

THE GREEK EDITIONS  
OF ALDUS

CATALOGUE AND COMMENTARY





# The Greek Editions of Aldus Manutius (c. 1494-1515)

## *Undated editions:*

1. *Galeomyomachia* (c. 1494-5)
2. Musaeus, *Hero and Leander* (c. 1495)
3. *Psalter* (c. 1497)
4. *Rules of the New Academy* (c. 1501)

## *Dated editions:*

5. C. Lascaris, *Epitome of the Eight Parts of Speech* (1495)
6. Aristotle, *Organon* (1495)
7. Theodorus Gaza, *Grammar* (1495)
8. Theocritus, *Idylls* (1495-6)
9. *Thesaurus, Corn of Amalthea and Gardens of Adonis* (1496)
10. Theophrastus, *Historia Plantarum* (1497)
11. I. Crastonus, *Dictionarium Graecum* (1497)
12. *Hours of the Virgin* (1497)
13. U. Bolzanius, *Institutiones Graecae Grammatices* (1497/8)
14. Aristotle, *Physics* (1497)
15. Aristotle, *History of animals* (1497)
16. Athenaeus, *Prolegomena to the Deipnosophists* (1498)
17. Aristotle, *Nicomachean Ethics* (1498)

18. Aristophanes, *Nine Comedies* (1498)
19. Catalogues of Aldus's editions
20. *Epistolae diversorum philosophorum oratorum...* (1499)
21. Dioscorides, *De materia medica* (1499)
22. Aratus, *Phaenomena* (1499)
23. Nonnus of Panopolis, *Metabole* [*Paraphrase of John*] (1501)
24. *Bibbia* (1501)
25. *Poetae Christiani Veteres*, first volume (1501)
26. *Poetae Christiani Veteres*, second volume (1502)
27. Constantine Lascaris, *De octo partibus orationis* (1501-1503)
28. Stephanus Byzantius, *De urbibus* (1502)
29. Julius Pollux, *Onomasticon* (1502)
30. Thucydides, (*History of the Peloponnesian War*) (1502)
31. Sophocles, *Tragedies* (1502)
32. Herodotus, [*Histories*] (1502)
33. Euripides, *Tragedies* (1503)
34. Lucian, *Complete works* (1503)
35. Ammonius Hermiae, *De interpretatione* (1503)
36. Ulpian, *Prolegomena* (1503)
37. Xenophon, *Paralipomena* (1503)
38. M. Planudes, *Anthology of Epigrams* (1503)
39. Ioannes Grammaticus (Philoponus), *Commentary on Aristotle's Posterior Analytics* (1504)
40. Flavius Philostratus, *Life of Apollonius of Tyana* (1504)
41. Gregorius Nazianzenus, *Carmina ad bene...* (1504)
42. Homer (1504)
43. Demosthenes, *Orations* (1504)
44. *Horae in laudem...* (1505)
45. Quintus Smyrnaeus, *Posthomeric* (1504-1505)

46. Aesop (1505)
47. Erasmus, *Adagiorum* (1508)
- 48-49. Greek Orators (two volumes) (1508-1509)
50. Plutarch, *Opuscula* (1509)
51. M. Chrysoloras, *Erotemata* (1512)
52. C. Lascaris, *Epitome* (1512)
53. Pindar (1513)
54. *Orators' Speeches...* (1513)
55. Greek Orators (1513)
56. Plato, *Complete works* (1513)
57. Alexander of Aphrodisias, *Εἰς τὰ Τοπικὰ* (*Commentary On the Topics of Aristotle*) (1513[4])
58. *Suda* (1514)
59. Hesychius, *Lexikon* (1514)
60. Athenaeus, *Deipnosophists* (1514)
61. Aldus Manutius, *Grammar* (1515)

1. **[Theodore Prodromus]**, *Γαλεομνομαχία* (*Galeomyomachia*, edited by Arsenios Apostolis), Venice [Aldus Manutius?], c. 1494-1495 (no colophon).

4°. 122 leaves.

**Bibliography:** *HC* 7432 \* *BH* I(9) \* *BMC* V 553 \* *Census* G 40 \* *Firmin-Didot*, 56-58 \* *Rhodes*, G 2 \* *UCLA*, I, 3(3) \* *Charta*, I, 324-326 \* *Manuzio*, 2.

Copies: National Library of Greece (Kok. 114).

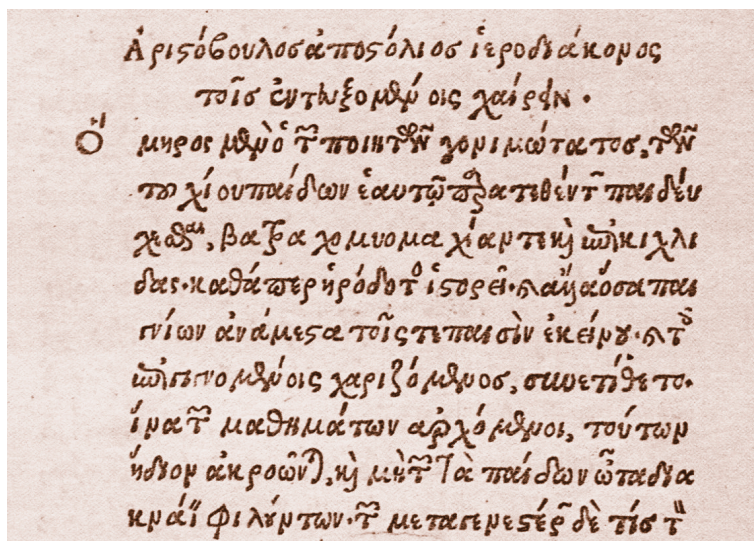
*Galeomyomachia* or *Katomyomachia*, as the manuscript was titled, is a mock-epic poem in 384 verses, which narrates the battle between mice and a cat. It was written by Theodore Prodromus, also known as Ptochoprodromus, who lived at Constantinople in the 12th century CE, under the Comneni dynasty. Although the book is sometimes included in the editions of Aldus's press, it presents a number of textual and typographic inconsistencies compared to his other editions.

The Prologue in Greek is signed by Arsenios Apostolis and addresses the readers, inviting them to study texts of the comic tradition such as *Battle of Frogs and Mice* (*Vatrachomyomachia*), which at the time was still attributed to Homer. Arsenios also announces the edition of the *Ionias*, compiled by his father, Michail Apostolis, which nevertheless was not released from the Press of the Greek College of Rome until 1521. The first page of the edition bears the title *Galeomyomachia*, and is followed by the Prologue of Apostolis. There is no reference to Aldus anywhere.

A number of questions regarding the edition remain unanswered: was *Galeomyomachia* a sort of general rehearsal of Aldus's publishing work? Was there ever a plan of Aldus and Apostolis working together? There is no evidence on any of these issues. Be it as may,

Apostolis did not participate in the Aldine editions and his name is only mentioned in an epigram composed by himself, which embellishes the edition of *Thesaurus, Corn of Amalthea*... (1496):

Ἀριστόβουλου τοῦ Ἀποστολίδου.  
 Σπουδαίων ἔνεκεν Γωαρίνος ἤλυθε κῆπον,  
 Εὐσταθίου κ' ἄλλων ἄνθεα δρεψάμενος,  
 Λείρια δ' ἰμερόεντα πονήσας εἴλετο ταῦτα,  
 Ἄ προτιθείς γε λέγει πᾶσιν Ὀδμὴν λάβετε!



The edition of *Galeomyomachia* was never re-issued, neither from Aldus's press nor from any other publishing house of Italy or Northern Europe. It was however reprinted in 1832 by the Office of the Diocese of Florence, in almost identical layout. This time the title page bears the printer's mark of Aldus, which was missing from Apostolis's edition, and only first appeared in 1502, on Sophocles's *Tragedies*.

2. **[Musaëus]**, *Τὰ καθ' Ἡρώ καὶ Λέανδρον* (*Hero and Leander*, including a Latin translation attributed to Marcus Musurus), Venice, Aldus Manutius [c. 1495].

4°. Ten leaves and two wood engravings.

**Bibliography:** *HC* 11653 \* *BH* I(10) \* *BMC* V 552-553 \* *Census* M 880 \* Firmin-Didot, 53-56 \* *OAME*, I, 5 \* *UCLA*, I, 2(2) \* *Rhodes*, M 8 \* Bühler, *Musaëus* \* Sicherl, *Musaïos* \* Ferreri, *Musuro*, 235-243 \* *Manuzio*, 3.

Copies: NLG (Kok. 71).

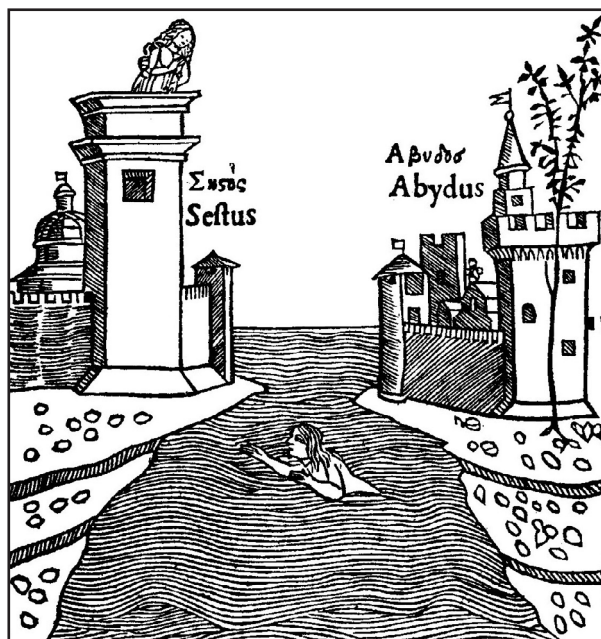
The poem of Musaëus titled *Hero and Leander* was simultaneously printed both by Aldus Manutius in Venice and by Janus Lascaris in Florence around 1494-95. The edition of Lascaris is included in the book titled *Γνώμαι μονόστιχοι ἐκ διαφόρων ποιητῶν* [One-line sentences of diverse poets].

Aldus completed the text with Musurus's Latin translation. At the same time, this is the first Greek book illustrated with wood engravings: in one of them, Leander swims across the Hellespont, from Abydos to Sestus, under the anxious gaze of Hero; in the other, Leander is lying dead on the shore and Hero throws herself out the window. The same illustrations adorn the 1517 reedition of the work by Aldus's heirs. This time the woodcuts were smaller and more polished.

Aldus announces to his readers that the poem of Musaëus is a precursor to the treatises of Aristotle and other philosophers, which he planned to publish. Subsequently, he invites the cultivated readers to respond to his project by buying copies of Musaëus, so that he could realize his vision with the help of this money: *Because, how could I satisfy your most extreme desires without money? As for me, I commit to putting my plans to action without sparing effort nor money. Farewell.*

The woodcuts of Musaeus are crowned by Antipater's epigram, in Greek and in Latin translation (Anth. Gr. 7.666):

*This is the place where Leander crossed, these are  
the straits, unkind not only to one lover.  
This is where Hero once dwelt, here are the ruins  
of the tower, the treacherous lamp rested here.  
In this tomb they both repose, still  
reproaching that envious wind.<sup>17</sup>*



59. Woodcut from Musaeus, Hero and Leander (c. 1495).

3. **Ψαλτήριον** (*Psalter*, edited by Ioustinos Dekadyos), Venice, Aldus Manutius [c. 1497].

4°. 154 leaves.

**Bibliography:** HCR 13452 \* BHI(11) \* BMC V 563 \* Census P 1033 \* Firmin-Didot, 58-61 \* Rhodes, P 28 \* UCLA, I, 24-25(19) \* Χάρτα, I, 326-327 \* Manuzio, 29.

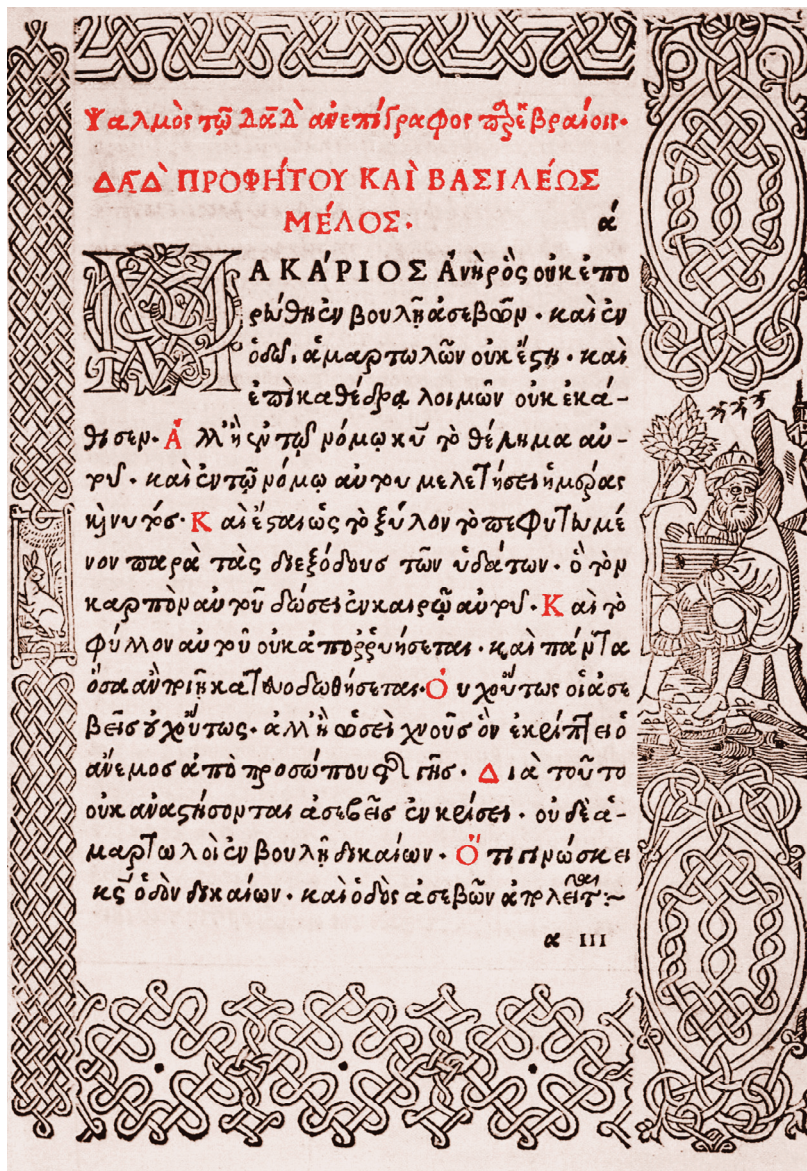
Copies: Oikonomopoulos Collection - Aikaterini Laskaridis Foundation Library \* NLG (Kok. 98) \* MET \* GB.

Aldus's *Psalter* is one of the most elaborate books he ever printed as well as one of the most beautiful Greek incunabula, together with the *Great Etymologicon* and Galen's *Of the method of curing diseases*, which were published by the house of N. Vlastos and Z. Kalliergis. The book's unique aesthetics are marked by red penwork on every page and the woodcuts which frame the first page of the text.

This edition of the *Psalter* is not the *editio princeps*, as it had been preceded by those of Accorsi (complete with a Latin translation) printed by D. Damilas in Milan around 1481, and of the Cretans Laonicus and Alexander in Venice in 1486. The *Psalter* was edited by Ioustinos Dekadyos, who also worked with Aldus in editing the Greek grammar of Bolzanio (1497) and the *Dictionarium Graecum* (1497). It is the last undated book of Aldus, and was presumably printed sometime between 1495 and 1497.

Dekadyos signs a prophetic editor's note. As he has realized that printed Greek books have started to overcome the first set of difficulties which arose during the transition to mass production, he invites Greeks everywhere to endorse Aldus's project, in order for liturgical books, such as *Menaia*, *Gospels*, *Triods*, *Paracletica* etc. to be published.





60. The first of the two illustrated pages of the Psalter.

#### 4. *Νεακαδημίας Νόμος* (*Constitution of the New Academy*)

**Bibliography:** Morelli, *Aldi* \* Renouard, 499-503 \* Firmin Didot, 435-470.  
Copies: Vatican Library (Vat. lat. 1, f. 32)

In his pioneering bibliographical note on the editions of Aldus Manutius and his successors, Antoine-Augustin Renouard (*Annales de l'Imprimerie des Aldes, ou Histoire des Trois Manuce*, Paris, Chez Jules Renouard Libraire, 1839) speaks of the Rules of the New Academy and informs that there was a Latin translation thereof. This was owed to the initiative of abbé Marini, who translated the Rules into French and Latin, revising and expanding his initial translation, published by Renouard in the Appendix to his *Annales* in 1812.

This unique document is preserved in the Vatican Library and is pasted on the rear of the cover of a volume which includes the *Great Etyptologicon*, Venice, Nikolaos Vlastos and Zacharias Kalliergis, 1499 and Galen's *Of the method of curing diseases*, Venice, Nikolaos Vlastos, 1500.

[Special thanks to Ricardo Luongo who kindly gave us access to the only extant copy of the Rules, included in the editions *Aldo Manuzio e l'ambiente veneziano 1494-95*, Suzy Marcon and Marino Zorzi (eds), il Cadro, 1994; Martin Davies, *Aldus Manutius, printer and publisher of Renaissance Venice*, London 1995.]



[illegible]

5. **Constantine Lascaris**, Ἐπιτομή τῶν ὀκτῶ τοῦ λόγου μερῶν (*Epitome of the Eight parts of Speech*, Pythagoras, *Golden Verses* etc.) Venice, Aldus Manutius, 8 March 1495.

4°. 173 leaves.

**Bibliography:** H 9924 \* BMC V 552 \* Census L 68 \* Firmin-Didot, 62-65

\* Rhodes, L 4 \* OAME, I, 3-4 \* UCLA, I, 1-2(1) \* Manuzio, 1.

Copies: NLG (Kok. 66) \* GB.

Together with the *Erotemata* of Chrysoloras, the *Grammar* of Constantine Lascaris, written in the form of questions and answers, was the major tool for learning Greek. Lascaris was perhaps the best teacher of grammar of his time and his lectures at Messina became famed all over Italy. The renowned Pietro Bembo, who was notorious for his perfectionism, even travelled to Messina to follow his lessons.

The *Epitome of the Eight parts of Speech* was composed around 1465, for the daughter of Francesco Sforza duke of Milan, Ippolita, who was then fifteen years old. The first edition was released in Milan in 1476: it was printed in the typeface cut by Demetrios Damilas and is in fact the first dated Greek book. In addition, it marks the beginning of the Greeks' engaging in printing Greek works. It is possible that Aldus began his publishing project with the *Epitome* in order to pay tribute to this occurrence. The Aldine edition was enriched with two introductory notes addressed to the *Studiosi*: in the first, Aldus informs his readers that he published the *Epitome* based on Lascaris's own manuscript and corrections, while in the second he praises the work, ending with one of Cato's maxims: "The life of man is like iron: it shines while used; if it stays unused, it rusts".





ΕΡΙΤΟΜΗ ΤΩΝ ΟΚΤΩ ΤΟΥ ΛΟΓΟΥ ΜΕ-  
ΡΩΝ ΚΑΙ ἈΛΛΩΝ ΤΙΝΩΝ ἈΝΑΓΚΑΙΩΝ  
ΣΥΝΤΕΘΕΪΣΑ ΠΑΡΑ ΚΩΝΣΤΑΝΤΙΝΟΥ  
ΛΑΣΚΑΡΕΩΣ ΤΟΥ ΒΥΣΑΝΤΙΟΥ.

Περὶ Διαφθεσεως τῶν γραμμάτων.

Βιβλίον πρῶτον.



Γράμμα ἑστὶ μέρος ἐλάττω φων-  
ῆς αὐτῆς. ῥε γιν. εἰσὶ δὲ γράμμα-  
τα εἰκοσι τέσσαρα. α β γ  
δ ε ς η θ ι κ λ  
μ ν ξ ο π ρ σ τ  
υ φ χ ψ ω. Τούτων  
φωνήεντα μὲν ἑπτά α ε η ι ο μικρὸν  
υ ψι λὸν καὶ ὦ μέγα. Σύνφωνα δὲ δεκά ἑπτά  
β γ δ ζ θ κ λ μ ρ ξ ω  
ς σ τ φ χ ψ. Ταῦτα δὲ φωνήεντων  
μακρὰ μὲν δύο η ι ὦ μέγα. Βραχέα δὲ δύο  
ε ψι λὸν καὶ ο μικρὸν. Δίχωνα δὲ τρία α ι  
υ ἑξ ὧν διφθογοὶ κτεῖρας μὲν ἑξ γίνονται, αἱ  
αυ οι ου ει ου. Καταχρηστικὰς δὲ τέσσαρες  
α η ω υ

## ARISTOTLE

### *The editio princeps of the Corpus Aristotelicum*

The publication of the didactic treatises of Aristotle, and some of Theophrastus's works by Aldus at the very beginning of his career was an ambitious and risky endeavour. First of all, he needed generous funding, which he finally obtained from his pupil, Alberto Pio prince of Carpi, to whom he addressed the Prologue of the first part of the five-volume edition of the Aristotelian corpus: Aristotle, *Organum* (1495). Aldus had to solve two more problems, related to each other: choosing the right partners (scholars of Greek, palaeographers and proof readers) and finding the most reliable manuscripts on which to base the edition.

In the Prologue to the *Organon* he mentions several helpers, in particular Alessandro Bondini or Bondino (whose name Zacharias Kalliergis translates as *Agathemeros* or *Euemeros*), who played a major part in classifying the treatises of Aristotle (Firmin-Didot, 65-70). It should be noted that the *Complete Works* (*Opera*) of Aristotle in Latin had already been released by the presses of Venice five times since 1482 (Filippo di Pietri, GW 2336). In his dedicatory Preface to the second volume of the Stagirite's treatises (1497), Aldus pays tribute to the scholars of Padua and Venice who aided him in his endeavour and thanks to whom he acquired knowledge on Greek language and literature. He also names the British Thomas Linacre, pupil of Chalcocondyles and of Poliziano in Florence, for his contribution to the edition of the Corpus Aristotelicum. When Linacre re-

turned to Oxford, he carried with him the five volumes of Aristotle printed on vellum, which is the only extant complete series of the edition (1495-1498), now kept at the Bodleian library.

In this great endeavour of publishing Aristotle, Aldus was helped by other scholars as well, such as Francesco Caballi (Firmin-Didot, 96-101), physician and philosopher, who taught at Padua, and undertook the task of putting the treatises of Aristotle in order, Niccolò Leonicensio, a famed teacher at the university of Ferrara and owner of an important library of manuscripts (Galen's *Method of Curing Diseases* of N. Vlastos and Z. Kalliergis (Venice, 1500) was based on one of his manuscripts) and Lorenzo Maioli, public professor of philosophy in Ferrara. In 1497 Aldus published a collection of Maioli's writings, under the title of *Epiphyllides*, which consisted in material entrusted to him by the duke Ercole d'Este, so that it could be published. The permanent collaborators of Aldus must have contributed to the edition of Aristotle, especially some of the Greeks, such as Ioustinos Dekadyos and Musurus, and possibly others who are not mentioned.

The manuscripts used by Aldus for this edition have been identified to a great extent thanks to the research conducted by Martin Slicherl on codices now kept in the major European libraries. In the preparation of the edition, a major part was played by the manuscripts of cardinal Bessarion's collection, and the codices belonging to Palla Strozzi, Niccolò Leonicensio and Andrea Torresani, who employed Michail Apostolis as codex copyist.

6. **Aristotle**, *Εἰς Ὀργανον: Ἀναλυτικὰ πρότερα, Ἀναλυτικὰ ὕστερα...* (*Organon: Prior Analytics, Posterior Analytics, Topics, Sophistical Refutations and Introduction by Porphyry*) Venice, Aldus Manutius, 1 November 1495.

Folio. 242 leaves.

**Bibliography:** Renouard, 7(5) \* BMC V 553 \* *Census*, A 959 \* Firmin-Didot, 65-71 \* Rhodes, A 15 \* *OAME*, I, 5-7 \* *UCLA*, I, 3-5(4) \* *Manuzio*, 4.  
Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library \* NLG (Kok. 13) \* ZPL \* SFLF \* MPL \* GLM.

The series of *editiones principes* of Aristotle's didactic works was inaugurated with the *Organon*, that is, the treatises which compose *Logic*. As already mentioned, they were dedicated to Alberto Pio prince of Carpi, a patron and sponsor of several editions of Aldus. This was an arduous venture, and a gigantic achievement from a philological point of view. The manuscripts available to Aldus were hard to read and contained various errors due to repeated copying by unreliable scribes. While the material was abundant, no treatise of Aristotle had ever been published in the original, so that one could compare versions; consequently the venture of Aldus turned into a real nightmare.

In his dedication to the prince of Carpi, Aldus states that several scholars of Greek aided him in this edition, the first among them being Alessandro Bondini (Ballisteri, *Bondino*), who stood up for the superiority of peripatetic philosophy, without which it is impossible to conquer virtue. The title page of the first volume bears three epigrams: the first is ancient and to this day remains anonymous (Stornazolo, *Codices*); the second was written by Scipio Carteromachus (Scipione Fortiguerra), and the third by Aldus, who praises the Muses and the lovers of virtue.



ΕΙΣ ὈΡΓΑΝΟΝ ἈΡΙΣΤΟΤΕΛΟΥΣ.

ἈΝΩΝΥΜΟΝ.

Ἡ δ' ἑβ' βίβλος Ἀεισὸ τέλους λογικῆς παιδείης.  
Ὅς γεροντὶν ἐκάλεισάν σοφίης, εἰδὴ ἥμονες ἀείδουσιν.  
Ἀλλά μιν αἰδομένη πῶς λαμπρῶν τι εἴσκει.  
Φῶς γὰρ ἀληθείης παρήχθη· ψεύδους τιμὴ δ' ἔσται.

ΣΚΙΠΙΩΝΟΣ ΚΑΡΤΕΡΟΜΑΧΟΥ.

Γαίης ἐκ μυχάτων, γόν τ' ἴν ποτε κόσμον ἀγρόν.  
Καὶ μικρὰ δὲ φθαρεῖς, ἦ λθεν Ἀεισὸ τέλης.  
Τὸν δ' αὖ τ' οὐδ' οὐ μὴ καί τις Ἀλδὺς ἐφίωρε.  
Ὡς βασιλῆον νῦν, δειμόνιον τε δοκέειν.

