

ΣΤΥΛΙΑΝΟΥ ΛΑΜΠΑΚΗ

## ΒΙΒΛΙΟΚΡΙΣΙΑΙ

ΑΝΑΤΥΠΩΝ ΕΚ ΤΟΥ ΤΟΜΟΥ ΠΑ' ΤΟΥ ΠΕΡΙΟΔΙΚΟΥ «ΑΘΗΝΑ»

(Έκτος έμπορίου)



ΕΝ ΑΘΗΝΑΙΣ  
ΤΥΠΟΓΡΑΦΕΙΟΝ ΕΜΜ. ΠΑΠΑΔΑΚΗ  
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*The hagiographic dossier of St Eugenios of Trebizond in Codex Athous Dionysiou 154. A Critical Edition with Introduction, Translation, Commentary and Indexes by Jan Olof Rosenqvist [Acta Universitatis Upsaliensis. Studia Byzantina Upsaliensia 5], Uppsala 1996, 560 pp.*

The Athonite codex Dionysiou 154, and especially its second part, containing a collection of hagiographical works on St Eugenios of Trebizond, is of particular importance not only for St Eugenios' cult, but also for the history of the Empire of Trebizond. This undeniable fact has been properly stated already in Fallmerayer's *Original-Fragmente*<sup>1</sup>, and is implicit even in the title of their first joined edition, the so-called *Fontes Historiæ Imperii Trapezuntini*<sup>2</sup>. This is also emphasized by Prof.

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1. J. Ph. Fallmerayer, *Original-Fragmente, Chroniken, Inschriften und anderes Materiale zur Geschichte des Kaiserthums Trapezunt*, *Abhandlungen der Kgl. Bayerischen Akademie der Wissenschaften zu München* 3-4 (Munich 1843-1844).

2. A. Papadopoulos-Kerameus, *Fontes Historiæ Imperii Trapezuntini*





Rosenqvist in his new critical edition of the whole *dossier* (which follows a series of minor contributions on the subject<sup>1</sup>), with an English translation and analytical commentaries. An extensive introduction (pp. 19-110), divided in four chapters, accompanies the edition. In its first chapter (pp. 21-42) there is a brief presentation of each text, dealing mainly with the problem of its sources, date of writing, and character; this chapter ends by stressing once more the unity of the *dossier*, and its significance. The second chapter (pp. 43-63) focuses on the most extensive of the texts (that is on the *Discourse on the Birthday* of St Eugenios and on the *Further Synopsis of Miracles* by John Lazaropoulos), and is mainly concerned with related historical and literary problems, especially the account of Eugenios' assisting Basil II during the latter's Iberian campaign, and the account of Andronikos I. Gidos' victory over "Melik".

The history of St Eugenios' cult, having as centre the saint's monastery in Trebizond, is portrayed in the third chapter (pp. 64-87), with the addition of all other pertinent sources and bibliography.

The fourth chapter of the introduction (pp. 88-110) examines the textual tradition of the texts, as well as their previous editions and translations. Finally, the criteria for the new critical edition are exposed.

The texts are edited according to their sequence in the ms., and the English translation is printed face to face to the Greek text (pp. 111-359).

Extensive and very useful commentaries (pp. 361-468) complete the edition. They cover a broad range of prosopographical, historical and philological problems, as they appear in the texts. Prof. Rosenqvist uses all the relevant bibliography, older and recent, while his remarks make clear and explicit the great historical value of the collection.

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I (St Petersburg 1897, repr. Amsterdam 1965).

1. See: "Some remarks on the passions of St Eugenios of Trebizond and their Sources", *Analecta Bollandiana* 107, 1989, pp. 39-64. — "The Hagiographical Evidence of Mithraism in Trebizond; Local Tradition or Learned Design?", *Eranos* 89, 1991, pp. 107-120. — "Three Trapezuntine Notes", *Byzantinoslavica* 54, 1993, pp. 288-299. — "Lamps for St Eugenios: A Note on Byzantine Glass", *Eranos* 92, 1994, pp. 52-59. — "Miracles and Medical Learning: The case of St Eugenios of Trebizond", *Byzantinoslavica* 56, 1995, pp. 461-469.

