

MAY  
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Humanist Greek in Early Modern Europe. Learned Communities between Antiquity and Contemporary Culture

**„Humanist Greek in Early Modern Europe. Learned Communities between Antiquity and Contemporary Culture“, May 8-10, 2014, Tartu University Library**

**Conference ABSTRACTS**

**Gianfranco AGOSTI** (Roma, La Sapienza University)

*Nonnus in the poetry of Italian humanists. Some preliminary remarks*

This paper aims at reconsidering the earliest phase of the diffusion of the poetry of Nonnus among the learned communities of the end of the XV - beginning of the XVIth c. After recalling briefly the coming to Italy of the manuscript of the *Dionysiaca*, the very well known Laur. 32.16, I will reconsider the influence of Nonnus' poems on some Greek epigrams by Politian, comparing them to the use of Nonnian phraseology in the paraphrase of the Creed by Marcus Musurus, who shows a good knowledge of the Christian poem of Nonnus. The final part of the paper deals with an epigram by Scipione Forteguerra and the Humanistic view of the problem of Nonnus' religion. the possible influence of Christian visual exegesis on Nonnus' composition principles.

**Johanna AKUJÄRVI** (Lund University, Oslo University)

*Xenophon and Aesopos for the Swedish youth. On the earliest printed translations of ancient Greek literature.*

Early Swedish translations of ancient Greek and Latin texts were strongly disposed towards teaching the readers moral lessons if they did not offer more specific historic, linguistic, and religious lessons. With few exceptions all printed Swedish translations of ancient literature until 1750 are justified by the didactic value their translators and editors claimed for them. In this paper I propose to focus on the earliest translations of Greek texts into Swedish, in particular Israel Petri Dalekarlus translation from Xenophon's *Memorabilia* (the episode relating Herakles' choice between vice and virtue), printed in the 1590s and Nicolaus Balk's translation of a selection of Aesop's fables, printed in 1603 and reprinted in 1608. The purpose is to study in which respects the moralistic-didactic discourse differ between these two translations – if they differ at all, considering that the title pages of both translations claim to be offering useful moral lessons for the youth of Sweden – and how they differ from other translations of ancient literature printed in 17th century Sweden.

**Bartosz AWIANOWICZ** (Toruń, Nicolaus Copernicus University)

*Between Hermogenes, Cicero and Quintilian: George of Trebizond's latinisation of Greek rhetorical terms.*

George of Trebizond, born in Crete, went in his twenties to Italy, where he spent the rest of his life teaching, translating from Greek into Latin and writing his own treatises and polemics. Although most of his works represent the Latin humanism, they can be considered as an important pendant to the humanist Greek in the 15<sup>th</sup> century for George of Trebizond was not only a very well educated but often neglectful translator of Greek Aristotle, Demosthenes, Ptolemy and Church Fathers but also an important teacher of Greek grammar and rhetoric. The aim of my paper is to examine the humanist's use of Greek and Latin rhetorical terms in his *Rhetoricorum libri quinque* and a commentary on Cicero's *Pro Ligario* as well as his letters, and to present some aspects of the reception of George's Graeco-Latin rhetorical vocabulary among northern humanists in 16<sup>th</sup> century.

**Pieta van BEEK** (Utrecht University, Stellenbosch University)

*Anna Maria van Schurman and her correspondences in Greek.*

Of the three languages a learned man had to know in the Early Modern Period – Latin, Greek and Hebrew- Latin was mostly used as a lingua franca in the *Respublica Litterarium*, the Republic of Letters.

But we should not underestimate the knowledge of Greek. In that language the classical and early Christian and Byzantine heritage was studied, letters were written, and orations, disputations and scientific conversations held. We see that in the case of a learned woman as well. Anna Maria van Schurman, the first female university student in Europe, knew 14 languages and she spoke and wrote in Greek quite well. Her hymns are lost, but her correspondence in Greek was published in her *Opuscula Hebraea Graeca Latina et Gallica, prosaica et metrica* (1648).