ἈΛΔΟΥ ΜΑΝΟΥΚΙΟΥ ΒΑΣΙΛ

ΝΕΟΣ ΕΙΣ ΦΙΛΟΥΣ

Μουσάων φίλοι, ἡδὲ γὰρ τῆς, καὶ ἐμὸ Φίλ' Ἀλδὺν.  
Χαίρει τ' ἰδὼν ὑμῖν δῖος Ἀεισὸ τέλης.  
Ἀντίκ' Ἀλέξανδρος, καὶ μῶνιός εἰς ἀρά κείνους.  
Καί γαρ Ἰωάννης ἐστὶ τὸ γε μαματικός.  
Ἐνδύσας τ' αἶψα δώσω φίλοι, εἴς τε φυλάσσει.  
Χρυσὸν τῇ δὲ πολῶμοι μίτον ἢ Λάχους.

ἘΡΡΩΣΘΕ.

Οαμης Alexandry Βραββία η  
Philosophy ac Juve Consulty.

7. **Theodorus Gaza**, Γραμματική εισαγωγή... (*Introduction to grammar. On months. Life of Apollonius of Alexandria the grammarian, Apollonius, On Syntax, Herodian, On numbers*), Venice, Aldus Manutius, 25 December 1495.

Folio. 202 leaves.

**Bibliography:** *H* 7500 \* *BH* I(17) \* *BMC* V 553 \* *Census* G 110 \* *Firmin-Didot*, 71-74 \* *Rhodes*, G 3 \* *OAME*, I, 7-9 \* *UCLA*, I, 5-6(5) \* *Manuzio*, 5.

Copies: Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library \* AOFL (cat. no 5) \* NLG (Kok. 50) \* MSJT \* TUL \* ZPL \* SLFL.

The only writings of Theodorus Gaza printed in Greek were his *Grammar* and *On months*. He probably wrote *Introduction to Grammar* while he taught at Ferrara. It was the fourth grammar written by scholars of the Renaissance, the others being the works of M. Chrysoloras, C. Lascaris and D. Chalcocondyles.

Aldus dedicates his Prologue to the readers and points out the importance of the edition. He admits that difficulties arise with the study of this grammar, which is quite complicated. Subsequently, he states that he collated several manuscripts of Apollonius's *On Syntax* but was unable to reach a conclusion on possible omissions or additions of the copyists, and closes the Prologue with Isocrates's maxim: *If you love knowledge, you will be a master of knowledge*. Aldus wrote the following funerary epigram to Gaza:

*The great Theodorus Gaza lies  
among the Muses of Helicon and those of Italy...*



ΘΕΟΔΩΡΟΥ ΓΡΑΜΜΑΤΙΚΗΣ ΕΙΣΑΓΩΓΗΣ  
ΤΩΝ ΕΙΣ ΤΕΣΣΑΡΑ ΤΟ ΓΡΩΤΟΝ.

**Τ**ΩΝ Τεσσάρων καὶ ἑκοσὶ γραμμάτων,  
φωνήεντα μὲν ἑπτὰ · ᾠ · ῆ · ἰ · ὀ · ὦ · ὕ  
Σύμφωνα δὲ τὰ λοιπὰ, ἑπτακάδεκα.  
Τῶν ὁ φωνήεντων, μακρὰ μὲν · ᾠ · ῆ · ὦ · βρα  
χέα δὲ · ῆ · ὀ · δόχενα ὁ · ᾠ · ἰ · ὕ · Ἐξ  
ῶν δὲ φθογοὶ κυρίως μὲν · αἰ · αὐ · εἰ · ὦ  
οἰ · οὐ · κατὰ χηστικῶς ὁ · ᾠ · ῆ · ὦ · ἡ

Τῶν συμφώνων, τὰ μὲν, ἡμίφωνα οἷον · ζ · ξ · ψ · λ ·  
μ · ν · ρ · σ · ὧν δὲ πάλιν μὲν · ζ · ξ · ψ · Ἄμειπτο βολὰς καὶ  
ὑψα · λ · μ · ν · ρ · Τὰ ὁ ἄφωνα οἷον · β · γ · δ · κ · π ·  
τ · θ · φ · χ · ὧν ψιλὰ μὲν · κ · π · τ · δασέα δὲ · θ · φ ·  
χ · μίσα δὲ, β · γ · δ · Ἐκ δὲ τῶν εἰρημίων τῶνδε γραμμά  
των, αἱ συλλαβαὶ ὅθεν αἰετίζεις, ἐξ ὧν ὁ λόγος. Τῶν λόγων μὲ  
ν μὲν ὄνομα, ῥῆμα, μέτρον, ἄρθρον, ἀντωνυμία, πρόθεσις, ἐπί  
σημα, συνόρισμος.

ΠΕΡΙ ΠΡΟΣΩΝΔΙΩΝ,

Προσωπᾶι ὁ ὅστις ἔα ἡ βαρεῖα ἡ περὶ τῶν μὲν ἡ δασεῖα · ψι  
λῆ · ἀκρόφορος · ὑφέν — δασολῆ · Περὶ ἄρθρων,

Ἄρθρον ὁ τὸ μὲν τοῖς προτακτικόν, οἷον ὁ τὸ δὲ ὑπατακτικόν,  
οἷον ὅς, καὶ τὸ μὲν ἀρθευτικόν οἷον ὁ τὸ ὁθηνικόν, οἷον ἡ, τὸ ὁ δὲ τε  
ρον, οἷον τὸ ἔχθρῳ καὶ ἀριθμὸν, καὶ πῶσιν ἐπὶ πόμῳ, ἀριθμὸν  
μὲν ἐνικοῦ, δὲ δυκόρ · πληθυντικόν, πῶσιν δὲ, ἐπεὶ ἀνθροπικὴν, δυ  
τικὴν αἰτιατικὴν. Κλίσις δὲ τῶν μὲν προτακτικῶν ἰαύτη,  
ἡ δὲ θῆα ὁ ἡ γενικὴ τῶν δὲ δυτικῶν ἡ αἰτιατικὴ γέν. ἡ δὲ θῆα,  
ἡ αἰτιατικὴ τῶν ἡ γενικῶν καὶ δυτικῶν τῶν · ἡ δὲ θῆα οἰ ἡ γε  
νικῶν τῶν δυτικῶν τῶν αἰτιατικῶν τῶν ἐνικῶν θηλυκά · ἡ δὲ



8. **Theocritus**, *Εἰδύλλια...* (*Idylls*, includes essays, diatribes, didactic epics and other writings by Theognis, Cato, Pythagoras, Hesiod, Phocylides, Moschus and Maximus Planudes), Venice, Aldus Manutius, February 1495-6.

Folio. 144 leaves.

**Bibliography:** *HC* 15477 \* *BMC* V 554 \* *Census* T 144 \* Firmin-Didot, 74-77 \* Rhodes, T 3 \* *OAME*, I, 9-10 \* *UCLA*, I, 7-9(7) \* Gallavotti, *Teocrito* \* Ferreri, *Théocrite* \* *Manuzio*, 7.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library \* NLG (Kok. 112).

Alongside the Epigrams of Callimachus, the *Idylls* of Theocritus were very influential in the scholarly circles of the Renaissance and at the same time served as a manual for the teaching of Greek. For example, aside from his public lectures on Homer and Hesiod, Angelo Poliziano gave lessons on Hellenistic poetry and in particular Theocritus. Even before the edition of *Bucolics* by Buono Accorsi (Milan, c. 1482) and that of *Idylls* by Aldus (1495-96), Martinus Phileticus had already translated and published the *Idylls* (*Idyllia septem*) in Latin (Rome, Eucharius Silber, 1482).

In the Preface, Aldus addresses his Latin teacher Battista Guarino (Firmin-Didot, 74-79) and expands on the difficulties that arise in publishing Greek works for the first time, as the manuscripts available have suffered so much damage due to age, and contain such a multitude of errors that their own authors would have a hard time recognizing them (468-469). He also mentions and thanks the young scholar Francesco Roscio, who informed him that a manuscript of Theocritus existed in Verona.



ΘΕΟΚΡΙΤΟΥ ΘΥΡΣΙΣ Ἡ ΩΔὴ  
ΕἰΔΥΛΛΙΟΝ ΠΡΩΤΟΝ.  
ΘΥΡΣΙΣ Ἡ ΩΔΗ.



Δύπτε γὰρ ψιθύρισμα καὶ ἀπὶ  
τὸς αἰπόλε τήνας,  
Ἀπὸ τῆς παλαιστομελίσ-  
δεται· αἰδὺν δὲ καὶ τὴν  
Συρίσδε· μετὰ πᾶνα γὰρ δαί-  
τερον ἄθλον ἀγρίσθῃ.  
Αἶκα τὴν ὅτ' ἐλκεκράον ἔα

γοῖ· αἶμα τὴν λαβὴν.

Αἶκα δ' αἶμα λαβὴν τήνος γέρας· ἐς τὴν κατὰ ξέστῃ  
Ἀχμαροῦ, χμάρω ἢ καλὸν κρῆς ἐσεκάμελξῃς  
Αἶ· Ἀδὸρ ὧ πριμάν τὸ πρὸν μέλος ἢ γὰρ κατὰ χεῖ  
τὴν αἰπόλε πᾶς πᾶς κατὰ λείβε· ὑψόθεν ὕδωρ.  
Αἶκα καὶ μῶσαι πᾶν οἱ ἰδαδῶρον ἀγρόνται·  
Ἀρνα τὸ σακίαν λαβὴν γέρας· αἰδὲ καὶ ῥέσκη  
τὴν αἶμα ἄρνα λαμῆν· τὴν δὲ πᾶν οἶν ὕστερον ἀξίει.

Θ. Λῆς πρὸς τὴν νυμφᾶν λῆς αἰγρὴ τῇδε καθίζας  
Ὡς γὰρ κατὰ τὸς τοῦτο γέλωτο φορᾷ τε μυθῶκα,  
Συρίσδε, πᾶς δ' αἶμας ἐγὼν ἐν τῷδε νομῶσθῃ;

Αἶ· Οὐδέ μιν ὧ πριμάν γὰρ μεσαμβρῆν, ὅθι μιν αἶμα  
Συρίσδε· γὰρ πᾶνα δεδοίκαμ· ἢ γὰρ αἶμα γέρας  
τὰν ἱκα λειμμακῶς ἀμπαύεται ἐν τῇσι πικρῶς  
καὶ οἱ αἶμα ῥιμῆα χαλὰ ποτὶ ξινὶ κάθηται.  
Ἀλλὰ τὸ γὰρ δὴ θύσει πᾶ δαφνίδος ἀλγὲ ἀειδε  
καὶ πᾶς βωκολικῶς ὡς γὰρ πλῆρον ἱκισμῶσθῃ.

9. **Θησαυρός.** Κέρας Ἀμαλθείας, καὶ κῆποι Ἀδώνιδος (*Thesaurus, Corn of Amalthea and Gardens of Adonis*), Venice, Aldus Manutius, August 1496.

Folio. 286 leaves.

**Bibliography:** *H* 15493 \* *BMC* V 555 \* Firmin-Didot, 79-84 \* *OAME*, I, 10-13 \* *UCLA*, I, 9-11(8) \* *Manuzio*, 9.

Copies: *NLG* (Kok. 115) \* *GLM* \* *MSJT*.

*Thesaurus, Corn of Amalthea and Gardens of Adonis* is an incunabulum of lexicographic or encyclopedic character. It contains more introductory notes and laudatory epigrams than any other edition of Aldus: two prefaces in Latin, by Aldus and Angelo Poliziano, and two in Greek, by Scipio Carteromachus (Fortiguerra) and Guarino Favorino, in addition to four epigrams in Greek, composed by Poliziano, Carteromachus, Arsenios Apostolis and Aldus.

The edition was prepared in a time of political instability, under the imminent threat that Charles VIII of France would invade Italy. In his Preface to the *Studiosi* Aldus refers to the hard work required in order to produce reliable editions. He finds relief in the fact that apparently his readers have begun to comprehend the importance of producing quality editions, since even the *book buriers* are not so cautious any more and often reveal and entrust to him their treasured manuscripts. The material for the *Thesaurus* was compiled by Favorino, pupil of Poliziano, and alphabetically ordered with Poliziano's aid. Subsequently, Aldus added and corrected several entries after careful collation with other manuscripts. In the final stage of the work, he worked with Urbano Bolzanio, a scholar who possessed deep knowledge of Greek, as we shall see later on. Aldus himself chose the title, with its clear references to classical antiquity.



[illegible]

**10. Theophrastus, *Περὶ Φυτῶν ἱστορίας, Περὶ Φυτῶν αἰτίων...***  
(*Enquiry into Plants, On the Causes of Plants...*), Venice, Aldus  
Manutius, 1 June 1497.

Folio. 527 leaves.

**Bibliography:** Renouard, 11(3) \* BMC V 556-557 \* Censur, A 959 \* Fir-  
min-Didot, 87 \* Rhodes, A 15 \* OAME, I, 14-17 \* UCLA, I, 17-18  
(13) \* Manuzio, 11.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Founda-  
tion Library \* NLG (Kok. 13) \* SLFL \* KPL \* MPL \* PL.

Theophrastus's *Enquiry into Plants* and *On the Causes of Plants* are the first scientific botanical works and the only ones which remained in use throughout the Middle Ages. Theodorus Gaza had translated both treatises into Latin (*De historia et causis plantarum*). They were edited by Giorgio Merula and printed by Bartolomeo Confalonieri in Treviso in 1483. Extracts of the Latin translation of Gaza are included in the anthology titled *Pharetra doctorum et philosophorum* and published in Strasbourg (c. 1482), Nuremberg (1473-74?) and Cologne (1479?).

Aldus did not have the luxury to collate several manuscripts for the edition of Theophrastus; indeed he had to rely on one sole and damaged text, of dubious reliability. He apparently did not know that codices of these treatises were preserved in the Marcian Library (Marcianus graecus, n. 208).

By a strange coincidence, both the manuscript, and the copy which Aldus had made and used for typesetting have been preserved. Sicherl identified the original with codex Graecus 2069 of the French National Library, a manuscript which belonged to Aldus's friend Niccolò Leonicensio, while the press-copy is MS 17 of the Greek collection of Harvard Library.



Τὸν ἐν τῇ δευτέρῃ βίβλῳ περιεχομένων ὀνόματι καὶ τάξις.

Θεοφράστου περὶ φυτῶν ἱστορίαις.	βιβλία δέκα.
Τοῦ αὐτοῦ περὶ φυτῶν αἰτίαι.	βιβλία ἑξ.
Ἀριστοτέλους προβλημάτων.	τμήματα τοῦ τρίτου ἑκτά.
Ἀλεξανδρίου ἀφροδισιέως προβλημάτων.	βιβλία δύο.
Ἀριστοτέλους μηχανικῶν.	βιβλίον ἓν.
Τῶν αὐτοῦ τῶν μετὰ τὰ φυσικά.	βιβλία δέκα τεσσάρων.
Θεοφράστου τῶν μετὰ τὰ φυσικά.	βιβλίον ἓν.

Eorum quæ in hoc libro continentur, nomina & ordo.

Theophrasti de historia plantarum,	libri decem.
Eiusdem de causis plantarum,	libri sex.
Aristotelis problematum,	sectiones duo de quadraginta.
Alexandri aphrodisiensis problematum,	libri duo.
Aristotelis mechanicorum,	liber unus.
Eiusdem metaphysicorum,	libri quatuordecim.
Theophrasti metaphysicorum,	liber unus.

**11. Ioannes Crastonus**, *Dictionarium graecum . . . cum interpretatione latina* (*Opuscula* of Cyril of Alexandria and *De differentia* by Ammonius Hermiae), Venice, Aldus Manutius, December 1497.

Folio. 246 leaves.

**Bibliography:** Renouard, 13(7) \* BMC V 558 \* Census, C 960 \* Firmin-Didot, 92-95 \* Rhodes, C 14 \* OAME, I, 22-24(18) \* UCLA, I, 22-24(18) \* Manuzio, 18.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library \* AOFL \* NLG (Kok. 36).

The *Dictionarium Graecum*, edited by Marcus Musurus, represents an endeavour on the part of the house of Aldus to publish a Latin-Greek and Greek-Latin dictionary. The first part is a reproduction of Giovanni Crastoni's *Dictionary*, to which Latin entries with their Greek translation were added in alphabetical order. Crastoni's *Dictionary* had been printed for the first time in Milan around 1480 by Demetrios Damilas, on behalf of Buono Accorsi and his humanist school.

Aldus addresses the *Studiosi* (Firmin-Didot, 93-94) and informs them that he has collected a rich corpus of material in order to build a dictionary more complete than those already in circulation. He adds however that he needs the aid of more scholars in order to render each word "with exactitude", and goes on to ask: "How are we to succeed in such a project when there are no Greek books on botany, medicine or the seven liberal arts? We must wait for the publication of the great dictionaries of antiquity and Byzantium, such as the *Great Etymologicon*, *Suda*, and the dictionaries of Julius Pollux, Stephanus Byzantius and others which shall soon be printed in this house".

Aldus Manutius Romanus studiosis omnibus, S. P. D.

Constitueram τὰ πρὸς ἑλλήνων Λέξικα, quæ dictionaria latine possumus dicere, nō prius publicare excusa typis nostris, q̄ copiosissima, emendatissimaq̄ haberem, uerū cum id per q̄ difficile esse cognoscerem, non mihi solum negociis familiaribus ipedito, & re impressoria, sed etiā expeditissimo cuiq̄, atq̄ utriusq̄ linguæ, et liberalium artium, medicinæq̄ & scientiarum omnium doctissimo, mutauī sententiā. Quādoq̄ dem & nosse cuncta oportet, & dictiones omnes κατὰ νουθεσίαν interpretari, qd̄ nescio an quisq̄ præstare nostro tempore præter unum aut alterū possit, quo & græcæ & latinæ literæ licet meliuscule sese habeāt q̄ multis antea cētis annis, tamē adhuc iacent. Quis enim bene nouit liberales artes? quis ē simplicium rerum, quibus ī medicina opus est, doctissimus? heu heu pudet dicere, uix lactucas, brassicas, & quæ uel cæcis se ipsam ostendit, herbam cognoscimus, quod ego cum cogito, & si nō possum non dolere uehementer, tamē non solum non succumbo dolori, sed sic accigor nocte dieq̄ ad succurēdum nullo deuitato labore, ut sperē breui futurū, quo & bonas artes omnes, & medicinam ipsam calleant homines atatus nostræ, ualeatq̄ studiosissimus quisq̄, nisi sibi ipse defuerit, cum antiquitate contendere, doleant, maledicant, obstant, & quantum, & quandiu uelint, si qui sunt inuidi, indocti, & barbati, ἔστω ἔστω καλῶς, accipite nunc igitur quod pro tempore damus duplex uno uolumine dictionarium, ubi quid sit additum in fronte libri licet uidere, si quæ itē facta sint meliora, legentes cognoscite, & expectate magnum etymologicum. Sudam, Pollucem, Pausaniam, Stephanum, & cæteros bonos, quos cura nostra ipressos breui publicare est animus, expectate deiceps optimos quosq̄ græcos, nūcate nostro decem Aristophanis comædiæ cū optimis commentariis excudūtur, Sudas item, omnesq̄ in uno uolumine doctissimæ epistolæ, mox aggrediemur Hermodenis rhetorica & Aphthonii progymnasmata, & in eos ipsos, & ī Aristotelē cōmentarios, necnon Galeni quæcunq̄ extant in medicina. Sed quāq̄ certo scio dicturos pleriq̄, cum nostras has pollicitationes legerint ouidianum Illud, Pollicitus diues quilibet esse pōt, id tamen fero æquo animo, quādoquidem uolētē Christo Iesu Deo nostro optimo, maximo, & hæc & multo maiora uidebunt, quæ paro, quæ molior, Vestrum ē interea studiū & amici fautoresq̄ prouinciæ nostræ, si cupitis Aldum uestrum opem uobis & pereunti doctrinæ impressorio ære, facilius allatū, ære uestro emere libros nostros, ne parcite ipse. Sic n̄, breui oīa dabim⁹, & mementote qd̄ præcepit optimus Poeta Hesiodus,

Καὶ δὲ μὲν ὅς κεν δῶκεν, μὴ δὲ μὲν ὅς κεν μὴ δῶκεν.

Δῶτη μὲν τις ἔδωκεν, εἰ δὲ τῇ δυνάμει ἔδωκεν.

Hoc est

Da, tibi qui dederit, qui non dedit ubi, ne da.

Danti aliquid dedit, at non danti non dedit ullus.

ἔρρωθε.

Σκιππίων τὸ καρτερομάχον.

Μετὰ μύθοις ξένοις, ἑλλήνιστος ἀνθία γλώττης,

Ἡ βίβλος πολλὴν ἀφθέρειαν παρέχει.

Λέξων ὡς πολλοὶ θεσπεύουσιν ὅμματα λατρίσας.

Πολλὰ καὶ αὐτὸν δ' ἄλδος, εἴ κεν πρὸ χειρὸς αὐτοῦ.

Μάρκου Μουσούρου τῷ Κρητῷ.

Τῆς δ' ἐπιειδέμενης ἐπιτηνέτειρα, πλεονάζου

Γλώσσας καὶ ἀθυροῦ τῃ αὐτοῖς ἀμφοῖν βίβλου.

Τῆς ταλασίῳι πῦρ τῶν ὅτις ἔρρωτομ εἰδὼ

Ξυπὸν ἐν ἀμφοῖν, ὃ πᾶσα Ἀλδος ἔφει.



12. *Ὡραι τῆς Ἀειπαρθένου Μαρίας* (*Hours of the Virgin*), Venice, Aldus Manutius, 1497, bound with *Breuissima introductio ad litteras graecas*.

Folio. 160 leaves.

**Bibliography:** Renouard, 15(13) \* IGI, 4870 \* Rhodes, H 5 \* Manuzio, 19 \* Layton, *Add.*, 3.

Copies: Gennadius Library.

This small liturgical book is the first dated Aldine edition with a religious subject, and was probably published with the pro-unionist Greek public in mind. At the same time, it is the *editio princeps* of



this text. We do not know who edited it, but its typesetting is reminiscent of the *Psalter*, an edition by Ioustinos Dekadyos, who probably also prepared the one in question here. Red penwork was extensively used in the edition, as well as several headpieces which appeared here for the first time and were probably never used again, and initials of diverse shapes and sizes, the smallest of which are identical to those of the *Psalter*. The edition is also illustrated with a woodcut of the Annunciation of the Virgin.

The unique, unnumbered quire of *Breuissima introductio ad litteras graecas* which is bound together with *Hours* in the copy of Morgan Library, has been bibliographed and commented upon by Evro Layton.

**13. Urbanus Bolzanus, *Institutiones Graecae grammatices*, Venice, Aldus Manutius, January 1497/8.**

4°. 220 leaves.

**Bibliography:** Renouard, 11(4) \* BMC V 558 \* *Census*, U 66 \* Firmin-Didot, 95-96 \* Rhodes, U 1 \* UCLA, I, 25-26(20) \* OAME, I, 21-22 \* *Manuzio*, 20.

Copies: GL.

The edition of *Institutiones Graecae...* was commissioned to the renowned scholar of Greek Urbano Bolzanio, or Belluno, by Aldus, who wished to produce a textbook which would lay out the rules of Greek grammar with Latin examples for the first time. Aldus dedicated the edition to one of the most eminent and inspired Italian humanists, the famed Giovanni Pico della Mirandola, also known as the *Phoenix* of science due to his love for letters and his deep erudition. After the edition was released, a commemorative medal was cut in honour of Bolzanio, as an acknowledgment of the extreme importance of his grammar textbook.

Bolzanio (Urbano dalle Fosse) was born in 1443 and died in 1524. He studied at Constantinople and followed the Doge Andrea Gritti to Venice. He completed his studies at Messina under Constantine Lascaris (Rosa, *Urbano*). He adored the Greek language and thus sought to pass on his knowledge to all those who wished to learn the rules of grammar and correct usage of Greek. On the journey of his return to Venice from Constantinople, he visited the main Greek cities and the Aegean islands. When he settled in Venice, he opened a private school centered on the teaching of Greek. He became well-known as a teacher, and his grammar was republished in Venice in 1512 and 1545.

**14. Aristotle, Φυσικὴ ἀκρόασις (*Physics*), Venice, Aldus Manutius, February 1497.**

Folio. 306 leaves.

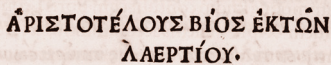
**Bibliography:** Renouard, 7(5) \* BMC V 553 \* *Census*, A 959 \* Rhodes, A 15 \* OAME, I, 14-17 \* UCLA, I, 13-15(11) \* *Manuzio*, 23.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library \* NLG (Κοκ. 13) \* MSJT \* KL \* SLFL \* PL.

The Aristotelian works included in the second volume of the Aristotelian corpus published by Aldus had been translated into Latin and published independently many years before. For example *Auscultationes physicae* (*Physics*) had been published by Lorenzo Canozio in Padua between 1472 and 1475 together with the commentaries of Averroes. The most reliable Latin translation however was the one of Ioannis Argyropoulos (*Physica*) which was printed by Oliviero Servio in Rome *circa* 1481.

The Aldine edition was printed in two parts, and could have constituted two independent volumes. The first includes *Enquiry into Plants* by Theophrastus, and the other the *Physics* together with Aristotle's *Problems*, *Mechanics* and *Metaphysics*.

In his Preface, dedicated to his pupil Alberto Pio (Firmin-Didot, 97-98), Aldus praises “philosophy” and attacks the “pseudo-philosophers”, who are dominated by ignorance, do not follow the rules of the church and are more like beasts than like humans as they have no relation to virtue; for the occasion, he cites Plato's saying “*The impure should not touch the pure*”.



