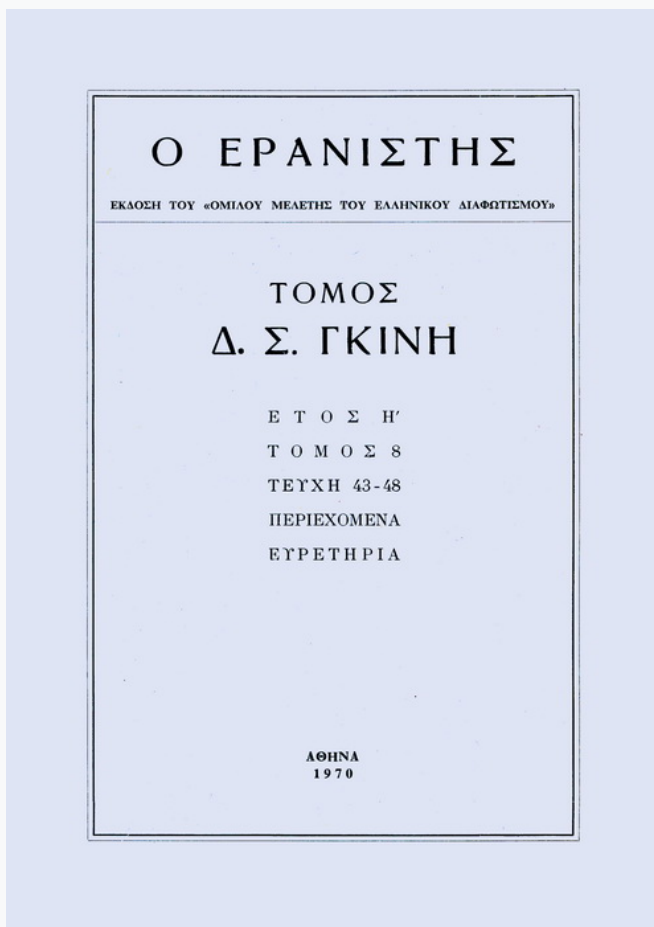


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### Gennadeion Gleanings, II. Bibliographical Notes on the Eighteenth Century

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## GENNADEION GLEANINGS, II

### Bibliographical Notes on the Eighteenth Century

Over the last three years the Gennadius Library has acquired several hundred Greek books of the eighteenth century, greatly enriching our holdings of works printed for the Greek East in this important period. In the course of cataloguing these works a number of problems arose and some interesting discoveries were made. It is a pleasure, on behalf of the Gennadius Library, to present the following notes on some of our findings by way of salute to the *doyen* of Greek bibliographers, D. S. Ghinis.

1. Among the undated books recorded by Ladas and Hatzidimos in *Ἑλληνικὴ Βιβλιογραφία, συμβολὴ στὸ δέκατο ὄγδοο αἰῶνα* (Ἀθήνα 1964), there is an *ἐξομολογητᾶριον* by Theodoretos Sallouphas, their copy of which lacked the title-page, but which they correctly ascribed to Venice and to the early eighteenth century (no. 185). The Gennadius Library has recently acquired a complete copy of this work and it is now possible to reproduce (plate I) and to give a transcription of the title:

Ο΄ / ΠΝΕΥΜΑΤΙΚΟ΄Σ ΠΑΤΗ΄Ρ. / Η΄ΓΟΥΝ / Ε΄ρμηνεία τῶν  
Πνευματικῶν διὰ τὰ ὑπηρετοῦσι / μὲ ψυχικὴν ὠφέλειαν τῶν χριστιανῶν / τὸ Μυστήριον τῆς ἐξομολογήσεως. / Συντεθεῖσα πόνῳ καὶ ἐπιμελείᾳ τοῦ / Ταπεινοῦ Πρωτοσυγγέλου Θεοδωρήτου / Σαλοῦφα τοῦ ἐκ Πελοποννήσου / ΚΑΙ΄ Α΄ΦΙΕΡΩΘΕΙ-ΣΑ / Τῷ Πανιερωτάτῳ καὶ Λογιωτάτῳ Ἀρχιεπισκόπῳ / τῆς Ἀγιωτάτης Ἀρχιεπισκοπῆς Ρέοντος / ΚΥΡΙΨΩ ΚΥΡΙΨΩ / ΓΑΚΩ΄ΒΩ. / Ε΄ΝΕΤΙ΄ΗΣΙ. αψιζ΄. / Παρὰ Νικολάφ τῷ Σάρφ. 80p. 15cm.