In my lecture I will focus on her letters in Greek, not only those to the British learned woman Bathsua Makin or to the bishop of the Greek orthodox Church in Efeze, but also to two learned men in the *Respublica Litteraria*, Johan van Beverwijck and Claudius Salmasius. Apart from a translation and the contextualization I will give an analysis of the letters.

**Gita BERZINA** (Riga, Latvian University)

*16th -17th Century Greek Texts at the Library of the University of Latvia.*

Cultural trends and ideas, pedagogical reforms and changes in the intellectual life spreading across Europe during the 15<sup>th</sup> and 16<sup>th</sup> centuries reached also its North-Eastern territories and were disseminated in Livonia and its citadel Riga during the 16<sup>th</sup> century.

As elsewhere in Europe, also in Livonia – though on a different scale – humanism ideas flourished, classical languages were studied and the values of ancient culture were acquired.



Two educational institutions – the Dome School and Riga Lyceum – can be considered as humanism centres in Riga. Here among other important disciplines such as logic, history, rhetoric etc., the Latin and Greek languages and literature were studied: the works of ancient Greek and Roman poets and writers, rhetoricians and philosophers, as well as the ancient patristic works.

Outstanding persons were working in these schools: not only studying and teaching others, but also creating different works themselves. They created various texts of prose and poetry, wrote scientific treatises and essays. Dedicatory poems honouring diverse important occasions (e.g. marriages, funerals), congratulation texts in dissertations, etc. were created not only in Latin, but also in the Greek language.

A certain part of these texts has survived throughout the centuries to the present day and, in addition to important texts in the Greek language created and issued elsewhere in Europe and then brought to Livonia, is extant at the Library of the University of Latvia.

The Library of the University of Latvia now embodies the collections of both the University library and the Academic library (the oldest public library in the Baltic States (1524)).

Particularly wide variety of 16<sup>th</sup> -17<sup>th</sup> century texts, mostly in the Latin language, but among them also in the Greek language, can be found in the collection of the Academic Library.

Up to now, except sporadic works, these treasures have received very little or no scholarly attention at all. The general corpus of these texts, their volume, nature and diversity has not been systematically studied. The present paper is aimed at providing an overview of the general corpus of these texts.

**Elodie CUISSARD** (Strasbourg University, Strasbourg University Library)

*Ottmar Nachtgall and the first generation of humanist Greek studies in Strasbourg.*

The beginning of Greek studies in Strasbourg at the dawn of the sixteenth century is deeply indebted to a certain Ottmar Nachtgall. This brilliant but little-known humanist was born ca. 1480 in Strasbourg. He travelled extensively for his academic training and he frequented, among other institutions, the University of Paris, where he took Greek lessons with the Italian scholar Girolamo Aleandro. After travelling all over Europe and probably to Greece as well, he returned to Strasbourg in 1514 and sparked a decisive interest in Greek studies in his native city. Curiosity for the Greek language then spread in through small circle of humanists, including philologists, educators and printers.

The aim of this paper is to describe the network of humanists involved in the birth of Greek studies in early sixteenth-century Strasbourg, during Ottmar Nachtgall's residency there. Among those teaching Greek and editing, translating and commenting Greek classical authors can be found famous characters of Alsatian humanism, like the educator Jérôme Guebiller and the printers Mathias Schürer, Johann Schott and Johann Knobloch. But this circle includes lesser known humanists too, such as Conrad Hordner of Immenstadt, a friend of



Erasmus who taught Greek in Strasbourg for a few months, and, of course, Ottmar Nachtgall, whose significant influence remains unappreciated. Through this network, we will approach the way Greek was studied in Strasbourg : how did they edit Greek texts? Which authors did they prefer? This contribution will give an overview of early Greek studies in Strasbourg under the influence of Ottmar Nachtgall.