**Α**ΡΙΣΤΟΤΕΛΗΣ ΜΙΚΟΜΑΧΟΥΝΥ ΦΑΙΣΤΕΛΕΩΣ, ΣΑΙΕΙΡΙ-  
 ΤΗΣ· ΟΨΙΝ ΙΚΟΜΑΧΟΣ ΙΩΑΝΝΟΥ ΝΙΚΟΜΑΧΟΥ ΤΟΥ ΜΑ-  
 ΧΑΟΝΘ' ΤΟ ΑΣΚΛΗΠΤΑ· ΚΑΘΑΦΗΝΟΥ ΕΡΜΙΠΠΟΥ  
 ΕΝ Τῇ ΠΡΩΤῇ ΑΡΙΣΤΟΤΕΛΕΩΝΥ ΣΥΝΕΒΙΩ ΑΜΥΝΤΑ-  
 ΤΩ ΜΑΚΕΔΟΝΥ ΚΑΙ ΣΙΛΕΙΑ· ΕΦΟΥΘΙ ΦΙΛΑΡΧΕΙΑ· ΕΤ-  
 ΠΗΣΩ ΤΟΥΤΟΣ· ΕΤΙ ΠΛΑΤΩΝΘ' ΜΑΘΗΤ'· ΤΗΡΑΛΟΣ ΤΩ ΦΩΝΙΩ, ΩΣ  
 ΦΗΣΙ ΤΙ ΜΟΘΙΟΣ· ΑΔΩΛΩΤΟΣ ΕΝ Τῇ ΠΡΩΤῇ· ΕΙΩΝ· ΑΛΛΑ ΚΑΙ ΙΓΧΟΟΚΕ-  
 ΛΗΣ ΦΑΣΙΝ ΙΩΝΥ ΜΙΚΡΟΜΜΑΤΟΣ· ΕΑΘΗ ΤΙΤΕ· ΕΠΙΣΤΗΜΩ ΧΩ ΜΕΘΟΣ  
 ΟΔΗΚΤΗΛΙΟΙΣ· ΑΚΕΡΑ· ΕΧΕΙ ΔΕ ΑΨΙΝ ΝΙΚΟΜΑΧΟΥ ΟΨΩ ΠΥΛΙΔΟΣ· Ε-  
 ΠΩΛΑΚΗΣ· ΩΤΙ ΦΗΣΙ ΤΙ ΜΟΘΙΟΣ· ΑΠΕΣΤΗ ΔΕ ΠΩΛΑΤΙΝΟΣ· ΕΠΙ ΠΡΩΤΟΝ ΤΟ-  
 ΩΤΕ ΦΑΣΙΝ· ΕΝΕΙΝΟΝ ΕΙΠΕΝ· ΑΡΙΣΤΟΤΕΛΗΣ Η ΜΑΪΟΣ· ΑΠΕΛΑΚΤΙΣΤΕ ΚΑ-  
 ΤΑ ΠΡΩΤΕΡΑ ΠΩΛΑΡΙΑ· ΧΟΡΗΘΕΝΤΑ ΤΗΝ ΜΕΤΑ· ΦΗΣΙ Δ' ΕΡΜΙΠ-  
 ΠΟΣ· ΕΝ ΤΟΙΣ ΒΙΟΙΣ· ΟΤΙ ΠΡΩΤΟΝ ΤΟΣ ΑΥΤΟΥ ΠΡΟΣ ΦΙΛΙΠΠΟΝ· Υ-  
 ΠΕΡ ΑΔΩΛΩΤΩΝ· ΧΟΛΑΡΧΟΣ· ΕΖΗΛΕΤΟ ΦΙΛΙΠΠΟΝ· ΚΑΘΗΜΕΑΡΟ ΛΗΣ ΖΕ-  
 ΜΟΚΡΑΤΗΣ· ΕΛΘΟΝΤΑ ΔΕ ΑΥΤΟΝ ΚΑΙ ΘΕΑΣΑΜΕΘΟΜ· ΥΠ' ΑΛΛΗ ΤΗΝ ΧΟ-  
 ΛΩΝ· ΕΛΕΙΞΑ· ΠΡΩΤΟΝ ΤΟΝ ΕΝ ΛΥΚΕΙΑ· ΚΑΙ ΜΕΧΡΙ ΜΕΤ' ΑΛΕΙΜΜΑ-  
 ΤΟΣ· ΑΡΕΚΑ· ΜΗΤΟΝ ΤΑ ΤΟΙΣ ΜΑΘΗΤΑΙΣ· ΣΥΜΦΙ· ΛΟΣΟΦΕΙ· ΜΕΤΟΝ ΠΕ-  
 ΡΙ· ΜΕΤΟΝ ΤΗ ΤΙΚΟΝ· ΤΡΟΣΑ· ΧΟΡΗΘΕΝΤΑ· ΟΙ Δ' ΟΤΙ ΠΕΡΟΣΟΝ ΠΡΩΤΟΝ ΤΟΝ-  
 ΤΑ· ΑΛΕΞΑΝΔΡΟ· ΣΥΜΦΕΡΟΝ ΔΕ· ΛΕΓΕΤΟ ΑΤΤΑ· ΕΠΕΙ ΔΕ· ΠΩΛΕΙΝ·  
 ΕΖΗΛΟΝΤΟ· ΗΘΗ· ΚΑΙ ΕΚΑΘΡΩΝ· ΕΙΠΩΝ· ΑΙΣΧΕΡΟΝ ΣΙΩΠΑΙΝ· ΞΕΜΟΚΡΑΤΗ  
 Δ' ΕΑΥ ΛΕΓΕΙΝ· ΚΑΙ ΠΡΟΣ ΘΕΣΙΜ· ΣΥΝΕΓΥΜΑΖΕ· ΤΟΥΣ ΜΑΘΗΤΑΙΣ· Α-  
 ΜΑ· ΚΑΙ ΕΝ ΤΟΡΙΚΩΣ· ΕΠΙΣΚΩΝ· ΕΠΕΙΤΑ· ΜΕΤ' ΤΟΙ· ΑΤΤΕ· ΠΡΟΣ ΕΡ-

15. **Aristotle**, *Περὶ ζῴων ἱστορίας* (*History of Animals*, including diatribes of Theocritus), Venice, Aldus Manutius, 1 June 1497.

Folio. 472 leaves.

**Bibliography:** *HC* 1657 \* *GW* 2334 \* *BMC* V 555-556 \* *IGI*, 791 \* *Census* A 959 \* Firmin-Didot, 96-101 \* Rhodes, A 15 \* *OAME*, I, 13-14 \* *UCLA*, I, 15-17(12) \* *Manuzio*, 22.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library \* *NLG* (Kok. 13) \* *SLFL* \* *KPL*.

The third volume of the edition of the Aristotelian corpus included 24 treatises by Aristotle, covering various aspects of his research on animals: *Parts of Animals*, *On the soul*, *Generation of Animals* etc. The studies of Aristotle which form part of *History of Animals* had been translated into Latin by medieval scholastic philosophers and are included in volumes published under the title of Aristotle, *Opera*. One example is the edition printed by Filippo di Pietro in Venice in 1482, with the commentary of Petrus Antonius Sforzantes. The *History of Animals* had been translated into Latin by Theodorus Gaza (*De animalibus*), edited by Ludovico Podocatharo and printed in Venice in 1476 in the house of Johann von Köln and Johann Manthen. Five more editions of *De animalibus* were released by the presses of Venice; four of them cite Gaza as the translator while the fifth does not mention the translator's name (1492, 1493, c. 1495 and 1498).

One more time, Aldus dedicates the edition to Alberto Pio, and informs him that in ordering the didactic writings of Aristotle and Theophrastus he has followed the advice of Francesco Caballi of Brescia (d. 1540), professor of philosophy and medicine in the University of Padua (Thorndike, *Magical*).





**16. Athenaeus, Δειπνοσοφιστῶν Προλεγόμενα (*Prolegomena to the Deipnosophists* [Venice, Aldus Manutius, before 15 April 1498].**

Folio. One leaf.

**Bibliography:** Bühler, *Athenaeus* \* *Charta*, I, 339 \* *Manuzio* 24.

Copies: Morgan Library (MA 1346-230).

Aldus Manutius had planned to publish Athenaeus's *Deipnosophists* already in 1498-99, as can be seen from his letter to Giovanni Battista Palmiere of Bologna: "Vidi in quodam Athenei principio versiculo decimo octavo Masurius non Munsurios scribendum est".

The edition was finally released fifteen years later, in 1514. However, one page titled "ΤΩΝ ΑΘΗΝΑΙΟΥ ΝΑΥΚΡΑΤΙΤΟΥ ΔΕΙΠΝΟΣΟΦΙΣΤΩΝ ΠΡΟΛΕΓΟΜΕΝΑ", was indeed typeset in 1498, with text printed only on one side of the page. It came to the possession of Beatus Rhenanus and bears a hand-written note by the owner: "Beati Rhenani sum. Nec muto dominum. AN. M. D. XIII, Basiliae".

This *feuille détachée* of Athenaeus was possibly gifted to Rhenanus by Johann Cuno, who worked in Aldus's printing shop and collected printing proofs, such as those of Aristotle and Theophrastus.

This edition of Athenaeus was probably delayed due to the fact that Aldus had not found a copy of the *Deipnosophists* on which to base the edition. It is known that Carteromachus was bargaining over a manuscript of Athenaeus on behalf of Aldus in 1505, and that in the spring of 1508 Paolo Canal had copied a manuscript of the *Deipnosophists* which belonged to Battista Egnazio; this was the copy used by Musurus for the preparation of the edition in 1514.





17. **Aristotle**, *Ἠθικὰ Νικομάχεια...* (*Nicomachean Ethics, Politics, Economics, Magna Moralia, Eudemean Ethics*), Venice, Aldus Manutius, June 1498.

Folio. 337 leaves.

**Bibliography:** Renouard, 16(1) \* BMC V 558-559 \* *Census*, A 959 \* Firmin-Didot, 103-105 \* Rhodes, A 15 \* *OAME*, I, 22-23 \* UCLA, I, 26-27(21) \* *Manuzio*, 25.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library \* NLG (Kok. 13) \* SLFL \* MPL \* DPL.

Aristotle's *Ethics* (*Eudemean Ethics, Nicomachean Ethics* and *Magna Moralia*), like all the works of Aristotle edited by Andronicus of Rhodes in the 1st century BCE, were translated into Latin several times and commented upon by eminent exponents of the scholastic tradition. At least twenty-eight independent editions of these treatises are documented, more than the editions of any other branch of Aristotle's so-called didactic works. Among them, one could single out the Latin translations of Ioannis Argyropoulos and his interpretations of several passages which had been distorted by commentators and copyists of the Middle Ages. The first edition of Argyropoulos (*Ethica*) was printed in Florence by Niccolò di Lorenzo, while Argyropoulos was teaching at the *Accademia Fiorentina* that is, around 1480. His subsequent translations of Aristotle were printed in Paris as part of the work of the school of Sorbonne, and the last was published in Rome by Eucharius Silber.

The Prologue to the fifth and last volume of the Aristotelian corpus is addressed once more to Alberto Pio (Firmin-Didot, 103-104). Aldus confesses that, for this edition, his intention was to concentrate all the texts by Aristotle translated into Latin by Leonardo Bruni: "In order to locate them", Aldus continues, "I searched in Rome, Flo-

rence, Milan, and from Greece to Britain, indeed I left no stone unturned! Above all, however, I did a thorough search in Venice. After completing the volume, I waited for another six months, in order to pinpoint flaws. This endeavour should prove, I hope, how many difficulties I had to face, that is, ingratitude, envy and ill will in my effort to publish a reliable edition of Aristotle”.



Indeed, ten years had to pass until 1508, when Aldus was able to locate the suitable manuscripts in order to publish Aristotle's *Poetics* and *Rhetorics*, which he included in the edition of *Rhetores graeci* (Greek Orators), 1508-1509.

**18. Aristophanes**, *Κωμῳδίαί ἐννέα* (*Nine Comedies*, with ancient commentaries on the work, edited by Marcus Musurus), Venice, Aldus Manutius, 15 July 1498.

Folio. 350 leaves.

**Bibliography:** HC 1656 \* BH I(21) \* GW 2233 \* BMC V 559 \* IGI, 790 \* Census A 958 \* Firmin-Didot, 103-111 \* Rhodes, A 14 \* OAME, I, 23-24 \* UCLA, I, 27-29(22) \* Chantry, *Scholia in Plutum* \* Ferreri, *Musuro*, 93-111 \* *Manuzio*, 26.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library \* NLG (Kok. 12) \* GLM \* MSJT \* KPL \* LM \* FMDL \* PL.

Aldus entrusted Marcus Musurus with preparing the *editio princeps* of the nine *Comedies* and the accompanying ancient commentaries. Only two scholars of the Renaissance dealt with the *Comedies* of Aristophanes: Leonardo Bruni, who rendered a number of lines of *Plutus* into Latin in prose, and Rinucci (Rinuccius de Castiglione), also known for his translation of the *Fables* of Aesop. According to Cristoforo Buondelmonti, who was present at the scene, during the time Rinucci was teacher on Crete, in 1416 or 1417, he told his audience a story which included a paraphrase of *Plutus*.

The edition of Aristophanes was based on a codex of Bessarion's collection (Venetus V) and includes *Plutus*, *Clouds*, *Knights*, *Acharnians*, *Frogs*, *Wasps*, *Birds*, *Peace* and *Ecclesiazusae*. Musurus collected the ancient commentaries from several manuscripts. In his Preface, written in Greek, he testifies to the enthusiasm of the members of Aldus's press, who worked for the simultaneous edition of Aristophanes's works and the last volume of Aristotle's *Complete Works* (1495-1498).



ΑΡΙΣΤΟΦΑΝΟΥΣ, ΠΛΟΥΤΟΣ.

Καίων οἰκέτης.



Σ Ἀρχαλέον πρᾶγμα ἐστὶν  
ὦ Ζῷ καὶ θεοί  
δύλον γένεσθαι πᾶσφ' ὀφρονῶν  
ρος δεσπότην.  
Ἦν γὰρ παβέληται θῶρα ἑσπών  
λέξας τύχῃ.

Δόξῃ δὲ μὴ θράξῃ ταῦτα πᾶσι κερτα μόνῳ.  
Μετέχειν ἀνάγκη τὸν θῶρα πορντα ἤ κακῶ.  
Τὸ σῶμα ρος γὰρ οὐκ ἐστὶ τὸν κυρίου  
Κρατεῖν ὁδὸν μὴ, ἀλλὰ τὸν ἑωνη μόνον.  
Καὶ ταῦτα μὴ δὴ, ταῦτα. τῷ δὲ Λοξίῳ

ὡς δὲ Ζῶς δὲ πᾶσι τῷ ἀστέρι κερτα νηοὶ πύλασι κἀκείν τ' ἐκ τῆς οὐνομάζων κατέβη τὸν πᾶσι  
ληφί. Δούλου γένεσθαι καὶ πᾶσι οἱ τοὶ φύσει τοδον λῶν, καὶ πᾶσι τῶν γένεθαι, ἐὰν ἀνὸς τῶν  
δεσπότην ὑπὲρ τῆς. Μεθ' οὗ ταῦτα οἱ γράφοντες ταῦτα, οὐκαλῶς γράφουσιν, ὅτι κτλ. τῶν  
λοῖς γὰρ παλαιῶν ἀντιγράφων ἐστὶ ταῦτα. καὶ ἐστὶ κερτα τὸν ἐκείνου. Μετέχειν ἀνάγκη πρὸς  
τὸ πορντα. Ἡμισυ γὰρ τῶν ἀπομύθων ὁ ρὸς παρὰ τὸν Ἀνέρος, ὅτι κτλ. καὶ τὸν δούλον ἡμῶν  
ἐλθῃ. τὴ γὰρ κακώτερον τὸ πᾶσι ἐναντία ἐαυτῶν δὲ πρὸς τὴν ἐναντίαν, ἐν τῇ μὴ πρὸς ἀβούλειται  
εὐφίῃ ἀλλὰ γὰρ φροσύνης ἀνέχεται. Τῶν κακῶν, τὰ φροσύνων ὡς ὁδεσπότης ἐχέτω, καὶ τῶν  
σῶν, καὶ τῶν ἀπειθῶν τοῖς δεσπότης ὁφείλουται εἶναι τοῖς οἰατικαῖς ἀρρα, πολιορκίῃ, ὡς  
περὶ οὐκ ἐστὶ, πᾶσι βέλτεται περιστῶν ὡς ἀπὸ τῶν ἀρρῶν, οὐτὼ καὶ πᾶσι τῶν τῶν. Ὅσοις ἐχέτω,  
τὸ οἷς ἐστὶ τὸ πᾶσι, τὸ δὲ πᾶσι τὸν ἐν τῶν, εἰς ἐστὶ ἀπὸ τῶν πᾶσι, ὡς οἱ ἀντιπῶντες. ἀλλὰ πᾶσι τῶν  
πᾶσι πᾶσι, ἀπὸ τῶν. Τὸ σῶμα τὸς γὰρ οἱ ἀντὶ τῶν ἐαυτῶν τὸν δούλον οὐκ ἐστὶν ἐκ τῶν μα  
λις γὰρ ἐν τῶν τῶν σῶμα τὸς ἐκαστος ἀντὶ τῶν. Τὸν ἐωνη μόνον ἀπὸ τῶν τῶν μόνον  
ἀπὸ τῶν ὡς μὴ, λέγουσι δὲ ἀπὸ τῶν αὐτῶν φωνῶν τὸς τῶν ρημάτων ἐκαστος, τὸν δὲ ὀνόματος τὸς πᾶσι  
θωπτικῶν, ἐστὶν ὡς οἱ μόνον, μετὰ βελόντες ἀντὶ τῶν ἐτέρων φωνῶν πρὸς ἀμφοῖν λέγουσιν ἀπὸ  
κοί. Καὶ ταῦτα μὴ δὴ ταῦτα. καὶ ταῦτα μὴ δὴ τὸν τῶν τῶν τῶν. ἐστὶ δὲ τὸ ὅτι ἀπὸ  
θετικῶν τῶν πρὸς τῶν δυνάμεων. Τῷ δὲ Λοξίῳ, τῷ ἀπὸ λαοῦ, ἡ τοῦ λαοῦ, ἡ τῶν πᾶσι  
πᾶσι, λαοῦ γὰρ μὴ δὴ τῶν οἷος, ἡ τῶν λαοῦ πορεῖαν ποιῶν μόνον. ὁ αὐτὸς γὰρ ἐστὶ τῶν ἐλπί.



Σ ἀρχαλέον. ὁ δὲ  
μὴ πᾶσι δυσφορεῖ  
δεσπότην ἐπιμέ  
νου τυφλῶ ἀνδρὶ. τοῦ δὲ  
ὡς, πᾶσι κτλ. καὶ τῶν  
ἐκ τῶν θαύματος καὶ τῶν  
ασμῶν. τῶν γὰρ ὡς ἐπὶ τῶν  
μα, ἐκ τῶν πορεῖαν τῶν  
πᾶσι ἐλπίται, ὡς τῶν  
ἐκ τῶν. ἀπὸ τῶν δὲ οὐδὲ  
ἀπὸ τῶν μόνον, ἀπὸ τῶν  
ἐκ τῶν τῶν τῶν τῶν  
ἀρχαλέον, καὶ τῶν  
πορν. δυνάμεις. ἐκ  
ταῖς πᾶσι τῶν ἀλλὰ  
λεόν. καὶ τῶν τῶν  
λῶν. ὡς τῶν τῶν  
καρμῶν. ἡ τῶν  
πᾶσι τῶν  
πᾶσι τῶν  
τῶν τῶν  
λεόν. ὡς ἀπὸ τῶν  
ἀπὸ.

Ὡς δὲ τὸν δὲ πᾶσι  
κατὰ τῶν τῶν τῶν



CLIBRI GRAECI IMPRESSI.

Hæc sunt græcorum uoluminum nomina, quæ in Thermis Aldi Romani Venetiis impressa sunt ad huc usque diem. Primum octobris M. I. D. Nam cum quodlibet aliquis peteret, qui nam græci libri formis excusci sint, ac quanti ueniant ad minimū, quod uel ipse scire cuperet, uel ad amicos id cupide efflagitaret mitteret, pertædebat toties idem scribere occupatissimum hominem.

¶ In grammatica.

**E**rotemata Cōstantini Lascaris e regione cum interpretatione latina. ¶ Item de literis ac diphthongis græcis. ¶ Et introductio quædam docens etiam sine magistro syllabas & dictiones græcas posse legere, et paruis quæ in uersulis scriptis characteribus. ¶ Item quo nam modo literæ & diphthongi græci ad nos ueniant. ¶ Item abbreviationes quæ plurimæ, quibus frequentissime græci utuntur. ¶ Item Pater noster. ¶ Aue Maria. ¶ Salve Regina. ¶ Credo in unum deum patrem omnipotentem. ¶ In principio erat uerbum. ¶ Et aurea carmina Pythagoræ. ¶ Et præcepta Phocylidæ utilissima. omnia cum expositione latina e regione in uno uolumine uel duntaxat marcellis quatuor.

**G**rammatica Vrbani utilissima ad declinanda nomina, pronomia, & uerba omnia tam lingua cōi, quam alius quatuor. Attica. Ionica. Dorica. Aëolica cum regulis optimis & necessariis ita, ut nihil ferè sit prætermisum, quod introducere possit græcam linguam uisum fuerit. Vbi etiam copiose tractatur de cæteris orationis partibus. Venditur non minoris marcellis quatuor.

**C**anonisimata quæ thesaurus & cornu copiarum appellatur dictionum difficultum & maxime uerborum, quæ apud Homerum ex commentariis Eustathii & aliorum grammaticorum per ordinem literarum. ¶ Aethi Dionysii de indeclinabilibus uerbis. ¶ Declinationes uerborum sum & eo, utilissima. ¶ De his quæ sedere significant. ¶ Quot sint quæ ire significant. ¶ Ex scriptis Herodiani excerpta de magno uerbo scitu dignissima & rara inuentu. ¶ Ex scriptis eiusdem deductiones uerborum difficulter declinatorum. ¶ Chærobofci ad eos qui in omnibus uerbis regulas querunt & similitudines. ¶ Eiusdem in quibus ob malefoniā attrahatur. ¶ Litera. ¶ De anomalis & inæqualibus uerbis secundum ordinem alphabeti. ¶ Herodiani de inclinat, & encliticis & coencliticis dictiunculis. ¶ Ex scriptis Chærobofci de his quæ inclinantur, encliticis. ¶ Sine auctore de his quæ inclinantur. ¶ Ex scriptis Iosanis grammatici de idiomaticis. ¶ Eustathii de idiomaticis quæ apud Homero. ¶ Et de idiomaticis, ex his quæ a Corintho decreta. ¶ De femininis nominibus, quæ definiunt in o magnum. oia in uno uolumine. Venditur minimo, nummo aureo & semis.

**G**rammatica doctissima & (pace aliorum dixerim) omnium utilissima Theodori Gazæ uiri ingenio & doctrina uel cum antiquis sumis conferendi. ¶ Eiusdem de mēsisbus pulcherrimum opus. ¶ Item quatuor libri Apollonii de cōstructione. Omnia in uno uolumine. Veneunt aureo nummo, nec minoris.

**D**ictionarium græcum copiosissimum secundum ordinem alphabeti cum interpretatione latina. ¶ Cyrilli opusculum de dictionibus, quæ uariato accentu mutant significatum secundum ordinem alphabeti cum interpretatione latina. ¶ Ammonius de differentia dictionum per literarum ordinem. ¶ Veteris instructio & denominationis perfectorum militum. ¶ Significata. ¶ Significata. ¶ Index oppido quod copiosus per literarum ordinem, quod est loco dictionarii latini copiosissimi cum interpretatione græca. Docet. Latinas dictiones ferè omnes græce dicere, & multas et multis modis. Omnes in uno uolumine minimum pretii est aureus nummus.

¶ In poetica.

**T**heocriti eclogæ triginta. ¶ Hesiodi theogonia. ¶ Eiusdem scutum herculis. ¶ Eiusdem georgicarum libri duo. ¶ Maximi Planudæ ex latino libro qui Cato dicitur. Sine parænetice distichi. ¶ Caput De inuidia. Theognidis Megarensis sculi sive elegiacæ. ¶ Sine puile monostichi. ¶ Capita ex uariis poetis. Aurea Carmina Pythagoræ. ¶ Phocylidæ poema admonitorium utilissimum. ¶ Carmina Sibyllæ erythrææ de christo IESV. ¶ Differentia uocū. Omnia in uno uolumine. Venduntur non minoris marcellis octo.

**A**ristophanis cum antiquis commentariis Comœdiæ nouem. Plutus. Nebulæ. Ranæ. Equites. Acharnes. Vespæ. Aues. Pax. Cōiōnatrices femine. Minimum pretii uenit aurei nummi duo & semis.

**M**usæi poetæ antiquissimi De Herone & Leandro amatoribus cum interpretatione latina. uenditur, marcello.

¶ In logica.

**L**ogica Aristotelis i. organū. hoc est Porphyrii introductio siue uniuersalia liber unus. ¶ Prædicamēta Aristotelis liber unus. ¶ Perihermēnas liber unus, siue sectiones sex. ¶ Priora resolutoria libri duo. ¶ Posteriora resolutoria libri duo. ¶ Topica libri octo. ¶ Elenchi libri duo. Oēs in uno uolumine uenduntur aureo & semis.

In philosophia. Primum uolumen.

**V**ita Aristotelis & Laertii & philoponū & uita Theophrasti. ¶ Aristotelis physicorū libri octo. ¶ De celo libri quatuor. ¶ De gēnatiōe & corruptione libri duo. ¶ Meteorologicorū libri quatuor. ¶ De mūdo ad Alexandrū liber unus & Philōs iudæi de mūdo liber unus. ¶ Theophrasti de igne liber unus. ¶ De uētis liber unus. ¶ De lapidibus liber unus. ¶ De signis aquarū & uētorū icerti auctoris. Oēs in uno uolumine uenduntur ad minimū nūmis aureis duobus. ¶ Secundum uolumen.

**D**e historia aialium libri octo. ¶ De partibus animalium libri quatuor. ¶ De gressu aialium liber unus. ¶ De aialibus libri tres. ¶ De sensu liber unus. ¶ De memoria liber unus. ¶ De somno & uigilia liber unus. ¶ De somniis liber unus. ¶ De diuinatione per somnum liber unus. ¶ De motu aialium liber unus. ¶ De gēnatiōe aialium, libri quatuor. ¶ De longitudine & breuitate uitæ liber unus. ¶ De uetere & senectute & respiratiōe, & uita & morte libri tres. ¶ De spiritu liber unus. ¶ De coloribus liber unus. ¶ Physiognomicorum liber unus. ¶ De mirabilibus auditibus liber unus. ¶ De Xenophanis Zenonis & Gorgiæ opinionibus liber unus. ¶ De didactis uisibilibus lineis liber unus. ¶ Theophrasti de piscibus liber unus. ¶ De uertigine oculo liber unus. ¶ De laboribus liber unus. ¶ De odoribus liber unus. ¶ De sudoribus liber unus. Oēs in uno uolumine minimum pretii uenit aurei duo & semis.

¶ Tertium Volumen.

**T**heophrasti de historia plantarū libri decem. ¶ Eiusdem de causis plantarū libri sex. ¶ Aristotelis problematum sectiōes duodequadraginta. ¶ Alexandri aphrodisiensis problematum libri duo. ¶ Aristotelis mechanicoꝝ liber unus. ¶ Eiusdem metaphysicorū libri quatuordecim. ¶ Theophrasti metaphysicoꝝ liber unus. Oēs in uno uolumine minimum pretii uenit aurei tres.

¶ Quartum Volumen.