The verso of the title-page is blank.

2. The «baptism controversy» that racked the Orthodox world in the 1750's, especially during the years 1755-1757, occasioned a number of polemical works, among them the *Βιβλιᾶριον κατὰ Λατίνων* of Eugenios Voulgaris (Legrand no. 479), the *Βιβλίον καλούμενον Ραντισμοῦ στηλήτευσis* (Legrand no. 482), probably by Chri-

stophoros the Aetolian, and the Ἐγχειρίδιον περὶ βαπτίσματος of Eustratios Argentis (Legrand no. 485), all published in Constantinople in 1756. The second of these, to be sure, bears no imprint but is unmistakably, like the others, a product of the Patriarchal (or «Armenian») press; moreover, the second edition (Legrand no. 510), published in Leipzig in 1758, specifically states that the first edition was printed in Constantinople.

The Ἐγχειρίδιον was also reprinted, though under a new title (Ἄνθος εὐσεβείας, ἦτοι, Συνταγμάτιον περὶ ἀναβαπτισμοῦ) and with the addition of the «Letter to the Serbians» by Voulgaris, at Leipzig in 1757 (Legrand no. 499). In this same year there also appeared a much less well-known work, the Βιβλίον καλούμενον Φῶς τῶν ἐν σκότει, published anonymously and without indication of place. Legrand (no. 501) knew only a single copy, in the Metochion of the Holy Sepulchre at Constantinople, but the Gennaideion now has a copy and there is one also in Kozani. The catalogue of the Kozani Library ascribes it to Constantinople, but on grounds of typography alone this can be ruled out at once. In general the types closely resemble those used in the Greek presses in Venice and may well have originated there, but in view of the violently anti-Latin bias of the author it is hardly likely that the work could itself have been published in Venice.

The most striking feature of the book, typographically, is the use of large crude (14 mm.) capitals for the word BIBAION on the title-page (Plate II). Something similar is found on the title-page of Τὸ Ἀποστολικὸν Δύκτιον (Legrand no. 492), printed at Jassy only the year before, in 1756 (Plate III). Here even the larger (11 mm.) of the two sets of big capitals employed is smaller than those used in the 1757 volume and in consequence no single letters can be matched, but on both title-pages the large capitals give the impression of being hand-drawn rather than cast to a single mold (note the variation in the two B's of BIBAION and in the O's of ΤΟ ΑΠΟΣΤΟΛΙΚΟΝ). The type-face used throughout the text of both volumes seems to be identical. But though none of the small typographical ornaments found in one book can be matched in the other, fortunately a large floral ornament (Plate IV) used once in the 1757 book occurs a number of times in the volume of 1756. It seems highly probable, therefore, that

Ο

ΠΝΕΥΜΑΤΙΚΟΨ ΠΑΤΗΡ.

Η Γ Ο Υ Ν

Ερμηνεία τῆς Πνευματικῶν Δόξα ὑπηρετήσι  
μὲ ψυχικῶ ὠφέλειαν τῆς Χριστιανῶν  
τῶ Μυσήριον τῆ Ἰσομολογήσεως.

Συντεθεῖσα πόνῳ καὶ ἐπιμελείᾳ τοῦ  
Ταπεινῶ Πρωτοσυγγέλῳ Θεοδώρῳ  
Σαλαῶνα τῶ ἐκ Πελοποννήσου

ΚΑΙ ΑΦΙΕΡΩΘΕΙΤΣΑ

τῶ Πανιερωτάτῳ Ἐ Λογιωτάτῳ Ἀρχιεπισκόπῳ  
τῆς Ἀγιωτάτης Ἀρχιεπισκοπῆς Ῥέοντος

ΚΤΡΙΩ ΚΤΡΙΩ

Γ Α Κ Ω Β Ω.



ΕΝΕΤΙΗΣΙ. αψιζ.

Παρά Νικολάῳ τῶ Σάρῳ.



# ΒΙΒΛΙΟΝ

ΚΑΛΟΤΙΜΟΝ

Φῶς τῶν ἐν σκότει·

Ἐν ᾧ περίχονται Μαρτυρίαι, καὶ Ἀποδείξεις  
θείων Πατέρων, ὅτι μόνον τὸ θεόθεν τοῖς Ἀ-  
ποστόλοις δοθέν βάπτισμα, καθάρει ἀμαρτίας,  
τὸ δὲ σατανικῶς ἐπινοηθέν τοῖς λαταίναις ὁ-  
ζῶδες, καὶ ἡλισμένον βάπτισμα, καὶ ἡ ἐπί-  
χυσις, ἢ μόνον ἢ καθάρει, ἀλλὰ καὶ μο-  
λυβει πὴν βάπτισμα, ὡς ἀλλότριον τῆς βασι-  
γελικῆς, καὶ ἀποστολικῆς παραδόσεως.

