

APPENDIX IX

Dedicatory Book Epigrams

The following appendix comprises a list of dedicatory book epigrams written before the year 1000. The list is not exhaustive. It only contains the texts I have come across in the course of preparing this book. Like the list of verse inscriptions (Appendix VIII), it merely aims to provide a useful supplement to the present study.

The list of dedicatory book epigrams does not include dedicatory colophon verses – epigrams found at the beginning or the end of Byzantine manuscripts, in which the scribes express their gratitude for having finally completed their work and kindly ask future readers to pray for their spiritual salvation. Many interesting colophon verses of the ninth and tenth centuries can be found in: Φ. ΕΥΑΓΓΕΛΑΤΟΥ-ΝΟΤΑΡᾶ, *Σημειώματα ἑλληνικῶν κωδίκων ὡς πηγὴ διὰ τὴν ἔρευναν τοῦ οἰκονομικοῦ καὶ κοινωνικοῦ βίου τοῦ Βυζαντίου ἀπὸ τοῦ 9ου αἰῶνος μέχρι τοῦ ἔτους 1204*. Diss. Athens 1978: see the epigrams on pp. 161, 173, 175, 177, 179, 181, 182, 184, 186, 187 and 189.

The majority of the book epigrams in Byzantine manuscripts are not dedicatory, but refer to the authors of the literary texts these manuscripts contain: see, for instance, the many epigrams on the evangelists we find in Byzantine Gospel Books. The reason I have decided not to compile a list of these (non-dedicatory) book epigrams is that such a list, however much effort is put into it, would always be incomplete and inaccurate due to the very nature of the manuscript evidence. To give an example, epigrams on the evangelists found in Gospel Books of the Palaeologan period may well have been composed in the ninth or the tenth century; the dates of the surviving manuscripts only provide a *terminus ante quem*, not a *terminus ad quem*. Similarly, a book epigram on, say, St. Gregory, which we find in a tenth-century manuscript, may have been composed well before that date. Metre, language and style often provide important chronological clues; but not always, and I do not think that a list of arbitrarily dated book epigrams serves any practical purpose.

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There are all sorts of dedicatory book epigrams: epigrams in which the author, the compiler or the translator presents his work, epigrams celebrating the emperor under whose patronage the edition of a literary text was undertaken, and epigrams written in honour of the owner or the donor of a specific manuscript. In the following list I first provide the name of the Byzantine individual who wrote, commissioned, donated or owned a given literary work. I then explain his connection to the literary work, be it author, patron, ktetor, or other. Finally I mention the literary work which the dedicatory book epigram accompanies, and the probable date of the epigram. Page numbers between square brackets refer to the pages in which I treat the book epigram.

- (1) Basil Lekapenos, patron, *Naumachika*, 959. Inc. Αὐσονίων σοφίης, 12 vv. Ed. ΣΤ. ΚΥΡΙΑΚΙΔΗΣ, *Ἐπιστημονικὴ Ἐπετηρὶς τῆς Φιλοσοφικῆς Σχολῆς ΑΠΘ 3* (1939) 281–288. For comments on this edition, see F. DÖLGER, *BZ* 40 (1940) 181–191. See also C. MAZZUCCHI, *Aevum* 52 (1978) 267–318. [p. 322]
- (2) Basil Lekapenos, ktetor, Epistles of St. Paul, 985. Inc. [τὸ θεομὸν ὄντως] πίστεως Βασιλείου, 20 vv. Ed. H. BELTING & G. CAVALLO, *Die Bibel des Niketas*. Wiesbaden 1979, 25 and BOURA 1989: 404.
- (3) Constantine VII, patron, *Historical Excerpts*, before 959. Inc. αἰὼν ὁ μακρὸς, 15 vv. Ed. TH. BÜTTNER-WOBST, *Excerpta de virtutibus et vitiis. Excerpta historica iussu imp. Constantini Porphyrogeniti*, vol. II, 1. Berlin 1906, 3. See LEMERLE 1971: 280. [p. 207]
- (4) Constantine VII, patron, Ps. Aristotle's *De Natura Animalium*, before 959. Inc. ζῳὸν ἔθη νομάς τε, 4 vv. Ed. Sp. LAMBROS, *Excerptorum Constantini de natura animalium libri duo. Supplementum Aristotelicum I*, 1. Berlin 1885, 1. See LEMERLE 1971: 296–297.
- (5) Constantine VII, patron, Pythagoric treatise on Music, before 959. Inc. τῆς μουσικῆς ἔλεξε, 8 vv. Ed. A. CAMERON, *Phoenix* 38 (1984) 256–260. [p. 207]
- (6) Constantine (VII?), patron, Menologion. Inc. ἔκπαλ' ἠθροισε, 10 vv (?). Ed. A. EHRHARD, *Überlieferung und Bestand der hagiographischen und homiletischen Literatur der griechischen Kirche*. Leipzig 1936–39, I, 2, 709 (cf. p. 493, n. 5).
The text is written in prose, but clearly contains dodecasyllabic fragments. The text states that emperor Constantine the Younger commissioned the compilation of a collection of saint's lives. As the manuscript dates from the twelfth century, it is not clear whether Constantine VII, VIII or IX is meant. Neither can it be proved that the epigram refers to a pre-Metaphrastic compilation. See LEMERLE 1971: 293–294.
- (7) Genesisios, author, *History of Emperors*, 945–959. Inc. τὴν ἑξ ἰστορίας, 4 vv. Ed. A. LESMÜLLER-WERNER & I. THURN, *Iosephi Genesisii regum libri quattuor (CFHB 14)*. Berlin 1978, 3. Genesisios dedicates his *History* to Constantine VII.

