



Ca' Foscari  
University  
of Venice  
Department  
of Humanities



Proceedings

# Translation Activity in Late Byzantium

An International Conference



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Ca' Foscari University of Venice  
June 11<sup>th</sup>-13<sup>th</sup>, 2018



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**Translation Activity in Late Byzantium**

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Venice 2018



## Introduction

During the last two Byzantine centuries, a significant number of texts were translated from Latin, but also from Arabic and other languages, into Greek. Most of them are still unedited or available in editions that do not meet the modern academic criteria. Nowadays, these translations are attracting scholarly attention, as it is widely recognised that, besides their philological importance *per se*, they can shed light on the cultural interactions between Late Byzantines and their neighbours or predecessors. The “Translation Activity in Late Byzantium” conference aims at addressing this *desideratum*.

The conference is organized by the Department of Humanities (DSU) of Ca’ Foscari University of Venice, in collaboration to the Research Institute SAPRAT (Savoirs et pratiques du Moyen Âge au XIX<sup>e</sup> siècle) of the École Pratique des Hautes Études (EPHE-PSL, Paris). It falls under the dissemination activities of the project “Thomas Aquinas’ *Summa Theologiae* I<sup>a</sup> II<sup>ae</sup> translated by Demetrius Cydones and Bessarion’s incomplete *Compendium* of the translation - A Critical *Editio Princeps*” (TASTGCEP). This project has received funding from the European Union’s Horizon 2020 research and innovation programme under the Marie Skłodowska-Curie grant agreement No. 703595.

We would like to thank the Centro Interdipartimentale di Studi Storici sul Cristianesimo (CISC) of Ca’ Foscari University of Venice, as well as the Associazione Italiana di Studi Bizantini (AISB) for their support. We are also grateful to the Biblioteca Nazionale Marciana for kindly providing us with the licence to publish the marvellous image of the ms. Venezia, Biblioteca Nazionale Marciana, Gr. Z. 11 (= 379), f. 293<sup>r</sup>.

### The Organizing Committee

Prof. Antonio Rigo (Venice)

Prof. Brigitte Mondrain (Paris)

Dr Panagiotis Ch. Athanasopoulos (Venice)



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# Program

**Monday, June 11<sup>th</sup>, 2018**

Ca' Foscari University of Venice, Dorsoduro 3246, 2<sup>nd</sup> floor, aula Mario Baratto

**09:00** Registration

**10:00** Greetings

Prof. **Giovannella Cresci**, Director of DSU (Venice)

Prof. **Antonio Rigo** (Venice)

Prof. **Brigitte Mondrain** (Paris)

**Session I:** The Context

Chair: Prof. **Antonio Rigo**

**10:20** Prof. Emer. **Constantinos N. Constantinides** (Ioannina) - *Latin Knowledge, Translations and Politics during the Palaeologan Period*

**10:40** Dr **Andrea Massimo Cuomo** (Vienna) - *The Sociolinguistics of Multilingualism in (late) Byzantium*

**11:00** Assist. Prof. **Christian Gastgeber** (Vienna) - *Latin Texts and Translators in Constantinople during the Palaeologan Period. Evidence from the Imperial and Patriarchal Chanceries*

**11:20** Discussion

**11:40** Coffee break

**Session II:** The Translations of the 13<sup>th</sup>-15<sup>th</sup> c.

**Session II.1:** Theology – Hagiography – Spirituality

Chair: Dr **Alessandra Bucossi**

**12:10** Dr **Vasilis Pasiourtides** (Patras) - *Demetrios Kydones' Translation of Five Excerpts from Julianus Pomerius' (Ps.-Prosperus') De vita contemplativa (CPL 998), Bk. I: Re-edition and Historical Context*

**12:30** PhD Cand. **María Panagía Miola** (Rome) - *Prochoros Kydones' Selective Translation of Thomas Aquinas' III<sup>a</sup> Pars of the Summa Theologiae*

**12:50** Dr **Marie-Hélène Blanchet** (Paris) - *Un commentaire byzantin du Symbole et ses modèles latins*

**13:10** Discussion

**13:30** Lunch

**Session II.1:** Theology – Hagiography – Spirituality (cont.)

Chair: Dr **Marie-Hélène Blanchet**

**15:30** Dr **Konstantinos Palaiologos** (Patras) - *Manuel Kalekas' Utilization of the Anonymous Greek Translation of Aquinas' Collationes in Symbolum Apostolorum*

**15:50** Dr **Ciro Giacomelli** (Padua / Paris) - *Bessarione traduttore di Pietro Lombardo (Marc. gr. 523): note filologiche, paleografiche e codicologiche*

**16:10** Dr **Eleftherios Despotakis** (Athens) - *Manuali greci per la confessione cattolica. Osservazioni sul codice Athen. gr. 2473*

**16:30** Discussion

**Tuesday, June 12<sup>th</sup>, 2018**

Ca' Foscari University of Venice, Dorsoduro 3246, 2<sup>nd</sup> floor, aula Mario Baratto

**Session II.1:** Theology – Hagiography – Spirituality (cont.)

Chair: Dist. Prof. Emer. **John Monfasani**

**09:00** PhD Cand. **Ioannis Kassides** (Corfu) - *Demetrios Kydones' Unedited Partial Translation of Gregory the Great's Homiliae XL in Evangelia, XXVI*

**09:20** Dr **Marco Fanelli** (Turin) - *Polemisti bizantini in cerca d'autore: da Riccoldo da Monte di Croce a Giovanni VI Cantacuzeno*

**09:40** Discussion

**Session II.2:** Philosophy

Chair: Dr **Christiaan W. Kappes**

**10:00** Assist. Prof. **John A. Demetracopoulos** (Patras) - *Anti-Macrobius Christianus, or the Construction of Christian Science: Gregory Palamas' Capita CL 1-14 ('De mundo') (1347-1348) as a Refutation of the Heathen Cosmology in Macrobius' Commentary on the Dream of Scipio*

**10:20** Dr **Michael Konstantinou-Rizos** (London) - *Demetrios Kydones' (1324-1397) Translation of Thomas Aquinas' Quaestio disputata de potentia, q. X, a. 4: Manuscript Tradition and Reception*

**10:40** PhD Cand. **Irini Balcoyiannopoulou** (Patras) - *Scholarios' Hitherto Unknown Greek Abridgment of the First Four Quaestiones from Radulphus Brito's Commentary on Aristotle's De Interpretatione*

**11:00** Discussion

**11:20** Coffee break

### **Session II.3: Sciences**

Chair: Prof. **Brigitte Mondrain**

**11:50** Assist. Prof. **Caroline Petit** (Warwick) - *Looking for Philaretus. Was the pseudo-Galenic Ad Antonium Translated from Latin?*

**12:10** PhD Cand. **Carole Hofstetter** (Paris) - *Les sources du Grand Calcul selon les Indiens : réception et transformation chez les lecteurs byzantins*

**12:30** Dr **Marie Cronier** (Paris) - *Un recueil de traités médicaux arabes traduits en grec : le Vind. med. gr. 21 (fin 13<sup>e</sup> – début 14<sup>e</sup> s.)*