**A**ristotelis magnorū moralium ad Nicomachū patrē libri duo. ¶ Ethicoꝝ ad Eudemum discipulum libri octo. ¶ Ethicoꝝ ad Nicomachum filium libri decem. ¶ Oeconomicoꝝ libri duo. ¶ Politicoꝝ libri octo. Oēs in eodē uolumine minimum pretii uenit aurei duo.

**P**latonem græcum. uendit marcellis quatuor.

In sacra scriptura.

Officium in honorē Beatissimæ uirginis cum palmis penitentialibus e latino in græcum. uenditur Marcellis quatuor.



## 19. CATALOGUES OF ALDINE EDITIONS

**Bibliography:** OAME, I, Pinakes IX, X, XIV \* *Manuzio*, 30, 74, 118.

In total, Aldus published three Catalogues of his Greek and Latin editions, the first in 1498 and the others in 1503 and 1513. These are essentially announcements of forthcoming books: *LIBRI GRÆCI IMPRESSI* and *LIBRI LATINI*. At the end of each catalogue there is a colophon informing the public that the books were printed at the *Thermae of Aldus Romanus*, in Venice.

The first Catalogue is divided into sections entitled *Grammar*, *Poetics*, *Logic* and *Philosophy* and includes all of Aldus's editions, including the two liturgical books which he released, the *Psalter* and the *Hours of the Virgin*, although these are not placed in a different section.

The second Catalogue (1503) is of special interest as it also advertises Greek editions of other presses of Venice and Milan, whose books apparently were available from Aldus's bookshop. These are, for example, the *Great Etymologicon* (Venice, N. Vlastos and Z. Kalliergis, 1499), Simplicius, *On Aristotle's Ten Categories* (Venice, Vlastos - Kalliergis, 1499), Ammonius Hermiae's *Isagoge* (Venice, Vlastos, 1500), and the *Argonautica* of Apollonius of Rhodes (Florence, edited by Janus Lascaris, 1496). These are obviously unsold copies of printing shops that had gone out of business, which Aldus intended to promote to the Greek-speaking cultivated public of Venice and elsewhere.

**LIBRORVM** Et *græcorum*, et *latinorum* nomina, quot quot in hunc usque diem ex cædendis curauimus, scire nos volumus. Vbi etiam quedam de libris singulis, tanquam eorum argumenta dicuntur, ut inde quid singulo quoque libro tractatur, facile cognoscatur. Quod ideo factum est, quia, cum undique ad nos scribantur, qui nam libri vera nostra ex quibus sint, sic satisfacimus, cum aliter, propter summas occupationes nostras, non liceat.

## LIBRI GRÆCI.

**E**ratosthenes Constantini Laetris tribus libris, in quibus hæc habentur, videlicet. De quatuor grammaticis, et octo orationis partibus. De formatione uerborum per tempora, et modos omnes. De accentibus, et punctis, et locis toriorum. De præpositionum constructione. De figuris. De nominalis uerbis. De aspiratione, et exilitate uocalium, et diphthongorum, hæc primo libro. De constructione uerborum, libro secundo. De nomine, et uerbo abunde admodum, libro tertio. De pronomnibus secundum diuersas linguas, et quemadmodum eis poeta uentur. Quæ omnia habent latinam translationem propter græcorum literarum rudem, ita tamen, ut et adueni, et addi latinum queat pro cuiusque arbitrio. In medio latine translationis habetur Cæcili Thebanitæ tabula, et oratio quedam ad Virgine tam græcæ, quam latine, ne chara, qua super erat, periret. Inest et nostrum opusculum de literis, et diphthongis græcis, ut possint, quæ præcipue acient, uel per se ipsos discere principia literarum græcarum. Item quedam admodum licet, et diphthongi græcæ ad nos ueniant. Abbreviationes etiam græcæ. Oratio domitiae, et duplex saluatio ad B. Virginem. Symbolum Apostolorum. Euangelium diui Ioannis. Carmina aurea Pythagoræ. Phocylidis documenta. Omnia habent latinam interpretationem. Inest etiam per breuiter ad hebraicam linguam introductio. Nec non de Dialectis et græcæ, et latine, ubi multa digna lectu dicuntur.

**C**anonis matæ, quæ thesaurus, et Cornu copie appellatur dictionum diffusum, et maxime uerborum, quæ apud Homerum ex commentariis Eustathij, et aliorum grammaticorum per ordinem literarum. Aeli Dionysij de indeclinabilibus uerbis. Declinationes uerborum sum, et eo, utilissimæ. De iis, quæ sedere significant. Quot sine quæ ire significant. Ex scriptis Herodiani excerpta de magno uerbo, scilicet dignissima, et rara inueniuntur. Ex scriptis eiusdem deductiones uerborum diffusæ declinatorum. Charobosia ad eos, qui in omnibus uerbis regulas querunt, et similitudines. Eiusdem in quibus ob male sonantiam attrahatur. r. litera. De anomalis, et inæqualibus uerbis secundum ordinem alphabeti. Herodiani de inclinatione, et enclitica, et cœnclitica dictionum. Ex scriptis Charobosia de iis, quæ inclinantur, enclitici. Sine auctore de iis, quæ inclinantur. Ex scriptis Ioannis grammatica de idiomatibus. Eustathius de idiomatibus, quæ apud Homerum. Item de idiomatibus, ex iis, quæ a Corinthio decriptæ. De faciminis nominibus, quæ desinunt in omagnum.

**G**rammatica doctissima, et (pate aliorum dixerim) omnium utilissima Theodori Gaza uiri ingenio, et doctrina uel cum antiquissimis conferendi. Eiusdem de mensibus pulcherrimum opus. Item quatuor libri Apollonij de constructione.

**D**ictionarium græcum copiosissimum secundum ordinem al-

phabeti cum interpretatione latina. Cyrilli opusculum de dictionibus, quæ uariato acceitu, mutant significatum, secundum ordinem alphabeti cum interpretatione latina. Ammonius de differentia dictionum per literarum ordinem. Vetus instructio, et denotationes præfixorum multarum. Significata r. u. Significata r. or. Index oppido copiosus per literarum latinarum ordinem, quod est loci dictionarij latini copiosissimi cum interpretatione græcæ. Docet enim latinas dictiones ferè omnes græcæ dicere, et multos etiam multis modis. Illud etiam significandum existimauimus, plurima nuper emendata, plurima item addita, tum iis, quæ poetis sunt, et literam in fine additam.

**T**heocriti eclogæ triginta. Hesiodi theogonia. Eiusdem scutum Herculis. Eiusdem georgicarum libri duo. Maximus Planudæ ex latino libro, qui Cato dicitur, sententiæ pæneticæ distinctio. Caput de inuidia. Theognidis Megarensis Sicili sententiæ elegiacæ. Sententiæ peritiles monostichi per capita ex uarijs poetis. Aurea Carmina Pythagoræ. Phocylidis poemata admonitiui uulgi. Carmina Sibyllæ erythrææ de Christo IESV. Differentia uocalium.

**A**ristophanis cum antiquis commentarijs Comædiæ nouem. Plutus. Nebule. Rane. Equites. Acharnes. Vespe. Aues. Pax. Cœonatriciæ femine.

**M**usei poetæ antiquissimi De Herone, et Leandro amantibus opusculum cum interpretatione latina.

**L**egat Aristotelis, quod organum græcæ dicitur, ubi habentur hæc. Porphyrij introductionis, siue uniuersalium liber unus. Prædicamentorum Aristotelis liber unus. Periermenias liber unus, siue sectiones sex. Priorum resolutiorum, libri duo. Posteriorum resolutiorum, libri duo. Topicarum, libri octo. Elenchorum, libri duo.

## Primum uolumen in Philosophia.

**V**itæ Aristotelis per Laertij, et Philoponum, et uita Theophrasti. Aristotelis physicarum libri octo. De celo libri quatuor. De generatione, et corruptione libri duo. Meteorologicarum libri quatuor. De mundo ad Alexandrum liber unus. Philonis iudei de mundo liber unus. Theophrasti de igne liber unus. De uentis liber unus. De lapidibus liber unus. De signis aquarum, et uentorum incerti auctoris.

## Secundum uolumen.

**D**e historia animalium libri octo. De partibus animalium libri quatuor. De gressu animalium liber unus. De animalibus libris tres. De sensu liber unus. De memoria liber unus. De somno, et uigilia liber unus. De somnijs liber unus. De diuinatione per somniū liber unus. De motu animalium liber unus. De generatione animalium libri quinque. De longitudine, et breuitate uitæ liber unus. De uicitudine, et senectute, et respiciet, et uita, et morte libris tres. De spiritibus liber unus. De coloribus liber unus. Physiognomicarum liber unus. De mirabilibus auditibus liber unus. De Xenophanis, Zenonis, et Gorgiæ opinionibus, liber unus. De inuisibilibus lineis, liber unus. Theophrasti de piscibus liber unus. De uentis, et coloribus liber unus. De laboribus liber unus. De odoribus liber unus. De sudoribus liber unus.

## Tertium uolumen.

**T**heophrasti de historia plantarum, libri decem. Eiusdem





P hiloftrati de uita Apollonii Tyanei libri octo: in quibus mirabilia de eo Viro nar-  
rantur. ¶ Eodem libri latini Alemano Rinuccino Florentino interprete ¶ Eusebius



20. **Ἐπιστολαὶ** διαφόρων, φιλοσόφων, ρητόρων, σοφιστῶν (*Epistles of philosophers, orators and sophists*, edited by Marcus Musurus), Venice, Aldus Manutius, 17 April 1499.

4°. 408 leaves.

**Bibliography:** HC 6659 \* GW 9367 \* BMC V 560 \* IGI, 3707 \* *Census* E 64 \* Firmin-Didot, 119-123 \* Rhodes, E 1 \* OAME, I, 26 \* UCLA, I, 30-33(24) \* Belloni, *Lettere greche* \* Ferreri, *Musuro*, 112-131 \* *Manuzio*, 31.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library \* AOFL \* NLG (Kok. 44) \* DPL \* LPL \* MSJT \* GLM \* OML \* KPL \* PL.

As a literary form, Epistolography could be seen as the child of Rhetorics, a discipline which encouraged letter-writing as an exercise in style. The collection of *Epistles* compiled by Aldus Manutius includes letters from the correspondence of several philosophers, sophists and nine orators, divided in two sections. A great number of epistles, covering diverse subjects such as love, agriculture, fishing etc., has survived, thus making it possible to source valuable information on the life and work of the writers themselves as well as on the everyday habits and activities of all the social groups of Athens.

At the end of the first part of the edition, which is dated March 1499, Musurus informs the readers that this compilation does not exactly correspond to his original wishes; rather, he had to follow the manuscripts of the twenty-six letter writers which reached his hands, often in bad condition, such as the one of Alciphron. Aldus addresses the second part of the edition to Codro Antonio Urceo, a famous teacher of Greek at the Gymnasium of Bologna; the volume is dated 17 April 1499.



Επιστολικοὶ τύποι ἐὼν ὀνόματα τῶν συνταξαμένων τὰς  
ἐν τῇ δε τῇ βίβλῳ περιεχμένους  
ἐπιστάς.

Σωέπιστο.	Διογύνης.	Θεοφύλακτος.
Δημοδένης.	Κρατῆς.	Αἰλιανός.
Πλάτων.	Ανάχαρσις.	Αἰνείας.
Αριστέλης.	Ευριπίδης.	Προκόπιοσ
Φίλιππος.	Θεανώ.	Διονύσιοσ.
Αλίζανδρος.	Μέλισσα.	Λύσις.
Ιωσηφ Κρατῆς.	Μύα.	Αμασις.
Δημόκριτος.	Αλκίφρων.	Μουσώνιος.
Ηράκλειδος.	Φιλόστρατος.	τέλος.

Ἐπιστολῶν ἀφ' ὧν ἀνδρῶν παυσίφων,  
Οὐδ' ὅ πρην ἐβλάστησεν ὡς ῥόδα χέονος,  
Ὡς ῥεῖ μὲν αὐτὸς, ἢ δὲ τομύρου χεῖρ,  
Μένει διαρκῶς εἰς πνολὴν δυνάμει.  
Καὶ τῶν σφῶν γὰρ, ἢ μὲν ἀκμή το βίου  
Γτηνῶσ παρῆλθεν, ἢ δὲ τῶν λόγων χάρις  
Μένει διαρκῶς εἰς ἀέμνηστον κλέος.

**21. Dioscorides of Anazarbus**, *Περὶ ὕλης ἰατρικῆς...* (*De Materia Medica*) and Nicander, *Ἀλεξιφάρμακα* (*Alexipharmaca*), Venice, Aldus Manutius, 8 July 1499.

Folio. 178 leaves.

**Bibliography:** Renouard, 21(4) \* BMC V 560-561 \* *Census*, D 260 \* Firmin-Didot, 123-124 \* *OAME*, I, 30-31 \* *UCLA*, I, 35-36(26) \* *Manuzio*, 33.

Copies: Alexander A. Onassis Foundation Library.

*De Materia Medica* by Pedanius Dioscorides of Anazarbus (first century CE) is one of the major works on pharmacology, possibly the most important of Antiquity and the Middle Ages. It records all the remedies and medicines available, all edibles and beverages, ointments and minerals together with botanical cures, spells and amulets. The volume includes the *Alexipharmaca* of Nicander of Colophon, a poet of the second century, who composed a poem of 630 hexameters on antidotes to venomous bites.

Aldus dedicates the *editio princeps* of these treatises to the Venetian patrician Girolamo Donato and confesses that he is overwhelmed by panic due to the simultaneous preparation of so many editions. Nevertheless, he hopes to overcome all the obstacles with the aid of Divine Grace. Aldus complains to Donato about people's ingratitude and the ills of current times: "[...] unless he be still persecuted by the misery which follows the Greeks and all those who try to support the Greek culture".

*De materia medica* was translated into Latin in the Middle Ages. It was printed as early as 1478, together with Pietro de Abano's commentary, at the press of Johann von Medemblick, in the small Italian town of Colle.

ΓΕΝΟΣ ΝΙΚΑΪΝΔΡΟΥ.

ἸΚΑΝΑΠΟΝ Τὸν ἡγετῶν, Διονύσιος ἐφαπλήτης ἐν τῇ περὶ  
 Φιλιππησίου πωπείας ἀποστολῇ ἐνέει φησι τὸ βιβλίον. ἐν δὲ τῇ περὶ  
 πτωχῶν, ἱερὰ φησὶ αὐτῶν τῶν καλῶν ἀπολλόντων, ἐκ τῆς αὐτῶν  
 τῶν ἐκτετασθῆναι ἐξέμελλον καὶ αὐτὸς δὲ ἵππῳ αὐτῶν ἐν τῇ τῆς Φιλί-  
 ππου φησι, τὸν ἵππον καλῶν ἐν φρεσὶ πολλήν. ἡλωρὸς δὲ τῶν  
 ὄντων, ἀπολλόντων ἱερὸς ἵππος δὲ φησὶν αὐτῶν δεκαμένοντο λίγων αἰνέως ἐξ ἡνὰ πολυ-  
 μνηστον δεκαμένον χροῖον δὲ βιβλίον κατὰ τὸν Ἀλέξανδρον, πλὴν τῶν ἡρέωντα περι-  
 μέν. οὗ κατελθὼν ὑπὸ ῥωμείων, ὃ προσφωτὸς λίγων αὐτοῦ. Τὸ ἄνερθε φησι, ὅς καὶ ἄνερθε  
 καὶ ποτὶ τῶν ἰσχυρῶν. Κέλυνται, καὶ δὲ ἀνέμενον ἀπὸ τῶν ὕμνων ὀρίζουσιν Ἀφελῶντες στο-  
 ρίζαν ἐπὶ τὸν νεκρὸν. Εἰσὶν αὐτοῖς καὶ περὶ φρεσὶν, ὡς τὸ λαλοῦσι ἰσχυρῶς ἐν  
 φυλλοῖς, ὅτι πιδὸς ἡρατο τὸ μὲν. Ἦν τῇ τῆς δὲ ἐν ἀποστολῇ τῆς πωπείας χροῖον τῶς  
 φανερὸν ἐκ τῆς περὶ ἀποστολῆς συνηραματῶν καὶ δὲ ἀλλῶς πωπείας, πτωχῶν τῶν  
 φησὶ περὶ ἀποστολῆς καὶ τῶν τῶν τῶν ἐκείναι καὶ ἀλλῶν διὰ φόρον διηπόσας ἢ τῆ δὲ  
 φυτῶν ἰδὲ πτωχῶν.

ΝΙΚΑΊΝΔΡΟΥ ΘΗΡΙΑΚΑΊ.

**Ρ**ΕΙΑ κενυμορφία· π σιν πολυφία θρηρ  
 Απροϊή τύφωτα, λόν θεπρακλίας λήδω,  
 Φιλέρμοσιάν· πλάνη κυδ' σα τε παρ  
 Ξμπαλε φωνόσμι· σι δ' αλ πολυερρσ· αρταλ  
 Βουκίος παλζιμλ· ορσντοσν, δντε καθλ  
 Η καί αρτρδον· π βαλ· σ' απλ λον· οδρμ  
 Τόια παρτρδον· δντε τε· αλσθ· ητιελ· νούσων·

Ὁ Νῦν· ῥαδύως σι  
τὰ ἐνθ' καὶ τοὺς βλα  
βας τῷ Φοιδυτικῶν καὶ ὅλε  
θέρων θηρῶν, ἀπρὸ ὅπως ἐ  
αἰθρίως ἐλατῇ οὐσας, τὴν π  
ῶσαν καὶ θεραπείαν τὴν αὐ  
τιπασθῇ τοι πόσιον, ὃ τ' ἡλ  
λῶν συνηρῶν ἐν δοξάται ἐ  
πρὸ σφιλίστατε ἐρμηνεύσας

[illegible]

22. **Aratus**, *Φαινόμενα* (*Phenomena* etc. in *Scriptores astronomici*, two volumes, Venice, Aldus Manutius, [17] October 1499.

Folio. First volume, 186 leaves, second volume, 194 leaves.

**Bibliography:** BMC V 560 \* IGI, 8846 \* GW 9981 \* Firmin-Didot, 128-131 \* OAME, I, 26-28 \* UCLA, I, 37-38(27/1-2) \* *Manuzio*, 35.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library \* AOFL (cat. no 12).

Aldus only published one treatise of astronomy, and not as an independent edition, but as part of the collection which circulated under the title *Scriptores astronomici*. The edition includes the *Phenomena* of Aratus together with Theon's *Commentary on Aratus* and the *Sphere* (*Sphaera Graeca*) of Proclus. The work of Aratus of Soli, which he composed at the incitation of Antigonus Gonatas, had become part of the teaching curriculum of the medieval monastic schools of Western Europe. Aratus did not have specialized knowledge in order to deal with questions of meteorology but sourced his material from the writings of Eudoxus of Knidos: description of the constellations (stationary bodies), enumeration of the planets and characteristic signs of the weather.

The popularity of the work is not so much due to its content as to the poetic force of the text: it opens with a hymn to Zeus, similar to the hymn written by the Stoic philosopher Cleanthes, while Aratus imitates the language and style of the poet Hesiod. Apparently, the curriculum of Universities in the 16th century included the class of Astronomy, since the edition in question was republished fifteen times.

Aldus dedicates the book to Guido Ubaldo I da Montefeltro Duke of Urbino, a famous collector of manuscripts, possibly because the manuscript on which the edition was based came from his library.





**23. Nonnus of Panopolis**, *Μεταβολή τοῦ κατὰ Ἰωάννην Ἀγίου Εὐαγγελίου* (*Paraphrase of the Gospel of Saint John*), [Venice, Aldus Manutius, 1501].

4°. 56 leaves.

**Bibliography:** Renouard, 261 (12) \* Firmin-Didot, 186-190 \* Adams B 1896 \* UCLA, I, 98(70) \* *Manuzio*, 53.

Nonnus of Panopolis, Egypt, is better known as the author of the last great epic of antiquity, *Dionysiaca*, a poem of 48 books and 25.000 dactylic hexameters. The subject of the poem is the journey of the god Dionysus all the way to India and his triumphal return. Its surviving parts allow us to conclude that the style of the poem is identical to that of *Metabole*, or *Paraphrase of Saint John*, also written in poetic form.

Aldus's choice of publishing Nonnus's *Metabole* or *Paraphrase* poses a number of questions as, contrary to what was announced in the 1503 Catalogue, neither a Latin translation of the text nor other poetic works of Nonnus were published by his press. In addition, there is no title page, prologue or colophon with the exact date of publication. It has been argued that Nonnus's *Paraphrase* formed part of the unfinished fourth volume of *Poetae Christiani Veteres*.

Aldus had declared that he would publish the latter volume together with a Latin translation thereof; however, this project never materialized.

ΝΟΝΝΟΥ ΡΟΙΗΤΟΥ ΓΑΝΟΠΟΛΙΤΟΥ  
ΜΕΤΑΒΟΛΗ ΤΟΥ ΚΑΤΑ ΙΩΑΝΝΗΝ  
ΑΓΙΟΥ ΕΥΑΓΓΕΛΙΟΥ.

χρονος ὡς, ἀκίχητος, ἐν ἀρχῇ τῷ λόγῳ  
αὐτῷ,  
ἡ ἰσοφυὴς γενετῆρον ὁμήλικος, ἡ δὲ αὐ-  
τῷ  
μήπωρ,  
καὶ λόγος αὐτοφάνητος Θεοῦ, φῶς ἐκ  
φάεος φῶς.

Παῖς ὡς ἔω ἀμδύιστος, ἀτδρμονι σωθρονος ἔσθῃ,  
καὶ Θεὸς ὑμῶν γένεθλος ἔω λόγος. οὐτος ἀπ' ἀρχῆς  
ἔσθῃ ὡς ἀμδύιστος, τεχέμονι κόσμου.  
Πρεσβύτητος κόσμιοι, καὶ ἐπὶ τῷ πάντι δι' αὐτοῦ,  
ἅπαντα καὶ πνεύοντα, καὶ ὄντων δι' ἑαυτοῦ,  
οὐδὲν ἐφύγετο πρὸ ἐσθῆς, καὶ ἐμφυτοῦ ἡσυχία αὐτῷ  
ζωὴ πᾶσι μέλουσα, καὶ ἀκμύρων φάος αὐσφῶν.  
ζωὴ πάντοπος ἡσυχία, ἐν ἀγαθότητι δὲ κόσμῳ,  
οὐρανίους σεφίηζε βολαῖς γαιήοχος αἴλη,  
καὶ λόφος οὐ μὲν ἐμδύετο. μελίστο βόλῃ δ' ἐν ἡμέρῃ  
ἔσθῃ πᾶσι ὁρεσίφοιτος ὁρμημαδὸς ἄστος ὁρῶντων,  
κῆρυξ ἀρχιγόνου βαπτίσματος δυνάμει δ' αὐτῷ,  
θεὸς ἰσότητος, χαράστος, οὐτος ἐσθῇ  
ἅγιος ἐμδύμενος, ὅπως πᾶσι φῶς ἐν ἡμέρῃ  
μαρτυρίῃ, ἵνα πάντες εἰς ὁσὴν κῆρυκος ἰωή  
ὄρθῃ πᾶσι ἐν ἡμέρῃ, ἀτδρμονα, μετδρὰ κόσμου.  
Ὁ μὲν κείνος ἔω νοδρὸν φάος, ἀλλ' ἵνα μόνον  
Γᾶσιν αἰατῇ ἔξωθεν θεῖον αὐτῷ δεινόν,  
καὶ φάος προκείμενον ἀκμύρων φανείη,  
ἔω μὲν πᾶσι ἐν ἡμέρῃ, θεοδότημονι χαρῇ.  
καὶ γὰρ τοῦ μετὰ παῖδος ἐπὶ τῷ μόνῳ ἀρχιγόνῳ φῶς  
μονογενὲς λόγος ἡσυχία, ὅς αἰετα πάντα καὶ θαίρει,  
πνυμαλὶ καὶ ἀκμύσει καὶ ταυγάτων φύσιν αὐσφῶν  
ἐρχομένων αὐτῷ γαίαν ἔω δ' αὐτῷ ἀπείθετο κόσμῳ,  
ἅπαντα δὲ καὶ κόσμος ἀπείθετο ἐσθῇ δι' αὐτοῦ.  
καὶ λόγον οὐ γίνωσκον ἐπὶ λυδὰς κόσμος ἀλήτης.

ακκ



## 24. **Bibbia** [Venice, Aldus Manutius, 1501].

Folio. One leaf.

**Bibliography:** Renouard, 261(12).

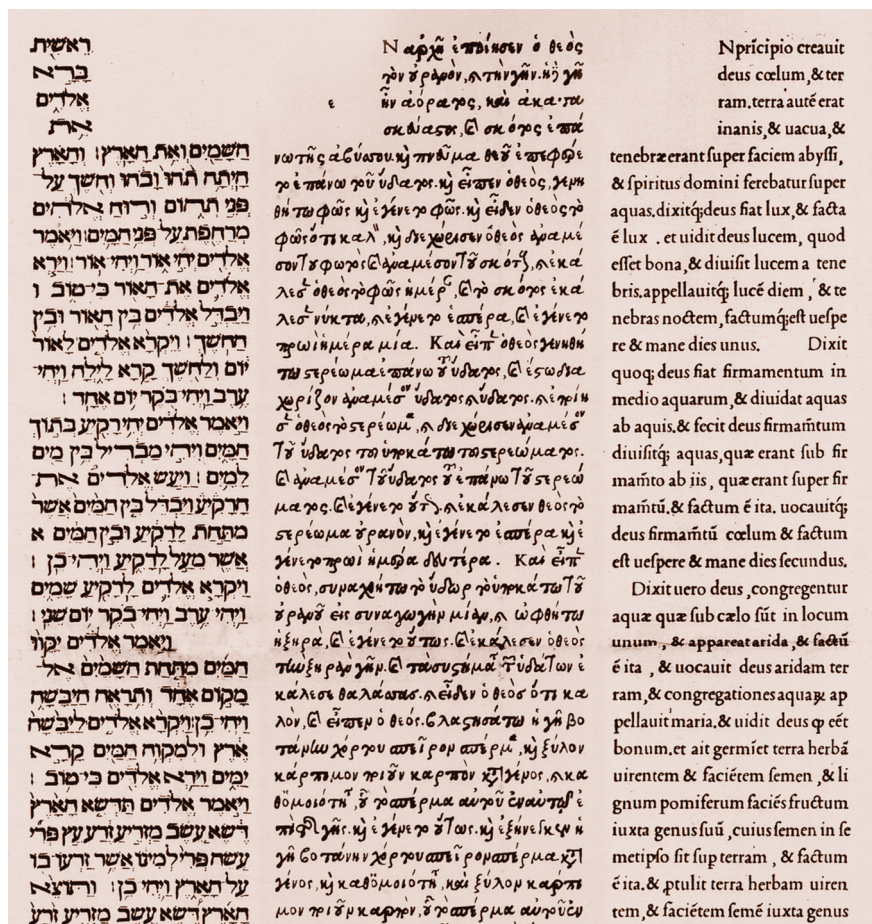
Copies: Bibliothèque Nationale de France, Ms. Gr. 3064, c. 86-87.

