

phaeus saluere te iubet. Tu cura vt valeas et ad nos sospitem te 35
referas, ἀλλὰ καὶ παρ' ἐμοῦ τὸν φίλτατον πολυγράφον ἀσπάζου, καὶ τὸ
συμβόλαιον οὐδαμῶς τηρεῖν παράγγελλε.

Londini. Decimoquarto Cal.Iunii. [M.D.XV.]

222. TO THOMAS MORE.

Moriae Encomium (1511), Tit. vº.

(Paris?)

Lond. xxix. 55: LB. iv. 401.

9 June (1511).

[The preface to the *Moriae Encomium*, the first edition of which was published by Gilles Gourmont at Paris without date (α), and reprinted by Schürer at Strasburg in Aug. 1511 and Oct. 1512; by Th. Martens at Antwerp, Jan. 1512; and by Badius in Paris, 27 July 1512. No changes occur in the preface in these reprints, although in Badius' the *Moria* is described as 'rursus ab ipso Erasmo recognita.' It was revised however for Schürer's edition of Nov. 1514 (β); which was followed, except for trifling differences of spelling, by Froben's editions of May and (Autumn 1515), Nov. 1517, Nov. 1519, Oct. 1521, and by Schürer's of Dec. 1517, and June 1519. A commentary by Gerard Listrius is added to the first (May 1515) and all subsequent Froben editions.

The history of the composition of the *Moria* has been obscured by the want of date in the first edition and by an impossible year-date, 1508, which is added to the preface for the first time in the Froben edition of July 1522 (γ), and is retained in all subsequent issues. Erasmus wrote the *Moria* in More's house immediately after his return from Italy, whilst awaiting the arrival of his books (Lond. xxxi. 42, LB. ix. 3 DE: *Adag.* 1140: and i. p. 19. 6), but did not publish it at once. The month-date prevents any earlier year than 1510, since in any case Erasmus could not have returned from Rome by 9 June 1509 after receiving Ep. 215; and it has been shown (Ep. 216 introd.) that his setting out from Rome cannot be placed before July. But in Lond. xxxi. 42, LB. ix. 3 E, Erasmus declares that the *Moria* was reprinted several times within a few months; and even without this statement it is impossible to suppose that if it appeared in June 1510, it should not have been reprinted until Aug. 1511. 1511 may therefore be accepted as the date of the first issue.

Erasmus went to Paris to see it through the press (i. p. 19. 8; and see a letter of Stephen Gardiner, Breslau MS., Cod. Rehd. 254. 68, printed in the *Academy*, 19 Oct. 1895); and his statement that it was published by Richard Croke may be taken as another example of a polite fiction in the cause of modesty; cf. p. 121. His reference in 1 to the incorrectness of the first edition is borne out by the fact that it contains two and a quarter pages of Corrigenda at the end. The signature 'Ex rure' which has been thought to denote More's house at Chelsea, may be compared with that of Ep. 47, and perhaps indicates a visit to friends in the neighbourhood of Paris, such as to the Abbey of St. Germain des Prés, the home of his friend James Faber of Etaples. Erasmus had been staying with More, however, just before the visit to Paris (Ep. 218 introd.). The position of the preface in the first edition shows that it was already composed when the printing of the book began.

The statement in More's letter to Dorp, dated 21 Oct. (1515) (Lond. *Mori Epist.* 2, LB. App. 513, 1912 F), that the *Moria* had then been 'iam plus annis septem septies . . . excusa' is plainly impossible. *Septem* perhaps arose from a confusion in writing between *iiii* and *vii*. This sentence of More's may be the origin of

36. N: ἀσπάζου E.

38. M.D.XV add. II.

36. πολυγράφων] Mr. Nichols suggests Croke (Ep. 227), who was now in Paris and correcting the *Moria* for the press (i. p. 19. 8); and interprets the next sentence as a release by Ammonius from some obligation contracted by Croke, perhaps money borrowed for his journey to Paris (see *Times*, *Literary Supple-*

ment, 13 Jan. 1905). Πολυγράφος is a not uncommon term. Erasmus uses it of himself for his abundant writing (Lond. i. 10, LB. 221); and it is applied to Luther in Lond. xvii. 14, LB. 594. Possibly Badius is here intended; from his industry and amiable character he certainly merited the title.

the addition of 1508 as a year-date to the preface in 1522; but it is to be noted that Erasmus was in Basle when that edition was in the press.]