Σωτηθὲν παράτινος ἀλαβῆς ἱερομονάχου γνη-  
σίως τέκνου τῆς Ἀνατολικῆς ἐκκλησίας εἰς  
ἐπιστροφῆν τῶν αἰρετιζόντων λατίνων, καὶ  
ὑφέλειαν τῶν ὀρθόδοξων χριστιανῶν.

Καὶ νῦν τὸ πρῶτον τύποις ἐκδοθέν.

α ψ ν ζ.



# ΤΟ ΑΠΟΣΤΟΛΙΚΟΝ ΔΥΚΤΙΟΝ

Η΄ΤΟΙ.

ΛΟΓΟΙ ΨΥΧΟΦΕΛΕΙΣ ΕΙΣ ΤΗΝ ΑΓΓΛΙΑΝ,  
ΚΑΙ ΜΕΓΑΛΗΝ ΤΕΣΣΑΡΑΚΟΣΤΗΝ, ΚΑΙ ΕΙΣ  
ΤΗΝ ΤΕΣΣΑΡΑΚΟΝΘΗΜΕΡΟΝ ΝΗΣΕΙΔΙΑΝ  
ΤΩΝ ΧΡΙΣΤΟΤΡΕΦΝΩΝ.

Συγγραφεύς. ἔκφυθηθέντες παρὰ Ἐπιπινῶ Περσκήρυκῶ  
ΝΙΚΟΛΑΟΥ ΜΑΤΡΟΕΙΔΗ Τῆ ΚΕΦΑΛΗΝΙΕΩΣ.  
Ἰδία δαπάνῃ τῶ Τύπῳ ἐκδοθέντες πρὸς ὠφέλειαν τῶν χριστιανῶν.

Καὶ ἀφιερωθέντες τῶ Τ' Ἰπλοτάτῳ Γαληνοτάτῳ, ἔθροισεβιάτῳ λιβέντῃ.  
ΚΤΡΙΩ ΚΤΡΙΩ, ΚΩΝΣΤΑΝΤΙΝῶ ΜΙΧΑΗΛ ΓΑΚΟΒΙΤΖΑ  
Βουδῶα. ἔθ' Ἡγμόνῳ Μεγαλοπριεσάτῳ πάσης Μολδοβλαχίας.



Ἐν Ἰασίῳ τῆς Μολδαβίας.

ἐν Ἐ' τῷ Σεπτεμρίῳ. κ ψ ν ε'.





μελεῶν· νὰ τὸ δεχθῆτε λογισμῶς· ἔτι νὰ τὸ ἀναγι-  
γώσκετε ἀπαῶς μὲν ἀποκλείοντες εἰς ἀτέλειαν ἃ βε-  
βληῖς· ἀλλὰ ἕως πλὴν προύρισιν τῆ συγγραφίως· διὰ  
μενοι ὑπὲρ ἡμῶν ἃ κυρίως Ἰησοῦ Χριστοῦ ὅπου παρα-  
βλέπωντας τὰς πολλὰς με ἁμαρτίας νὰ μὲ ἰλασθῆτε ἀ-  
πὸ τὰς παγίδας τῆ πλυπλόκου διαβόλου· καὶ  
νὰ μὲ ἀξιώσῃ μετὰ πάντων ὑμῶν καὶ τῆς εὐ-  
φρανίης τῆ βασιλείας· ἔρρωθε προκόποντες εἰς  
πάν ἔργον ἀγαθόν· καὶ ἄδαμο  
γῶντες κατ' ἀμφοτέρω :

Αμήν .



Plate IV



both books issued from the same press and the anonymous Φῶς τῶν ἐν σκότει may safely be ascribed to Jassy.

3. As no. 164 of their 'Ελληνικὴ Βιβλιογραφία, Hatzidimos and Ladas describe a copy of the Μηνιαῖον τοῦ Ἰουλίου [sic] published by Glykys in 1781 and demonstrate that only the title-page and pp. 15 - 16 were printed by Glykys, all the rest of the volume consisting of sheets from the Saros edition of 1776 (or its reprint of 1777). The Gennadius Library, however, has recently acquired a copy of the volume which has none of the peculiarities noted by them and is consistent throughout with the style of the two pages (15 - 16) that they acknowledge as by Glykys. Evidently their copy is a composite, the title-page and its conjoint leaf (A1 and A8) of the Glykys edition of 1781 having been added to a defective copy of the Saros edition of 1776. The 1781 Glykys volume, recorded by Legrand (no. 1051) though not seen by him, must remain, therefore, as an independent and verified publication.