Aldus was a pioneer in several and diverse areas of publishing, such as the systematic publication of ancient Greek texts and the establishing of editions in small format. Another of his groundbreaking ventures was his involvement with Hebraic typography. It should be stressed that he was the first and only printer of Venice to have published texts in Hebrew during the whole period of early printing. He intended to publish a *Polyglot Bible* in the three biblical languages: Hebrew, Greek and Latin. This project did not materialize and the first *Polyglot Bible* was in fact published years later in Alcalá de Henares, Spain, under the patronage of cardinal Jiménez de Cisneros, in six volumes (1514-1517).

From Aldus's *Epistle* to Conrad Celtis, dated 7 July 1501, we know that he planned to publish the *Polyglot Bible* in a three-column layout, starting with the text of *Genesis*. Aldus even sent Celtis proofs of the layout. The fact that he was interested in printing Hebrew texts is evident from two of his editions, and the *feuille détachée* of *Bibbia*. He had also used Hebrew type in the citations of Poliziano's collection, published under the title *Opera* in 1498, as already mentioned. Words in Hebrew script were also included in the edition of *Hypnerotomachia*. In 1501, at the same time when he was planning the *Polyglot Bible*, Aldus included an introduction to the Hebrew language (*Introductio perbreuis ad hebraicam linguam*) in the edition titled *Rudimenta grammatices latinae linguae*, which he compiled himself.



Regarding the publishing of bilingual (Greek and Latin) liturgical texts, there was a precedent in the edition of the *Psalter*, published by Demetrios Damilas on behalf of Buono Accorsi in Milan in 1481.



That edition was not wholly religious or liturgic, but served rather as a grammar textbook, as the *Psalter* was suitable for teaching Greek, especially to non-native speakers.

**25. *Poetae Christiani Veteres* (Christian Poets), first volume, Venice, Aldus Manutius, January 1501.**

4°. 236 leaves.

**Bibliography:** Renouard, 24(1) \* Firmin-Didot, 186-190 \* Adams, P 1685  
\* OAME, I, 34-36 \* UCLA, I, 42-44(31) \* *Manuzio*, 42.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library.

The first volume of this collection includes poems by Prudentius, composed between 395 and 405, the Christian theologist Prosperus, Cyprian, Saint John of Damascus (with Latin translation), Epiphanius, Cosmas Indicopleustes, bishop Mark and Theophanes.

The Prologue of Aldus is once more addressed to Daniele Clario (Firmin-Didot, 187-188). Aldus expresses his bitterness over the ill will of some people, who have accused him, because, after he decided to publish the works of Christian poets, he asked Orthodox Christians and virtuous people for help, in order to correct mistakes and erroneous interpretations of the text, and omitted to approach the malevolent, of which there are so many. Subsequently, Aldus reports that his own workmen threatened to desert him, something that thoroughly disheartened him. Finally though, with the help of Jesus Christ and God Our Lord, since he has printed the text of Prudentius, whose manuscript was found and sent to him from Great Britain (where it had lain hidden for eleven centuries), Aldus believes that the volume will be well received by the Christians and especially the inhabitants of Ragusa, where Clario taught.

In March 1501, members of the Council, among which A. Veneri and M. Sanuto granted Aldus a ten-year copyright of the poetic compositions of Christian authors.

ἸΩΑΝΝΟΥ ΤΟΥ ΔΑΜΑΣΚΗΝΟΥ Εἰς  
τὴν Θεογονίαν, ὧς ἡ  
Ἀκροστιχὶς,

Ἐνεπαίης μελέεσσιν ἐφύμνια ταῦτα λιγαίνει  
Ἰα θεῶ, μὲν ὁ πῶν εἰνεῖται πικτόμενον  
Ἐν χθονὶ, καὶ λυόντα πολύστονα πῆματα κόσμου.  
Ἀλλ' αὖτα, ῥητῆρας ῥέο τῶνδε πόντων.

Σώσε λαὸν θαυματουργῶν δεσπότης,  
Ἰγρὸν θαλάσσης κύμα χερσώσας πόλιν.  
Ἐφ' ὃν δὲ τε χεῖρ ἐκ κρήσ', τείβον βατὴν  
Πόλιν ὕψισιν ἡμῖν, ὃν κατ' ὅσαν,  
Ἰσὺν τε πατρὶ, καὶ βοροῖς, δοξαζόμεν.  
Ἦνεγκε γαστήρ ἡγιασμένη, λόγον,  
Σαφὲς ἀφλέκτως ζωγραφουμένη βαλίω,  
Μιγμύτα μορφῇ τῇ βοροῖσι θεῶ,  
Ἐν αὖτ' αἰνῶνι νηδυῖ ἀρεῶς τῆς πόλιν  
Λύοντα πικρᾶς, ὃν βοροῖς δοξαζόμεν.  
Ἐδείξεν ἀστήρ ὃν πρὸ ἡλίου λόγον,  
Ἐλθόντα παῦσαι τῷ ἀμαρτίαν μαρτυρίᾳ,  
Σαφὲς πενιχρὸν εἰς ἀέρος ὅσον συμπαιθῇ  
Σε ἀπαράνοισ ἐλπίσιν, ὃν γε γη, θότος,  
Ἐἶδον τὸν αὐτὸν, καὶ βοροῖν, καὶ κύριον.  
Νόσον πρὸς ὕμνουσ' οἰκετῶν, δύργητα,  
Ἐχθροῦ ταπεινῶν τῷ ἐπιρμενίῳ ὀφνῶ,  
Φόρων τε πάλιν τε πῆα τῆς ἀμαρτίας,  
Ἰπὸρθεν ἀκλόνητον ἐστειγμένους  
Μαλ' ἡμερ μελωδῶς, τῇ βάλσει τῆς τῶσεως.  
Νύμφησ' παναγίου τὸν πανόλβιον ὅσον,  
Ἰδὲν ἑσθὲρ ἔν ἡμέω μελῶς χορὸς,  
Ἀγαλλοσ' ἐκλονεῖτο ὅς ἐστιν ὅπως,  
Ταῖς μελωδῶσιν τε τῇ ἁσώματων  
Ἀνακτα χριστὸν, ἀπὸρως σαρκὸς μενον.  
Ἰψοὺς αἰσῶνι ἔρανδον δύσπαραγχεῖα,  
Τελεῖ καὶ ἡμέας ὅς ἀνυμφόρην κόσμος,

**26. *Poetae Christiani Veteres*** (*Christian Poets*), second volume, Venice, Aldus Manutius, June 1502.

4°. 222 leaves.

**Bibliography:** Renouard, 39(17) \* Firmin Didot, 188-190 \* Adams, P 1685 \* UCLA, I, 63-65(46) \* *Manuzio*, 61.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library.

The volume includes mainly Latin works of Christian poets such as Sedulius, cardinal Arator, Proba and others, and the Greek *Life of Saint Nicholas*, together with its Latin translation.

Once more, the Preface of Aldus addresses Daniele Clario. Aldus explains that “Despite my wishes I have not been able to send you this volume of Christian poets in time, even though it was printed in my *Thermae* a year ago. The reason for this delay were the obstacles I faced, which I even thought were caused by evil spirits, due to my inspiration to turn to the works of Christian poets instead of more attractive books. However, in the end I was able to overcome these obstacles and thank God for intervening so that these holy books could be published, after laying hidden for a thousand years; thus, students will be able to read and embrace these works, and this shall shatter the myths which these children are fed from their tender age, regarding the true facts...” (Firmin-Didot, 188).



**QVAE HOC LIBRO CONTINENTVR.**

Sedulii mirabilium diuinorū libri quatuor carmine heroico.  
Eiusdem Elegia, in qua finis pentametri est similis principio hexametri.  
Eiusdē hymnus de Christo ab incarnatione, usq; ad ascensionē.  
Iuueni de Euangelica historia libri quatuor.  
Aratoris Cardinalis historiae Apostolicae libri duo.  
Probae Falconiae ceto ex Vergilio de nouo & ueteri testamēto  
Homero centra, hoc est centones ex Homero graece cum interpretatione latina.  
Opusculum ad Annūtiationem beatiss. Virginis graece cum latino in medio quaternionum omnium.  
Lactantii Firmiani de Resurrectione Elegia.  
Eiusdem de passione Domini carmine heroico.  
Cyprianus de ligno Crucis uersu Heroico.  
Tipherni deprecatoria ad Virginem Elegia.  
Oratio ad eandem uersu heroico.  
Oratio matutina ad Deum uersu heroico.  
Sancti Damasi de laudibus Pauli Apostoli uersus hexametri.  
Elegia in Hierusalem.  
Ode in natali die Saluatoris.  
In die palmarum.  
De passione Domini.  
Ad Christum ut perdat Turcas.  
Epigramma ad beatiss. Virginem.  
Vita. S. Martini episcopi a Seuero Sulpitio prosa oratione.  
De miraculis. S. Martini Dialogus, ab eodem.  
De translatione. S. Martini ab eodem.  
Vita. S. Nicolai e graeco in latinum a Leonardo Iustiniano patritio Veneto.

27. **Constantine Lascaris**, *De octo partibus orationis* (also includes Cebes, *Pinax*, Pythagoras, *Golden Verses*, *The Gospel of Saint John* etc.), Venice, Aldus Manutius [1501-1503].

4°. 37 leaves.

**Bibliography:** Renouard, 262(15) \* Firmin-Didot, 329-330 \* Adams, L 227 \* OAME, I, XXIV \* UCLA, I, 53-55(39) \* *Manuzio*, 54.

Copies: Gennadius Library.

This was the second edition of the *Epitome of the Eight Parts of Speech* of Constantine Lascaris and the fourth consecutive edition of that same author by Aldus's press. Aldus also published other essays, on politics, philosophy and grammar in the same volume, as he had done in the first edition of the *Grammar* (1495). These were Pythagoras's *Golden Verses*, a Salutation to the Virgin Mary, an introduction to Hebrew grammar and others, such as a poem of "Phocylides" (*Poema ad bene beateque & vivendum*).

This poem was clearly not written by Phocylides of Miletus, who flourished in the sixth century BCE but by a forger of the first century BCE, who published a didactic religious poem comprised of 250 hexameters under the name of the ancient author. The reception of Pseudo-Phocylides was impressive if one judges from the fact that the work was published at least forty times in Greek and Latin until the late 16th century, alone or as part of a larger edition

In an introductory note addressed to readers Aldus confesses that he rendered the *Grammar* of Lascaris into Latin with great effort, and that he added the *Pinax* or *Tabula* of Cebes to the edition, in order to encourage young students (Firmin-Didot, 330).

Constantini Lascaris Byzantini de octo partibus orationis  
Liber Primus.

Eiusdem de Constructione Liber secundus.

Eiusdem de nomine & uerbo Liber tertius.

Eiusdem de pronomine secundum omnem linguā, & poeticū  
usum opusculum.

Hæc omnia habent e regione latinam interpretationem ad uer-  
bum fere propter rudes, ita tamen ut & amoueri, & addi  
possit pro cuiuscunq; arbitrio.

Cebetis tabula & græca & latina, opus morale, & utile omni-  
bus, & præcipue adulescentibus.

De literis græcis ac diphthongis & quæadmodū ad nos ueniat

Abbreuiationes, quibus frequentissime græci utuntur.

Oratio Dominica & duplex salutatō ad Beatiss. Virginem.

Symbolum Apostolorum.

Euangelium diuini Ioannis Euangelistæ

Carmina Aurea Pythagoræ.

Phocylidis Poema ad bene, beateq; uiuendum

Omnia hæc cum interpretatione latina.

Introductio perbreuis ad hebraicam linguam

**28. Stephanus Byzantius**, *Περὶ πόλεων καὶ δήμων* (*On cities or Ethnika*), Venice, Aldus Manutius, 18 March 1502.

Folio. 182 leaves.

**Bibliography:** Renouard, 39(16) \* Adams, C 1137 \* Firmin-Didot, 238-239 \* OAME, I, 55-56 \* UCLA, I, 57-58(41) \* *Manuzio*, 56.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library.

The breadth of Aldus's publishing "philosophy" is demonstrated by this edition of Stephanus Byzantius, a geographer and lexicographer of the sixth century CE. This dictionary, initially titled *Ethnika*, with a heavy emphasis on language and history, spanned 51 books, reaching to the letter Σ! Of this vast work, only an epitome survived. According to the *Suda*, it was edited by the grammarian Hermolaus, who dedicated it to emperor Justinian. In order to compose his dictionary, Stephanus drew on related lexicographical works, such as those of Dexippus and Diogenianus.

Aldus dedicated the edition to Giovanni Taberio of Brescia (Firmnin-Didot, 239; OAME, II, 340). He confides to him "Words fail me as I try to express my joy upon knowing that in the great city of Brescia the most cultivated citizens have given themselves to the study of Greek literature under your guidance. I am overcoming the reservations I had when I first took up the publishing of Greek works, and I often wonder, as do my friends, at the fact that Christians have been combatting the infidels for so many years and this has not hindered the cultivation of Greek letters not only in Italy but also in Germany, France, Pannonia, England and Spain".





**29. Julius Pollux**, Ὀνομαστικόν (*Onomasticon* or *Vocabularium*), Venice, Aldus Manutius, 11 April 1502.

Folio. 116 leaves.

**Bibliography:** Renouard, 32(1) \* Adams, P 1787 \* Firmin-Didot, 238-239  
\* OAME, I, 57-58 \* UCLA, I, 58-59(42) \* *Manuzio*, 57.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library.

This is the first edition of the Dictionary of Julius Pollux of Naucratis which was published both independently, under the title *Onomasticon*, and bound in a volume with *De urbibus* of Stephanus Byzantius (n. 28).

*Onomasticon* is a collection of Attic words of major pragmatic interest, which was ordered thematically and not alphabetically. Pollux sourced his material from older lexicographic works such as the one of Aristophanes of Byzantium and other, more specialized dictionaries of medicine, botany, theatre etc. The thematic units which make up the dictionary are science, law, religion, warfare, and subjects related to private houses, customs and traditions of marriage, family relations, cooking, music etc.

This edition of Aldus, along with other *editiones principes* of his, was republished by Bernardo Giunta of the House of Giunta in Florence in 1520. The *Onomasticon* was not printed by any other European press for the following two centuries and was only released in two volumes in 1706 by Jo. Henricus Lederlinus and Tiberius Hemsterhuis in Amsterdam.



Ιούλιος πολυδάκης κομμω'δω  
καίγει χαίρει.

ΚΕΦΑΛΑΙΑ ΤΟΥ ΠΡΩΤΟΥ ΒΙΒΛΙΟΥ.

[illegible]

7.  
18.  
16.

Θεῶν καὶ τῶν περὶ αὐτοὺς ὀνομασίαι.

[illegible]

ΠΙΣΤΕΙΣ ΨΥΧΑΣΘΕΤΕΣ.

Ε φ' ὅν τ' ἑσόμενοι, ἡ πίστις ἀναγκάσμενοι, ἐωρύμεσθαι.   
 ψυμαχῆται, ἡ τῆς. αὐτοῦ γὰρ ὅπως ἀνομιὰ   
 κησάτω, οὐτως δ' αὖ καὶ κυρία ἰσχύαται καὶ λαλοῦν τῇ   
 ἀντιπαρατεταίφῃ, ὅς τις δὲ πῦρ ἐξ ἀέρος οὐκ ἀνά   
 τῇ γῇ. Ο ἅπαντες τὸ πῦρ τῶν ψυχῶν.

Ε ξείρετε δ' ἰδιώτης ὀνόμαί μ' ὡς δὲ ἀποκαταλύσῃ, ἐφ'   
 ὅς τοι γὰρ ὁμοῦ καταπορεύσεται. αὐτοὶ δὲ ἀπ' ἐπὶ   
 πῶν τ' ὤν τ' ἡδεῖν βραμύνει ἕως κακῆς ἡγε   
 αἰας. Ο ἅπαν το πῦρ τῶν ψυχῶν.

Ε π' αὐτὸ μ' ἔπεισεν τ' ἀπεβήσανται κείνου τὸ πῦρ,   
 ἐν ἡρώσει, ἰδὲ οὖν. καὶ ἀποβήσεται. καὶ ἀποβή   
 σεται. ἀπὲς βῆλως. καὶ τὸν ἰσάει πῶν ἐν τετ   
 ρῇ καὶ τῷ ὀνόματι. Ο ἕως τ' ἡμετέρας.

Ο ἱεῖς, βῆ, βῆλας, ἐξ ἧ ἀποβήσεται, αὐτὸς τ' οἷον   
 ἀπὸ μῆλιν ὡς πῶν τ' οὐ καὶ ἀποβήσεται τ' πῶν.

ΠΙΣΤΕΙΣ ΑὐΤΟΥ ΘΕΟΟΥ Τ' ΠΥΡΟΣ.

Ε ἡ τῇ καὶ π' χωρὶς ἀέρος οὐκ ἀνά τῇ γῇ ἰδὲ οὐ   
 νῆτον, καὶ αὐτὸν ἔπεισεν ἡ πίστις αὐτῶν, καὶ ἀέσαντες.   
 καὶ ἀέσαντες μόνον, καὶ ἀέσαντες, καὶ ἀέ   
 σαντες.

Ε ἰδὲ καὶ αὐτοὶ αὐτοὶ θεοὶ τ' ὡσαν.

Ε ἰδὲ καὶ αὐτοὶ αὐτοὶ θεοὶ τ' ὡσαν, αὐτοὶ τ' ὡσαν, καὶ τ'   
 μέν, καὶ ὅν καὶ. καὶ οὐ περὶ αὐτῶν κύκλος,   
 περὶ βολῶν. ΠΙΣΤΕΙΣ ΑὐΤΟΥ Τ' ΠΥΡΟΣ.

Ε ἰδὲ καὶ αὐτοὶ αὐτοὶ τ' ὡσαν, ἕως καὶ καὶ πῶν τ'   
 ὡσαν λέγει, καὶ φῦξι μόνον, καὶ ἰδὲ οὖν ὅσον,   
 ὡς πῶν τ' ὡσαν οὐκ αὐτὸ ἀποβήσεται, ἡ ἡ ὡσαν   
 ἡ ὡσαν, γὰρ ἰδὲ καὶ ὡσαν.

Περὶ οἰκονομίας τῶν.

**30. Thucydides** (*History of the Peloponnesian War*), Venice, Aldus Manutius, 14 May 1502.

Folio. 126 leaves.

**Bibliography:** Renouard, 33(4) \* Adams, T 662 \* Firmin-Didot, 209-210  
\* OAME, I, 60-61 \* UCLA, I, 62(45) \* *Manuzio*, 60.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library.

The *History of the Peloponnesian War* of Thucydides was translated into Latin by Lorenzo Valla in the mid-15th century at the request of Pope Nicholas V. Valla's work formed part of a systematic translation project, in order to connect Greek and Latin literature. After five years of toiling, the translation was completed in 1452. The work of Thucydides influenced Valla himself in the composition of his own treatise, titled *Declamatio de falso credita et emenita Constantini Donatione*. His translation of Thucydides was published for the first and only time in Treviso in the 15th century, possibly in 1483, and is titled *Historia belli Peloponnesiaci*.

The edition of Aldus opens with two biographical notes on Thucydides (one anonymous and one by a Marcellinus) and records some moments of the historian's life, passed down by Dionysus of Halicarnassus and others which are mentioned in the related entry of *Suda*.

The prologue to the edition was written in Latin and is signed by Aldus, who dedicated it to Daniele Rinieri, a Venetian senator and member of the New Academy (Firmin-Didot, 209-210). Aldus thanks him for his unreserved help in his publishing work, and especially for repeatedly entrusting him with Greek and Latin manuscripts from his collection, in contrast to those who deprive the reading public of their unique manuscripts, that is, the *book buriers*.



A A

**31. Sophocles**, Σοφοκλέους Τραγωδίαι ἑπτὰ μετ' ἐξηγήσεων  
(*Seven Tragedies with commentary*), Venice, in *Aldi Romani  
Academia*, August 1502.

8°. 200 leaves.

**Bibliography:** Renouard, 34-36 \* Firmin-Didot, 212-213 \* Adams, S 1438  
\* OAME, I, 61-62 \* UCLA, I, 68-69(48) \* Borza, *Sophocle* \* *Manu-  
zio*, 62.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Founda-  
tion Library.

This edition of the seven tragedies of Sophocles by Aldus was the first edition of the great tragic poet and was based on a manuscript which belonged to Giorgio Valla, a passionate scholar of Greek. Valla knew Greek equally well as Latin and came to Venice from Milan, where he had studied under Constantine Lascaris, with the support of Ermolao Barbaro.

Valla taught Greek in the Most Serene Republic with great success and at the same time, as we know from his correspondence, gave lessons on Vitruvius, Archimedes and the history of Greek poetry.

Although the title of the edition of Sophocles includes the *commentaries* (scholia) on the tragedies, written by Janus Lascaris, these were only published several years later, in an edition of Lascaris's works printed in Rome in 1528. The *Tragedies* of Sophocles is the first edition of Aldus to mention the New Academy: *Venetiis in Aldi Romani Academia*. Aldus's dedicatory Preface is addressed to Lascaris (Firmin-Didot, 212-213) and highlights very vividly how the circle of Aldus's friends was engaged in a passionate search of antiquity "During the cold and dark [days] as the members of the New Academy all sat around the fire, with Musurus among them, we talked about you..."

ΣΟΦΟΚΛΕΟΥΣ ΑΙΑΣ  
ΜΑΣΤΙΓΟΦΟ  
ΡΟΣ.



Εἰ μὲν ὦ πά Λαρτίου δέδορ  
κἀσε  
πῆρ' ἄν τιν' ἐχθρῶν ἀρπάσαι  
θιρώμενον,

καὶ νῦν ἐπὶ σκηνῇς σεναυτικῇς ὄρω  
Αἴαντος, ἐνθα τάξιν ἐχάτην ἔχῃ,  
πάλα κεννηγετούντα, καὶ μετρούμενον  
ἵχνη τὰ κήνου νεοχάραχθ', ὅπως ἴδῃς  
ᾗ τ' ἐνδον, ᾗ τ' οὐκ ἐνδον. ὧ δέ σ' ἐκφέρει  
κυνὸς λαοκάνης ὥς τις ὄρινος, βάσις·  
ἐνδον γὰρ ἀνὴρ ἄρτι τυγχάνῃ, κἀρα  
εἰζὼν ἰδρῶτι, καὶ χέρας ξιφοκτόνους·  
καὶ σ' οὐδ' ἐν εἴσω τῆςδε παπῆανθ' ἐπύλης  
ἐτ' ἔργον εἶναι, ἐννέπην δ' ὅτου χάριν  
απουδὴν ἔθου τήνδ', ὥς παρ' ἡδύας μάθῃς.  
ὦ φθέγμ' Ἀθάνας φιλτάτης ἐμοὶ θεῶν,  
ὥς ἀμαθὲς σου καὶ ἀποπῆος ἦς, ὁ μὲν  
φῶνι μ' ἀκούω, καὶ ξυναρπάξω φρενὶ,  
χαλκὸς ὁ μὲν ἠώδωνος ὥς τυρσηνικῆς·  
καὶ νῦν ἐπέγνωσ' αὖ μ' ἐπ' ἀνδρὶ δυσμένει  
βάσιν κυκλοῦντ' Αἴαντι τῷ σακισφόρῳ·  
κῆνον γάρ, ὅδ' ἐν ἄλλον ἵχνη πάλα·  
κυντὸς γὰρ ἢ μᾶς τῆςδε, πρᾶτος ἀσχοπον  
ἔχῃ περάνας, ᾗ περ' ἔργασαι τάδε·  
ἴσμεν γὰρ οὐδ' ἐν τρανέες, ἀλλ' ἀλώμεθα·  
καὶ γὰρ θελοντὴς τῷ δ' ὑπεξύγην πόνω.



32. **Herodotus**, Λόγοι ἐννέα, οἵπερ ἐπικαλοῦνται Μοῦσαι...  
([*Histories*], *Nine books, called the Muses...*), Venice, Aldus  
Manutius, September 1502.

Folio. 144 leaves.

**Bibliography:** Renouard, 35(8) \* Firmin-Didot, 216-219 \* Adams, H 394  
\* UCLA, I, 70-71(50) \* *Manuzio*, 64.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Founda-  
tion Library.

The *editio princeps* of Herodotus's *Histories* was published by Aldus in 1502. However, the *Muses* were already familiar to the humanist public thanks to three Latin translations of Lorenzo Valla, which belong to the incunabula period: *Historiae*, Venice 1474, Rome 1475 and again Venice 1494. Valla undertook the translation of Herodotus and Thucydides at the request of Pope Nicholas V, in an endeavour to systematically translate into Latin the main works of Greek secular and Christian literature.

The edition of Aldus is dedicated to the famed professor of literature at the Gymnasium of Padua, Giovanni Calpurnio of Brescia (Firmin-Didot, 217; Albertini, *Calpurnio*). Aldus is grateful to him for his unreserved help in his publishing work and for putting at his disposal the unique and precious manuscripts which he possessed, such as Cicero's *Epistles* to Atticus and the Greek manuscript of Pausanias' *Description of Greece*: "I never forget, dearest wise Calpurnio, the Greek saying: *one hand washes the other*".

Aldus defends Herodotus, whom his contemporary historians had accused of misinforming his readers. Accusing Herodotus, says Aldus, is akin to turning against Greece itself, *the mother of all virtues and values, the school of cultivation of all kinds of knowledge*.



ΗΡΟΔΟΤΟΥ ΛΟΓΟΙ ΕΝΝΕΑ, ΟΙ ΓΕΡ ΕΡΙΚΑ  
ΛΟΥΝΤΑΙ ΜΟΥΣΑΙ.

HERODOTI LIBRINO VEM' QVIBVS MVSARVM  
INDITA SVNT NOMINA.

ΜΟΥΣΩΝ ΟΝΟ  
ΜΑΤΑ.

Κλειώ.  
Εὐτέρπη.  
Θάλια.  
Μελπομένη.  
Τερψιχόρη.  
Ερατώ.  
Πολύμνια.  
Οὐρανία.  
Καλλιόπη.

MVSARVM NO  
MINA.

Clio.  
Euterpe.  
Thalia.  
Melpomene.  
Terpsichore.  
Erato.  
Polymnia.  
Urania.  
Calliope.



