing to the type of the document transcribed and the context in which it would be used, the essay identifies the synchronic and diachronic *Duktuswechseln* of his hand. At the same time, a comprehensive examination of his manuscript production leads to establishing the scholarly *milieu* in which Galesiotes was educated, *i. e.* the “school of Planudes”.

Zisis MELISSAKIS, *Restauro e rilegatura di manoscritti nel monastero di Patmos durante
il periodo post-bizantino. Primi approcci* p. 575

Contrary to the Byzantine manuscript bindings from the Monastery of Patmos, the post-Byzantine bindings are largely unstudied. This paper is the first examination of the bindings made in the monastery by Athanasios the Deacon and Ieremias the Hieromonk in the seventeenth century, Kosmas the *parecclesiarches* and Athanasios Chrysochoos in the eighteenth century, and Nikiphoros Asiminis in the early nineteenth century.

Mariella MENCHELLI, *Tradizione manoscritta e forme del libro nel commento di Proclo al Timeo platonico: il III libro nel rotolo Patmiacus Eileton 897 e nel codice Laurentianus Plut. 28.20, tra Michele Psello e l'età dei Paleologi*

p. 857

The two topics of this article are “reading Proclus and Psellus in Byzantium in the thirteenth and fourteenth centuries” and “Psellus as a reader of Proclus in the eleventh century.” Such famous manuscripts of the Palaeologan age as *Vat. gr. 191* and *Oxon. Bodl. Barocci. 131* throw light on the first topic. The latter manuscript was arguably copied by the same hand as *Vat. gr. 381 (On Aratus)*. For the second topic, we examine the eleventh-century *Patmiac. Eileton 897* containing two large sections of Proclus, *In Timaeum*, Book III, in the light of Psellus’ reading of the same sections of the commentary. After some notes on the manuscript tradition and a new examination of the Platonic *lemmata* in the Patmos ms., this paper discusses anew the variant readings in this manuscript and in Psellus. A significant conjecture on the intellectual conversion of the soul, common to the Patmos ms. and to Psellus, allows, in addition to others considerations, to establish a close connection between the two.

Mihail MITREA, *Novel insights on the marginal notes and editorial practice of Philotheos Kokkinos*

p. 317

This article traces Philotheos Kokkinos’s involvement in organizing and publishing his literary corpus, as well as his habits of reading, editing and annotating his “author’s editions” and other collections of patristic texts. It presents novel identifications of his hand in a number of codices, including the tenth-eleventh century *Monac. gr. 466*. The second part of the article analyses Kokkinos’s editorial intervention and censorship of Gregory of Nyssa’s *De mortuis* transmitted in the Munich codex, placing it in the wider context of the so-called “querelle du purgatoire” and the Byzantine-Latin doctrinal differences on the fate of the soul in the afterlife.

Brigitte MONDRAIN, *Le rôle de quelques copistes érudits en tant que lecteurs et éditeurs*

p. 377

This article examines some identifications of scribes’ hands that shed light on the role of Byzantine scholars and Greek humanists, such as Gregory Chioniades, Theodore Meliteniotes and Antonios Eparchos, in the history of texts. This appraisal of their scholarly activity also allows reconstructing a small part of their respective working libraries.

Fevronia NOUSIA, *Robert Estienne’s editio princeps of Manuel Moschopoulos’ περί σχεδῶν*

p. 807

Robert Estienne’s *editio princeps* of *Περὶ Σχεδῶν* by Manuel Moschopoulos, published in Paris in 1545, remains the main reference for this work. Estienne used his famous “Greco du roi” printing font modelled on *Paris. gr. 2576*, a manuscript which was prepared for use in his printing house and did not belong to the Royal collection. The format and the price of Estienne’s edition added to its popularity and substantially fostered the learning of Greek in sixteenth-century France.

Luigi ORLANDI, *Scritture mimetiche e circolazione di libri nel milieu di Andronico Callisto*

p. 451

Andronikos Kallistos was a leading figure in the field of Greek teaching in the second half of the fifteenth century. This article sheds light on the handwriting and the manuscripts of some of his Italian students. Palaeographic evidence is presented along with some remarks concerning the circulation of books related to Kallistos’ scholarly activity.

Georgi PAPPULOV, *A twelfth-century style of Greek calligraphy* p. 181

The paper presents and discusses a distinct but previously unclassified type of calligraphic Greek script, under the conventional name “typographic minuscule”. This style of handwriting stands in sharp contrast to the *Perlschrift* style dominant between circa 950 and 1100. It was current in the first half of the twelfth century and seems to have been favored by the Comnenian dynasty, to whose patronage it probably owes its popularity.

Christina PRAPA, *Der Codex Laurentianus Plut. 85.1 (Okeanos) und der Kommentar von Michael von Ephesos zu Aristoteles' Metaphysik* p. 875

This paper examines the codex *Laur. Plut. 85.01 (O)*, known as *Oceanus*, and its importance for the reconstruction of the commentary on Aristotle's *Metaphysics* by Michael of Ephesus. Although it contains (among other commentaries) Michael's commentary on books I-N (the middle books, Z-Θ, are missing), this codex has been ignored for the reconstruction of the text. Regarding the part with Michael's commentary, *O* is not an *antigraphon* of *Monacensis gr. 81 (M)*, the readings of which appear in Hayduck's edition (1891); thus, the readings of *O* are completely unknown. However, *O* and codex *Parisinus gr. 1876 (A)* must derive from a common *exemplar*. Furthermore, an additional codex, *Parisinus suppl. gr. 642 (S)*, has to be studied as well, for it must go back to the same *exemplar* as *O*. The new findings on the textual tradition of Michael's commentary on Aristotle's *Metaphysics* make it clear that the text edited by Hayduck, under the name of Alexander, is inadequate and a new edition is required.

