

Citation style

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to this realisation before attempting one's own appreciation of what is otherwise a noteworthy contribution to an intensely problematic field of scholarship.

[1] Intertexts: Archil. fr. 5 *IEG* ~ Hom. *Il.* 20.322–324; 5.2 ~ 20.340; 5.4 ~ 20.349–350; 5.2 ~ *Il.* 9.364; 5.4 ~ 9.377; 5.4 ~ 9.382; 5.3 ~ *Od.* 5.130; 5.2 ~ 5.155. [2] Intertexts: Sol. fr. 1.1–2 *IEG* ~ Hom. *Il.* 2.184–185; fr. 4.37–38 *IEG* ~ 2.376, 2.386; 4.3–4 ~ *Il.* 4.826–828. [3] Intra-text: Thgn. 1.15–18 ~ 1.22–23 ~ 1.25–26.

Marios Skempis, Thessaloniki

Francesca Gazzano/Lara Pagani/Giusto Traina (eds): **Greek texts and Armenian traditions. An interdisciplinary approach.** Trends in classics: Supplementary volumes 39. De Gruyter, Berlin/Boston 2016. X, 345 p.

Originating in a conference in Genoa in 2013, this volume features some of the most prominent names in Armenian studies. Setting up paradigms for this vast research area and providing well-selected case studies, it adds a must-have to libraries of classics and related fields. All Armenian text is transliterated, whilst familiarity with Ancient Greek and Latin is taken for granted.

Part I opens with a paper on methodology by linguist Moreno Morani, providing fundamental tools which may be used to approach Greek-to-Armenian translated texts critically. The following article is Giusto Traina's *Observations on Pseudo-Callisthenes*, partly highlighting the usefulness of its Armenian version, partly reprimanding the philologists who did not acknowledge its importance when a new edition was made based on the Greek tradition. A positive example of how to approach a Greek-to-Armenian translated text is presented by Alessandro Orenco, whose case study is Eznik's *Refutation*, in part drawn from *de Autexusio* by Methodius of Olympus. The picture widens again with Valentina Calzolari's overview of the centuries-old permeation of Armenian and Greek late antique scholarship, providing a context for the existence of such a rich library of translated texts, with a focus on philosophical writings. Part II delves into historiographic literature, with Gianfranco Gaggero's reading of "the Armenians" in Xenophon, questioning and exploring their literary and historical context. Francesca Gazzano's paper then analyses the role of Croesus in the *History* attributed to Movsēs Xorenac'i, viewed alongside an array of Greek and Oriental witnesses. With a similar approach, Francesco Mari examines the figure of Cyrus the Great in the same *History*, skillfully juggling diverse primary material. Perhaps less fitting in this section, but of remarkable interest, is Anahide Kéfélian's re-evaluation of Latin loanwords in Armenian, probably absorbed through military contacts, considered under the double lens of archaeological evidence and linguistics. The section closes with Federico Frasson's reading of Asinius Quadratus' *Parthica*, which turns into an overview of the political importance of Armenians in Antiquity. Part III concerns Christianity, and opens with Theo Van Lint's chosen letters of the 11th-century erudite Grigor Magistros, highlighting his debt to Greek culture within apologetic writing. Armenuhi Drost-Abgaryan gives a diachronic view of the legacy of Eusebius of Caesarea in Armenian literature with an up-to-date assessment of research in this field, focusing on manuscripts and editions. The object of Alessandro Capone's article is Pseudo-Athanasius' *De Incarnatione*; in which, through selected passages, the author shows how the Latin and Armenian versions may aid a more critical understanding of the Greek text. Lia Raffaella Cresci follows suit in making Armenian translations precious tools to perfect the Greek textual tradition by assessing selected passages from George of Pisidia's *Hexaemeron*. Part IV, on linguistics and philology, starts with Giulia D'Alessandro and Lara Pagani's hunt for a