**12:50** Discussion

**13:10** Lunch

### **Session II.3: Sciences (cont.)**

Chair: Dr **Luigi D'Amelia**

**15:00** Dr **Alberto Bardi** (Venice) - *Persian and Arabic Terminology in Byzantine Astronomy (13<sup>th</sup>-15<sup>th</sup> century)*

**15:20** PhD Cand. **Thibault Miguet** (Paris) - *La traduction grecque du Viatique du voyageur (Zād al-musāfir) d'Ibn al-Ġazzār et l'un de ses remaniements à l'époque paléologue*

**15:40** Discussion

### **Session II.4: Literature**

Chair: Prof. Emer. **Constantinos N. Constantinides**

**16:00** Dr **Morgane Cariou** (Paris) - *La traduction planudéenne des Héroïdes d'Ovide*

**16:20** PhD Cand. **Christos C. Angelopoulos** (Ioannina) - *The Planoudean Translation of the Disticha Catonis Incorporated in the Textbooks of the Palaeologan and the Mathemataria of the Ottoman Periods*

**16:40** Discussion

**Wednesday, June 13<sup>th</sup>, 2018**

Ca' Foscari University of Venice, Ca' Dolfin, Dorsoduro 3825/e, 1<sup>st</sup> floor,  
aula magna Silvio Trentin

### **Session III: Instruments and Methods of the Translations**

Chair: Dr **Eleftherios Despotakis**

**09:00** Dr **Christopher Wright** (London) - *Choices and Changes of Language in Demetrios Kydones's Translation of Thomas Aquinas's Summa Theologiae, I<sup>a</sup>*

**09:20** Dr **Panagiotis Ch. Athanasopoulos** (Venice) - *Demetrios Kydones' modus interpretandi in his Translation of Thomas Aquinas' Summa Theologiae, I<sup>a</sup> II<sup>ae</sup>*

**09:40** Mr **Angelos Zaloumis** (Patras / Stockholm) - *Demetrios Kydones' Greek Rendering of Aristotelian Ethical Terms in Thomas Aquinas' Summa theologiae, II<sup>a</sup> II<sup>ae</sup>*

**10:00** Discussion

**10:20** Coffee break

### **Session III: Instruments and Methods of the Translations (cont.)**

Chair: Dr **Beatrice Daskas**

**10:50** Dr **Christiaan W. Kappes** (Pittsburgh) - *Prochoros Kydones: Damascenus Latinus Retroverted into Greek, Comparative Vocabulary between Demetrios and Prochoros Kydones, and Other Difficulties of ad verbum Translations of Scholastic Texts*

**11:10** Dist. Prof. Emer. **John Monfasani** (New York) - *Cardinal Bessarion as a Translator of Plato, Aristotle, and Other Prose Authors in the In Calumniatorem Platonis*

**11:30** Discussion

**Session IV. Round Table:** Translation Studies - Problems and Perspectives

Chair: Prof. **Paolo Eleuteri**

**11:50** Dr **Panagiotis Ch. Athanasopoulos** (Venice)

Assist. Prof. **John A. Demetracopoulos** (Patras)

Prof. **Brigitte Mondrain** (Paris)

Dist. Prof. Emer. **John Monfasani** (New York)

Prof. **Antonio Rigo** (Venice)

**13:00** Epilogue



## Abstracts

PhD Cand. **Christos C. Angelopoulos** - *The Planoudean Translation of the Disticha Catonis Incorporated in the Textbooks of the Palaeologan and the Mathemataria of the Ottoman Periods*

**Abstract:** Maximos Planoudes, the greatest scholar of the early Palaeologan period, distinguished himself not only by collecting, copying and editing Ancient Greek texts but also by his translations of Latin texts into Greek. One such text of Latin literature was the *Disticha Catonis*, a collection of proverbial wisdom and morality. This Planoudean translation became very popular as can be seen by the great number of manuscripts preserving the text as well as the various editions of the translation. Significantly important is the fact that in a few manuscripts the text is accompanied by *scholia* and *glossae*. Though the autograph manuscript of Planoudes seems to have been lost, his translation with *scholia* appears as early as the 14<sup>th</sup> century in manuscripts, such as codex 20 of the *Archimandreion of Ioannina* and codex *Romanus Angelicus gr. 48*. Furthermore, during the Ottoman rule of the former Byzantine lands the translation was widely disseminated and was included in many textbooks (*mathemataria*). The purpose of this paper is to present briefly some specific manuscripts and their *scholia*, and investigate how the Planoudean translation of the *Disticha Catonis* was incorporated in the *enkyklios paideia* of the Palaeologan and Ottoman periods.

Dr **Panagiotis Ch. Athanasopoulos** - *Demetrios Kydones' modus interpretandi in his Translation of Thomas Aquinas' Summa Theologiae, I<sup>a</sup> II<sup>ae</sup>*

**Abstract:** Demetrios Kydones inaugurated his translation activity with Thomas Aquinas' *Summa contra Gentiles* and *Summa Theologiae, I<sup>a</sup>*,

whose translation he completed in 1354 and 1358 respectively. He went on by translating the *Summa Theologiae*, I<sup>a</sup> II<sup>ae</sup> (ca. 1360). By that time, he was already an experienced translator. His subsequent translation of the I<sup>a</sup> II<sup>ae</sup> sheds more light on his *modus interpretandi*. In this paper, I focus on certain translation choices, in order to attempt a re-evaluation of Kydones' translation method, beyond the strict traditional approaches (*ad verbum* vs. *ad sensum*), which prove insufficient to describe how Kydones worked. Moreover, I show that Kydones paid a certain attention to the style of his translation as well.

PhD Cand. **Irini Balcoyiannopoulou** - *Scholarios' Hitherto Unknown Greek Abridgment of the First Four Quaestiones from Radulphus Brito's Commentary on Aristotle's De Interpretatione*

**Abstract:** George Scholarios' predilection for Scholastic philosophical sources, especially as far as the interpretation of Aristotle's works was concerned, is well-known. Thomas Aquinas, Radulphus Brito, Petrus Hispanus, Armandus de Bellovisu, Gilbertus Porretanus, Guillelmus Arnaldus, and the anonymous author of codex Pad. Bibl. Univ. 1589 are some of the authors we know he used in order to compose his own philosophical handbooks during his teaching career. Yet, more Scholastic *frustula* translated by Scholarios are to be discovered and edited. Cod. Par. gr. 1941 contains, in Scholarios' hand, a hitherto unknown translation of select passages from Radulphus Brito's *Quaestiones super Artem veterem*, which regard the *De Interpretatione*. The passages do not form part of Scholarios' own commentary on the same work, which is contained, among others, in this codex, following his Commentary and regarding the first lines of the *De Interpretatione*. The passages derive from the first four *quaestiones* from Brito's exposition of Aristotle's work, i.e., *Utrum de enunciatione possit esse scientia*, *Utrum enunciatio sit subiectum in isto libro*, *Utrum voces significant res vel conceptus rerum*, and *Utrum diffinitio*

*nominis sit bene data*. I am preparing an edition of Scholarios' Greek abridgment of these *quaestiones*.

