

MICHIEL D. J. OP DE COUL (ed.), *Theodori Prodrumi Epistulae et Orationes* (Corpus Christianorum Series Graeca 81). Turnhout: Brepols 2023. cxxxii+182 pp. – ISBN 978-2-503-54413-7

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The letters and rhetorical pieces of the prominent twelfth-century intellectual Theodore Prodromos were previously scattered in numerous editions of varying quality. Their joint reediting was a pressing *desideratum* for Byzantine studies, now admirably fulfilled in a new publication prepared by the late MICHIEL OP DE COUL and finalised through the diligent care of MARC LAUXTERMANN.

The book's introduction opens with a new biography of the author, clarifying certain contested points of his life and career. Two long chapters survey the addressees of Prodromos' letters and the dedicatees of his various rhetorical works (monodies, encomia, *epithalamioi*). The editor discusses many historical questions raised by these texts, dealing also with more general problems pertaining to their genre. He then overviews the reception of Prodromos' works from the Renaissance to the present. Descriptions of the manuscript witnesses are followed by an analysis of the relationship among them. The introduction ends with an extensive statement of editorial principles and with summaries of all texts included in the volume.

Now some remarks on the edition itself:

#### Letters

14, 6 συγγίνωσκε, ιερότης. In the *apparatus criticus* we read: ιερότης] *scripsi*, ιερότητε N<sup>dub</sup>. Perhaps ιερώτατε would be more fitting.

17, 27–28 παρὰ μικρὸν παρώκησεν ἂν τῷ ἄδῃ ἢ ψυχῇ μου. Cf. Psalm 93, 17.

21, 13–15 τοσοῦτου νοῦ, γῆ καὶ ἥλιε, χρήματος ἢ τῶν Θετταλῶν μοι γῆν μετὰ τῆς ιερᾶς Δημητριακοῦ κεχάρισται λάρνακος. I would prefer to write τοσοῦτου οὖν ... ἢ τῶν Θετταλῶν μοι γῆ. Prodromos implies that Thessalonike provided him not only the myrrh emanating from St Demetrios' sarcophagus, but also with the graces of speech adorning the addressee of his letter.

28, 30–32 τί δὲ καὶ ὄρος ἡμῖν τετυρωμένον εἰσήγαγες, εἰ οὐχὶ καὶ αὐτοὶ

λελαρδωμένον ὄρος ἀντιπαραγαγεῖν ἀπορήσομεν. The MS has ἦ instead of εἰ. I would prefer to write Ἡ οὐχὶ καὶ αὐτοὶ λελαρδωμένον ὄρος ἀντιπαραγαγεῖν ἀπορήσομεν: Prodomos makes a joke paraphrasing Psalm 67, 15. 28, 76–77 οὐδὲ γὰρ ἀμελχθῆναι παρ’ ὅτιοῦν καταδέχεται. One should write ὅτουοῦν (‘the swine does not allow anybody to milk it’).

#### Orations

II, 154–157 Καλὸν δὲν οὐδὲν ἦττον καὶ γλῶσσα γοργή καὶ ταχυστροφής καὶ τῆ καὶ τῆ θαμὰ κατὰ τὸ Εὐρίπου ρεῦμα κυλιομένη καὶ εὐγενής τῶν τοῦ νοδὸς γεννημάτων μαίευτρα. The word (ἡ) μαίευτρα [or (τὸ) μαίευτρον?] does not seem to be recorded in any Greek dictionary. I would be inclined to emend it to μαιεύτρια, which restores the tonic rhythm of the final part of the period.

II, 221–225 ἴλαθί μοι τῆς τόλμης καὶ τῆς προθυμίας ἀπόδεξαι, εἰ τοσοῦτοις με καὶ οὕτω πλουσίοις δεξιουμένη τῶν ἐπαίνων τοῖς ὀχετοῖς, μικραῖς ἀντιδεξιούσα σταγόσι καὶ ταύταις θολεραῖς τε καὶ τελματώδεσιν. The MS has not ἀντιδεξιούσα but ἀντιδεξιούσαι, which is what one would expect here: ‘although you inundate me with an abundance of praises, you receive as a reward (ἀντιδεξιούσαι) only very modest droplets, which are muddy and dirty’.

III, 175 καὶ μετὰ τοῦ εὐάν καὶ ζῶν καὶ διατιθέμενος τὴν ἀρχὴν. The MS has εὔ, not εὐάν.

IV, 290–292 ὁ τε Γαζαῖος Μάρνας καὶ ὁ Θυανδρίτης Ἀσκληπιὸς ὁ τε Λεοντοῦχος καὶ ὁ Ἀσκαλωνίτης καὶ ὁ Ἀρράβιος. The passage is taken from Marinus’ *Life of Proclus* (ed. SAFFREY-SEGONDS, p. 23).