Diether Roderich REINSCH, *Einige Beobachtungen zur zypriotischen Handschrift Parisinus graecus 400* p. 197

The manuscript written, incrementally, by Ioannes Malakes around the year 1343, functioned as a sort of his *Hausbuch*. It contains *inter alia* poems, known or of an unexplored origin (presumably composed by Malakes himself), an excerpt from the prologue of Anna Komnene's *Alexias*, schedographical and lexicological pieces, letters and letter forms, the creed of a bishop of Ammochostos and so on. Jean Darrouzès examined the manuscript because of this creed, suggesting and then categorically denying the manuscript's possible Cypriot origin. This paper tries to prove Cypriot provenance *pace* Darrouzès, using codicology, paleography, and arguments based on the content of the letters and letter forms.

Antonio ROLLO, *Il greco nell'Occidente medievale : mani e pratiche di scrittura* p. 3

The Greek writing of the Western Middle Ages has often suffered from a comparative judgment, which has devalued its role, from a cultural and a purely formal point of view, with respect to the Eastern tradition. This contribution aims to put its history and its various and complex manifestations in the right perspective. It tries to present a paleographic picture that highlights the features of Western Greek in a much broader horizon, by revealing its vitality in a world that jealously preserved the traces of Greek script inherited from Late Antiquity.

Mariafrancesca SGANDURRA, *Il fondo dei manoscritti greci del monastero di Santa Caterina del Sinai : identificazione di alcuni copisti* p. 397

Most of the copyists represented in the collection of Greek manuscripts at the Monastery of Saint Catherine on Mount Sinai are still unknown and no definitive *criteria* have been found to recognize the manuscripts produced in the area of Mount Sinai. This paper identifies several copyists who transcribed liturgical manuscripts in this geographical area and wrote additions to more ancient manuscripts in order to align the liturgical office to the contemporary practice.

David SPERANZI, *Il metropolita e il cavaliere.*

Un ignoto autografo cortasmeniano alla Nazionale di Firenze

p. 441

This paper offers a short presentation of a hitherto unknown autograph by Joannes Chortasmenos, preserved in the National Central Library in Florence.

Domenico SURACE, *La produzione manoscritta greca a Roma tra la fine del XVI e la prima metà del XVII secolo. Qualche esempio*

p. 521

After a brief overview of the historical and cultural context of the Greek scribes' work at Rome in the late sixteenth and the first half of the seventeenth century, this contribution focuses on selected Greek manuscripts produced in that period, which exemplify interests and cultural activities of the Roman *milieu*. The paper goes on to identify new copyists.

Agamemnon TSELIKAS, *L'attività de copie dans l'espace grec aux XVII^e et XVIII^e siècles*

p. 547

The author attempts a survey of the Greek manuscript production throughout the Balkan Peninsula, Asia Minor, Cyprus, and the areas of the patriarchates of the East (Alexandria, Damas, Jerusalem), as well as the Monastery of Sinai, during the seventeenth and the eighteenth centuries. The basis for his observations is the "Record of the Greek copyists of the seventeenth and eighteenth century" by Linos Politis, published in vol. 6 of the "Bulletin of the Center for history and paleography of the National Bank of Greece Cultural Foundation" (1994). The introduction to the article emphasizes the fact that the production of manuscripts was not eliminated in Greece after the fall of Constantinople: new *scriptoria* were created and many copyist families appeared, continuing the tradition of Byzantium. Then, 3052 copyists are listed by name according to their subscriptions: 1320 from the seventeenth century (43.6 %) and 1732 from the eighteenth (56.5 %). The tables indicate the number of manuscripts per copyist (table 1), their places of origin (table 2) and of activity (table 3), and finally the thematic categories of the produced manuscripts.

Stefano VALENTE, *Kommentare zu der Zweiten Analytik des Aristoteles aus der Spätantike und byzantinischer Zeit : alte und neue Handschriftenfunde*

p. 837

The huge corpus of commentaries on Aristotle's *Analytica posteriora* from Late Antiquity to the Byzantine age is still under-investigated. This paper focuses on some Byzantine manuscripts transmitting such texts. Firstly, it examines the exegetical apparatus in the *vetustissimus Ambros.* L 93 sup., especially the *paragraphoi* and other paratextual elements used to divide the text of the *Analytica posteriora*. The comparison with other *codices vetustissimi* reveals a possible common origin of this apparatus, possibly relating to the *lemmata* of a late-antique commentary. The second part of the paper looks at several manuscripts of Eustratius' commentary and of a fragment of an anonymous commentary which were not considered by M. Hayduck, the previous editor of the text (*Laur. plut.* 71.32, *Monac. gr.* 27 and 75, *Utin. gr.* 256 as well as *Vat. gr.* 244).

Fabio VENDRUSCOLO, *Il copista Γλαρίων μοναχός, l'umanista Ilarione da Verona e un codice di problematica datazione* (Paris. gr. 2552)

p. 233

Paris. gr. 2552, containing grammatical writings, has been dated to 1496. But this date is incompatible with its presumed provenance from the Venetian Barbaro library. Palaeography, watermarks and historical information show that the correct date is 1466 and that the copyist, Hilarion *monachos*, is the Benedictine literate Niccolò Fontanelli, *alias* Ilarione da Verona (ca. 1444-ca. 1485). *Urb. lat.* 737, which contains his poem in Greek dedicated to Bessarion, turns out to be an autograph.

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