4. Legrand, no. 1070, records a curious Greek-Russian book, Δι-ά-λο-γος καὶ Δι-η-γή-σεις, printed in St. Petersburg in 1782. The description, however, is at second-hand, based on a «communication de Constantin Bernardakis». The Gennadius Library now owns this copy and since the printed description is somewhat misleading a few comments are in order.

As noted, the book is in two parts, of 63+[1] and 231+[1] pages respectively. The half-title of the second part, given erroneously in Legrand, actually reads: Ὑπομνήματα [not Ὑπομνημονεύματα] τοῦ πρώτου μέρους. The text, in Russian and Greek on facing pages, is printed in double columns, each text appearing twice. The explanation of this «curieuse particularité» is, however, simple. In the first column the words are printed to show the division by syllables (as in the Greek title) —evidently as a help to young readers— while in the second column the same text appears in normal fashion. Finally, it may be noted that in the second part the interest is primarily in the geography of Russia and its neighbors, in contrast to the moralistic tone of the first part.

5. A 1790 edition of the Γραμματικὴ of Konst. Laskaris is recorded by Legrand (no. 1244), citing one copy only, then in the collection of Athanasios Vernardakis. This copy is now in

the Gennadius Library, but the date has unfortunately at some time been partly obliterated by the erasure of two digits, leaving only the first and the fourth: 1[—]0. Beside the printed date some one has pencilled in the date 1790, but whether this was done before or since the volume was recorded is uncertain.

Obviously, the date could be verified only by comparison with some other copy. One point, however, raised an immediate doubt as to whether 1790 was even a likely date: the fact that at this period Glykys normally printed the date of Greek books both in Greek and in Arabic numerals, whereas here only the latter were used. Earlier, to be sure, this does occur, as in the *Στιχολογία* [sic] *τεχνολογική* of Bessarion Makris of 1764 (Legrand no. 611), but from 1780 - 1790 I have found no clear-cut example (Legrand no. 1035 omits the Greek date though it is in fact present in the book; no. 1076, though probably by Glykys, is hardly a case in point, since neither the place nor the printer's name appears; no. 1126 gives the title in both Italian and Greek and hence is not a purely Greek book). For the period 1791 - 1799 we are on less sure ground, but of the titles listed in Raste's *Ἑλληνική Βιβλιογραφία* for this period the earliest examples of the omission of the Greek date that I have been able to verify by autopsy are not until 1798 (no. 184, the edition of Diogenes Laertius by Glykys, and no. 187a, *Κατάλογος τῆς Τυπογραφίας Νικολάου Γλυκύ*). Thereafter the practice of using Arabic numerals only becomes increasingly less rare.

It is noteworthy, too, that the book does not have the customary *Con Licenza de' Superiori* or some equivalent at the foot of the title-page. This continued, so far as I have been able to establish by checking from our shelves, to be mandatory, or at least customary, on books printed at Venice through 1806.

Finally, no other eighteenth-century edition of Laskaris recorded by Legrand or Ladas-Hatzidimos includes the additional texts from Herodianos, Pythagoras, Solon, and Phokylides found in this volume. Some at least of these appear in an edition of 1795 printed also by Glykys, recorded (somewhat faultily) by Raste, no. 105. Later editions containing these additions appear in Ghinis-Mexas from 1801 on.

Of the nineteenth-century editions of Laskaris by Glykys

only one, however, satisfies the conditions of having a title identical with our «1790» edition, of being dated in a year ending in zero, and of having the proper number of pages. This is no. A 508, an edition of 1810 reported by G. Veloudis from a copy in the Bibliothèque de l'École nationale des Langues orientales vivantes. We sent to Paris photocopies of several pages of our volume, selecting those which offered some peculiarity such as an obvious misprint, and these were checked for us by Mr. Basileios Panagiotopoulos, who reported that they corresponded exactly with the Paris copy. There seems to be no doubt, therefore, that the original date on the Vernardakis-Gennadeion copy was also 1810 and that, in consequence, Legrand's 1790 edition should be stricken from the record as a ghost item.

*Francis R. Walton*