ERASMVS ROT. THOMAE MORO SVO S. D.

SVPERIORIBVS diebus cum me ex Italia in Angliam reciperem, ne totum hoc tempus quo equo fuit insidendum ἀμύσεισιν et illitteratis fabulis tereretur, malui mecum aliquoties vel de communibus studiis nostris aliquid agitare, vel amicorum, quos hic vt doctissimos ita et 5 suauissimos reliqueram, recordatione frui. Inter hos tu, mi More, vel in primis occurrebas; cuius equidem absentis absens memoria non aliter frui solebam quam presentis presens consuetudine consueueram; qua dispeream si quid vnquam in vita contigit mellitius. Ergo quoniam omnino aliquid agendum duxi, et id tempus ad seriam 10 commentationem parum videbatur accommodatum, visum est Moriae Encomium ludere. Que Pallas istuc tibi misit in mentem? inquires. Primum admonuit me Mori cognomen tibi gentile, quod tam ad Moriae vocabulum accedit quam es ipse a re alienus; es autem vel omnium suffragiis alienissimus. Deinde suspicabar hunc ingenii 15 nostri lusum tibi precipue probatum iri, propterea quod soleas huius generis iocis, hoc est nec indoctis, ni fallor, nec vsquequaque insulsis, impendio delectari, et omnino in communi mortalium vita Democritum quendam agere. Quanquam tu quidem, vt pro singulari quadam ingenii tui perspicacitate longe lateque a vulgo dissentire 20 soles, ita pro incredibili morum suauitate facilitateque cum omnibus omnium horarum hominem agere et potes et gaudes. Hanc igitur declamatiunculam non solum lubens accipies ceu μνημόσνον tui sodalis, verum etiam tuendam suscipies, vtpote tibi dicatam iamque tuam non meam.

25 Etenim non deerunt fortasse vitilitigatores, qui calumnientur partim leuiores esse nugas quam vt theologum deceant, partim mordaciores quam vt Christiane conueniant modestie; nosque clamitant veterem comediam aut Lucianum quempiam referre atque omnia mordicus arripere. Verum quos argumenti leuitas et ludicrum 30 offendit, cogitent velim non meum hoc exemplum esse, sed idem iam olim a magnis auctoribus factitatum; cum ante tot secula Βαρφαχομνομαχίαν luserit Homerus, Maro Culicem et Moretum, Nucem Ouidius; cum Busyridem laudarit Polycrates et huius castigator Isocrates, iniustitiam Glauco, Thersiten et quartanam febrim Fauorinus, caluitium Synesius, muscam et parasiticam Lucianus; cum 35 Seneca Claudii luserit ἀποθέωσιν, Plutarchus Grylli cum Vlysse dialogum, Lucianus et Apuleius Asinum, et nescio quis Grunnii

11. Encomion β. 29. et ludicrum add. β. 31. cum ante . . . 38. Hieronymus. β: cum Busyridem laudarit Polycrates, iniusticiam Glauco, quartanam febrim Fauorinus, caluicium Synesius, muscam Lucianus. α.

Corocottae porcelli testamentum, cuius et diuus meminit Hieronymus.

Proinde, si videbitur, fingant isti me laterunculis interim animi ⁴⁰ causa lusisse, aut si malint equitasse in arundine longa. Nam que tandem est iniquitas, cum omni vite instituto suos lusus concedamus, studiis nullum omnino lusum permittere, maxime si nuge seria ducant, atque ita tractentur ludicra vt ex his aliquanto plus frugis referat lector non omnino naris obese, quam ex quorundam tetricis ⁴⁵ ac splendidis argumentis? veluti cum alius diu consarcinata oratione rhetorice aut philosophiam laudat, alius principis alicuius laudes describit, alius ad bellum aduersus Turcas mouendum adhortatur, alius futura predicat, alius nouas de lana caprina comminiscitur questiunculas. Vt enim nihil nugacius quam seria nugatorie trac- ⁵⁰ tare, ita nihil festiuus quam ita tractare nugas vt nihil minus quam nugatus fuisse videaris. De me quidem aliorum erit iudicium; tametsi, nisi plane me fallit *φιλαυρία*, Stulticiam laudauimus, sed non omnino stulte.