**Dr Alberto Bardi - *Persian and Arabic Terminology in Byzantine Astronomy (13<sup>th</sup>-15<sup>th</sup> century)***

**Abstract:** Some Byzantine astronomical handbooks from 13<sup>th</sup> to 15<sup>th</sup> century explain how to use astronomical tables stemming from the Islamic tradition. These texts contain a significant amount of words concerning technical astronomical topics transcribed from Arabic and Persian into Greek. A linguistic analysis of these transcriptions allows: 1) to detect their etymology; 2) to see the evolution the use of these terms underwent from the end of the 13<sup>th</sup> century to the half of the 14<sup>th</sup> century; 3) to describe the entanglements between Byzantine and Islamic astronomy; 4) to implement the database of Greek pronunciation in late Byzantium. In this paper, I shall outline the first results of this ongoing research.

**Dr Marie-Hélène Blanchet - *Un commentaire byzantin du Symbole et ses modèles latins***

**Abstract:** Dans un manuscrit byzantin de la fin XIV<sup>e</sup> siècle contenant notamment une traduction grecque du *De rationibus fidei* de Thomas d'Aquin, figure, à la suite de cette dernière, le *Symbole des apôtres*, lui-même suivi d'une profession de foi contenant un commentaire du *Symbole* divisé en quatorze points. Il faut rapprocher ce commentaire du *Symbole* de certains écrits latins qui relèvent du droit canon : les canonistes occidentaux ont en effet développé un enseignement officiel à propos du *Credo* et des principes de la foi. On trouve ce type d'explications et de classifications des articles du *Credo* notamment dans les commentaires à la première décrétale de Grégoire IX (qui correspond au premier canon du concile de Latran IV, *Firmiter*), par exemple dans la *Summa Hostiensis*, d'Henri de Suso,

composée au milieu du XIII<sup>e</sup> siècle, ou dans une autre œuvre de Thomas d'Aquin, *Expositio super primam et secundam Decretalem*. J'analyserai ces emprunts à la littérature canonique latine en proposant quelques hypothèses sur le modèle direct et le contexte d'élaboration de cette profession de foi grecque.

### Dr Morgane Cariou - *La traduction planudéenne des Héroïdes d'Ovide*

**Abstract:** L'œuvre d'Ovide a bénéficié d'une certaine renommée à Byzance aux XIII<sup>e</sup> et XIV<sup>e</sup> siècles : Manuel Holobolos l'a citée dans ses scholies à sa traduction du *De topicis differentiis* de Boèce tandis que Maxime Planude a traduit les *Métamorphoses*, les *Héroïdes* et semble être à l'origine de fragments de traduction de l'*Art d'aimer*, des *Remèdes à l'amour* et des *Amours*. Si la longue traduction des *Métamorphoses* a fait l'objet de nombreux travaux, en revanche très peu d'études ont été consacrées au texte grec des lettres des *Héroïdes*, œuvre qui a surtout été abordée par le biais de la question de son insertion dans la tradition manuscrite latine. On aimerait ici s'intéresser à deux aspects de la traduction planudéenne des *Héroïdes* : d'une part aux procédés stylistiques qui permettent l'acclimatation du poème, d'autre part à la réception, au XIV<sup>e</sup> siècle, de cette traduction. On s'appuiera pour cela sur une étude des néologismes, des emprunts lexicaux aux poètes archaïques et classiques, des phénomènes de réorganisation de l'ordre des mots, de transposition des figures de style, d'explicitation des noms propres pour montrer que la traduction de Maxime Planude, tout en se voulant fidèle à la lettre du poème latin, cherche aussi à être une lecture agréable et accessible pour un public pour qui la culture latine n'est pas familière. Pour ce faire, l'examen des corrections et des *marginalia* de l'archétype de la tradition, le *Vat. reg. gr.* 133, en partie autographe, sera utile à la compréhension du processus d'adaptation. D'autre part, l'étude des commentaires ou gloses inédits qui, dans les quatre apoglyphes du XIV<sup>e</sup> siècle (*Ambr.* A 119 sup., *Marc. gr.* Z. 487, *Scor.* Y. III. 13, *Vat. barb. gr.* 121), viennent compléter la traduction

planudéenne, permettra d'apprécier ses modalités de réception dans les cercles érudits de Byzance et de poser la question d'une lecture concomitante du modèle latin. Les annotations, dans le *Scor.* Y. III. 13, de Démétrios Triclinios sont, de ce point de vue, particulièrement intéressantes.

Prof. Emer. **Constantinos N. Constantinides** - *Latin Knowledge, Translations and Politics during the Palaeologan Period*

**Abstract:** The Byzantines recovered Constantinople, their traditional capital, in 1261 under very different circumstances and soon realized that bilinguals in Latin and Greek were in great demand to accomplish communications with the Italian merchants who took over the trade of the East, to serve in the imperial chancery for the correspondence with the papacy and western rulers, as well as for the translations of treatises and other documents. They were entrusted with embassies or served as special envoys for the discussions over the Union of the Churches, or even served western rulers in the Latin-ruled islands of the Aegean. Finally, Latin was needed to Byzantine teachers in the Italian city-states in the late fourteenth and fifteenth centuries. Byzantine emperors encouraged imperial officials to learn Latin and translate into Greek theological texts, such as the *De Trinitate* of St Augustine, so that the Orthodox would better understand the Latin stand on dogma. The most promising and ambitious scholars went beyond that and studied and translated a variety of secular works of the *Trivium*, i.e. grammar, rhetoric and philosophy, and a few such texts were used in classrooms, as is the case with the *Disticha Catonis*. Latin knowledge in Byzantium reached its peak at three easily explicable periods, i.e. the last third of the thirteenth, the middle of the fourteenth and the second quarter of the fifteenth centuries. It was a time when Byzantine Emperors asked for the assistance of the papacy and the West either to avert the aggressive policy of Charles of Anjou, or to defend the Empire and Constantinople itself against the Turkish menace. Thus, in the entourage of

the Emperors Michael VIII, John V and John VIII we observe a circle of officials and scholars with competent knowledge of Latin who engaged themselves in translations of important Latin texts that brought the two worlds of Christendom closer to each other and prepared the humanists to take over the role of Byzantium as the new guardians of the classical tradition in Renaissance Italy, after Constantinople ceased to be the home of a Christian Emperor.

