Jh., ältere Vor- und Nachsatzblätter auf Pergament),[8] 18 (59–60, Tf. 19–20: Fragmentmappe E. 13./A. 14. Jh., Theodoretos von Kyrrhos, Ps.-Aristoteles, geschrieben zum Teil von einem gewissen Germanos), 124 (187, Taf. 62: zwei Blätter eines Lektionars aus dem 11. Jh.), 125 (187–188: vier Blätter einer Parakletike, 14. Jh.),[9] 126 (188–190, Taf. 64, geschrieben von <Kyrillos von Naupaktos>: Liturgien) und 127 (190–192, Taf. 65: Lektionar des 12. Jh. aus der Kirche des hl. Georgios in Amaseia).[10]

Dem Verfasser gebührt Dank für detaillierte Erschließung eines bisher unbekannten und insgesamt wenig bedeutenden (wenn auch punktuell interessanten) Handschriftenbestandes. Keineswegs selbstverständlich ist die Kooperationsbereitschaft des Klosters, das die Druckkosten übernommen hat. Es wäre sehr wünschenswert, wenn weitere Mönchsgemeinschaften des Athos diesem Beispiel folgen würden.

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Ioannis Telelis (ed.), Georgios Pachymeres. Philosophia, Book 5: Commentary in Aristotle's Meteorologica (Βιβλίον πέμπτον, τῶν μετεωρικῶν). Editio princeps. Prolegomena, Text, Indices. *Corpus Philosophorum Medii Aevi. Commentaria in Aristotelem Byzantina*, 6. Athenai, Akademia Athenon, Kentron Ereunes tes Hellenikes kai Latinikes Grammateias 2012. X+132*+137 p. ISBN 978–960–404–232–6, 978–2–7116–8413–7, 978–2–87060–167–9.

Perhaps there is no more appropriate person to publish and comment on the *Philosophia* book 5 by Georgios Pachymeres, a commentary in Aristotle's *Meteorologica*, than the historian Ioannis Telelis. The reason is that Ioannis Telelis recently issued under the auspices of the Academy of Athens a work in two-

8 P. Soterudes, Παλαιογραφικὰ ἀπὸ τὴν Ἱ. Μ. Σίμωνος Πέτρας. *Ἐπιστημονικὴ Ἐπετηρίδα τῆς Φιλοσοφικῆς Σχολῆς Πανεπιστημίου Θεσσαλονίκης* περ. Β΄ ἀρ. 4 (1994) 227–244, Abb. 4.

9 Aufgrund der beigegebenen Tafel (63) lässt sich der Kopist identifizieren: Es handelt sich um Theodosios, der im Jahre 1337/38 den Bodl. Selden Supra 29 schrieb (RGK I 82, Nr. 122), vgl. A. Turyn, Dated Greek Manuscripts of the Thirteenth and Fourteenth Centuries in the Libraries of Great Britain (*DOS* 17). Dumbarton Oaks 1980, Tf. 72.

10 Zu griechischen Handschriften aus dem Pontos vgl. jetzt R. S. Stefec, Aspekte griechischer Buchproduktion in der Schwarzmeerregion. *Scripta* 7 (2014) (im Druck).

volumes entitled *Meteorological Phenomena and Climate in Byzantium*.[11] In this work he surveyed the most informative genres of the Byzantine narrative sources, collected, organized, and evaluated all direct and indirect records concerning meteorological phenomena and climate, and then analyzed the available information. The book under discussion is a contribution to the edition of Georgios Pachymeres' *Philosophia*, an ongoing research project undertaken by the Centre for the Research of Greek and Latin Literature of the Academy of Athens.[12] In *Philosophia*, Pachymeres attempted to epitomize the most important works of the Aristotelian philosophy by paraphrasing and commenting on them.

It is well known that Aristotle divides the sciences into the "theoretical, which aim at knowledge for its own sake, the practical, which aim at knowledge as a guide to conduct, and the productive, which aim at knowledge to be used in making something useful or beautiful."[13] Aristotle in the opening lines of the *Meteorologica* sets out the principles for the investigation of the natural world. For Aristotle, the natural world is a causal system in which the direction of the explanation is from the celestial to the sublunary world.[14] The physical world is thought of as forming a unity. He believed that the universe is spherical in form, and accepted the system of Eudoxus of Cnidus which accounts for the movements of stars and planets by a system of concentric spheres.[15] The spheres are made of a fifth element and the innermost set of spheres is that of the moon. The region below the moon, the "terrestrial" or "sublunary" sphere, is filled by the four elements, earth, air, fire and water. In the sublunary world there are four more spheres, in which each element has its own natural place, but there is a constant process of intermixture between them. In the *Meteorologica* Aristotle comes to deal with this process in detail.[16]