**33. Euripides**, Τραγωδίαι ἑπτακαίδεκα, ὧν ἔνιαι μετ' ἐξηγήσεων: Ἑκάβη, Ὀρέστης, Φοίνισσαι... (*Seventeen tragedies, of which some with commentary: Hecuba, Orestes, Phoenician Women...*), two volumes, Venice, Aldus Manutius, February 1503.

8°. First volume, 271 leaves, second volume, 272 leaves.

**Bibliography:** Renouard, 43(10) \* Firmin-Didot, 257-258 \* Adams E 1030 \* OAME, I, 73-74 \* UCLA, I, 78-80(55/1-2) \* Basta Donzelli, *Euripide. Electra* \* Sicherl, *Euripides* \* Manuzio, 71.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library.

This edition of the tragedies of Euripides by Aldus may be regarded as an *editio princeps*, since Janus Lascaris had only published four of them, *Medea*, *Hippolytus*, *Alcestis* and *Andromache*, at the press of Francesco Lorenzo de Alopa in Florence, in 1494.

When Aldus started printing the first volume of Euripides's *Tragedies* he had not yet discovered *Heracles* (*Hercules Furens*) and thus the title page announces *Seventeen tragedies* while in fact eighteen were published. The second volume begins with *Rhesus*.

The edition is dedicated to Demetrios Chalcocondyles (Firmin-Didot, 257-258), who was then living in Milan. In his Preface, Aldus expresses his bitterness over the loss of so many precious manuscripts of Greek literary works in Italy, either due to the wars or to the carelessness and neglect of their owners. He is grateful to God because, thanks to the invention of printing, he has the possibility of releasing one thousand book copies containing the major works of Greek and Latin literary tradition every month.

ΕΥΡΙΠΙΔΟΥ τραγωδίαί ἑπτακαίδεκα· ὧν  
 ἕναι μετ' ἐξηγήσεων· εἰσὶ δὲ αὗται.

Εκάβη	Ορέστης	Φοίνισσα
Μήδεια	Ιππόλυτος	Αλκίσις
Ανδρομάχη	Ικέτιδες	Ιφιγένεια ἐν
Αυλίδι	Ιφιγένεια ἐν ταύροις	
Ρήσος	Τρωάδες	Βάκχαι
Κύκλωψ	Ηρακλῆδαι	Ελένη
Ιων		

EVRIPIDIS tragoediae septendecim, ex  
 quib. quaedam habent commentaria.  
 Et sunt hae.

Hecuba	Orestes	Phoenissæ
Medea	Hippolytus	Alcestis
Andromache	Supplices	Iphigenia i
Aulide	Iphigenia in Tauris	
Rhesus	Troades	Bacchæ
Cyclops	Heraclidæ	Helena
Ion.		

34. **Lucian**, *Opera*, Philostratus, *Imagines*, *Heroicus*, *Lives of the Sophists*, Philostratus the Younger, *Imagines*, and Callistratus, *Ekphraseis (Statuarum Descriptiones)*, Venice, Aldus Manutius, June 1503.

Folio. 292 leaves.

**Bibliography:** Renouard, 39(3) \* Firmin-Didot, 243-244 \* Adams, L 1602

\* UCLA, I, 81-83(57) \* *Manuzio*, 75.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library.

The works of Lucian held huge appeal with the Western world during the Renaissance. From the approximately eighty works attributed to him the most popular were the *Dialogues (Of Gods, Of the Dead, Of the Sea Gods, Of the Courtesans)*, and *True History*.

The *editio princeps* of the *Dialogues* was prepared by Janus Lascaris in Florence in 1496, while the city was under French rule. All the other incunabula of Lucian, a total of twenty-nine, were Latin translations made by major Greek scholars of the Renaissance such as Giovanni Aurispa, Rinucci, Lilio Castellani etc. The Aldine edition includes the treatises of Philostratus *Imagines*, *Heroicus*, *Lives of the Sophists*, as well as *Imagines* by Philostratus the Younger and *Ekphraseis (Statuarum Descriptiones)* by Callistratus. The edition opens with an epigram on the diverse opinions which can be expressed on one work alone:

Lucian on his own book.

*This is the work of Lucian's pen / Who follies knew of bygone  
men. / For e'en the thing considered wise / Are nought but folly  
in mine eyes. / No single thought that men embrace / Can merit  
have or pride of place / For what seems wonderful to thee /  
Others deride with mockery.*<sup>18</sup>



ΤΑΔΕ ΕΝΕΣΤΙΝ ΕΝ ΤΩ ΔΕ  
ΤΩ ΒΙΒΛΙΩ.

ΛΟΥΚΙΑΝΟΥ.

Φιλοστράτου εἰκόνες.

Τοῦ αὐτοῦ ἡρώεα.

Τῶ αὐτοῦ εἰσοσολιστῶν.

Φιλοστράτου νεωτέρων εἰκόνες.

καλλιστράτου ἐκφράσεις.

QVE HOC VOLVMINE COM  
TINENTVR.

Luciani opera.

Icones Philostrati.

Eiusdem Heroica.

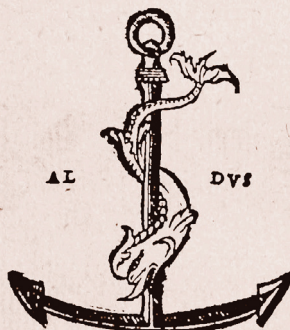
Eiusdem uita Sophistarum.

Icones Iunioris Philostrati.

Descriptiones Callistrati.

ΛΟΥΚΙΑΝΟΥ ΕΙΣ ΤΗΝ  
Ε ΑΥΤΟΥ ΒΙΒΛΟΝ.

Λυκίαιος τὰ δ' ἔγραψε, παλαιὰ τε, μωρὰ τε ἐσώσας.  
μωρὰ γὰρ ἀνθρώποις καὶ τὰ δοκούντα βλά.  
οὐδὲν οἱ ἀνθρώποισι διακειδόν ἔστι νόημα,  
ἀλλ' οὐ θαυμάζεις, τοῦθ' ἑτέροις γέλωσ.



35. **Ammonius Hermiae**, Ὑπόμνημα εἰς τὸ περὶ ἑρμηνείας Ἀριστοτέλους (*Commentary on Aristotle's On interpretation*), Magentenos of Mytilene, Ἐξήγησις... (*Exegesis on the Work on Aristotle's De interpretatione*), Venice, Aldus Manutius, 17 October 1503.

Folio. 152 leaves.

**Bibliography:** Renouard, 40(4) \* Firmin-Didot, 244-246 \* Adams, A 989  
\* OAME, I, 77-78 \* UCLA, I, 59-60(59) \* Manuzio, 78.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library.

Ammonius of Alexandria was the son of the philosopher Hermias and leader of the Platonists of Alexandria. His *Commentaries* on the *Five discourses* of Porphyry (*In quinque voces Porphyrii commentarii*, Venice, 1494) were printed in the incunabula period in the Latin translation of Pomponio Gaurico (*Charta*, I, 386-387). At the turn of the fifteenth century, the *editio princeps* of the work was printed by the press of N. Vlastos and Z. Kalliergis, again in Venice, under the title of Ὑπόμνημα εἰς τὰς πέντε φωνὰς ἀπὸ φωνῆς Ἀμμωνίου Μικροῦ τοῦ Ἑρμείου (1500).

Aside from Ammonius's commentaries on Aristotle's *On interpretation*, this edition of Aldus includes another treatise not mentioned in the title, that is, the paraphrasis of *On the interpretation of Ammonius Hermiae on the Ten Categories of Aristotle*, by Michael Psellos. In the Prologue, Aldus salutes his patron and sponsor Alberto Pio once more, and mentions that the edition was published by his New Academy.

cur Ari-da so-  
luta forma  
atque oronis  
faciat

▲ 15



**36. Ulpian of Antioch**, *Προλεγόμενα εἰς τε τοὺς Ὀλυνθιακοὺς καὶ Φιλιππικοὺς Δημοσθένους λόγους...* (*Prolegomena to the Olynthian and Philippic discourses of Demosthenes...*), Venice, Aldus Manutius, October 1503.

Folio. 180 leaves.

**Bibliography:** Renouard, 41(6) \* Firmin-Didot, 247 \* Adams, V 49 \* UCLA, I, 85-86(60) \* *Manuzio*, 79.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library.

The works of Ulpian, the fourth-century sophist from Antioch were first published by Aldus. Ulpian taught at Emesa and, aside from the *Commentaries* to Demosthenes's speeches, he composed a series of essays titled *Lectures*. This edition of Aldus appealed greatly to the scholarly public of Italy and Northern Europe. Later the *Commentaries* were incorporated into editions of Demosthenes's *Speeches* and republished several times (1570, 1572, 1604, 1607 etc.). To cite an example, the 1570 reedition was published in Paris by the eminent printer and publisher Guillaume Morel (Hoffman, III, 571).

The edition of Ulpian's *Commentaries* is coupled with the *editio princeps* of a highly important dictionary, compiled by Valerius Maximus Harpocration (a grammarian of the second century CE) and titled *Lexicon of the Ten Orators*. This is not simply a lexicographical work drawing upon earlier sources on rhetorical literature but an encyclopedia which offers valuable information on eminent people and events. Of special value are the description of the regulations of the Athenian courts and the references to Greek culture and language in general.



ο ὑλπιανὸς ἐξήγαγεν, προσλεγόμενος εἰς τοὺς ἑλληνιστάς, καὶ ὁμιλοῦντας  
καὶ δημοθετοῦντας λόγους.

Ἐξήγαγεν ἀντικειμένη τῇ, εἰς δεξιὰς τοῦ δημοθετοῦντος λόγους.

V Ipiant commentarioli in olynthiacas philippicas & Demosthenis  
orationes.

ε narraciones saneq̃ necessariae in tredecim orationes Demosthenis.



37. **Xenophon**, *Ξενοφώντος Παραλειπόμενα ἅπερ καὶ ἑλληνικὰ ἐκάλεσε...* (*Hellenica*, and works by several other authors), Venice, Aldus Manutius, 14 November 1503.

Folio. 160 leaves.

**Bibliography:** Renouard, 41(7) \* Firmin-Didot, 247-251 \* OAME, I, 79-80 \* UCLA, I, 86-87(61) \* *Manuzio*, 80.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library.

This *edition princeps* of Xenophon's *Hellenica* which was accompanied by extracts from Pletho and Herodian, consists in all the writings of Xenophon conceived as the continuation of Thucydides's *History*.

Several works of Xenophon were already published in the incunabula period and extracts thereof were included in Pietro Paolo Vergerio's edition *De ingenuis moribus*. A large collection of Xenophon's works, titled *Opera Varia*, was printed in Milan at an unknown date and includes various texts of the Athenian historian, translated into Latin by eminent scholars of Greek such as Ognibene Leonicensio, Leonardo Bruni and Francesco Filelfo. The collection was reprinted in Venice, again in an undated edition by Bernardino de Vitalibus. *Cyropaedia*, translated in Latin by Filelfo was first printed in Rome, while *Cyri Testamentum* was published in Milan in the Italian translation of Andrea Magnanimo. In addition, Adam de Ambergau published *De tyrannide* in the Latin translation of Leonardo Bruni in Venice, at an unspecified date *circa* 1471.

The extended Prologue of Aldus is addressed to Guido of Feretrio, Duke of Urbino, and reminds him of the perennial values which he also should serve, as recorded by Isocrates in his speech *Ad Demonicum*.

Ξ νοφώντος παραλήψεως, ἀπὸς καὶ ἡλλωικὰ ἐκείσε.

Γ εωργίου γαμψοῦ τοῦ καὶ πολλήθωνος, ἐκ τῶν διοσώρου, καὶ Γλουτάρχου, περὶ τῶν μὲν πᾶν  
ἐν μαντινείᾳ μάχῃ, ἐν κειφαλαίοις διαλέξει.

Η ερωδιανοῦ τῆς μετὰ μαρκίου Κασιλέας ἱστορίας Βιβλία ὀκτώ.

Σ γέλια παλαιὰ, καὶ ξυνοπτικὰ ἐς ὅλον τὸν Θουκυδίδη, δι' ἡρώδου ἐκ δὲ ξυνοπτικῶν ὁ ξυγγραφεύς.

x enophontisomissaeque & graeca gesta appellantur.

Georgii Gemisti: qui & Pletho dicitur: rex Diodori: & Plutarchi historiis de iis: quæ  
post pugnam ad Mantineam gesta sunt: per capita tractatio.

H erodiani a Marci principatu historiæ: libri octo: quos Angelus Politianus elegantissime latinos fecit.

E narratiunculæ antiquæ: & perbreues in totum Thucydidem: sine quibus autor intellectus est quam difficillimus.



38. [Maximus Planudes], Ἀνθολογία διαφόρων ἐπιγραμμάτων ἀρχαίοις συντεθειμένων σοφοῖς... (*Anthology of epigrams, by ancient wise men...*), Venice, Aldus Manutius, November 1503.

8°. 293 leaves.

**Bibliography:** Renouard, 42(9) \* Firmin-Didot, 251-253 \* Adams, A 1181

\* UCLA, I, 87-89(62) \* Ferreri, *Scoli Planudea* \* Manuzio, 81.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library.

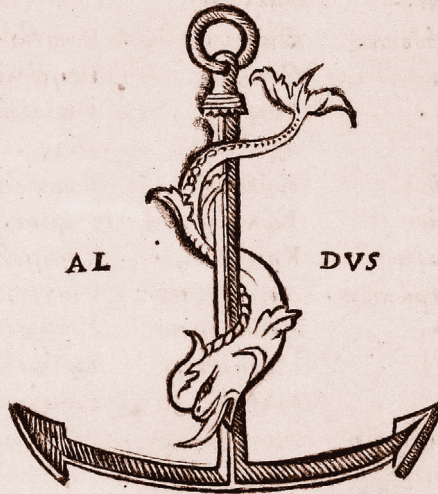
The *Anthology of Epigrams*, a well-loved book among Byzantine readers, was equally well received by the scholarly cultivated public of the West during the Renaissance. It is a collection of epigrams by classical and Byzantine authors, compiled by Maximus Planudes in the late 13th or early 14th century.

The first edition of the *Anthology* was edited by Janus Lascaris (Florence, 1494). It is a landmark in the history of Greek typography, as it was printed in capital script, reminiscent of ancient inscriptions. The house of Aldus and his successors published three editions of the *Anthology* (1503, 1521, and 1551). The edition of Aldus is richer than that of Lascaris, as it includes nineteen unknown epigrams by anonymous authors, a poem by Paulus Silentarius and other shorter essays.

A.A. Renouard (*Annales de l'Imprimerie des Aldes*, 412) relates a charming story related to the distribution and importance of early printed books. He notes that he possesses the *editio princeps* of the *Anthology* of Lascaris, which is filled with hand-written notes of Aldus and his partner and son-in-law Francesco d'Asola, in Greek. That is, this was the book which Aldus used for his own edition, and contains additions and directions to the typesetters.



FLORILEGIUM DIVERSORVM  
EPIGRAMMATVM IN  
SEPTEM LIBROS.



ΑΝΘΟΛΟΓΙΑ ΔΙΑΦΟΡΩΝ ΕΠΙ-  
γραμμάτων, ἀρχαίοις συντεθειμένων σοφοῖς, ἐπὶ διαφό-  
ροις ὑποθέσεσιν, ἑρμηνείας ἔχόντων ἐπὶ δεξίῃ, καὶ  
πραγμάτων ἢ γενομένων, ἢ ὡς γενομένων ἀφή-  
γησιν. Διαίρεται δ' εἰς ἑπτὰ τμή-  
ματα τὸ βιβλίον· καὶ τὰ ἅ-  
ντα κεφάλαια κατὰ σοι  
χρον διεκτι-  
θεται.

**39. John the Grammarian or Philoponus**, *Εἰς τὰ ὕστερα Ἀναλυτικὰ Ἀριστοτέλους ὑπόμνημα...* (*Commentary on Aristotle's Posterior Analytics...*), Venice, Aldus Manutius, March 1504.

Folio. 162 leaves.

**Bibliography:** Renouard, 45(1) \* Firmin-Didot, 259-260 \* Adams, P 1043  
\* OAME, I, 80-81 \* UCLA, I, 91-92(64) \* Manuzio, 82.

The commentaries to the *Posterior Analytics* of John the Grammarian (Philoponus) were published by Aldus for the first time in 1504. During the time of the incunabula, the only diatribe of John to circulate in print was *De dialectis*, again included in an edition of Aldus (*Thesaurus*, 1496). This edition also includes treatises by Aristotle in the original and in Latin translation (*Problemata*, *De natura animalium*, *De partibus animalium*, *De generatione animalium*), *De Historia et de Causis Plantarum* of Theophrastus and the commentary of Alexander of Aphrodisias to the *Problems* of Aristotle. These Latin translations were edited by the major teacher of Latin, Theodorus of Gaza, and Aldus recommends them to all those who wish to learn Greek by the method of “comparison”. The distinguishing characteristic of this edition is that Aldus here numbered all the pages of the book for the first time.

Aldus dedicates the volume to Matthias Longius, official secretary to the emperor Maximilian of Austria (Firmin-Didot, 260). Longius, bishop of Gurck and later of Carthage, was ordained cardinal and bishop of Salzburg and was the author and publisher of an idiosyncratic travel account which relates his travels in Austria and Hungary: *Odeporicon D. Matthei cardinalis*, Vienna 1515.

**Ioannis grammatici in Posteriora resolutoria Aristotelis  
Comentaria.**

Ἰωάννου τοῦ γραμματικοῦ, εἰς τὰ ὑπεραναλυτικὰ ἀριστοτέλους,  
ὑπόμνημα.



- 40. Flavius Philostratus**, *Vita Apollonii Tyanensis...* (Eusebius, *Life of Apollonius of Tyana, Treatise of Eusebius of Caesarea son of Pamphilus against the related to Hierocles*, with Latin translation by Zanobio Acciaiuoli), Venice, Aldus Manutius, May 1504.

Folio. 149 leaves.

**Bibliography:** Renouard, 26(2) \* Firmin-Didot, 261-262 \* Adams, P 1067  
\* OAME, I, 41-48 \* UCLA, I, 92-94(65) \* Manuzio, 85.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library.

The biography of Apollonius of Tyana was composed by Philostratus possibly before he wrote his famous *Lives of the Sophists*. It highlights the figure of a peculiar wandering orator and miracle worker, who at some point was worshipped as a god. After the description of his “divine” birth, there is mention of Apollonius's travels around the earth.

The present edition began to be printed in 1501 and indeed the completed Greek text is dated March 1501. The Latin translation is dated February 1502 but the edition circulated only in May 1504, the date of the Prologue signed by Zanobio Acciaiuoli, an eminent scholar of Greek from Florence. At the orders of Pope Leo X, in 1518 Acciaiuoli undertook the direction of the Vatican library, and also worked to put order to the papal archives, which were kept at Castel Sant’Angelo (Redigonda, *Zanobio*).

Aldus justifies this delay by saying that he realized that the description of Apollonius given by Philostratus was but a compilation of false information, in spite of the fact that Saint Jerome gave credit to what Philostratus says about Apollonius.



Philoftrati Athenienfis de Vita Apollonii Tyanenfis libri octo interprete Alemanno Rinnucino florentino.

Eusebii Cæfarienfis epifcopi opusculum in Hieroclem Zenobio Acciolo florentino interprete.



**41. Gregory of Nazianzus, *Carmina ad bene beatéque vivendum utilissima* (= *Poetae Christiani veteres*, 3rd vol.), Venice, Aldus Manutius, June 1504.**

4°. 236 leaves.

**Bibliography:** Renouard, 46(4) \* Firmin-Didot, 262-265 \* Adams, P 685  
\* OAME, I, 81-82 \* UCLA, I, 94-95(67) \* *Manuzio*, 86.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library \* BIAΩ (cat. n. 14).

Aside from his theological works, Gregory of Nazianzus or Gregory the Theologian composed a number of poems during the reign of Julian, a period when Christians were forbidden from cultivating pagan literature. He wrote edifying poems, in the style of Hellenistic poetry, in which he expresses his dreams and musings, and records both the beauty and serenity of nature and his intimate misgivings and fears.

The *Poems* of Gregory of Nazianzus constitute the third volume of the collection published by Aldus under the title *Poetae Christiani Veteres* (the first two were published in 1501 and 1502; see here n. 25 and 26). In all three volumes the Greek poems are accompanied by their Latin translation. Aldus dedicated the edition to Isabella princess of Madua (Firmin-Didot 262-263) whom he congratulates and praises for her support to the scholars and lovers of knowledge, going so far as to state that she represents an ideal of virtue, *sanctis exornata moribus*. He adds that, aside from the *Poems* of Gregory of Nazianzus he dedicates to her the *Life of Apollonius* of Tyana and the essay of Eusebius of Caesarea, *Eusebii contra Hieroclem*, works which he published together with their Latin translations.

ΓΡΗΓΟΡΙΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ ΕΠΙΣΚΟΠΟΥ ΝΑΖΙΑΝΖΟΥ ΠΕΡΙ ΤΩΝ ΚΑΘ' ΕΑΥΤΟΝ ΕΠΗΔΙΩΝ  
ΓΑΡΟΥΝΕΙΛΕΛΗΘΟΤΩΣ ΗΜΑΣ ΠΡΟΣ  
ΤΟΝ ΕΝ ΧΡΙΣΤΩ ΒΙΟΝ.

ΡΙΣΕ ΑΝΑΞ, ὅς ἀγναῖς ποτ' ἀειρομύαισ  
παλαμῆσι  
Χ Σ ταυροτύποις μωσῆος ἐπ' οὐρεῖ ΓΟΘΕ  
ραῖ ποντος  
Ε κλινας Ἀμαλήκ ὀλοῶνθε' νοσ' ὅστε πα  
θείσας

Χ εἶρεσιν ἐν βόθρῳ Δανιὴλ ὑπο δυνά λεόντων  
Χ ἄσματα καὶ φικταὶ σὺν ἵχνον ἐπέδωξας ἀκωκῆς.  
Ο' ν Διὶ καὶ μεγάλῳ ἀρχὴ τέσσε' ἐκδορ ἱωνᾶς  
Ε νῆα μύσας καὶ χεῖρας ἐν ἀπλάγχχοις τανύσας.  
Ε ν φλογὶ δ' ἀστυρεῖ ὀροσερὸν νέφος ἀμφεηγάλυψε  
Θ αρσαλέους βεῖς παῖδας, ἐπεὶ χεῖρας ὕβρις πέτασσαν.  
Ο' σ ποθ' ὄλλω ζείνου ἵπυρ ἄλγχι πελὸς ὀδύσας,  
Κ ὕματα καὶ ἀνέμῳ μύσας ἠνυαῖς, ὥς κε μαθηταῖς  
Ε κ πελάγους δρῦσαι σ' ὀρεινομύους ὑπ' ἀήταις.  
Π ομοῖς δ' αὖ ψυχὰς τε καὶ ἄλγχι λυγρονοῦσιν  
Ο' ια θεός. κρανθεὶς δὲ βροτὸς, θνητῶσιν ἐμίχνης.  
Ω' ν δ' μὲν ἦδ' ἀνῶθε, τό δ' ὕσαν ἄμμι φαάνθεις,  
Ω' ς με θεὸν τελέσειας, ἐπεὶ βροτὸς αὐτὸς ἐτύχνης.  
Ω' δε μάκαρ καὶ ἐμοὶ θεὸς ἵλαος, ὥς με σάωσῃς.  
Ω' δε μάκαρ καὶ ἐμοὶ θεὸς ἵλαος ἐλθε καλῶντι.  
Ε' λθ' ὑπὸ χεῖρα φέρων θεὸς ἵλαος, ὥς με σάωσῃς  
Ε ν πολέμῳ, καὶ θύρῳ, καὶ ἐν φλογὶ, καὶ ἀνέμοισι  
Τ φρόμυνον, καὶ μόνον ἐς οὐρανὸν ὄμμα φέροντα.  
Κ αὶ γὰρ δὴ θῆρες τε, καὶ ἄγχιον διδμα θαλάσσης,  
Κ αὶ δῆρις σπύριον, καὶ αἶθρο μύου πυρὸς ὄρμη,  
Π ἄντα κακοὶ τελέθουσι βίου δολιχάμονος αἰσρόντος.  
Ο' ἱρά θεὸν φιλέοντα σ' ἀπεχθαίρουσι μάλιστα.  
Ο' υτε δίκλῳ ἱομένοντες ἐσὺς δρόν ἀντιώγειν,  
Ο' υτε βροτῶν ἀλέγοντες, ὅσοι σπύριον ἀλίζον.  
Τ ὦν μ' ἀποδράδε χρισε, καὶ ἐνδυνέως με φύλαττε

42. **Homer**, Ἰλιάς, Ὀδύσσεια, Βατραχομυομαχία, Ὕμνοι (*Iliad, Odyssey, Batrachomyomachia, Hymns*), two volumes, Venice, Aldus Manutius, 31 October 1504.

8°. 284 and 311 leaves.

**Bibliography:** Renouard, 46(6) \* Firmin-Didot, 266-268 \* Adams, H 741  
\* OAME, I, 256-258 \* UCLA, I, 95-96(68/1-2) \* *Manuzio*, 88.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library.

This was in fact a reedition of the *editio princeps* of Homer which had been prepared by Demetrios Chalcocondyles and printed by Demetrios Damilas in Florence in 1488-1489. Aldus dedicates the edition to Girolamo Aleandro.

In the Prologue to the *Iliad*, Aldus complains to Aleandro that he is being unjustly attacked by scholarly and other circles for dedicating his editions to friends and patrons, while his critics claim that these gestures should be exclusive to the authors. He goes on to note: “Since these books are reborn and distributed by my press, with great toil and work, I believe that, as this is a rebirth and resurrection of the book, I have all the right to dedicate them to whomever I please” (Firmin-Didot, 266-268). Subsequently, as he also does in the Prologue the *Odyssey*, Aldus praises Aleandro (Gaeta, *Nunzio*), whose father was an eminent philosopher and physician: “You express yourself very fluently in Greek and teach Hebrew with great ease, to the point that one might think that you studied in Athens and Jerusalem in ancient times. What is your opinion on Latin language today, in which you write poems with great subtlety: lyrical poems, bucolic, iambs and epigrams? Naturally, as no one can be compared to you, I dedicate to you the epics of the Greatest Poet”.



ΟΜΗΡΟΥ ΙΛΙΑΣ.

HOMERI ILIAS.



43. **Demosthenes**, Λόγοι δύο καὶ ἐξήκοντα (*Sixty-two orations*), Libanius, Ὑποθέσεις εἰς τοὺς αὐτοὺς Λόγους. Βίος Δημοσθένους (*Arguments of these speeches, Life of Demosthenes*), Plutarch, Βίος Δημοσθένους (*Life of Demosthenes*), two volumes, Venice, Aldus Manutius, November 1504.