**Dr Marie Cronier - *Un recueil de traités médicaux arabes traduits en grec : le Vind. med. gr. 21 (fin 13<sup>e</sup> – début 14<sup>e</sup> s.)***

Ma communication portera sur le manuscrit de Wien, ÖNB, med. gr. 21, manuscrit grec datable de la fin du 13<sup>e</sup> ou du début du 14<sup>e</sup> siècle qui n'a quasiment jamais été étudié et constitue un *unicum*. Il contient exclusivement des traités de médecine et de pharmacie écrits dans un grec peu classique, pour lesquels aucun autre témoin ne semble conservé et dont l'identification est problématique. La plupart sont anonymes mais au moins deux d'entre eux portent un nom d'auteur : d'une part 'Ubaid Allāh Ibn Baḥtīšu (mort vers 1058), issu d'une célèbre famille de médecins syriaques et vivant à Maiyāfāriqīn (auj. Silvan, en Turquie) ; d'autre part Naḡīb al-Dīn as-Samarqandī, médecin originaire de Samarcande et mort à Herat en 1222. Dans un premier temps, je présenterai le contenu détaillé du manuscrit en tentant d'identifier aussi précisément que possible les textes arabes dont il est issu. Dans un second temps, je m'attacherai à l'un de ces traités, celui *Sur les aliments et les boissons* d'as-Samarqandi (ff. 207-278<sup>v</sup>), en le comparant plus précisément avec l'original arabe. Pour conclure, j'espère pouvoir contextualiser la réalisation de ce recueil de traductions médicales de l'arabe au grec et sa réception à Byzance.

**Dr Andrea Massimo Cuomo - *The Sociolinguistics of Multilingualism in (late) Byzantium***

Studying translations is like studying bilingualism, it was said. Nevertheless, the word “bilingualism” narrowly fits in Byzantium, as the Medieval Greek speaking community was constantly exposed to many languages and language registers. In my paper, I will explore the phenomenon of language contact mirrored in later Byzantine translations of Latin texts by applying recent insights from sociosemiotic and sociolinguistic theory. Translations are influenced both by their readers’ reactions and expectations, and by their translators’ aim of faithfully rendering the original source. A translated text is hence the result of compromise and interpretation, and mirrors the *Zeitgeist* in which it was produced and used. Whether we seek to analyse translators’ works or the impact thereof, we should actually analyse the dynamic links between the translator himself, the speech community, and their linguistic and cultural competencies. After a first part aimed at outlining the theoretical framework that informs my research, in the second part of my paper, I will discuss some examples taken from the Planoudean translations of Ovid’s *Metamorphoses* and Macrobius, and the circulation (or reception) of the work of Saint Anselm of Canterbury within the milieu of Nikolaos Kabasilas in Thessalonica.

**Assist. Prof. John A. Demetracopoulos - *Anti-Macrobius Christianus, or the Construction of Christian Science: Gregory Palamas’ Capita CL 1-14 (‘De mundo’) (1347-1348) as a Refutation of the Heathen Cosmology in Macrobius’ Commentary on the Dream of Scipio***

Palamas’ formulation and defence of Christian cosmology in *Capita CL*, chs. 1-14 (see Demetracopoulos 2000), including the *creatio de novo*, is a word for word refutation of pagan cosmology as expounded in Macrobius’ *Commentary on the “Dream of Scipio”* (accessible to Palamas in Maximos Planoudes’ translation), apparently construed by him as the

epitome of pagan cosmology. Palamas also argues against Macrobius' Neoplatonic doctrine of the World Soul. Optimistically holding that Christian cosmology (including particular issues such as the place of Earth in the universe and the Antipodes) can be rationally justified, Palamas implies that Christian Science, like Christian Philosophy, is a possible intellectual project, successfully carried out by him. Plethon's *Laws*, which restored paganism, restored the doctrine of the eternity of the world, too (Bk. III, ch. 43), tacitly but verbally opposing Palamas' doctrine of the *creatio de novo* and the end of the world in *Capita CL*, chs. 1-2.

**Dr Eleftherios Despotakis - *Manuali greci per la confessione cattolica. Osservazioni sul codice Athen. gr. 2473***

Il codice *Athen gr. 2463* è un autografo del copista cretese e teologo uniata Giovanni Plousiadenos, composto alla fine del secolo XV. Il codice è un miscelaneo di testi di cura pastorale, fra i quali si trovano anche tre opere inedite di carattere manualistico e confessionale. Una di queste porta la firma dello stesso Plousiadenos, apparentemente scritta durante il periodo della sua carica come metropolita di Methone col nome di Giuseppe (1492-1500): *"Ἐτερος τρόπος τῆς καθολικῆς ἐξομολογήσεως [...] συντεθεισα οὕτωςι παρὰ τοῦ ταπεινοῦ ἐπισκόπου Μεθώνης Ἰωσήφ, τοῦ κατὰ κόσμον Πλουσιαδηνοῦ*. Partendo dal fatto che questo *Trattato* sembra costituire il primo esempio conosciuto di questionario cattolico di confessione, paragonabile a quelli usati in Occidente fin dal secolo XII, in lingua greca, la presente relazione ha lo scopo di esaminare l' "identità latina" dell'opera, cercando di svelare le varie forme di traduzione e di interpretazione delle fonti usate dall'autore per creare un modello di manuale per la confessione dei peccati in ambiente unionistico.

**Dr Marco Fanelli - *Polemisti bizantini in cerca d'autore: da Riccoldo da Monte di Croce a Giovanni VI Cantacuzeno***

Come è ben noto la produzione antislamica (4 *Apologiae pro christiana religione contra sectam mahometicam* e 4 *Orationes contra Mahometem*) di Giovanni VI Cantacuzeno segna uno scarto rilevante rispetto alla tradizione polemica e apologetica precedente. Tale novità è per lo più addebitata all'utilizzo da parte dell'allora ex imperatore *in primis* della traduzione del *Contra legem Sarracenorum* del domenicano Riccoldo da Monte di Croce, precedentemente approntata da Demetrio Cidone. L'intento del nostro intervento posa sulla descrizione della complessa genesi del *corpus* cantacuzenico attraverso l'analisi e la ricostruzione delle fonti delle quali si servì a sua volta lo stesso Riccoldo, così da definire l'origine profonda delle notizie inserite da Giovanni VI. Tale indagine suggerisce una revisione complessiva delle fasi che garantirono la trasmissione di questi testi. Oltre alle questioni ancora aperte relative alla datazione di queste opere e alla presentazione degli ambienti presso i quali riscossero fortuna, ci soffermeremo sul processo di utilizzo delle fonti nella stesura del *corpus* antislamico di Giovanni e sulle ragioni di tale scelta.

**Assist. Prof. Christian Gastgeber - *Latin Texts and Translators in Constantinople during the Palaeologan Period. Evidence from the Imperial and Patriarchal Chanceries***

The imperial chancery in Constantinople started in the 12<sup>th</sup> century to provide translations which were added as appendix on the documents to the West. From the quality of the Latin translations it is evident that some officials were confronted with the problem of correct rendering. To meet this deficit, Italians were employed in the imperial chancery. The *megas diermeneutes* and his team continued this practice - with slight modification already under the Angeli at the end of the 12<sup>th</sup> century when the value of the Latin part obviously rose (as is evident from the script). Under the Palaeologi the imperial chancery took a further step towards Latinization:

the correspondence with the West was conducted in Latin alone - a language the Byzantine emperors did not or hardly understand and speak. Other documents remained to be issued in Greek and Latin. Furthermore, incoming documents of the West had to be rendered into Greek to convey the content to the court. As regards the persons involved in translating and writing (the Latin text) in the imperial chancery, research is supported by the mention of their names in the contracts, most of which are issued for Venice and are still preserved in the Archivio di Stato of Venice. This innovation is owed to the Palaeologan “chancery reform”. The other big chancery of Constantinople, of the Patriarch, significantly differs as regards witnesses on the one hand and the practice of issuing documents on the other hand. Furthermore, in diplomatically sensitive cases (like the union of the churches) the imperial chancery controlled the correspondence of the patriarch and so reflects rather the former’s practice. The paper will present an overview of the use of Latin at the imperial court (and in the patriarchate) and of the involved persons.