Except for the examination of the four elements in their interaction, Aristotle discusses on the products of the two terrestrial exhalations given off by earth under the influence of the sun: the one hot and fiery, dry and gaseous, the other moist, cool and aqueous. Books I–III of the *Meteorologica* are dedicated

11 I. Telelis, Μετεωρολογικά Φαινόμενα και Κλίμα στο Βυζάντιο. Athenai 2004.

12 L. Benakis, Βυζαντινή Φιλοσοφία Β′. Athena 2013, 14. The series of the Compendium of Aristotelian philosophy by Georgios Pachymeres from the Centre for the Research of Greek and Latin Literature will be completed in eight to ten volumes.

13 D. Ross, Aristotle. London / New York 1995 (1923) 65–66.

14 A. Falcon, Aristotle and the Science of Nature. Unity without uniformity. Cambridge 2005, x.

15 C.M. Linton, From Eudoxus to Einstein. A history of mathematical astronomy. Cambridge 2004, 25.

16 Aristotle, Meteorologica, ed. H. D.P. Lee. Cambridge/Mass. 1952, xi–xiii.

to the study of phenomena produced by these types of exhalation. *Meteorologica* book IV expounds the formation and properties of the homogeneous substance in general and contains several references to minerals and metals (p. 9*). Aristotle did not hesitate to make more specialist approaches, including the use of experiments, geometrical language and diagrams in his explanation of the "meteora".[17]

Georgios Pachymeres (1242 – after 1307) was a Byzantine scholar, theologian, philosopher, historian and mathematician, with extensive ecclesiastical and political action,[18] who left behind him many writings. Pachymeres was one of the most characteristic representatives of the 13th/14th c. Palaeologan literary renaissance.[19] Ancient natural philosophy was held in high esteem in the circles of learned Byzantines as part of the philosophical secular education, and the systematic study of the works of Aristotle became a prevailing activity for scholars of the early Palaeologan period. George Pachymeres' *Philosophia* is a compilation of *compendia* and paraphrases, that is a book with educational or scholarly orientation for the general understanding of Aristotle's thought (pp. 3* – 4*). *Philosophia* book 5 is devoted to Aristotle's Meteorology. Within the 3 parts and 17 chapters of this book Pachymeres offers a synopsis of the four books of Aristotle's *Meteorologica*. Pachymeres often managed to cope with the material freely, and included passages from late antique commentators (Alexander of Aphrodisias, Olympiodorus, Joannes Philoponus), offering sometimes original thoughts and remarks (pp. 6* – 7*).

In the chapter 1.2 of the Prolegomena, Telelis examines the reception of Aristotelian Meteorology in Byzantium and adjacent medieval cultures (pp. 8* – 18*). In the chapter 2 he outlines the content and the method of each title and chapter of the Pachymeres' book (pp. 19* – 48*). The chapter 3, entitled Notabilia (pp. 49* – 66*), includes the marginalia in the manuscript, the figures, and the geometrical proofs of Title β′, chapter ς′: On rainbow. Telelis deals with the manuscript tradition of the text in the chapter 4 (pp. 67* – 101*). Especially, he presents the autographs and their relationship, the Aristotelian exemplar, which Pachymeres used for his compilation, and the indirect manuscript tradition. The chapter 5 is dedicated to the language of the text, that is the Byzantine literary language of the Nicaea and the early Palaiologan period, which by Robert Browning defined as "uncompromisingly classicizing". Especially, Telelis examines the grammatical particularities of the text, such as the accentuation, the

17 L. Taub, Ancient Meteorology. Routledge, London/New York 2003, 115.

18 E. Fryde, The early palaeologan Renaissance (1261 – c. 1360). Leiden/Boston/Koln 2000, 315.

19 L. Benakis, Βυζαντινή Φιλοσοφία. Κείμενα και Μελέτες. Athena 2002, 661.

use of coronis, the use of apostrophe, the word-connection, the accentuation of enclitics, the preservation of ecthlepsis, the use of dialectic types and rare words (p. 103*). As it is mentioned by Telelis, the aim of this edition is to offer Pachymeres' text as faithfully as possible. This engagement presupposes the acceptance of some editorial principles, which the author presents in the chapter 6 (pp. 115* – 118*). In the chapter 7 there is an extensive bibliography, divided into abbreviations, ancient and Byzantine authors and modern authors (pp. 119* – 132*). After the Prolegomena there is a tabula notarum in apparatibus adhibitarum and the text of the Byzantine author. Also, the book includes indices nominum propriorum, verborum, and locorum, ending with seven facsimile pages of the manuscript.