**Jean-Marie FLAMAND** (Paris, CNRS)

*The preliminary Greek epistles of the French Hellenist Jean Cheradame (edition of Aristophanes, Paris, 1528).*

The Parisian edition of Aristophanes' nine comedies prepared by the Hellenist Jean Cheradame (c. 1495-c.1543), which reproduces in 1528-1529 the Greek text established by the great Cretan Hellenist Marc Musuros (Venice, Aldo Manuzio, 1498), offers an interesting feature: the work is presented as a collection of nine small separate books. Each comedy is prefaced by a dedicatory letter, thirty lines long, written by Cheradame in deliberately complicated Greek and addressed each to a different person. A study of the dedicatees reveals the extent of Cheradame's circle of humanist acquaintances at that time. The content of these preliminary pieces sheds light on certain current events of the period. But most of all it is the polemical tone of these short texts, which violently stigmatise unnamed opponents, that shows Cheradame's preoccupation with flaunting ostensibly his religious fidelity to the doctrine of the Catholic Church as well as his perfect moral integrity. At a time when the ideas of Luther were beginning to spread in France and spark violent controversies, these pieces illustrate the ambiguous status of the study of Greek in Paris in 1528. This language, which the uninformed denounced as a vehicle of heresy, is not dangerous in itself. Quite to the contrary, it could usefully contribute to moral education. Thus Cheradame recommends the reading of Aristophanes, but laced with a warning: the comedies may express a wisdom that is too earthly, that of the Greeks, but given a prudent reading they can lead to divine truth and light.

The Greek text of the preliminary epistles has recently been published, for the first time since 1528, with a French translation, by J.-Fr. MAILLARD & J.-M. FLAMAND, *La France des humanistes. Hellénistes II*, Turnhout, Brepols, 2011 (coll. Europa Humanistica), p. 627-642

**Hélène GEORGE NOBELIS** (Strasbourg University, GEO - EA 1340 Research group of Oriental, Slavic and Greek Studies)

*Greek fonts and printing practices in Strasbourg.*

At the dawn of the sixteenth century, Humanists of Paris extend their teaching and publishing activities in Strasbourg, one of the first cities in Northern Europe to practice printing Greek. The passage of single words, to citations and to book made entirely in the Greek language evolved slowly over several years.



It is relevant to point out the various technical processes used in the late fifteenth century (the woodcut) and at the beginning of the sixteenth century (use of lead characters) to print in Greek.

Greek fonts are a real investment for printers as well as material wealth that are transmitted. Those practices are discussed in the light of the editorial activity in Greek of three printers engaged in Strasbourg during this period : Mathias Schürer, Jean Schott and Jean Knobloch.

**Antoine HAAKER** (Wroclaw University)

*The Greek Dialogues of John Posselius the Elder (1528–1591).*

It is well known that Latin was spoken in early modern European schools, and that Latin dialogues (usually called *colloquia*) were written in order to provide models of Latin conversation for pupils. Such dialogues – the most famous of which are Erasmus' *Colloquia familiaria* – have long been studied by scholars. It is much less known that certain humanists spoke ancient Greek with their students, and the Greek dialogues composed for that purpose are hardly mentioned in any scholarly publication.

I would like to present and analyse the most popular collection of such Greek dialogues composed in the Renaissance, namely the οἰκεῖοι διάλογοι written by John Posselius the Elder (1528–1591), professor of Greek at the university of Rostock.

After a brief description of the dialogues and of their author, I will analyse the structure of the collection, expound the pedagogical ideas of Posselius, and explain how he intended his Greek dialogues to be used. Finally I would like to investigate the reception of Posselius' dialogues up to the 18<sup>th</sup> century, to situate them in the broader history of the genre to which they belong and thereby to assess their originality.

**Dieter HARLFINGER** (Hamburg University)

*Humanistengriechisch. Besichtigung eines Forschungsfeldes.*

Unter ‘Humanistengriechisch’ sind die altgriechischen Texte zu verstehen, die von Humanisten und Gebildeten seit dem Quattrocento bis in unsere Tage verfaßt worden sind. Im Vortrag wird das mögliche Forschungsfeld der sehr kleinen und bescheidenen Schwesterdisziplin der Neolatinistik nicht abgeschritten, nicht vermessen und schon gar nicht hier und da bebaut, sondern punktuell, aber europaweit besichtigt; zahlreiche Bilder sollen helfen, Eindrücke zu bewahren.