Folio. 327 leaves.

**Bibliography:** Renouard, 47(7) \* Firmin-Didot, 269-272 \* Adams D 259  
\* OAME, I, 84-89 \* UCLA, I, 96-98(69) \* Manuzio, 89.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library.

The Orations of Demosthenes were not printed independently in the incunabula period, in Greek or in Latin translation. Thus, Aldus's *editio princeps* is the first separate edition of the orator's works. *Orationes duae* by "Demosthenes", which was printed by Johann Reinhard (Rome, 1475), is a forgery. Discourses of the Athenian orator are included in anthologies, such as the edition titled *Pharetra*, which was edited by Musurus and published as *Epistles of philosophers, orators and sophists* (1499), and in collections of *Letters* of Cicero and Seneca.

Aldus's Preface to the first part of the book, written in Latin, is addressed to Daniele Clario, philosopher and professor from Parma. In the second part, Scipio Carteromachus addresses a preface in Greek again to Clario, and emphasizes the importance of Demosthenes's exercises in rhetoric. Subsequently, Aldus invokes Angelo Gabrieli, a member of the Venetian aristocracy and excellent scholar of Greek and Latin, who greatly admired Demosthenes's orations.

Δημοθένους λόγοι, δύο καὶ ἑξήκοντα.  
 Λιβανίου σοφιστῆς, ἑπτὰ θύσεις εἰς τοῦ αὐτοῦ λόγους.  
 Βίος δημοθένους, ἡ ζωὴ τοῦ Λιβανίου.  
 Βίος δημοθένους, ἡ ζωὴ τοῦ Πλουτάρχου.

Demosthenis orationes duæ & sexaginta.  
 Libanii sophistæ in eas ipsas orationes argumenta.  
 Vita Demosthenis per Libanium.  
 Eiusdem uita per Plutarchum.



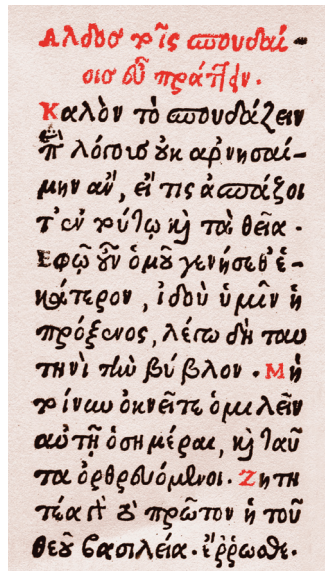
44. *Horae in laudem beatissimae Virginis secundum consuetudinem Romanae Curiae*, Venice, Aldus Manutius, July 1505.

163 leaves.

**Bibliography:** Renouard, 49(3) \* OAME, I, LVIII \* UCLA, I, 101-102(74)  
\* Manuzio, 92.

Copies: Gennadius Library.

This is a new edition of the *Horologion* which had been first published in 1497, as it is not embellished with initials and headpieces, nor with the plate of the Annunciation of the Virgin. The only typographic connection between the two editions is the wide usage of rubrication and the fact that the book bears the device of the Aldine anchor, also printed in red, for the first and only time in Aldus's Greek editions.





**45. Quintus Smyrnaeus**, *Κοῖντου Καλαβροῦ Παραλειπομένων Ὁμήρου βιβλία τεσσαρακαίδεκα (Posthomerica)* [Venice, Aldus Manutius, 1504-1505].

8°. 174 leaves.

**Bibliography:** Renouard, 261(14) \* Firmin-Didot, 272 \* Adams, Q 77 \* UCLA, I, 98-99(71) \* *Manuzio*, 97.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library.

Quintus of Smyrna, a poet who probably lived in the fourth century CE, wrote *Posthomerica*, (*Τὰ μεθ' Ὁμήρου*), a very long epic in fourteen books, which is a continuation of Homer's rhapsodies, and in particular of the *Iliad*.

Aldus used the manuscript of cardinal Bessarion, who had discovered it in Calabria, possibly in one of the monasteries of the Basilian monks, which he supervised. The manuscript included two more poetic compositions: *The Sack of Troy* (*Ἰλίου ἄλωσις*) by Triphiodorus of Egypt (poet of the fifth century CE) and *The Abduction of Helen* (*Ἀρπαγὴ Ἑλένης*), a short epic poem by Coluthus of Lycopolis of Egypt.

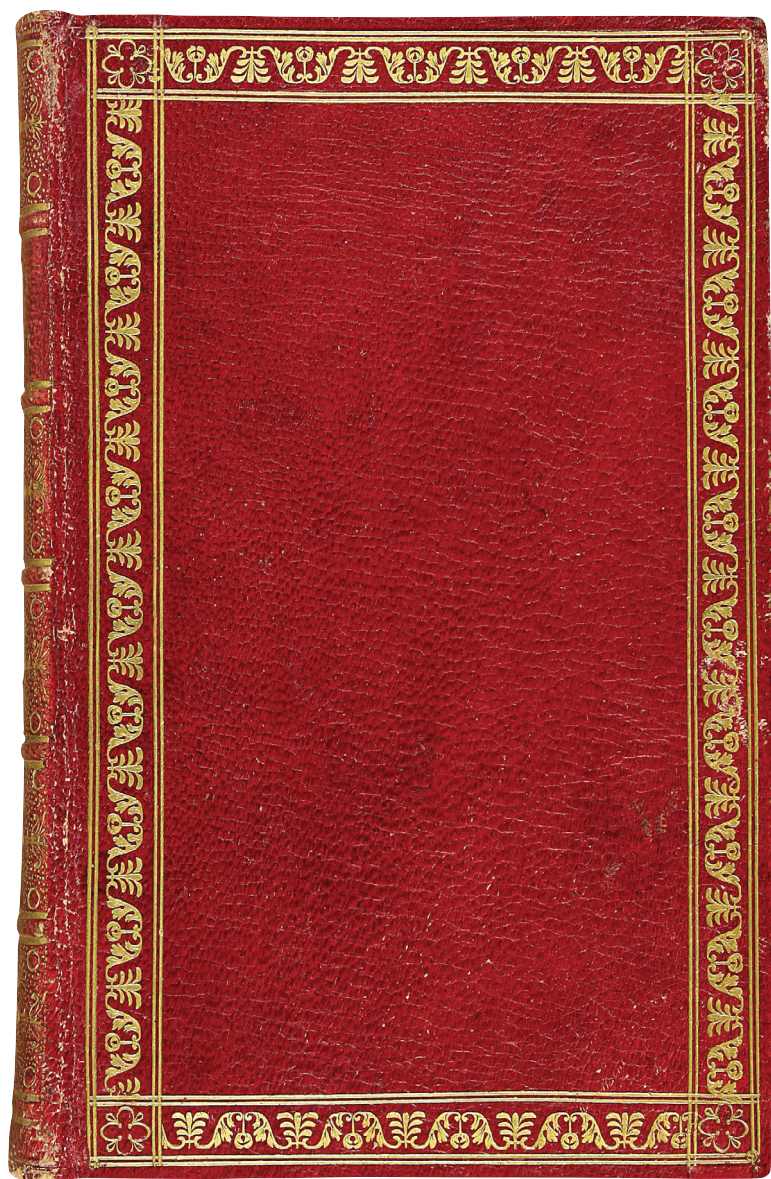
The discovery of this codex, known as *Quintus Calaber*, was very important to the scholars of Venice, who believed that in the region of Magna Graecia and especially the libraries of Greek monasteries, they might discover precious treasures of Greek and Byzantine literature, hitherto unknown.

In the 1503 Catalogue of Aldine editions, preserved in the National Library of France, Renouard was able to locate hand-written notes of Aldus himself, concerning his future editions: Demosthenes, Aesop, Pontanus, Augurellus, Homer and Quintus.

ΚΟΙΝΤΟΥ ΚΑΛΑΒΡΟΥ ΠΑΡΑΛΕΙ-  
ΓΟΜΕΝΩΝ ΟΜΗΡΟΥ ΒΙΒΛΙΑ  
ΤΕΣΣΑΡΕΣ ΚΑΙ ΔΕΚΑ.

QVINTI CALABRI DERELICTO  
RV M AB HOMERO LIBRI  
QVATVOR DECIM.







46. **Aesop**, *Vita & Fabellae Aesopi cum interpretatione latina...* (*Life of Aesop and Fables*, Babrius, *Fables*, Horapollo, *Hieroglyphics*, with Latin translation, and other opuscles), Venice, Aldus Manutius, October 1505.

Folio. 152 leaves.

**Bibliography:** Renouard, 49(6) \* Adams, A 278 \* OAME, I, 92 \* UCLA, I, 105-107(77) \* *Manuzio*, 95.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library.

The *Fables* of Aesop were printed several times in Latin translation. The *editio princeps*, dated 1480, was printed by Demetrios Damilas in Milan for the school of Buono Accorsi. Aldus published his first edition of the *Fables* in the same format as the *Carmina* of Gregory of Nazianzus, that is, the Latin translation was separate from the Greek text.

He added another collection of fables to the edition, the *Fables* of Babrius, a hellenized fable writer from Italy who was active mainly in Asia Minor around 20 CE. The collection is comprised of 143 stories, most of which are but a paraphrase of Aesop's fables, with frequent interpolations and fictional elements from other sources.

The third section of the edition consists in the *Hieroglyphica* of Horapollo of Neilopolis, an author of the fifth century BCE. This is a treatise of doubtful reliability which attempts to explain the meaning of Egyptian hieroglyphs. The text was written in Coptic by an author named Horus Apollo or Horapollo and translated into Greek by an otherwise unknown writer named Philippus. This was the *editio princeps* of the *Hieroglyphics*.



Habentur hoc uolumine hæc, uidelicet.

V ita, & Fabellæ Aesopi cum interpretatione latina, ita tamen ut separari a græco possit pro uniuscuiusq; arbitrio . quibus traducendis multum certe elaborauimus . nam quæ ante tralata habebantur, infida admodû erant, quod facillimum erit conferenti cognoscere.

G abriæ fabellæ tres & quadraginta ex trimetris iambis, præter ultimam ex Scazonte, cum latina interpretatiõe . Quas idcirco bis curauimus in formâdas, quia priores, ubi latinum a græco seiungi potest, admodum quam incorrecte excusæ fuerant exempli culpa . quare nacti emendatum exemplum, operæpretium uisum est iterum excudendas curare, ut ex secundis prima queant corrigi.

P hurnutus seu, ut alii, Curnutus de natura deorum.

P alæphatus de non credendis historiis.

H eraclides Ponticus de Allegoriis apud Homerum.

O ri Apollinis Niliaci hieroglyphica.

C ollectio prouerbiorum Tarrhæi, & Didymi, item eorum, quæ apud Suidam, aliosq; habentur per ordinem literarum.

E x Aphthonii exercitamentis de fabula. Tum de formicis, & cicadis græce, & latine.

D e Fabula ex imaginibus Philostrati græce, & latine .

E x Hermogenis exercitamentis de fabula Prisciano interprete.

A pologus Aesopi de Calsita apud Gellium.



**47. Erasmus**, Desiderius Erasmus Roterodamus, *Adagiorum Chiliades Tres*, Venice, Aldus Manutius, September 1508.

Folio. 257 leaves.

**Bibliography:** Renouard, 53(2) \* Firmin-Didot, 297-303 \* Adams, E 418  
\* OAME, I, LXIII \* UCLA, I, 111-113(81) \* *Manuzio*, 100.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library.

Erasmus started to collect material for his collection of *Adages* since his first journey to Paris in 1497, when he travelled to that city in order to study under Robert Gaguin and Fausto Andrelini. The first edition of the collection was published as *Collectanea adagiorum* from the press of Johann Philippi, on behalf of E.J. and brothers de Marnef in 1500 and was republished twice, in 1505 and 1507. However, the Aldine edition should be viewed as the *editio princeps*, since Erasmus made several emendations and additions to the texts, profiting from the intellectual atmosphere of Aldus's press while he worked there.

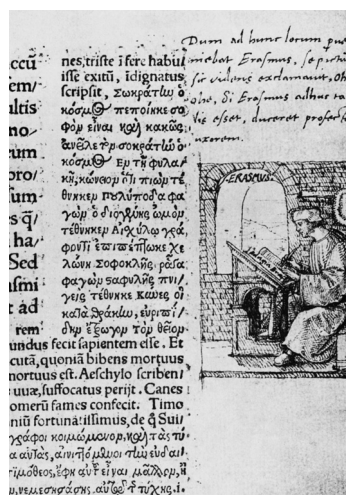
In the House of Aldus, Erasmus met major Greek scholars of his time, Janus Lascaris, Marcus Musurus, Demetrios Doukas and most possibly Ioannis Grigoropoulos, who provided him with abundant material for his collection. Erasmus himself mentions that he had access to the library of the Rialto where he was able to locate the *Anthology* of Michail Apostolis, among other works. He also sourced proverbs from editions in preparation such as Plato's *Complete Works*, the *Lives* and *Moralia* of Plutarch, Aristotle's *Rhetorics* and poetic works of Hesiod, Pindar and others.

Thus, Erasmus was able to enrich his knowledge of Greek literature; he does not limit himself to linguistic and philological commen-

taries, as he did in the 1500 Paris edition, but also incorporates his own observations. The Aldine edition of the *Adagia* includes 3260 proverbs while the Paris reedition of 1507 has only 838. From a scholarly point of view, the *Adagia* constituted a unique manual of ancient wisdom, unlike anything else published until that time. The humanist public and the students of Italian universities and all the European centres of learning were able to have first-hand knowledge of the philosophical content and moral weight of the sayings and worldviews of great men of Athens and Rome. This edition of Erasmus could be regarded as a precursor to Montaigne's *Essays*.

Characteristic of the rhythms of work in Aldus's press is the fact that Erasmus was forced to correct his texts on the press. One should bear in mind that the year 1508 saw the preparation of the speeches of the *Greek Orators*, the *Opuscula* of Plutarch and the works of Salustius and Horace, alongside Pliny's *Epistles*.

Erasmus dedicates his edition to lord W. Mountjoy and declares how much he is indebted to Aldus, whom he thanks especially for his readiness to put the proverbs he had been gathering for a long time at his disposal. He also speaks of the generous aid he received from Janus Lascaris, Battista Egnazio, Marcus Musurus, Urbano Bolzanio and Girolamo Aleandro, without whose assistance the edition would have stayed at the same level as the one published in Paris



61. Erasmus writing the *Adagia*, marginal drawing by H. Holbein from *Encomium Moriae*, Basel 1515.

in 1507. Erasmus mentions another proof-reader named Serapheim, in relation to the corrections made during the printing of the book.

Erasmus continued to expand and revise the Aldine edition of his *Adagia* throughout his life. The edition published by Henricus Stephanus in 1558 includes a text by Erasmus addressed to scholars everywhere, in which he gives information on the editions of Aldus.

The edition of the *Adagia* opens with a Preface by Aldus, addressed to the *Studiosi* (Firmin-Didot, 299), wherein he speaks of the philological and publishing work of his House, which he compares to that realized by the Ptolemies, Kings of Egypt, thanks to their vast library; the difference being that the latter work remained confined in the walls of their royal palaces, while the work of Aldus is only delimited by the walls of the universe: “Aldus bibliothecam molitur cuius non alia septa sint quam ipsius orbis...”.



ERASMI ROTTERODAMI ADAGIORVM  
CHILIADES TRES, AC CENTV-  
RIAE FERRE TOTIDEM.

ALD. STVDIOSIS. S.

Quia nihil aliud cupio, q̄ prodesse uobis Studiosi. Cum uenisset in manus meas Erasmi Rotterodami hominis undecunq̄ doctiss. hoc adagiorū opus eruditum. uarium. plenū bonæ frugis, & quod possit uel cum ipsa antiquitate certare, intermissis antiquis autorib. quos paucaueram excudendos, illud curauimus imprimendum, rati profuturum uobis & multitudine ipsa adagiorū quæ ex plurimis autorib. tam latinis, quàm grecis studiose collegit summis certe laborib. summis uigiliis, & multis locis apud utnuscūq̄ linguæ autores obiter uel correctis acute, uel expositis erudite. Docet præterea quot modis ex hisce adagiis capere utilitatem liceat, puta quē admodum ad uarios usus accommodari possint. Adde, qđ circiter decē millia uersuum ex Homero. Euripide, & cæteris Græcis eodē metro in hoc opere fideliter, & doctè tralata habetur. præter plurima ex Platone, Demosthene, & id genus aliis. An autem uerus sim, ἰδὲν βόδης, ἰδὲν καὶ τὸ πικρὺ μῆναι.

Nam, quod dicitur, αὐτὸς αὐτὸν ἀνῶ.



Præponitur hisce adagiis duplex index. Alter secundum literas alphabeti nostri. nam quæ græca sunt, latina quoq̄ habentur. Alter per capita rerum.

**48-49. Greek Orators.** *Rhetores Graeci* (Aphthonius, *Pro-gymnasmata*, Hermogenes, *Rhetoric Art*, Aristotle, *To Theodectus*, *three books on Rhetorics*, *Rhetorics to Alexander*, *Poetics*, Sopater, *Rhetorical questions*, Cyrus the Sophist, *On the difference of state*, Dionysius of Halicarnassus, *Art of Rhetoric*, Demetrius of Phalerum, *On interpretation*, Alexander [Noumenius] *On figures of sense and speech*, Menander [of Laodicea], *Division of causes...*, Aristides, *Oration*, Apsinus [of Gadara], *Precepts of Rhetoric Art*), two volumes, Venice, Aldus Manutius, November 1508 – May 1509.

4°. First volume, 380 leaves, second volume, 228 leaves.

**Bibliography:** Renouard, 54(4) \* Adams, R 447 \* OAME, I, 97-99 καὶ 103-104 \* UCLA, I, 115-117(83), 120-121(87) \* Lowry, *Poetics* \* Porro, *Vettori - Poetica* \* Manuzio, 102 and 106.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library.

The New Academy of Aldus published a two-volume edition titled *Rhetores Graeci*, which included a great number of speeches and rhetorical exercises, most of which were published here for the first time; such are the works of Sopater, Demetrius of Phalerum, Dionysius of Halicarnassus etc. They were edited by Demetrios Doukas, a close collaborator of Aldus and member of his New Academy. Doukas is familiar to us for his editing and publishing activity in Alcalá de Henares, within the larger project of expanding Greek studies promoted by cardinal Jiménez de Cisneros.

Two Prefaces of Aldus enrich the columns of the *Orators*. In the first Preface Aldus dedicates the edition to Janus Lascaris and

RHETORES IN HOC VOLVGINE  
HABENT VR HL.

A	phthonii Sophistæ Progymnasmata.	Semipagina.	1.
H	ermogenis ars Rhetorica.		19.
A	ristotelis Rhetoricorum ad Theodecten libri tres.		161.
E	iisdem Rhetorice ad Alexandrum.		235.
E	iisdem ars Poetica.		269.
S	opatri Rhetoris quæstiones de componendis declamationibus in causis præcipuæ iudicialibus.		287.
C	yni Sophistæ differentia statuum.		450.
D	ionysii Alicarnasæi ars Rhetorica.		461.
D	emetrii Phaleræi de interpretatione.		545.
A	lexandri Sophistæ de figuris sensus & dictionis.		574.
A	dnorations innominati de figuris Rhetoricis.		588.
M	enandri Rhetoris diuisio causarum in genere demonstratiuo.		600.
A	ristidis de ciuili oratione.		641.
E	iisdem de simplici oratione.		663.
A	pini de arte Rhetorica præcepta.		682.



acknowledges his assistance in his editions, as Lascaris sought and obtained hitherto unknown and unique manuscripts like the parodies of the Comedies of Sopater, the speeches of Deinarchus, Andocides, Lycurgus and Isaeus, that is, the group of orators who flourished in the time of Demosthenes, among whom was also Antiphon, famous for his witticisms. Aldus writes: “Not only are you a member of the Greek nation, which has given birth to the most eminent and great men, you also belong to the imperial family of the Lascaris, which counts among its members two “saints”, named Theodore and Janus: they have the same name as you, the most renowned Greek scholar. Greeks and Latins (Romans) must salute you for your capacity to express yourself equally well in both languages. As for me, I shall never cease to pursue my goal, and by the help of God I shall multiply my efforts, ignoring all obstacles and weariness. However, if by some misfortune I were to become unable to continue my project, be it by adversities impossible to overcome or because I promised things beyond my strength, so that I cannot publish writings which have remained in the dark for years, you can be certain that this is equivalent to someone who retreats so that he can jump further. Hail, Maecenas of our era!”

The second Preface is addressed to Musurus and exalts the latter’s inestimable contribution to the transmission of Greek letters at the University of Padua. He also informs readers that in the present edition, after the *Exercises* of Aphthonius and the *Rhetorics* of Hermogenes they shall discover the *Poetics* and *Rhetorics* of Aristotle, treatises which Aldus was unable to include in the philosopher’s *Complete Works*, that is, the five-volume *editio princeps* of his other texts (1495-1498).



**in Aphthonii Progymnasmata Commentarii**  
**Innominati auctoris.**

**Sytiani Sopatji Marcellini Commentarii in**  
**Hermogenis Rhetorica.**



**50. Plutarch, *Opuscula (Moralia)*, Venice, Aldus Manutius, March 1509.**

4°. 538 leaves.

**Bibliography:** Renouard, 55(1) \* Firmin-Didot, 317-321 \* Adams, P 1634  
\* OAME, I, 99-101 \* UCLA, I, 117-118(84) \* *Manuzio*, 103.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library.

This was the first Aldine edition of Plutarch's *Moralia*, which were printed under the title of *Opuscula* and include over fifty treatises and essays on ethics, while at the same time embracing most of human sciences such as philosophy, literature, religion, politics, pedagogy and the science of nature. *Moralia* had already been published as *Opuscula Varia* without indication of place, date or printer's name, possibly by Ulrich Scinzenzeler in Milan around 1500.

The edition was prepared by Demetrios Damilas in collaboration with several gifted philologists, among whom were Erasmus, who at the time was working at the press of Aldus as proof-reader, and Girolamo Aleandro. The edition was based on highly reliable manuscripts from the collection of cardinal Bessarion, which by that time had become accessible in the Marcian Library.

Aldus dedicates his edition to Jacopo Antiquario of Perugia who had been secretary to the Duke of Milan until the French conquest of the city and subsequently entered the service of the King of France (Firmin-Didot, 318-321; Bigi, *Antiquari*). The book opens with commendatory epigrams composed by Doukas and Aleandro, in order to honour Aldus and his achievements in humanist studies; "Aldus gives and we correct..."

PLVTARCHI OPVSCVLA. LXXXXII.

Index Moraliū omnium, & eorum quæ in  
ipsis tractantur, habetur hoc quaternio  
ne. Numerus autem Arithmeti  
cus remittit lectorem ad  
semipaginā, ubi tra  
ctantur singula.



**51. Manuel Chrysoloras, Ἑρωτήματα (*Erotemata*, Chalcocondyles, *On the formation of tenses*, Gaza, *On Syntax*, *On Irregular Verbs*, *On Enclitics*, *Sentences of various poets*), Venice, Aldus Manutius, 1512.**

8°. 156 leaves.

**Bibliography:** Renouard, 59(2) \* Firmin-Didot, 328-329 \* Adams, C 1506

\* OAME, I, 104 \* UCLA, I, 121-122(88) \* Manuzio, 106.

Copies: NLG (ΕΦ. 1706).

Contrary to what one might expect, given the great number of first editions of Greek and Byzantine works, and the impressive number of copies (2.000 in the case of Sophocles's *Tragedies*), the manuals of Greek grammar published by Aldus after 1500 are very few. Among his editions on such subjects were the *Epitome* of Constantine Lascaris and the *Introduction to Grammar* of Theodorus Gaza, both published in 1495. The *Erotemata* of Chrysoloras was among the first Greek grammar textbooks to be printed (already in 1469), but did not attract Aldus's interest until 1512. Apparently by that time the number of people, laymen and scholars who were able to read in the original Greek had dramatically increased. Thus Aldus published the second edition of the *Epitome* in 1501 and the third one in 1512, simultaneously with the *Erotemata* of Chrysoloras.

Aldus dedicated the edition of *Erotemata* to the young prince of Aragon, Caesar, third son of Frederick King of Naples (Caracciolo, *Fortunae*). Aside from the *Erotemata*, the book includes grammar treatises such as *On Irregular Verbs* and *On the formation of tenses* by Demetrios Chalcocondyles, *On Syntax* and *On Enclitics* by Theodore Gaza, and *monostichae*, one-line sentences of moralistic character written by several poets.



Ερωτήματα τοῦ χρυσοῤωρα.  
 Γρὶ ἀνωμάτων ῥημάτων.  
 Γερὶ σχηματισμῶν χρόνων ἐκ τῆς χαλκονδύλας.  
 Τὸ τέταρτον τῆς γαζῆς περὶ σωτάξεως.  
 Γερὶ ἐκκλησιαστικῶν.  
 Γνωμαὶ μονόστιχοι ἐκ διαφόρων ποιητῶν.

E rotemata Chrysoloræ.  
 D e anomalis uerbis.  
 D e formatione temporum ex libro Chalcondylæ.  
 Quartus Gazæ de Constructione.  
 D e Encliticis.  
 S ententiæ monostichi ex uarijs poetis.



52. **Constantine Lascaris**, Ἐπιτομή τῶν ὀκτῶ τοῦ λόγου μερῶν (*Epitome of the eight parts of speech*, Cebes, *Pinax*, Pythagoras, *Golden Verses*, Phocylides, *Poem*...[in addition, religious hymns to the Virgin, and passages from the Gospel according to Saint John, in Greek and in Latin translation]), Venice, Aldus Manutius, 1512.

4°. 299 leaves.

**Bibliography:** Renouard, 262(15) \* Firmin-Didot, 329-330 \* Adams, L 227 \* OAME, I, 105-106 \* UCLA, I, 123-125(90) \* *Manuzio*, 107.  
Copies: NLG (ΕΦ. 3313).

In 1512, when he opened his printing press again, Aldus published both the *Erotemata* of Chrysoloras and the third edition of the *Epitome of the Eight Parts of Speech* by Constantine Lascaris, with a Latin translation, as stated before. He also added the *Pinax* of Cebes to the edition and other works intended to edify the youth.

This third edition of the *Epitome* is dedicated to Angelo Gabrieli, a Venetian senator, student of Lascaris and member of the *New Academy* (Dionisotti, *Gabrieli*). The Preface laments the death of Constantine Lascaris, who had died shortly before the release of the second edition of the *Epitome*, in 1501. The *Pinax* of Cebes is of special bibliographic interest as it was initially catalogued as an *incunabulum* of Janus Lascaris, printed in Florence around 1496. Recently though, Giannis Kokonas has argued that the *Pinax* was first published by the press of Quirinal Hill, which issued books for the Greek College of Rome, directed by Lascaris, where Zacharias Kalliergis and Arsenios Apostolis also worked as teachers.