- (8) John the Monk, translator, Gregory the Great's *Dialogues*, 748. Two epigrams: inc. γάνυται πᾶς ὁ ἐντυγχάνων τῇ βίβλῳ, 33 vv. [with acrostic: Γρηγορίου βίβλος Ζαχαρίου πατριάρχου], and ἰδὼν δὲ τὸν ζῆλον τοῦ ἱεροῦ τούτου, 14 vv. [with acrostic: Ἰωάννου μοναχοῦ]. Ed. MERCATI 1919: 165–173.

In 748 pope Zacharias made the *Dialogues* of Gregory the Great available in Greek translation. This translation is introduced by two epigrams. The first epigram celebrates the wisdom of Gregory the Great and the religious zeal of Zacharias; the second one states that John the Monk wrote the text of the translation. Although the first epigram states that Zacharias “translated” the *Dialogues* (ὄλην τὴν βίβλον τῇ Ἑλληνίδι γλώττῃ ὑφήγησατο τοῖς πᾶσιν ἑρμηνεύσας), it is reasonable to assume that it was John the Monk who did the actual translating, and not the pope who will have had more important matters to attend to. Here the active voice, ἑρμηνεύσας, indicates that Zacharias “had (the *Dialogues*) translated”.

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- (9) John the Stoudite, author, epigram on Naukratios, 9th C. Inc. ἀλλ' ὃ Θεοῦ δώρημα, 6 vv. Ed. E. AUVRAY, *Sancti patris nostri et confessoris Theodori Studitis praepositi Parva Catechesis*. Paris 1891, LXVI.

For the sake of clarity, John the Stoudite wrote this dedicatory epigram to accompany another epigram of his, inc. Ναυκρατίου μεγάλου, 6 vv. (ed. AUVRAY, p. LXVI), which he had written in honour of Naukratios. In other words, this is an epigram on an epigram.

- (10) Leo VI, ktetor, Ourbikios' *Strategikon*, 886–912. Inc. βίβλου τῆσδ' ἐπέεσσι, 5 vv. Ed. R. FÖRSTER, *Hermes* 12 (1877) 467–471. See A. DAIN, *REB* 26 (1968) 125 and CAMERON 1993: 149–150.

- (11) Leo VI, ktetor, Xenophon's *Cyropaedia*, 886–912. Inc. οὐδέν τι τερωπόν, 30 vv. Ed. A. HUG, *Commentatio de Xenophontis Anab. codice C* i.e. Parisino 1640. Zürich 1878, 1–2 and MARKOPOULOS 1994a: 195. For a thorough commentary on the epigram, see MARKOPOULOS 1994a: 193–198. [pp. 208–212]

- (12) Leo the Patrician and Logothetes, ktetor, *Homilies* of John Chrysostom, 10th C. Inc. ἀνευδεῆς ὄν, 30 vv. Ed. Ἰ. & Ἀ. ΣΑΚΚΕΛΙΩΝ, *Κατάλογος τῶν χειρογράφων τῆς Ἑθνικῆς Βιβλιοθήκης τῆς Ἑλλάδος*. Athens 1892, 40–41. The ms., Athens 212, dates from the tenth century. I have not been able to identify the ktetor. The only tenth-century logothetes tou dromou by the name of Leo (Rhabdouchos) listed in: D.A. MILLER, *Byz* 36 (1966) 469–470, holds the title of magistros. Cf. *De administrando imperio*. Commentary by F. DVORNIK, R. JENKINS and others. London 1972, 135.