legendary Homeric glossary in Armenian, which ends up in an alternative Armenian tale of the *Iliad* itself, rich with variations and other myths. Irene Tinti adds new elements to a linguistic and semantic analysis of the Armenian Timaeus, using a selection of verbal forms to unravel the degree of adherence to or re-elaboration of the Greek text by the Armenian translator(s). Andrea Scala explores the impact of Syriac mediation on Greek loanwords, first focusing on phonetics, then on a gripping example of a semantic shift occurring in the Armenian version of *Acts*. Finally, Rosa Ronzitti carefully reviews the new *Etymological Dictionary* by H. Martirosyan, expounding some of its salient qualities and reminding us of the wealth of potential hidden in the Armenian lexicon.

All articles are offered in English, but some maintain foreign features that challenge reading fluidity. This and other smaller oversights in the editing are in contrast with the high scientific and aesthetic quality of this much-needed volume.

Stephanie Pambakian, Geneva

Virgilio: Eneide 2. Introduzione, traduzione e commento. A cura di *Sergio Casali*. Syllabus 1. Ed. della Normale, Pisa 2017. 390 p.

Casali (C.) Ausgabe des 2. Gesangs der Aeneis (Einführung 7–40, Anmerkungen zum Text 41–45, Text und Übersetzung 46–95, Kommentar 97–348, Bibliographie 349–373, Indices 375–390) eröffnet nicht nur die neue Reihe von Kommentaren zu griechischen und lateinischen Werken der klassischen Zeit mit dem Zielpublikum der heutigen Studierenden (Premessa, 5), sondern ist gleichzeitig auch der erste Kommentar auf Italienisch zu diesem Buch Vergils seit über 50 Jahren (innerer Buchdeckel). Er soll den veränderten Umständen des modernen Studiums Rechnung tragen. Eine leicht lesbare, klare Übersetzung ist dabei eine der Forderungen, der aber nicht immer wirklich entsprochen wird (z. B. V. 52 *uteroque recusso* [vom hölzernen Pferd] «per lo scuotimento di quell'utero»; V. 78 «non negherò di essere del popolo argolico», wo doch die Litotes den – gespielten – Stolz des «Überläufers» Sinon zum Ausdruck bringen soll). Lesenswert sind hingegen die Einführung, die den literaturhistorischen Zusammenhang beleuchtet, und der Kommentarteil, wo philologische Kleinlichkeit bewusst vermieden wird; vieles ist sehr fein beobachtet. Etwas zu kurz kommt vielleicht die Metrik (V. 554 wird die – moderne – Kommasetzung nach *fatorum* ausführlich diskutiert, wo doch gerade die Schlussilbe dieses Wortes aufgrund des Hiats elidiert wird; V. 223 ist von der Flucht des Opferstieres die Rede: wie schwerfällig sich dieser jedoch wegschleppt, wird von Vergil durch den holospondäischen Hexameter höchst wirkungsvoll unterstrichen). Bedenklich scheint dem Rez. ebenfalls, dass in der Bibliographie unter «Edizioni, traduzioni e commenti» ab dem Jahre 1873 nur noch italienisch- und englischsprachige Werke aufgeführt werden (was sich auch, wenngleich etwas weniger eklatant, bei den abgekürzten, häufig zitierten Werken niederschlägt: ist das der Tribut an die in der Premessa angesprochenen veränderten Umstände des modernen Studiums?). Trotz den gemachten Einschränkungen nimmt man diesen Kommentar mit Gewinn zur Hand: C. behält auch im Wald der modernen Konjekturen und Spekulationen den nötigen Überblick.

Orlando Poltera, Fribourg

Titi Livi ab Vrbe condita. Recognovit et adnotatione instruxit *John Briscoe*. Tomus III: **Libri XXI–XXV**. Oxford classical texts. Clarendon Press, Oxford 2016. XXXIX, 391 p.

Après avoir, de 1973 à 2008, publié dans cette collection des Oxford classical texts, la quatrième décade, puis, en 1986, aux éditions Teubner, la première moitié conservée de