**Katre KAJU** (Tartu, Estonian National Archives; Tallinn University Academic Library)  
*Griechisch in den studentischen Preisaufgaben an der kaiserlichen Universität Tartu.*

Im Estnischen Historischen Archiv in Tartu sind unter den tausenden von Akten der kaiserlichen Universität Tartu ungefähr 500 Preisaufgaben vorhanden. Diese der im Findbuch aufgelisteten Titeln nach auf Deutsch, Latein, Französisch, Russisch, Griechisch und anderen Sprachen geschriebenen Arbeiten wurden in 1803 bis 1817 von den einheimischen und ausländischen Studenten der entsprechenden Kommission vorgeschlagen. In meinem Vortrag versuche ich einen kurzen Überblick zu geben, was hinter diesen griechischen Titeln steckt. Haben die Studenten tatsächlich über griechische Autoren bzw. Themen auf Griechisch geschrieben oder sind sie bloß griechische Motti, die mit dem eigentlichen Inhalt der Preisaufgaben gar nicht in Verbindung stehen?

**Tua KORHONEN** (Helsinki University)

*The Greek dissertations by Johannes Gezelius the Elder.*

Bishop of Finland, Johannes Gezelius the Elder (1615–1690), had a strong impact on Greek education both in Finland and Estonia. He was not only a writer and publisher of several Greek textbooks (including a long-standing Greek grammar), but a composer of solid Greek occasional poetry.

Gezelius was born in Västmanland, Sweden, and studied in the classically orientated gymnasium of Västresås. While occupying the professorship of Greek and Hebrew, and later of theology, at the University of Tartu, Estonia (1661–1649), he supervised at least ten dissertations in Greek, which were strictly theological in their subject matter. In addition to these, we have also mere title pages of Greek dissertations, which, probably, were not more than just starting-points to disputations, to the oral debates guided by Gezelius.

In this paper, I will present the structural features of Gezelius' dissertations and ponder the question what models Gezelius could have had for writing dissertations in Greek.

**Alessandra LUKINOVICH and Patrick ANDRIST** (Geneva University, Bern Canton and University Library)

*Voici encore deux analyses de psaumes en vers grecs signés Florent Chrestien (1566)*

Dans la lancée de la recherche que j'ai menée avec Patrick Andrist et publiée dans *Koryphaiôi andri. Mélanges offerts à André Hurst* (Genève, Droz, 2005, p. 673-715) sous le titre « *Poesis et mores* : Florent Chrestien, Joseph-Juste Scaliger et les *Psaumes* en vers grecs du *Bernensis* A 69 », j'examinerai la facture de deux autres psaumes en vers grecs signés Florent Chrestien et parus à Genève en 1566 dans *Psalmorum Daudidis paraphrasis poetica, nunc primùm edita, Authore Georgio Buchanano (...). Psalmi aliquot in uersus ite(m) Graecos nuper à diuersis translati*. Apud Henricum Stephanum, & eius fratrem Robertu(m) Stephanum, typographum Regium. Ex priuilegio Regis.





**Gościwit MALINOWSKI (Wrocław University)**

*Stanislaus Niegosseuius (1565-1599?) and his panegyric “Pros Theion Sigismondon Triton Ton Polonon Basilea Aniketon.... Stephanephoria”.*