A reason, among others, for the significance of Pachymeres' book, it is for revealing the Byzantines' attachment to the closed Aristotelian worldview, in contrast to the open worldview, and the infinite universe lunched in the Renaissance and the Modern Era.[20] Aristotle argued that infinity in extended space is impossible.[21] Although by the advent of Christianity and the movement of Neo-Platonism the concept of infinite and powerful God or One introduced, the Byzantines had not ceased to retain the Aristotelian worldview regarding the earthly things, and subsequently the meteorological phenomena. This attachment does not necessarily imply a weakness in research of the natural world, but the power and the maintenance of tradition.

For Aristotle even the first principle on which the sky and the natural world are dependent is a form of thought. The Byzantines were interested in the way of life according to the first principle, which Aristotle defined as the better kind, a life we enjoy for a while.[22] The Byzantines using the philosophy of Aristotle understood that the real knowledge comes to light only from a long contact with the concepts and methods, and the facts under observation. Aristotle supported the view that one should research for a long time the objects of reality in order to know them, and to be familiarized as with the general rules of nature, as with the necessities of ratio, or the projects of the mind.[23] A constant belief throughout the Byzantine times was that the world has a mystical dimension, the source of which cannot be grasped by the intellect. This infinite source gives life, existence and intelligence to the natural and supernatural beings, and promises the eternal salvation. In spite of Pachymeres' freedom to find inspiration in the an-

20 A. Koyré, From the closed world to the infinite universe. Baltimore 1957, 35, 47, 86.
21 M.J. White, Aristotle on the infinite, space and time, in G. Anagnostopoulos (ed.), Companion to Aristotle. West Sussex 2009, 260 – 265.
22 P. Hadot, Qu'est-ce que la philosophie antique. Paris 1995, 128.
23 Ibid, 131.

cient Classical tradition of thought, he was a devoted to Christ and a humanist, as one can see, for example, from a poem with which his commentary on the *Physics* by Aristotle ends, where he called himself "Christonymos". He was not to go so far as to dismiss Christianity like Georgios Gemistos Plethon in the next century.[24]

Ioannis Telelis' book must be considered as an original contribution to Byzantology, as it is an excellent historical, philological and philosophical attainment, and a contribution to the editio princeps of Pachymeres' *Philosophia*. His analysis is very systematic, containing what one expects and hopes to find in such a work.[25] It constitutes another gem in the famous series of Byzantines Philosophers, and especially the Commentaria in Aristotelem Byzantina of the Academy of Athens.

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Nickiphoros I. Tsougarakis, The Latin Religious Orders in Medieval Greece, 1204–1500. *Medieval Church Studies*, 18. Turnhout, Brepols 2012. xxiii, 391 p.5 b/w images, 7 maps. ISBN 978–2–503–53229–5.

Among the many and wide-ranging consequences of the invasion and conquest of Byzantium by Western forces in the thirteenth century was the arrival of Latin monks and friars to the Greek East. Although there were Latin monasteries in the Greek East, even on Mount Athos, prior to 1204 (see p. 80–81), this date marks a turning point in the presence of western religious in *Romania* (the author employs this term; see, e.g., p. xv) and the eastern Mediterranean. Indeed, the time following the division and distribution of Byzantine lands among various Western powers saw the rise of the mendicants. Some years after their establishment, the fledgling Dominican and Franciscan Orders would join their elder brothers, the Benedictines and Cistercians, in the new spiritual venture of the Byzantine East. It is the largely untold story of these orders in the East that Nick-

24 P. Golitsis, A Byzantine philosopher's devoutness toward God: George Pachymeres' poetic epilogue to his commentary on Aristotle's *Physics*, in B. Bydén / K.– Ierodiakonou (eds.), The many faces of Byzantine Philosophy. Athens 2012, 125–126.

25 As Gianna Katsiampoura says, Telelis' analysis "provides interesting and valuable insights for anyone pursuing a deeper understanding of Byzantine natural philosophy"; see her review in *Almagest* 4/2 (2013).