**Dr *Ciro Giacomelli - Bessarione traduttore di Pietro Lombardo (Marc. gr. 523): note filologiche, paleografiche e codicologiche***

The Ms. Marcianus gr. 523 is the only witness of an unpublished Greek translation of part of the first book of the *Sententiae* collected in the 12th century by Peter Lombard : the authorship of the translation is made clear only in the general index of the manuscript, penned by cardinal Bessarion in the flyleaf, where this section of the manuscript is called *ἐρμηνεία ἡμετέρα μέρους τοῦ πρώτου βιβλίου τῶν ἀποφάσεων*. The text itself is an autograph and it bears the signs of a working exemplar. We will try to offer a clear overview of the translation, examining its possible models, its method, its chronology and, finally, its possible relation with the composition of the 3d book of Bessarion’s *In calumniatorem Platonis* and, more generally, with the affirmation of Bessarion as a Latin author and theologian in the later part of the sixth decade of the 15<sup>th</sup> century.

PhD Cand. **Carole Hofstetter** - *Les sources du Grand Calcul selon les Indiens : réception et transformation chez les lecteurs byzantins*

Les sources du *Grand Calcul selon les Indiens* de Maxime Planude, édité en 1981 par André Allard, sont nombreuses et d'origines diverses, occidentales, orientales et byzantine. Dans son traité, Planude emprunte aussi bien à Fibonacci, à al-Khwārizmī qu'il lit vraisemblablement dans des traductions latines médiévales qu'à un traité anonyme sur les nombres indiens, composé à Byzance en 1252 et qui s'inspire lui-même de Fibonacci et de sources arabes. On s'efforcera d'éclairer autant que possible la filiation entre le traité et ses sources en proposant l'identification de plusieurs passages de Planude avec ceux qui leur correspondent étroitement dans les sources. Il s'agira ensuite d'examiner comment la perception de ces sources évolue et se transmet à Byzance chez les lecteurs du traité par l'étude des modifications que subit le texte de Planude dans les témoins de sa tradition manuscrite. L'un des problèmes soulevés par cette dernière réside dans l'état lacunaire de l'autographe de Maxime Planude, l'*Ambrosianus* Et 157 sup., et d'une partie de ses apoglyphes. Il apparaît cependant que plusieurs d'entre eux procèdent à des aménagements du texte composé par Planude. Nous nous demanderons si certaines de ces transformations ne sont pas dues à la relecture du *Grand Calcul* à la lumière de l'une de ses sources.

Dr **Christiaan W. Kappes** - *Prochoros Kydones: Damascenus Latinus Retroverted into Greek, Comparative Vocabulary between Demetrios and Prochoros Kydones, and Other Difficulties of ad verbum Translations of Scholastic Texts*

Prochoros Kydones (d. c. 1371) was a prolific translator, working on anything from Latin Fathers to highly technical Scholastic texts. The complexities of translation are many. Besides the typical problems associated with retroverting excerpts from texts such as the *Vetus Latina* and New Testament excerpts from the Vulgate back into Greek,

there are the problems of rendering Greek Fathers back into their original languages as well. An interesting case occurs with the highly technical Trinitarian and *Filioque* vocabulary in John Damascene. For example the term “*virtus spirativa*” takes on entirely new life apart from its original use in *Damascenus graecus* proving to be all but unrecognizable when retroverted back into Greek. On another issue, Prochoros needs to provide Greek translations of highly dialectical and syllogizing theological terminology that was itself based in large part on *Aristoteles latinus*. *Ad verbum* translations from dialectical Latin theology often make originally Aristotelian terms difficult to discern in their Greek retroversion. Finally, Demetrios and Prochoros were providing Byzantium with highly systematic treatises that relied upon precise and technical vocabulary. How well did Latin *termini technici* within Demetrios’s Greek translations overlap with the terminology of his brother Prochoros? This becomes a more challenging task for Prochoros with his translation of Hervaeus Natalis (d. 1323), who was an eclectic Thomist, absorbing the highly technical vocabulary of Scotism and fourteenth-century *modistae* into his otherwise Thomistic works. This makes Hervaean arguments dense and complicated even for Latinophone Thomists. How readable are such works to a Byzantine reader?

**PhD Cand. Ioannis Kassides - *Demetrios Kydones’ Unedited Partial Translation of Gregory the Great’s Homiliae XL in Evangelia, XXVI***

Demetrios Kydones translated, fully or in part, a number of Latin Patristic writings into Greek, including Gregory the Great’s *Homiliae XL in Evangelia*, XXVI (on Joh. 20:19-31) (CPL 1711; PL 76: 1197A-1204C), which he translated in part. The unedited translation is preserved in codd. *Vat. gr. 677* and *1115*. In his *Apologia I* and *De Patrum auctoritate*, Kydones included Gregory in the great theological figures of the Latin-speaking Christendom, along with Ambrose, Augustine, Hilary of Poitiers, Jerome, and Leo the Great. Having produced translations of some writings

by Augustine (and Ps.-Augustine), Jerome, and Leo, it was quite natural for him to translate some piece of writings by Gregory the Great, too. As for selecting this Homily, the fact that, in paragraph 2, the *Filioque* is expressly stated (“Sed ejus missio ipsa processio est, qua de Patre procedit et Filio...”) as a comment on the celebrated Joh. 15:2 (“Cum venerit Paraclitus, quem ego mittam vobis a Patre...”), it is plausible to assume that he intended to render it clear before the Greek-speaking theologians of his country that the absence of the *Filioque* doctrine in Pope Zacharias I’s Greek translation (mid-8<sup>th</sup> c.) of Gregory’s *Moralia*, Bk. II, Ch. 38, par. 4 was, in point of fact (see PL 75: 225A; G. Rigotti 2006: 277-279), a silent *expurgatio* by the translator, which, as known, Photius, in his *De Spiritus sancti mystagogia* (886/887), Chs. 84-86, did not fail to exploit in order to present a great Latin Church Father as standing on the anti-*Filioque* side. Kydones translated a long part of *Homilia XXVI*, i.e. paragraphs 1-6 (out of 12), which part enjoys autonomy and suffices to show the reader that Gregory the Great did support *Filioque*.