*Acintio Gabie*

IN HOC LIBRO HAEC HABENTVR.

Constantini Lascaris Byzantini de octo partibus orōnis Lib. I.

Eiusdem de Constructione Liber Secundus.

Eiusdem de nomine & uerbo Liber Tertius.

Eiusdem de pronomine in omni Idiomatico loquendi, ac ut poetarum utuntur opusculum.

Hæc omnia habent e regione latinam interpretationem ad uerbum fere propter rudiusculos, ita tamen ut & amoueri, & addi possit pro cuiusque arbitrio.

Cebetis tabula & græca & latina, opus morale, & utile omnibus, & præcipue adulescentibus.

De literis græcis ac diphthongis & quæadmodum ad nos ueniunt.

Abbreviationes, quibus frequentissime græci utuntur.

Oratio Dominica & duplex salutatio ad Beatiss. Virginem.

Symbolum Apostolorum.

Euangelium diui Ioannis Euangelistæ.

Carmina Aurea Pythagoræ.

Phocylidis Poema ad bene, beatèq; uiuendum.

De Idiomaticis linguarum tres tractatus Ioannis grammatici.

Eustathii. Corinthi cum interpretatione latina.

Introductio per breuis ad hebraicam linguam.



*Julij Cesaris Rodij et Amicor*

*modi Chrysostomi Presbyteri Sancti Carmelitarum  
modi vero Clericorum Regularium minorum.*

**53. Pindar**, Ὀλύμπια, Πύθια, Νέμεα, Ἴσθμια (*Olympian Odes, Pythian Odes, Nemean Odes, Isthmian Odes*, Callimachus, *Extant Hymns*, Dionysius [Periegetes], *Description of the known world*, Lycophron, *Alexandra*), Venice, Aldus Manutius, January 1513.

8°. 198 leaves.

**Bibliography:** Renouard, 64(9) \* Firmin-Didot, 363-367 \* Adams, P 1218 \* OAME, I, 106-108 \* UCLA, I, 127-128(92) \* Irigoin, *Pindare – Mousouros* \* Ferreri, *Musuro*, 261-266 \* *Manuzio*, 110.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library.

None of Pindar's hymns, victory odes or any other work were printed before 1500, in Greek or in Latin translation; the works titled *Ilia-dos Epitome* and *Pro laude Homeri... testimonia*, which are included in the edition *Tractatus de salute corporis* are falsely attributed to "Pindarus Thebanus" (Utrecht, c. 1470). The same is true of *De bello troiano epitome*, which was probably written by Baebius Italicus.

Two years later the *editio princeps* of Pindar's *Odes* was followed by the edition of Zacharias Kalliergis, which was printed together with the commentaries of ancient scholiasts in Rome in 1515 and is in fact the first Greek book published in that city. In his preface, Aldus salutes Andrea Navagero, Venetian senator and librarian of the Marcian Library. He refers to his return to Venice, "this Athens of our time", and the opening of his press shortly after the end of the War of the League of Cambrai. He also speaks of the great scholar Musurus who also had recently returned to Venice.



ΠΙΝΔΑΡΟΥ.

Ολύμπια.

Πύθια.

Νέμεα.

Ισθμια.

Κ αλλιμάχου ὕμνοι, οἱ δὲ εἰσκόμαιοι.

Δ ιονυσίου περιήγησις.

Α υκίφρονος ἀλεξάνδρα, τὸ σκοτεινὸν ποίημα.

PINDARI.

Olympia.

Pythia.

Nemea.

Isthmia.

C allimachi hymni qui inveniuntur.

D ionysius de situ orbis.

L icophronis Alexandra, obscurum poema.



54. *Λόγοι τουτωνί τῶν ρητόρων* (*Orators' speeches by Aeschines, Lysias, Alcidas, Demades, Andocides, Isaeus, Deinarchus, Antiphon, Lycurgus, Gorgias, Lesbonax, Herodes; also Life of Aeschines; Life of Lysias*), two volumes, Venice, Aldus Manutius, May 1513.

Folio. 142 leaves.

**Bibliography:** Renouard, 60 (2) \* Firmin-Didot, 333-337 \* Adams O 244  
\* OAME, I, 114-117 \* UCLA, I, 131-133(95/1) \* Manuzio, 114.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library \* AOFL (Cat. n. 19).

This edition includes rhetoric exercises (*Logoi*) by several orators, some of which had never before been translated into Latin, and were printed here for the first time; such are the text of Alcidas *On the writers of speeches or On Sophists*, and the fragments of the *Speeches* of the orator and politician Demades of Athens (*Demadea*). The edition also includes samples of the *Logoi* of the prolific orator Deinarchus of Corinth, who was associated with the Peripatus at the time of Theophrastus and Demetrius of Phalerum, as well as fragments of three speeches of the sophist and rhetorician Lesbonax of Mytilene, on historical and political matters.

Aldus addresses his preface to Francesco Faseolo or Fasiol, Great Chancellor (Cancellier Grande) of Venice. He mentions the most eminent members of the latter's lineage, praises Faseolo himself and adds: "if someone asked you how you were able to acquire such knowledge, you might answer him in the manner of Alexander the Great: 'By postponing nothing'".

ΛΟΓΟΙ ΤΟΥΤΩΝ  
ΤΩΝ ΡΗΤΩΡΩΝ.

ORATIONES HORVM  
RHE TORVM.

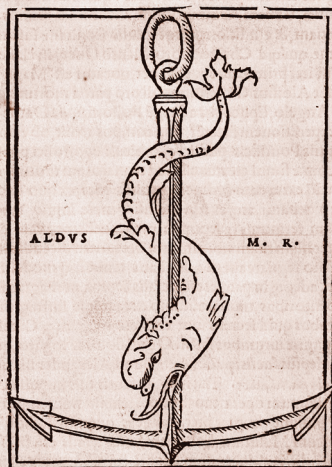
Αἰσχίνου.  
Λυσίου.  
Ἀλκιδამαντος.  
Ἀντισθένης.  
Δημάδου.  
Ἀνδοκίδου.  
Ἰσάου.  
Δειναρχίου.  
Ἀντιφώνος.  
Λυκούργου.  
Γοργίου.  
Λεσβονακτίου.  
Ἡρώδου.  
Ἐπὶ αἰσχίνου βίος.  
Λυσίου βίος.

Aeschinis.  
Lyfiæ.  
Alcidamantis.  
Antisthenis.  
Demadis.  
Andocidis.  
Isæi.  
Dinarchi.  
Antiphontis.  
Lycurgi.  
Gorgiæ.  
Lesbonactis.  
Herodis.  
Item Aeschinis uita.  
Lyfiæ uita.

Pars prior

Pars posterior

quæ post hanc incipit  
quæ post hanc potiorum claudit



55. *Λόγοι τουτωνί τῶν ρητόρων* (*Orators' speeches: Isocrates, Speeches, Alcidas, Against the Sophists, Gorgias, Encomium of Helen, Aristeides, Panathenaicus and Praise of Rome*), Venice, Aldus Manutius, May 1513.

Folio. 142 leaves.

**Bibliography:** Renouard, 60(2) \* Firmin-Didot, 333-337 \* Adams O 244  
\* OAME, I, 114-117 \* UCLA, I, 133-135(95/1) \* Ferreri, *Musuro*,  
372-380 \* *Manuzio*, 114.

In his Preface, Aldus dedicates the third volume of the edition of the Greek Orators to Giovanni Battista Egnazio, who studied under Poliziano, priest and ambassador of Venice to the court of Francis I of France. Aldus expresses his anguish over the wars which upset Italy and the whole of Europe, and caused famine and disease, and at the same time states his astonishment at the fact that Letters still flourish in Venice nevertheless. He praises Egnazio for his deep erudition and states how he admires his shining personality, his knowledge and his rhetorical prowess, pointing out that the latter quality is the reason for which he dedicates the *Speeches* of Isocrates to him. He adds that by this move he wishes to show his friendship and his gratitude for Egnazio's help in his publishing project.

Finally, Aldus informs Egnazio that with Musurus's aid he has added other texts to Isocrates's *Speeches*, such as the speeches of Alcidas, the *Encomium of Helen* of Gorgias, and the *Panathenaicus* and *Praise of Rome* of Aristides, so that both glorious cities, Athens and Rome, could be present in the volume. This information given by Aldus points to the possibility that Musurus participated in the edition in some form, although he was intensively involved in the Plato edition of 1513 and the subsequent ones of Athenaeus and Hesychius (1514).



ΙΣΟΚΡΑΤΟΥΣ ΛΟΓΟΙ.

ΑΛΚΙΔΑΜΑΝΤΟΣ, ΚΑΤΑ ΣΟΦΙΣΤΩΝ.

ΓΟΡΓΙΟΥ, ΕΛΕΝΗΣ ΕΓΚΩΜΙΟΝ.

ΑΡΙΣΤΕΙΔΟΥ, ΠΑΝΑΘΗΝΑΙΚΟΣ.

ΤΟΥ ΑΥΤΟΥ ΡΟΜΗΣ ΕΓΚΩΜΙΟΝ.

ISOCRATIS ORATIONES.

ALCIDAMANTIS CONTRA DICENDI MAGISTROS.

GORGIAE DE LAUDIBVS HELENAE.

ARISTIDIS DE LAUDIBVS ATHENARVM.

EIVSDEM DE LAUDIBVS VRBIS ROMAE.



**56. Plato,** *Ἀπαντα τὰ τοῦ Πλάτωνος (Complete works)*, Venice, Aldus Manutius, September 1513.

Folio. 488 leaves.

**Bibliography:** Renouard, 62(4) \* Firmin-Didot, 342-354 \* Adams, P 1436

\* OAME, I, 120-122 \* UCLA, I, 136-137(97/1-2) \* *Χάρτα*, I, 335-338

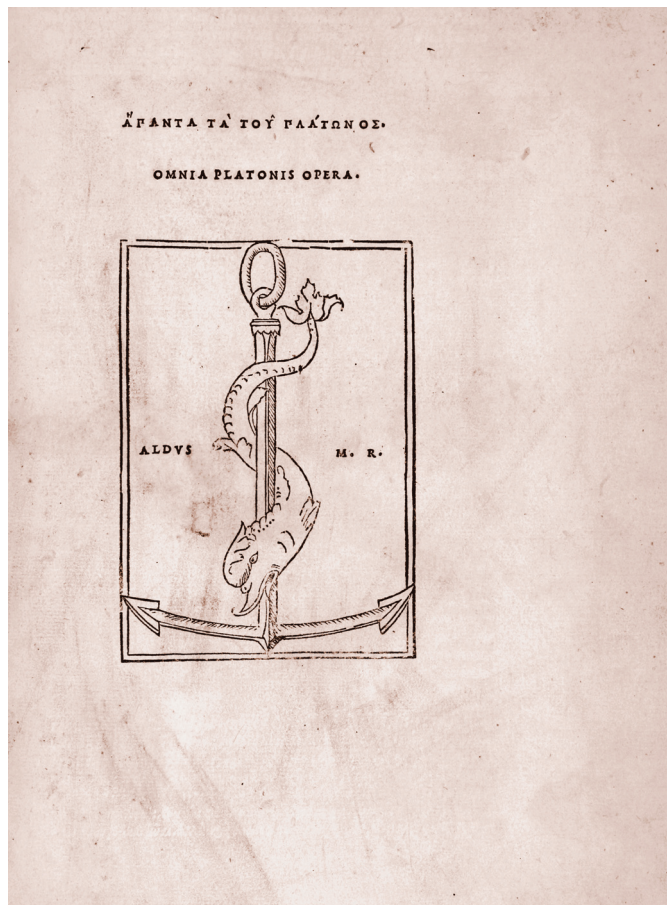
\* Ferreri, *Musuro*, 132-157 \* *Manuzio*, 116.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library \* AOFL.

The most exquisite example of Greek poetry in the Italian Renaissance is the *Ode to Plato* by Marcus Musurus, written for the *editio princeps* of the Athenian philosopher's *Complete Works*. Aside from its literary virtues and impetuosity, the poem is strongly allegorical and symbolic. Musurus invites "divine Plato" to descend from the skies in order to meet the valiant Pope Leo X (Giovanni di Lorenzo de' Medici), and the circle of scholars and cultivated people who surround him. He asks Plato to inspire the Pope to lead a crusade for the liberation of Greece and Constantinople from the Ottomans. He also incites him to support the letters and the arts, and especially to create the necessary conditions for the propagation of the study of Greek, by founding an Academy modelled on Plato's Academy in Athens.

The publication of Plato's *Complete Works* was a major event for the scholarly circles; possibly, even more significant than the five-volume edition of Aristotle, as the Stagirite philosopher was more widely known through the Latin translations, commentaries and interpretations of his texts, in the Middle Ages and especially from the 12th century onwards. The same was not true of Plato's *Dialogues*: aside from *Timaeus*, in the adaptation of Chalcidius and the trans-

lations of Aristippus (*Meno*, *Phaedo*), no other translation had been attempted until George of Trebizond undertook the *Laws* and *Parmenides*. However, although the *Dialogues*, the *Laws* and *Epinomis* had not been printed in the original, Latin translations of the texts



were available to the philosophical community of Italy and Northern Europe. The *Complete Works (Opera)* of Plato had been published in 1484-1485, in the translation of Marsilio Ficino.

57. **Alexander of Aphrodisias**, *Εἰς τὰ Τοπικὰ Ἀριστοτέλους Ὑπομνήματα* (*Commentary On the Topics of Aristotle*), Venice, Aldus Manutius, 15 February 1513/4.

Folio. 145 leaves.

**Bibliography:** Renouard, 62(5) \* Firmin-Didot, 367-370 \* Adams, A 655  
\* OAME, I, 124-126, 128 \* UCLA, I, 141-142(100) \* Cranz, *Prefaces*  
\* Ferreri, *Musuro*, 166-173 \* *Manuzio*, 120.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library.

In 1513, the same year he published the *Complete Works* of Plato, Aldus put the *Commentaries on Aristotle's Topics* of Alexander of Aphrodisias, the foremost commentator of Aristotle's didactic works, at the disposal of the reading public.

Aldus dedicates the edition to his patron, Alberto Pio and informs him that the *editio princeps* of the *Commentary* on Aristotle's *Topics* was delayed "due to the successive obstacles that I have been encountering for years, in my effort to provide the lovers of Greek and Latin letters with reliable editions. I planned to add the texts of other scholiasts of Plato and Aristotle to Alexander's *Commentary*, and related material which Francesco Vittorio Bergamasco, also known as Francesco il Memoria, an equally eminent philosopher and physician, had composed in Greek, in style and depth which has nothing to envy from the other great commentators of Aristotle. The commentaries of Bergamasco which were destined for this edition covered fifty notebooks, but, to our misfortune, a fire in his house turned all of his manuscripts to ashes, together with his library, which included a great number of Greek and Latin books and his notes on Plato's works, a huge work of interpretation" (Firmin-Didot, 368-369).



ΑΛΕΞΑΝΔΡΟΥ ΑΦΡΟΔΙΣΙΕΩΣ ΕΙΣ ΤΑ ΤΟΡΙΚΑ  
ΑΡΙΣΤΟΤΕΛΟΥΣ, ΎΠΟΜΝΗΜΑΤΑ.

ALEXANDRI APHRODISIEI IN TOPICA  
ARISTOTELIS, COMMENTARII.



58. **Σουίδας**, (*Suda*, contributors = *Eudemus*, *Helladius*, *Eugenius*, *Zosimus*, *Caecilius*, *Longinus*, *Lupercus*, *Justin*, *Pacatus*, *Pamphilus*, *Zopyrus*, *Polio*), Venice, Aldus Manutius, February 1514.

Folio. 398 leaves.

**Bibliography:** Renouard, 70(11) \* Firmin-Didot, 398 \* Adams, S 2062 \* OAME, I, 128 \* UCLA, I, 142-144(101) \* *Manuzio*, 121.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library.

The *Lexicon of Suda* (or *Suidas*) was probably composed in Constantinople in the 10th century, since it is mentioned already from 976. It is the major encyclopedic dictionary of the Byzantine era and to date constitutes a unique resource on several people and now-lost works which disappeared during late antiquity. The *editio princeps* of the *Lexicon* was printed in Milan in 1499 by G. Bissoli and B. Mangio. It was edited by D. Chalcocondyles, who states that he toiled greatly, as he was unable to find a sufficient number of adequate manuscripts in order to compare ambiguous passages. This edition was published only a few days before Aldus's death; it was based on a new manuscript discovered by Aldus himself, which allowed him to emend the *editio princeps* of 1499 and clarify some obscure references. Aldus placed a short epigram at the head of the edition, explaining the order of entries in *Suda*.

Ἄλδος ὁ Μανούτιος τοῖς ἀναλεξομένοις, εὖ πράττειν. Ἐπειδὴ ἐπὶ τουτοῦ τοῦ Σουίδα οὐχ ἡ αὐτὴ τάξις θεωρεῖται τῶν γραμμάτων, ἥτις καὶ ἐπὶ τοῦ ἀλφαβήτου, ἄλλη τις καὶ διάφορος, δοκῶ μοι ὠφέλιμόν τι ποιήσῃν τοὺς σπουδαίους, εἰ νῦν ὑποθήσομαι, τίνα τρόπον ἐνταῦθα ἔπονται ἀλλήλοις τὰ τε γράμματα καὶ αἱ δίφθογγοι· καὶ πρῶτον μὲν τὰ τῆς ἀλφαβήτου ὁμοῦ ἅπαντα, ὥς ἔπεται ἀλλήλοις ἐφεξῆς, ἔπειτα δὲ ἰδία ἕκαστα τῶν εἰρημένων, ᾧδε.



**59. Hesychius, Λεξικόν (Lexicon), Venice, Aldus Manutius, August 1514.**

Folio. 200 leaves.

**Bibliography:** Renouard, 66(3) \* Firmin-Didot, 377-379 \* Adams, H 506

\* OAME, I, 143-144 \* UCLA, I, 147-148(104) \* Latte, *Hesychii* \*

*Charta*, I, 340-341 \* Ferreri, *Musuro*, 174-178 \* *Manuzio*, 124.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Foundation Library \* AOFL (cat. no 20).

Hesychius of Alexandria compiled one of the most extensive dictionaries of antiquity, whose initial title was probably *Συναγωγή πασῶν λέξεων κατὰ στοιχείον* [Alphabetical Collection of all the words]. The compiler himself states which were his sources: Diogenianus of Heraclaea, Apollonius the Sophist, Aristarchus of Samothrace etc. The scarce biographical evidence on Hesychius the grammarian led earlier scholars to attribute the *Dictionary* to Hesychius Illustrious of Miletus.

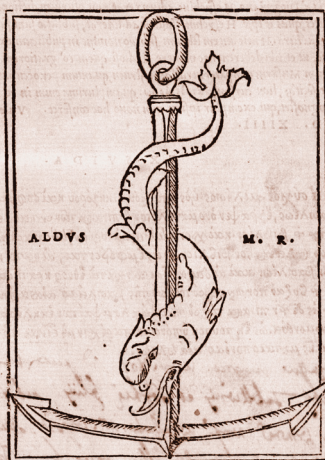
The *editio princeps* of Aldus was prepared by Marcus Musurus, and was also republished by the house of Giunta in Florence in 1520. The manuscript used (OAME, II, 372) was the only known manuscript at the time, and belonged to the scholar and mathematician Giangiacomo Bardellone of Mantua. Both Musurus and Aldus noted philological emendations and observations directly on Bardellone's ancient manuscript, something which contemporary scholars did not fail to criticize.

Aldus informs his readers that he has not maintained the initial alphabetical order of the dictionary; instead, he has adopted a slightly different order: for example the diphthong EI has been placed between Z and H, etc. Adamantios Korais testified to the importance of the dictionary, by singling out words and idioms still used in his time.



Ἡ ΕΥΧΙΟΥ ΛΕΞΙΚΟΝ.

HESYCHII DICTIONARIUM.



*Transl. Monachinus Louis Romet die 2 Julii 1672*

**60. Athenaeus,** Ἀθηναίου Δειπνοσοφιστοῦ τὴν πολυμαθεστά-  
την πραγματείαν... (*Deipnosophists*), Venice, Aldus Manu-  
tius, August 1514.

Folio. 171 leaves.

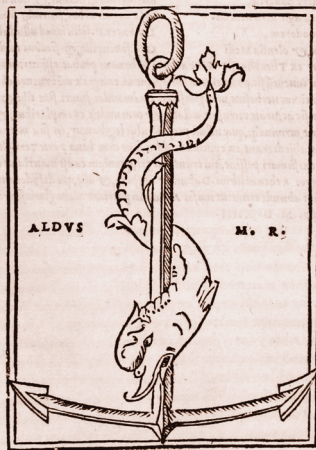
**Bibliography:** Renouard, 67(4) \* Firmin-Didot, 379-383 \* Adams, A 2096  
\* OAME, I, 144-146 \* UCLA, I, 148-150(105) \* Bühler, *Athenaeus*  
\* Irigoin, *L'édition princeps* \* Ferreri, *Musuro*, 173-192 \* Manuzio,  
125.

Copies: A. Oikonomopoulos Collection – Aikaterini Laskaridis Founda-  
tion Library.

The only extant work of the prolific author Athenaeus of Naucratis is *Deipnosophists*, which however has not survived intact. Nevertheless, it provides information on people and works otherwise unknown. It is a very original work, whose plot unfolds during a dinner at the house of the Roman Larensius. Twenty-nine people, grammarians, artists, jurists, musicians and philologists and others, including Galen the physician, converse endlessly, citing over 700 authors and 2.500 of their studies, most of which are now lost.

Musurus again prepared the text for publication. He only disposed of fragments of manuscripts, something which made his work even harder. Aldus dedicated the edition to Janus Vyrthesis (or Vértessy) Pannonius, the Hungarian humanist. He congratulates him and the Hungarians on their impressive progress in the cultivation of Greek letters, which is dated from the time of his apprenticeship under Musurus in Venice. Aldus judges Vertessy to be so accomplished in Greek that he might bring the Muses to his country and converse with them in Attic dialect.

ἈΘΗΝΑΪΟΥ Δειπνοσοφιστῶν πρὸ πολυμαθῆσάντη πραγματείαν ἡμῶν ἔξετί σοι φιλολόγω με κερῶ  
 πραγματῶν πολλῶν τε καὶ μεγάλων καὶ αξιομνημονύτων καὶ θαυμαστῶν καὶ ποιήλων καὶ σοφ-  
 δόλων καὶ γλαφυρῶν καὶ ὧν ἴσως πρὸ τῶν οὐκ ἔλθεις, ἐργάσῃ ἐλθεῖν· καὶ ὅπως τῶν τῆς  
 ἑλληνικῆς παιδείας ἀφροδίστων καὶ δύσσερέτων κειμηλίων ἐγμρατῆι γανέσθαι. τῶν  
 δὲ βιβλίων πεντακάθευ· ἦν ὁμῖθ' ἂν ὄντων, τὰ μὲν τεισιαιδέως, ὁλοφθῆναι.  
 τὸ δὲ τοι πρῶτον καὶ δευτέρου ἐπιτετμημέναι σοι ποιήσασθαι. ἀμφαλῶ  
 σῶματι κεφαλὴν ἀσχημαδύνεας ἐπιθέσθαι καὶ λαβῶν· ἀσφῶν δὲ  
 ὄντων ὁ γινώσκων τὸ ταυτὶ τὰ συγγραμματα ἀσχετομέ-  
 νους, μάστιγι μὲν τοῖς παρὰ τὸν ἄλδον ἦν πολυάθλων  
 τε καὶ πολυγράμματων ὀρχομένην· οὐχ ἡ-  
 μετα δὲ καὶ μουσικῶν τῶν διδασκάλων.  
 τῶν δὲ καὶ μὴ ποιητὰ πασιν ἰσκα-  
 μένῳ τῶν τῆς γραφῆς τῶνδε  
 τῶν τυπῶν εἰρήν-  
 σις ἔλκεσι  
 πολλα-  
 γὰ  
 διεφθ-  
 ῆς  
 ἀλλ' οὖν  
 πολλὰς μὲν μ-  
 ειόδας διορθώσονται  
 σφραγίσαντων πολλὰς δὲ  
 χρεὺς τῶν παρῆσαντων καὶ  
 λογιῶν πρὸ τῶν ἀσχηματισμένων  
 καὶ χυδῶν, ἅς πρὸ προσήκουσιν τῆς ἐμῆς  
 τάξεως ἀνερίτας ἀποκαταστήσαντες, ἵνα ἴδωμεν



**61. Aldus Manutius**, *Grammaticae Institutiones Graecae* [edited by Marcus Musurus], Venice, *in aedibus Aldi et Andreae soceri*, November 1515.

4°. 142 leaves.

**Bibliography:** Renouard, 73(10) \* Firmin-Didot, 406-409 \* Adams, M 538 \* UCLA, II, 13-14(120) \* Ferreri, *Musuro*, 198-203.

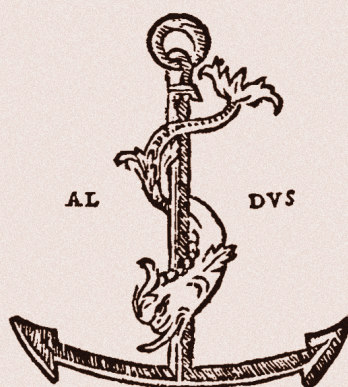
Copies: KPL, Delialis Catalogue (n. 74).

Aldus's Greek Grammar was only published after his demise. Musurus made Aldus's vision come true nine months after the latter's death, in November 1515. This grammar textbook of Aldus was not warmly received by the circles of Greek scholars and thus was never printed again.

Musurus dedicated the edition to Jean Grolier, a renowned lover of European literature and prominent bibliophile, the copies of whose book collection stand out with their elaborate bindings. Musurus praises Aldus, who devoted his life to the publication of the monumental works of Greek literature and thus rendered them accessible to the reading public. He also confides to Grolier that shortly before he died, Aldus entrusted his *Grammar* to him so that it could be published. Musurus offers Grolier a copy of the edition to add to his unique and rich library. He also informs the French scholar of the intentions of Andrea d'Asola, who had undertaken to continue Aldus's project to publish major texts of ancient literature, several of which were already being edited. Some examples are the works of Galen, Strabo's *Geography*, the *Parallel Lives* of Plutarch, the *Description of Greece* by Pausanias, the *Library* of Diodorus Siculus etc.



ALDI MANVTII ROMANI GRAMMA-  
TICAE INSTITVTIONES GRAECAE.





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