‘Too often, bibliographers are ignorant of the tradition of classical texts, while classicists are even more woefully ignorant of bibliographical principles’, is the critical observation of the author of this painstaking work [56]. Fogelmark set himself the task of uncovering the many riddles of the 1515 Pindar Roman edition by Zacharias Kallierges. Kallierges (fl. 1490-1524) was a humanist scholar and an important printer of early Greek works (‘second only to Aldus’, according to some).¹ His Pindar edition has a high standing in classical scholarship,

regarded as the best among sixteenth century editions (including that of Aldus, Ceporinus, Estienne, Morel, Plantin, Raphelengius and Commelinus) and has been used as a standard by philologists.

By examining a body of about 227 copies of this edition and utilising both philological and bibliographical evidence, Fogelmark was able to recognise that a number of sheets of the edition had been reset (the first four quires of the Pythian odes). Fogelmark attributes this to an accidental loss of printed sheets, which may have cost the loss of about 1200 sheets, namely 70% of the full edition [466]. This has an important bearing on two things: first, it helps address a longstanding question of Pindar scholars who had identified a gap in the main manuscript which Kallierges was thought to have used (Mss B., Vaticanus gr. 1312). Fogelmark is able to show that Kallierges had access to a now lost manuscript which covered the missing parts; this fact alone renders the 1515 edition to some extent equal to a manuscript source, as it contains a number of readings that do not occur in any of the preserved manuscripts. Second, by studying the actual bound copies of the edition Fogelmark was able to make a list of about 32 permutations as products of these two variant sets. These, he is able to deduce, were the result of a deliberate effort on the part of Kallierges to mix the printed sheets of the two variants because he considered one of the two to be superior to the other. Given the significance of the cost of paper as an economic factor in the printing business, Kallierges retained the printed sheets of the first setting, but tried to produce as few full copies of the variant he deemed textually inferior (about 29%). The outcome of this process was a fluid text; what is more, this fluidity escaped students of Pindar of the last 500 years, causing much confusion, as each scholar was using a different text.

The second and equally exciting find of this copy inspection was the discovery of a single copy (held at Jesus College, Cambridge) which instead of the standard dedication to Cornelio Benigno of Viterbo, bore a dedication to the humanist Marcus Musurus. Fogelmark publishes this previously unknown dedication together with a translation [338-50]. Astonishingly, this discovery reveals that Musurus reused that same dedication and presented it as his in the publication of Pausanias’ *Periegesis* (Venice, heirs of Aldo Manuzio & Andrea I Torresano, 1516) addressing their common friend Janus Lascaris, the Director of the Greek College in Rome.

The product of perhaps twenty five years of research, this intriguing study is organized in nine chapters, which include both a meticulous philological analysis, as well as a thorough analytical bibliographical approach, with the two being more or less well integrated. There are chapters on Kallierges, his patrons and the Greek College of Rome; composition and presswork, the two variants,