**Dr Michael Konstantinou-Rizos - Demetrios Kydones’ (1324-1397)  
Translation of Thomas Aquinas’ Quaestio disputata de potentia, q. X, a.  
4: Manuscript Tradition and Reception**

A Greek translation of Thomas Aquinas’ *Quaestiones disputatae de potentia*, Qu. 10, art. 4, concerning the *Filioque* doctrine is extant in codd. *Budapestensis graecus* 13, ff. 51<sup>f</sup>-57<sup>v</sup> (15<sup>th</sup> c.) and *Vindobonensis theologicus graecus* 190, ff. 319<sup>v</sup>-333<sup>v</sup> (16<sup>th</sup> c.). Unlike what was hitherto assumed, this translation does not coincide with the correspondent part from Prochoros Kydones’ (ca. 1330-1369/71) full translation (1367/68-1367/71) of the *De potentia*. As I shall argue, the partial translation was produced by Demetrios Kydones and preceded Prochoros’ translation. To show this, I shall focus on the manuscript tradition which transmits the two translations, the differences between the two Greek texts, and the two translators. Examples and sections are presented from the Greek critical text

of both Prochoros' and Demetrios' translation against the Latin original, which show the distinct translating methods and techniques adopted by each. Moreover, the reception of Demetrios' translation will be examined in an attempt to give a relative dating to its production. Finally, an attempt will be made to explain why Demetrios set out to translate this particular article on the *Filioque* doctrine.

PhD Cand. **Thibault Miguet** - *La traduction grecque du Viatique du voyageur (Zād al-musāfir) d'Ibn al-Ġazzār et l'un de ses remaniements à l'époque paléologue*

La traduction grecque du *Viatique du voyageur* (زَادُ الْمُسَافِرِ), en grec ἐφόδια τοῦ ἀποδημοῦντος), manuel médical composé par Ibn al-Ġazzār (890-980), médecin de Kairouan, a probablement été effectuée en Sicile à la fin du XI<sup>e</sup> siècle. Le traité a d'abord circulé en Sicile et en Italie méridionale avant de traverser la Méditerranée et de donner lieu, à Byzance, à de nombreuses copies à partir du début du XIV<sup>e</sup> siècle. Cette traduction de l'arabe, très littérale, fourmille de calques syntaxiques et sémantiques et présente de nombreuses inexactitudes linguistiques pour un lecteur grec éduqué. Cette traduction a donc fait l'objet d'un remaniement important à l'époque paléologue, probablement au début du XIV<sup>e</sup> siècle. Un médecin, ou un groupe de médecins, a décidé de retravailler le texte grec existant, afin de le rendre plus accessible pour un public grec. Cette version remaniée, loin d'être transmise dans un seul manuscrit, a donné lieu à un nombre conséquent de témoins qui composent une branche significative de la tradition manuscrite du *Viatique du voyageur* jusqu'à une époque tardive. Je tâcherai dans cette communication de présenter brièvement le texte grec du *Viatique du voyageur* et sa tradition manuscrite, avant de me pencher sur cette version remaniée et d'en présenter les enjeux : quelles sont les différences qu'elle présente avec le texte grec original? En quoi est-elle la marque d'une appropriation du texte grec à Byzance? Ces questions mettront en avant l'intérêt aigu qu'a suscité ce texte dans une période où

Byzance traduit et étudié des textes composés originellement dans d'autres langues que le grec.

PhD Cand. **María Panagía Miola** - *Prochoros Kydones' Selective Translation of Thomas Aquinas' III<sup>a</sup> Pars of the Summa Theologiae*

This paper takes into consideration the unedited autographical version of Prochoros Kydones' selective translation of Thomas Aquinas' III<sup>a</sup> Pars of the *Summa theologiae* (Vat. gr. 1102). By examining the theological significance of the collection of articles which Prochoros chooses, and the philological significance of certain Greek terms that he employs, the author means to propose a response to the notion that Prochoros intended to compose an original piece of writing of his own. Further indications arise from the consequential analysis of the structure of articles established by his own index (ff. 296<sup>r-v</sup>), marginalia, as well as discrepancies and additions made by Prochoros to the Latin text. Finally, the translation is compared to other related works in Prochoros' *corpus* so as to shed light on the controversy leading to his condemnation.

Dist. Prof. Emer. **John Monfasani** - *Cardinal Bessarion as a Translator of Plato, Aristotle, and Other Prose Authors in the In Calumniatorem Platonis*

Cardinal Bessarion's *In Calumniatorem Platonis* exists in two Latin translations, the first done by Cardinal Bessarion himself in the mid-1460s, which carries the title *Liber Defensionum contra Obiectiones in Platonem*, and then a second version, which carries the title of *In Calumniatorem Platonis*, prepared by Niccolò Perotti and others in the cardinal's famiglia for the definitive 1469 printed edition. Jean-Louis Charlet has already studied the poetic translations of the two versions. I shall study the prose translations.

**Dr Konstantinos Palaiologos - *Manuel Kalekas' Utilization of the Anonymous Greek Translation of Aquinas' Collationes in Symbolum Apostolorum***

The Greek Byzantine translation of Thomas Aquinas' *Collationes in Symbolum Apostolorum*, produced by an as yet unidentified author, contains elements that can be traced in Manuel Kalekas' work *De principiis fidei Catholicae*. For instance, Kalekas' description of the state of the soul and bodies of the saved and damned people in the life to come is very close to Aquinas' discussion of those topics in the last chapters of the *Collationes*. This establishes the date of Kalekas' writing (1399-1410) as an approximate *terminus ante quem* for the production of the translation. The close connection between the two works also becomes apparent by Kalekas' description of the very task he undertook by writing his work, which clearly alludes to the very title of the translation of Aquinas' writing as well as to the method of Aquinas' work. Possible dependence of Kalekas' work on a so far unknown Greek Byzantine translation of Aquinas' *De articulis fidei* (other than the one produced by Demetrios Kydones) is also examined.

**Dr Vasilis Pasiourtidis - *Demetrios Kydones' Translation of Five Excerpts from Julianus Pomerius' (Ps.-Prosperus') De vita contemplativa (CPL 998), Bk. I: Re-edition and Historical Context***

Demetrios Kydones (ca. 1324-1397) translated into Greek several texts by Latin authors such as Augustine, Anselm and Thomas Aquinas, introducing in this way the thought of Western Christianity in Byzantium. In this paper, I focus on his translation of five excerpts from Julianus Pomerius' (Ps.-Prosperus') (ca. 500 AD) *De vita contemplativa* (CPL 998), which Kydones regarded as authored by Augustine. The excerpts are extant in three manuscripts: Vaticanus graecus 1096, f. 222<sup>r-v</sup> (14<sup>th</sup> c.), Vaticanus graecus 606, ff. 238<sup>v</sup>-239<sup>r</sup> (14<sup>th</sup> c.) and Vallicellianus gr. 131 (Allatianus VIII), ff.