Stanislaus Niegosseuius (Stanisław Niegoszewski), an improvisator, poet and alchemist, is known mainly because of his Latin poetry and the epinicion for Jan Zamoyski, having been written in six languages: Latin, Hebrew, Greek, Spanish, Italian and Polish. The Greek part of this epinicion was the only piece of Niegosseuius' Greek poetry known after II World War, when the libraries of Warsaw were burned. The eight-page Greek panegyric for the king Sigismund III Vasa *Pros Theion Sigismondon Triton Ton Polonon Basilea Aniketon, Souekon, kai Gotthon, Bandalonte archonta, kai Megan hegemonon Litouanias, kai Rousias, kai Prousias, kai Mazobias, kai Libonias, kai Samogitias, kai ton loipon, despoten eumenestaton, kai megaloprepestaton STEPHANEPHORIA*, printed in Rome in 1588 survived only in one copy preserved in the Library of the Accademia dei Lincei. This text was unknown earlier to Polish scholars as Janina Czerniatowicz, an editor of “Corpusculum poesis Polono-Graecae saeculorum XVI-XVII (1531-1648)”. The aim of this paper is to present this panegyric poem recently found in Rome and to evaluate it on the background of other Latin poems of Niegoszewski and other Greek poems written in the Polish-Lithuanian Commonwealth of the times of Sigismund III.

**Charalampos MINAOGLOU (Athens University)**

*Anastasius Michael Macedo and his “Speech on Hellenism”.*

Anastasius Michael was the first Greek to become member of a scientific Academy of modern times. He was appointed external fellow to the Prussian Academy of Sciences (Academy of Brandenburg) in 1707. He was an Hellenist, who taught and especially edited Greek texts in Germany and Russia for many years. He was a major scholar among the Hellenists and Orientalists of Halle. He wrote in Latin, Russian, modern Greek and of course in humanistic Greek. His *Speech on Hellenism* is a real monument of the humanistic Greek of the early 18<sup>th</sup> century. This work is a treatise both philological and historical on the Greeks and the Greek language. He dedicated that *Speech* to the Academy of Brandenburg and it seems that this was his Speech of admission. In it Anastasius is addressing himself to the Academy and he clearly states his belief that he is a Greek both in origin and in language. In this treatise he fights the opinion of some European scholars of that time, who believed that modern Greek was not Greek language but a barbaric dialect and that both the Greeks and their language had been extinct during the Middle Ages. In order to be more persuasive apart from his philological arguments based on comparative linguistics he uses the ultimate argument: he writes his treatise in excellent Atticising Greek proving that the Greeks of his time could still use their ancient language form and indeed in a very aesthetically successful way.



**Janika PÄLL** (Tartu University Library)

*Different towns, different images of Greek – the corpora of humanist Greek from Dorpat, Reval, Riga and Mitau printers.*

In my paper I'll draw some preliminary conclusions on the practice of "Humanist Greek" in four centres of Ancient Livonia and Estonia: Mitau, Reval, Riga and Dorpat during 1550–1710, drawing attention to different character of each town. The trends, observed in this area will be then compared to the practice of Europe in general, both as reflected by the collections of Tartu University Library and by modern research on the subject.

**Sandrine de RAGUENEL** (Strasbourg University)

*Learning Greek in Strasbourg: Grammars and Classrooms Texts.*

After the revival of Greek studies in Italy, at the instigation of Bessarion and the Platonist Academy, England, Germany, France, Spain developed their own communities of Hellenists at the end of the fifteenth century. The beginning of Greek studies in Strasbourg is connected with the life of the scholar Ottmar Nachtgall, who lived in this famous city of the Upper Rhine between 1514 and 1523. He began teaching in 1515 with grammars and classroom texts printed for him by the printers Johann Schott and Johann Knobloch.

Nachtgall's teaching philosophy is contained in his dedicatory epistles : we propose to examine these letters to determine what "program" Nachtgall followed. Through the books printed for classroom use, we will investigate how he taught Greek to students, which texts and which grammarians he used and why, and how his methods gradually evolved. Within the larger context of Greek printing in Strasbourg, we will try to approach the fundamental role of Nachtgall in the beginning of Greek studies, his fortune and the other classroom texts used in the sixteenth century.