- (13) Leo Sakellarios, donor, *Bible*, c. 940–950. Inc. τοῦ παντάνακτος, 60 vv. Ed. MATHEWS 1977: 124–126. For more information, see Appendix VIII: no. 81.

- (14) Niketas, patron, Apollonios of Kition's *Commentary on Hippocrates' Joints*, c. 900. Three dedicatory epigrams: inc. Ἰππόκρατές τε, 34 vv.; πονεῖ μὲν ἡ μέλισσα, 33 vv.; and Ἰππόκρατες, σκίσησον, 24 vv. Ed. H. SCHÖNE, Apollonius von Kitium. *Illustrierter Kommentar zu der hippokratischen*

- Schrift *περὶ ἄρθρων*. Leipzig 1896, XII–XIV. See also T.S. MILLER, *The Birth of the Hospital in the Byzantine Empire*. Baltimore 1983, 180–182. [pp. 206–208]
- (15) Peter the Patrician, donor, Theodoret of Cyrrihus' *Cure of Pagan Maladies*, 886–912. Inc. καὶ τοῦτο τῆς σῆς, 20 vv. Ed. P. LAMBECK, *Commentariorum de Augustissima Bibliotheca Caesarea Vindobonensi liber IV*. Editio altera studio et opera A.F. Koller. Vienna 1776, 399–402 and MARKOPOULOS 1994b: 33–34. For a thorough commentary on the epigram, see MARKOPOULOS 1994b: 34–40. [pp. 29 and 137]
- (16) Romanos I, legislator, Novel no. 5, 920–44. Inc. νέον νόμον τίθησι, 2 vv. Ed. J. and P. ZEPOS, *Jus Graecoromanum*, I. Repr. Darmstadt 1962, 206 (Coll. III. Nov. V).
- (17) Sisinnios of Laodikeia, ktetor, *Homilies* of John Chrysostom, c. 870–880. Inc. τὸν χρυσόθειρον, 102 vv. Ed. G. MEYER & M. BURCKHARDT, *Die mittelalterlichen Handschriften der Universitätsbibliothek Basel*. Abt. B. Theologische Pergament-handschriften, I. Basel 1960, 150–169 (B II 15). See also L. PERRIA, *RSBN* 26 (1989) 125–132. [pp. 31 and 137]
- (18) Theodore, patron, collection of alchemistic texts, 10th c. Inc. τὴν βίβλον ὄλβου, 28 vv. Ed. M. BERTHELOT, *Collection des anciens alchimistes grecs*. London 1963, pp. 3–4 of the “Texte grec”; cf. pp. 3–4 of the “Traduction” and pp. 174–179 and 203 of the “Introduction”.
Theodore is otherwise unknown; in v. 25 he calls himself “a faithful assistant of the emperors”.
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- (19) Theodosios the Monk, author, Letter to Leo the Deacon on the Fall of Syracuse, 878. The letter to Leo is accompanied by a dedicatory epigram. The epigram exists only in Latin translation: inc. fructus laborum, 6 vv. Ed. GALLAVOTTI 1987: 58. See B. LAVAGNINI, *Byz* 29–30 (1959–60) 267–279.
- (20) Theodosios the Monk, author, Anacreont on the Fall of Syracuse, 878. The anacreont is accompanied by a dedicatory epigram. The epigram exists only in Latin translation: inc. Theodosius suavibus, 4 vv. Ed. GALLAVOTTI 1987: 57–58. See B. LAVAGNINI, *Diptycha* 1 (1979) 291–299.
- (21) Theognostos, author, *On Orthography*, 813–20. Inc. τῷ δεσπότη μου, 7 vv. Ed. K. ALPERS, *Theognostos. Περὶ ὀρθογραφίας*. Überlieferung, Quellen und Text der Kanones 1–84. Hamburg 1964, 68 (cf. pp. 61–64). Theognostos dedicates his work to Leo V.