197<sup>r</sup>-199<sup>r</sup> (17<sup>th</sup> c.). The translation in cod. Vat. gr. 1096 was written by Demetrios Kydones' own hand, whereas cod. Vat. gr. 606 was in his possession. Whereas the text wherefrom the excerpts were taken was hitherto regarded as being Augustine's *Contra Julianum*, I show that these excerpts in fact derive from Julianus Pomerius' *De vita contemplativa*. I also re-edit the text and establish the historical context of the translation. Moreover, I explore the reasons of this short literary production; the fact that the first excerpt refers to the procession of the Holy Spirit shows that Kydones translated this passage in the context of the *Filioque* issue and the correct faith, whereas the vision of God (*θεοπτία*) is the issue that the rest four excerpts deal with.

Assist. Prof. **Caroline Petit** - *Looking for Philaretus. Was the pseudo-Galenic Ad Antonium Translated from Latin?*

From Galen's own lifetime to the twenty-first century, the transmission of his considerable *oeuvre* has been fraught with errors and misguided attempts at completing and rationalising the *corpus*. The long-standing appeal of Galenic thought has prompted the inclusion of many inauthentic works among the body of extant authentic works. In this context, late antique and medieval material was progressively added; but translations, in particular, played a role in offering opportunities to scribes and scholars to complete the Galenic material at hand. New Arabic texts translated into Greek (for example Abu Jaffar ibn al Jazzar's *Viaticum*) are a well-known example of this movement; but Latin was another source for Byzantine scholars. The filiation of medical texts, from Greek to Latin and back to Greek, or from Latin to Greek, is sometimes unclear. It has been suggested, for example, that the 'Galenic' *De pulsibus Ad Antonium disciplinae studiosum ac philosophum* (K. XIX, 629-642) could be derived from the Latin text *De pulsibus* by Philaretus (transmitted in the famous *Articella*). In this paper, I will review the evidence for this claim and examine afresh the little-known textual transmission of this particular text in Greek and in

Latin. I will use this case-study as a basis for a broader reflection about the development and diffusion of knowledge about diagnostic and prognostic in learned circles in Byzantium and the West.

**Dr Christopher Wright - *Choices and Changes of Language in Demetrios Kydones's Translation of Thomas Aquinas's Summa Theologiae, I*<sup>a</sup>**

Demetrios Kydones's Greek translations of the works of Thomas Aquinas and other Latin texts maintain a proximity to the form of the original which generally enables a direct correspondence to be traced between words in the two texts. His practice, however, cannot be considered a pure word-for-word approach, as he periodically reformulated sentences to an extent that goes beyond the minimum necessitated by the structural differences between the two languages. Alongside his selection of vocabulary, such modifications form a second field in which the translator exercised discretion within a generally close translation. Such discretion was not applied in a single act of composition but through a process of successive revisions, as can be seen in his translation of the *Prima Pars* of the *Summa Theologiae*, owing to the survival of this portion of the work in both the translator's working autograph manuscript and an early scribal copy containing alterations by Kydones's own hand. Through alterations to the autograph, changes instituted in the scribal text of the copy, and Kydones's own direct amendments in that manuscript, the points at which the translator saw fit to reject and replace his own initial text, sometimes repeatedly, can be identified and assessed, extending and deepening the indications of his methods and priorities found in those original choices. This paper examines the range of specific ways in which Kydones intervened in the text and the likely considerations of style and substance underlying them.

**Mr Angelos Zaloumis - *Demetrios Kydones' Greek Rendering of Aristotelian Ethical Terms in Thomas Aquinas' Summa theologiae, II<sup>a</sup> II<sup>ae</sup>***

Rendering into Greek a Latin text heavily indebted to Greek ones via their translation into Latin is a great challenge. This is the case with Demetrios Kydones' Greek translation of Thomistic writings in the mid-14<sup>th</sup> c. I focus on how Kydones rendered the Aristotelian ethical terms in Thomas Aquinas' *Summa theologiae*, II<sup>a</sup> II<sup>ae</sup>, both general, such as *virtus* or *animae facultates*, and special, such as the various subdivisions of the four cardinal virtues. Comparing Kydones' stuff with Aquinas and Aristotle, a puzzling, multi-faceted image emerges: Kydones, whereas he seems by and large to follow Aristoteles Graecus, sometimes deviates from it with no obvious reason. Moreover, consistency is not always among his merits, even if, mainly due to the fact that Aquinas' text is crystal-clear throughout, no confusion arises thereby. Producing a critical edition of Kydones' translation of *Summa theologiae*, II<sup>a</sup> II<sup>ae</sup> is a *conditio sine qua non* for assessing his *ars interpretandi*.



## *Curricula Vitae*

**Christos C. Angelopoulos** has received his first Degree in History and his MA degree with Distinction from the Department of History and Archaeology of the School of Philosophy of the University of Ioannina. Through the Erasmus+ Programme he spent three months in Vienna for bibliographical research for his MA thesis at the Institut für Byzantinistik und Neogräzistik of the University of Vienna. He is currently pursuing research for his PhD thesis on: “The translations of Latin texts into Greek during the Palaeologan period (13<sup>th</sup>-15<sup>th</sup> c.)”, under the supervision of Professor Emeritus Costas N. Constantinides. As a PhD candidate, he has attended and participated in several scientific Conferences. He has received scholarships and awards during his undergraduate studies by the Greek State Scholarships Foundation (IKY) and scholarship for the completion of his PhD thesis by the Hellenic Foundation for Research & Innovation (H.F.R.I.). He has dealt more with the Late Byzantine period, Byzantine Scholarship and Education, Palaeography and Codicology. His main scientific interest lies on the field of the translation activity from Latin into Greek as a historical phenomenon.

**Panagiotis Ch. Athanasopoulos**, holds a PhD in Classical Philology. His Doct. Diss. (Hippolytus’ *De Antichristo* - A Critical Edition) was prepared at the Department of Philology at University of Ioannina (2013). Currently he is a postdoctoral researcher at the Department of Humanities (DSU) at Ca’ Foscari University of Venice. As a research collaborator of the “Thomas de Aquino Byzantinus” international research project, he is working on the TASTGCEP project (Thomas Aquinas’ *Summa Theologiae* I<sup>a</sup> II<sup>ae</sup> translated by Demetrius Cydones and Bessarion’s incomplete *Compendium* of the translation - A Critical *Editio Princeps*). He is a Marie Skłodowska-Curie Fellow (2016-2018) and formerly a Junior Researcher sponsored by the *Alexander von Humboldt* Foundation (July-August 2015),

as well as a Fellow of the *Greek State Scholarships Foundation* (I.K.Y.) (1997-1999; 2007-2010). He is a member of the *Associazione Italiana di Studi Bizantini* (AISB) and the *Centro Interdipartimentale di Studi Storici sul Cristianesimo* (Ca' Foscari, Venice). His interests include Christian Literature and Greek and Latin Medieval Philosophy.

**Irini Balcoyiannopoulou** is a doctoral student, Department of Education, Faculty of Humanities and Social Sciences, University of Patras, Greece. The title of her ongoing dissertation is *The Logical Handbooks of George Scholarios-Gennadios II: Method, Sources and Innovations*. Her research interests focus on the reception of Latin philosophical thought in late Byzantium, mainly its philological and historical aspect. Since 2014, she is a member of the “Thomas de Aquino Byzantinus” research project.