**Vlado REZAR** (Zagreb University)

*Greek verses of Damianus Benessa.*

Damianus Benessa (1476-1539), a Latin poet of Dubrovnik, is generally considered to be one of the most versatile representatives of Humanism on the east coast of the Adriatic in the early 16<sup>th</sup> century. Remembered mostly by his voluminous Christian epic *De morte Christi*, composed in some 8500 Latin hexameters which happened to be published from the autograph only in 2006, Benessa is the author of another surviving manuscript which contains his smaller scale poetry: This very manuscript also totals in more than 8000 Latin verses distributed in three books of epigrams, a book of eclogues, two books of lyric poetry and a book of satires. The apparent humanistic concept of this poetic venture, based on the *genre* models of classical antiquity, has been even more emphasized by Benessa's seven Latin renditions of Greek epigrams belonging to the *Anthologia Planudea*, and especially by Benessa's nine original epigrams composed in ancient Greek. This particular segment of





Benessa's *oeuvre*, a total of 30 elegiac couplets written in the second language *medium* of Humanism, is an *unicum* among the surviving works of Croatian humanist poets and because of that of undisputed importance for Croatian literary and cultural history. However, his Greek poems, along with the most of aforementioned Latin poems from the same manuscript, were left almost completely unexplored up to our age, due to poor readability as well as to questionable comprehensibility and literary value. This paper presents the results of the core philological analysis of Benessa's poetic production in Greek, and tries to explain its origin in the context of contemporary Greek poetry in Italy.

Per **RÅLAMB** (Basking Ridge, Independant researcher)

*Swedish Contributions to the Greek & Roman Classics. A Bibliography of the Printed Editions before 1800.*

**Introduction:** While there are bibliographies that have captured separate segments of the Greek and Roman editions printed, translated or edited by Swedes, none of these works are complete.

**Aims:** The primary aim of this study has been to identify and catalogue all editions of the Greek and Roman classics, including the church fathers, printed in Sweden and its historical territories in the original languages or translations into Swedish or other languages prior to 1800. The secondary aim has been to identify all such editions edited or translated by Swedes and printed on the continent. The third aim has been to identify when possible the core edition or editions used as a source text for each issue and the fourth to collect information from contemporary bibliographies as to the general awareness of the edition, its considered scarcity as well as the perceived quality of the work.

**Findings:** I propose in this paper to present the primary findings of the printed editions of the Greek authors in this study. The interest in the classical texts evolved over the centuries though the same common theme to produce good school texts remained a stable constant. Very little in terms of classical works aside from four leaves in Greek of Isocrates *ad Demonicum* printed in 1584 were produced during the 16<sup>th</sup> century. There are also other gaps such as the works by Aristophanes and Aeschylus that are entirely excluded while Euripides is only represented by the 1651 publication of Hecuba in Greek and Sophocles by a 1780 translation into French. There are unexpected surprises such as two previously unrecorded editions by Basilius Magnus while other works, such as Phalaris' letters, are entirely missing in the production of classical texts in Sweden.

**Conclusion:** It can be concluded that there exist previously unrecorded editions as well as a lack or limited representation of certain work in the production of classical text in Sweden from this time period, but also unexpected findings of unrecorded editions.

**Erkki SIRONEN** (Helsinki University)

*"Dialectal" Variation in Humanist Greek Prose Orations in Great Sweden (1631–1721).*

No less than 12 from altogether 19 preserved orations in the great Empire of Sweden were composed in prose between 1630 and 1721 (nine in Upsala, two in Turku/Åbo, one in Greifswald). The metric speeches are kept outside the scope of this paper, because a legion of Homerisms and further dialectal features would distort the picture. The material under study (orations by A. Argillander, M. Brennerus, A. Carlinus, A. Juvenius, M. Wiraeus, S. Gelsenius, G. Ilsbodinus, J. Burgman, J. Kiörlingh, G. Lagus are all mentioned in I. Collijn's bibliography "Sveriges bibliografi: 1600-talet" published between 1942-1944; finally two manuscript speeches by professor I. Nesselius from 1718 and 1721) is not at all homogeneous, because the Greek of the students and especially of professor Nesselius are of variable quality; furthermore, three of the speeches (Burgman and both of Nesselius's speeches) are panegyric rather than pro exercitio or pro gradu.