IV, 315 οἱ τοὺς Ἄθως διαλοξεύοντες. One should write διαλαξεύοντες, cf. Letters 26, 37 λελαξεῦσθαι τὸν Ἄθων.

IV, 377–378 τῷ τὰ φανένθ’ ἀλίσκοντι χρόνῳ. Probably from Sophocles’ *Ajax* 646–648.

V, 104–105 ἀνοίκειον μὲν φασι ἐν πένθει γεωμετρεῖν. Cf. KARATHANASIS no. 111<sup>1</sup>.

VI, 80 τῆ φρουρητικῆ τοῦ θεοῦ δυνάμει σκεπτόμενος. It should be written σκεπόμενος.

VI, 239–240 λίμνας ἔχεις, θέατρα ἔχεις, λουτρὰ δημόσια ἐνφοδομένηται σοὶ καὶ οἰκίαι περιφανεῖς. The author addresses the city of Constantinople

1. DEMETRIOS K. KARATHANASIS, *Sprichwörter und sprichwörtliche Redensarten des Altertums in der rhetorischen Schriften des Michael Psellos, des Eustathios und des Michael Choniates sowie in anderen rhetorischen Quellen des XII. Jahrhunderts*. Inaugural-Dissertation. Munich 1936, p. 64.

directly. As far as I know, Constantinople has no lakes. Presumably we must write λιμένας.

VII, 125–130 Πύρρωνας μὲν καὶ Σέξτους ὅλους ἐπέισατε καὶ οἷς τὸ οὐ πείσεις οὐδ' ἐὰν πείσης τῆς γλώσσης προάλλετε· ἐμέλλετε δὲ ἄρα τὸν ἀμειδῆ μὴ πείσειν Αἰδωνέα, οὐχ ὅτι μὴ πείθην ὑμεῖς ἐδύνασθε (πῶς γὰρ τὰ καὶ Πύρρωνος ὡς ἔφαμεν πείθοντα;), ἀλλ' ὅτι μὴ ἐκεῖνος ἐπεφύκει πείθεσθαι. In this monody, Prodromos implies that the tongue and speech of the late Constantine Hagiotheodorites would have been able to persuade even the Sceptic philosophers Pyrrho of Elis and Sextus Empiricus but were unable to persuade the god of death, Hades. I think that the genitive Πύρρωνος must be emended to Πύρρωνας: 'how is it possible that those things (i.e., the mouth and the tongue of Hagiotheodorites) which could persuade even Pyrrhones, would fail to persuade Hades?'

VII, 186–187 Τί μοι τὰ πολλὰ καὶ λέγεις καὶ καταλέγεις; I wonder if one should emend καὶ λέγειν καὶ καταλέγειν.

VIII, 205 τῆ σεμνότητι Δουκαίνῃ. The MS has σεμνοτά<sup>τῃ</sup> (σεμνοτάτῃ).

IX, 19–20 οὐ γὰρ ἐγὼ τι ἐμαυτῷ συνήδην σοφῆς ψυχῆς καὶ εὐγενοῦς ἐλκτικόν. The MS has συνειδέναί, which was emended to συνήδην by the previous editor LOUIS PETIT. This emendation seems rather radical. I suspect it would be better to emend ἐγὼ to ἔχω, which helps us retain the infinitive συνειδέναί.

IX, 142–144 Τὰ μὲν οὖν ἄχρι τούτων οὕτως εὐμαρῆ τε καὶ εὐπορα καὶ διὰ λείας τῆς ὁδοῦ φέροντα, τὰ δὲ ἐντεῦθεν ἄρχεται ἡμῖν ἢ τύχη γράφειν τὴν Ἰλιάδα. Cf. Gregory of Nazianzus' *Oration* 43, 15 (ed. BERNARDI, p. 148).

IX, 324 ὑποδιακεκομμένῳ τῷ ἄσθματι. One should write ὑπὸ διακεκομμένῳ.

X, 18–19 οὕτως ἀμέλει καὶ τῶν ψυχῶν εὐγενεῖς καὶ φιλόσοφοι μεταδιδούσι τοῦ σφετέρου καλοῦ. An article appears to be missing. I would emend ἀμέλει καὶ <αἱ> τῶν ψυχῶν or ἀμέλει αἱ τῶν ψυχῶν.

X, 189–190 ἅπαντα βίον οὕτοσι διελόμενος, βασιλέας λέγω καὶ ιδιώτας καὶ τὴν ἐγκεκρυμμένην μοῖραν καὶ τὴν ἀπόκριτον. Prodromos implies that human life is divided into two categories: the life of those men who are rich and prominent and that of those who are poor and humble. I would venture the reading ἐκκεκριμένην ('the part of those men who are singled out in this life, i.e., those who are most prominent').

This volume is a most valuable supplement to WOLFRAM HÖRANDNER'S earlier edition of Prodromos's historical poems. Pity that it does not include even more prose texts by this author, such as his dialogues.

**Keywords**

Theodore Prodromos; letters; edition; epistolography