**Alberto Bardi**, post-doctoral fellow at the *Deutsches Studienzentrum in Venedig*, holds a PhD in Byzantine Studies from the Ludwig-Maximilians-Universität Munich. His research focuses on the reception of Islamic astronomy in Byzantium from 13<sup>th</sup> to 15<sup>th</sup> century and analyses the entanglements between Arab, Persian and Byzantine astronomy. Currently he is working on the edition of the astronomical work of the Byzantine scholar Georgios Chrysokokkes and to the analysis of some of Bessarion’s astronomical manuscripts.

**Marie-Hélène Blanchet** est chercheur au CNRS (UMR 8167 Orient et Méditerranée, Monde byzantin) à Paris. Ses recherches portent sur l’histoire intellectuelle et religieuse de l’Empire byzantin durant la période paléologue (XIII<sup>e</sup>-XV<sup>e</sup> siècles). Entre autres travaux, elle est l’auteur de *Georges Gennadios Scholarios (vers 1400-vers 1472): un intellectuel orthodoxe face à la disparition de l’Empire byzantin* (Paris 2008),

et Théodore Agallianos, *Dialogue avec un moine contre les Latins (1442)* (Paris 2013). Elle travaille actuellement à plusieurs éditions critiques de textes dans le cadre du projet “Thomas de Aquino Byzantinus”: les deux traductions grecques du *De rationibus fidei* de Thomas d’Aquin et deux œuvres antithomistes de Matthieu Ange Panarétos.

**Morgane Cariou** is currently a postdoctoral fellow of the Fondation Thiers and a postdoctoral researcher in the Centre national de la Recherche Supérieure (UMR CNRS/ENS AOrOc), in Paris. She graduated in the École normale Supérieure, in Paris, and then got her Ph.D. from the École pratique des Hautes Études. Her dissertation, supervised by Prof. Brigitte Mondrain and Prof. Alain Billault, was dedicated to the *Halieutica* by Oppian of Cilicia : it consists of a study of the rich manuscript tradition, a critical edition, a translation into French and a commentary of book I. It is due to be published soon in Les Belles Lettres. She then carried out researches on ancient zoology and on transmission and reception of scientific literature in Byzantium and in Renaissance Italy. In particular, she devoted articles to geographical diagrams in Byzantine manuscripts, to Eustathius’ commentaries on Homer, to Theodore I Palaiologos and to the philological activity of Renaissance scholars such as Nicolò Leonico Tomeo, Constantin Lascaris and Conrad Gessner.

**Constantinos N. Constantinides** read History at the University of Athens (1969-1973), B.A. (Hons.). He pursued postgraduate studies at the University of London (1975-1979) under the supervision of the late Professors D. M. Nicol, R. Browning and J. Chrysostomides. He held a research post at the Cyprus Research Centre for two years (1980-1982). In 1982 he was appointed Lecturer, and subsequently Assistant and Associate Professor, and in 1995 Professor of Byzantine History at the University of Ioannina. In 1992 he was awarded a Visiting Professorship in Medieval Greek Literature at the University of Cyprus, where he taught for two years.

He served as Fellow at Dumbarton Oaks (1981, 1988, 1990, and 1996), and in 1987 he was elected Fellow at the Max-Planck Institute für europäische Rechtsgeschichte in Frankfurt. He also held a Visiting Professorship at the Hellenic Institute of Royal Holloway, University of London (2003-2004), where he acted as external examiner of doctoral theses on several occasions. His 8 books and 80 articles, which appeared in *Proceedings* of Conferences and Scientific Journals, *Festschriften* etc., cover a wide range of subjects in Byzantine History, the history of Cyprus, Greek Palaeography and Codicology, Byzantine Education and the preservation of the ancient Greek literature in the Byzantine period, Byzantine Hagiography, and Epirotan studies. His main publications include the books: *Higher Education in Byzantium in the Thirteenth and early Fourteenth Century (1204-ca. 1310)* (Nicosia, 1982); *Dated Greek Manuscripts from Cyprus to the Year 1570* (Washington D.C.–Nicosia, 1993) [co-edited with Professor R. Browning]; *Ἡ Διήγησις τῆς θαυματουργῆς Εἰκόνας τῆς Θεοτόκου Ἐλεούσας τοῦ Κύκκου κατὰ τὸν ἐλληνικὸν κώδικα 2313 τοῦ Βατικανοῦ* (Nicosia, 2002); *Ἡ συμβολὴ τοῦ Βυζαντίου στὴ διάσωση τῆς ἀρχαίας ἐλληνικῆς γραμματείας* (Ioannina, 1995); *Τὰ ἐλληνικὰ Χειρόγραφα τῆς Πόλεως τῶν Ἰωαννίνων* (Athens, 2009) [co-edited with J. Mauromatis and Il. Nesseris].

**Marie Cronier**, Docteur en philologie grecque, chargée de recherche à l'Institut de recherche et d'histoire des textes (IRHT-CNRS, Paris), est spécialiste des manuscrits byzantins. Outre des travaux généraux sur les manuscrits (catalogage de manuscrits grecs, gestion de la base de donnée Pinakes, rédaction de la *Revue d'histoire des textes*), elle s'intéresse particulièrement à la littérature médicale et pharmacologique de l'antiquité grecque et à sa réception à l'époque médiévale, d'une part à Byzance, d'autre part dans l'Occident latin et enfin dans le monde arabe. Dans le prolongement de ses recherches sur l'histoire du texte du *De materia medica* de Dioscoride dans ces trois langues, elle s'attache par exemple aux transferts de savoirs dans le domaine médical. Ses travaux abordent ainsi la

question de la circulation et de l'utilisation des manuscrits (notamment dans des milieux multilingues), mais aussi celle des traductions d'une langue à une autre (du grec à l'arabe, du grec au latin, de l'arabe au grec, de l'arabe au latin).

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**Thibault Miguet**, ancien élève de l'École Normale Supérieure, agrégé de lettres classiques, a commencé en 2015 une thèse de doctorat à l'École Pratique des Hautes Études sous la direction de Prof. Brigitte Mondrain consacrée à la tradition manuscrite de la traduction grecque du *Viatique du voyageur*, un manuel médical composé en arabe au X<sup>e</sup> siècle par Ibn al-Ğazzār, un médecin de Kairouan. Ce texte a connu un succès certain

puisqu'il a été traduit en latin, en grec et en hébreu entre le XI<sup>e</sup> et le XIII<sup>e</sup> siècle et il constitue un témoin précieux de la circulation des savoirs médicaux autour de la Méditerranée. Thibault Miguet s'intéresse plus généralement aux manuscrits médicaux grecs et leur circulation à Byzance ou en Occident, avec un accent sur la paléographie, la codicologie et l'histoire des livres, tout particulièrement ceux qui contiennent des savoirs médicaux attribuables à des médecins dont la première langue n'est pas le grec (en premier lieu l'arabe).

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