I decided to compare four recurrent "dialectal" features in this material:

- 1) variants γιν- and γινν- in γίγνομαι and γιννώσκω;
- 2) non-contracted and contracted syllables;
- 3) singular genitive of 3rd declension nouns of type πόλις with variants -ιος and -εως;
- 4) variants -σσ- and -ττ- in nouns and verbs.

Preliminary results are as follows: during the 17th century the non-Attic form γιν- is prevalent; the amount of non-contracted forms slowly diminishes towards the end of the 17th century; the non-Attic variant -ιος becomes extremely rare after 1644 (i.e. after Carlinus); the -σσ- variant survives strongly before the Atticizing oratory of Nesselius. Even though some of the previous orations do not discuss theological matters, the influence of New Testament variants is evident all over. The perseverance of the singular genitive ending -ιος might be explained by the fact that at least J. Gezelius' Grammatica Graeca (from 1668 onwards) lists this as equivalent to -εως. In order to get to the roots, earlier grammars and works of reference used in Upsala and Åbo must be controlled.

**Martin STEINRÜCK** (Fribourg University)

*Metric "mistakes" in the Greek epigrams of Angelo Poliziano.*

There is a great deal of the metrical mistakes in the Politian's Greek epigrams that seem to do what the text speaks of: "erring with my feet", "since you do not write the meter", etc. For the Politian, making those mistakes seemingly is a mimetic figure, a joke, a proof of metrical knowledge rather than of ignorance.

**Tomas VETEIKIS** (Vilnius University)

*Imitation of the moral poetry of Gregory of Nazianzus in the humanist Greek poetry of 16th-century Lithuania.*

Saint Gregory of Nazianzus (ca. 329-390), important representative of both Eastern and Western Christianity, and one of the most prominent orators of his age (4th century AD), has left among his heritage an interesting collection of Greek poetry on moral subjects which (along with his rhythmical orations) has been a source of inspiration for a number of subsequent and much later generations of Christian intellectuals, clergymen, scholars and students. This paper will very briefly survey the possible reasons and ways which attracted St. Gregory to be studied in Lithuania and will mainly focus on the direct evidence of the imitation of the part of his poetry generally called *Carmina Moralia* (PG 37, 521–968). The main source of my argument will be the collection of funeral poetry *Parentalia in obitum Georgii Chodkiewicz [...]* Vilnae [...] 1595, published by the members of pious academic society of Vilnius University (Vilnius Jesuit Academy) in honor of recently deceased Georgius Chodkievicius (Юрый Хадкевіч, Jerzy Chodkiewicz, Jurgis Chodkevičius, 1570? - 1595).

Grigory **VOROBYEV** (Roma, La Sapienza University)

*An unpublished epigram of Mathew Devaris from Saint Petersburg.*

Mathew Devaris (ca. 1505-1581), pupil of Janus Laskaris, was one of the prominent Hellenists in the 16th century Rome, corrector of Greek manuscripts at the Vatican Library, author of a treatise on Greek particles. He is also known for a compilation of an Index to Eustathius' commentaries on Homer and for a Greek translation of the decrees of the Council of Trient. Besides, Devaris composed numerous Greek epigrams. Some of them were printed in the preface to his "Liber de Graecae linguae particulis" in 1588, as for the rest, several epigrams were published in 1962 by Faidonos Bubulidis and a few other ones by Anna Meschini Pontani in 1978. Pontani supposed that the corpus of Devaris' epigrams might turn out to be larger than it is known nowadays. Indeed, one of his unpublished epigrams, as it seems, now came to light in Saint Petersburg.

The Archive of Saint Petersburg Institute for History contains, among other Greek manuscripts, a single piece of paper containing an untitled Greek epigram, consisting of 12 verses, with subscription "Matth. Devarii". The vocative form "Σιρλέτε" in the 11th verse lets suppose that the dedicatee of the poem should have been cardinal Guglielmo Sirleto, Prefect of the Vatican library.

The paper examines briefly the language of the poem beside other Devaris' epigrams, and demonstrates that the unexplored library collections of St. Petersburg conceal humanist Greek texts which are still unknown to the scholars.