

P. D. Mastrodimitris, *Greek Scholars (XVth-XIXth centuries)—Studies and texts*, vol. I, Athens 1979.

The Greek scholars of the Renaissance, the presence in Viennese Greek circles of notable scholars in the late XVth and early XVIth centuries, intellectual development in Crete during the first half of the XVIIth century and the special philological relations between Cretan and Ionian literature are some aspects of Modern Greek literature in general that P. D. Mastrodimitris has dealt with in the past. This volume comprises fourteen studies by the author relating to people and texts of Frankish and Turkish dominated Hellenism. Some of these studies have been published before, others have not; they have now, however, been greatly added to and elaborated with new elements, including the bibliography compiled by Dr. Mastrodimitris in the meantime. It should also be noted that almost all these studies are based on material collected by Dr. Mastrodimitris from archives and libraries in various European countries, Italy in particular.

The first three studies concern a very well-known personality: the humanist and diplomat, Nikolaos Sekoundinos. Dr. Mastrodimitris has devoted a great deal of attention to Sekoundinos, in fact, as he was also the subject of his doctoral thesis: *Nikolaos Sekoundinos (1402-1464). Life and work. Contribution to the study of the Greek scholars of the Diaspora*, Athens 1970. The first two studies in the book, then, deal with two unpublished letters written by Sekoundinos; the first (which is undated) was sent to an unknown person offering condolences on the death of his son Ioannis, and the second was written to Matthaios Asanis Palaiologos on July 30th 1456. These two letters are particularly significant because they are in Greek; it is a known fact that Sekoundinos wrote almost all his letters in Latin. The third study concerns the Marcian Latin codex 4418 and its writer. Dr. Mastrodimitris makes a comparative study of other Latin and Greek texts signed by Sekoundinos and concludes that this codex, which comprises works by Sekoundinos in Greek and Latin, also belongs to him. It seems worthwhile noting a few points in this private codex of Sekoundinos', as they provide a clear picture of the interests of a Renaissance scholar. Amongst the texts in the codex are: the historical work *De familia Otomanorum*, the essay *De epistolari dicendi genere*, excerpts from Ovid and Aristotle, topics regarding the differences between Platonic and Aristotelian philosophy, the work *De Deo de unitate essentiae eius et de Trinitate personarum*, excerpts from Cicero's *De finibus bonorum et malorum*, the Latin translation of Demosthenes' oration *Concerning the Chersonese*. The fourth study is devoted to George Trivizios (c. 1423-1485), Bessarion's well-known codex-writer and priest of the Greek Church in Venice. Trivizios was of Cretan origin but seems to have lived for a while in Rome working for the Greek cardinal copying out codices. At least this is what can be gathered from bibliographical notes in Bessarion's codices. When Trivizios was in Venice, c. 1474, he was elected priest of the Greek Church of Venice—a position he is said to have owed to his patron Bessarion. The Greek cardinal was probably also responsible for his position in favour of the unification of the two churches. From the codices *Laurentianus Conventi Soppressi 440* and *Parisinus graecus 2803* Mastrodimitris publishes some lines by Trivizios dedicated to the Virgin Mary and Christ, which indicate his classical learning and his devotion to the ecclesiastical tradition of Byzantium.

In his fifth study Mastrodimitris deals with some unpublished poems by Hieronymus Bononius (1454-1517) of Treviso, concerning the earthquake on Crete in 1508 and the scholar Markos Mousouros. These verses reveal the scholarly climate of the Renaissance and also the relations between Greek and Italian humanists, and are published by the Fondo Cicogna

of the Civico Museo Correr. Poems II-VIII deal with Mousouros and no. 1 with the earthquake which shook Crete. It seems that Bononius was also a close friend of the Greek humanist Dimitrios Halkokondylis, as is indicated by an epitaphic epigram by the poet from Treviso on the death of Halkokondylis in 1511. Studies 6 and 7 concern another Renaissance scholar, the Corfiot Andonios Eparhos. Study 6 deals with a signed letter from Eparhos (dated 20th December 1573) to his patron, the Italian humanist Pietro Bembo (1470-1547); the letter is taken from the codex *Barberinianus graecus* 280 in the Vatican library. Bembo helped Eparhos in a number of ways when the Corfiot scholar was working as a copyist of and dealer in codices in Venice. The valuable bibliography on Eparhos compiled here by Dr. Mastrodimitris is well worth noting. In the following study Dr. Mastrodimitris again deals with Eparhos, but this time with regard to Ms Elli Yotopoulou-Sisilianou's book, *Andonios Eparhos, a Corfiot humanist of the XVIth century*, Athens 1978.

Studies 8 and 9 are devoted to Meletios Vlastos, one of the greatest personalities of the Cretan Renaissance. No. 8 refers to a speech and some epigrams by Meletios, taken from the codex *Marcianus latinus*, no. 230, coll. 4736, which transport us into the intellectual climate of Crete. They are the type of text in which Cretan scholars from time to time lauded high-ranking Venetians, both laymen and church dignitaries, on the occasion of their arrival on or departure from the island. Here Vlastos extolls the Proveditor Generale of Crete, Alvise Priuli (1620). Study no. 9 is an encomium by Meletios in Italian, which was delivered on St. Dimitrios' feast day (26th October) before the Venetian notables of Crete in thanks for their love and good intentions towards the Cretan people and Orthodoxy. It should be noted that Dr. Mastrodimitris also includes a translation of the encomium into Modern Greek. The next study is also connected with Meletios Vlastos—*Epigrams by priests of Handakas in praise of the Duke of Crete, Giovanni Battista Grimani (1636)*. In the codex *Morosini-Grimani* no. 29 in the Museo Civico Correr, 20 Greek scholars and learned Orthodox priests from Handakas on Crete wrote 27 Greek epigrams in 1636 in honour of the Duke of Crete, Giovanni Battista Grimani. Meletios Vlastos played a major part in this collection, having composed eight of the 27 epigrams himself. In this study, Dr. Mastrodimitris takes the opportunity to demonstrate his extensive knowledge of the period, selecting very representative material concerning the contributors to this declaration. In connection with the Cretan scholars' custom of extolling the Venetian officials, there are two festive orations in honour of the Duke of Crete, Giovanni Battista Grimani, written by two young Cretans—Ioannis-Antonio Muazzo and Santo Muazzo. According to Dr. Mastrodimitris the texts are signed and contain a wealth of information regarding the intellectual life of Handakas in those days. Dr. Mastrodimitris' 13th study concerns an unpublished letter from the well-known pre-Solomos poet, Antonios Martelaos (1789) to the archbishop of Cephallonia and Zakynthos, Ioannikio Annino (1783-1817) requesting him to release Ioannis Vitvardis from his obligations at his church on Zakynthos. Martelaos' text is written in very lovely demotic. Studies nos 12 and 14 have been left till last. No. 12 concerns the bishop of Carustos, Anania Kosmopoulos, and his disagreements with the Latin archbishop of Corfu c. 1786-1787; no. 14 refers to a letter (1832) from Bishop Evripas-Iakovos to Galataki monastery on Euboia. In my opinion these last three studies have no place in this work, since they relate principally to ecclesiastical history rather than to Modern Greek literature. But this is the only essential criticism I have to make of Dr. Mastrodimitris' extremely useful book.