Iam vero vt de mordacitatis cauillatione respondeam, semper hec ⁵⁵ ingeniis libertas permissa fuit, vt in communem hominum vitam salibus luderent impune, modo ne licentia exiret in rabiem. Quo magis admiror his temporibus aurium delicias que nihil iam fere nisi solennes titulos ferre possunt. Porro nonnullos adeo prepostere religiosos videas, vt vel grauissima in Christum conuicia ferant citius ⁶⁰ quam pontificem aut principem leuissimo ioco aspergi, presertim si quid *πρὸς τὰ ἀλφειρα*, id est ad questum, attinet. At enim qui vitas hominum ita taxat vt neminem omnino perstringat nominatim, queso vtrum is mordere videtur an docere potius ac monere? Alioqui quot obsecro nominibus ipse me taxo? Preterea qui nullum hominum ⁶⁵ genus pretermittit, is nulli homini, viciis omnibus iratus videtur. Ergo si quis extiterit qui sese lesum clamabit, is aut conscientiam prodet suam aut certe metum. Lusit hoc in genere multo liberius ac mordacius diuus Hieronymus, ne nominibus quidem aliquoties parcens. Nos preterquam quod a nominibus in totum abstinemus, ⁷⁰ ita preterea stilum temperauimus vt cordatus lector facile sit intellecturus nos voluptatem magis quam morsum quesuisse. Neque enim ad Iuuenalis exemplum occultam illam scelerum sentinam vsquam mouimus, et ridenda magis quam foeda recensere studuimus. Tum si quis est quem nec ista placare possunt, is saltem illud meminerit, ⁷⁵ pulchrum esse a Stulticia vituperari; quam cum loquentem fecerimus, decoro persone seruiendum fuit. Sed quid ego hec tibi, patrono

41. si malint *add. β.*62. id est ad questum *om. β.*38. Hieronymus] *Comment. in Isaiam.*
xii. init.41. equitasse] *Hor. Sat. 2. 3. 248.*49. lana caprina] *Hor. Ep. 1. 18. 15.*

tam singulari vt causas etiam non optimas optime tamen tueri possis?
Vale, disertissime More, et Moriam tuam gnauiter defende.

80 Ex Rure Quinto Idus Iunias, [AN. M.D.VIII].

223. FROM PAUL BOMBASIUS.

Scrittori Bolognesi ii. p. 281.

<Siena ?>
<June 1511 ?>

[See Ep. 210. From the movements of Aldus (cf. Ep. 217) and the use of *seco*, it may be conjectured that Bombasius was making the visit to Siena announced in Ep. 217 (cf. Ep. 251); and that Fantuzzi is wrong in ascribing the visit to Erasmus. By 29 Aug. 1511 Bombasius had returned to Bologna (A.E. p. 90 n.; Vatican MS. 4105, f. 295). For a continuance of the correspondence see Ep. 226. 1.]

LETTERA DI PAOLO AD ERASMO ;

dalla quale si rileva, che [Desiderio] era a Siena, e che seco era Aldo, il quale prima era stato a Bologna ed in sua casa ; e che si era ivi discorso dell' Accademia che instituir voleva detto Aldo, la quale sembrava simile alla Repubblica di Platone. Gli notifica, che il Musuro suo nemico diceva male degli Adagii suoi, e che erano mal tradotti per entro ad essi i passi degli Autori greci.

224. FROM JAMES WIMPFELING.

Moriae Encomium (1511), f^o. H⁴.

Strasburg.
19 August 1511.

[Appended to Schürer's edition of the *Moria*, Strasburg, August 1511. The opening sentences might seem to imply that the *Defensio* was written after the *Moria*. But there is no reference to Erasmus or his writings throughout the

222. 80. AN. M.D.VIII *add.* 7.

223. 3. *Accademia*] Aldus' Neacademia was founded originally in 1500 or 1501, but from 1505 onwards (A.E. 50) he addressed himself to various princes in turn—Maximilian, Lucretia Borgia, Leo x—in the hope of persuading them to give it a habitation and financial support within their dominions. See J. Schück, *Aldus Manutius*, pp. 64-8.

4. *Musuro*] Marcus Musurus (c. 1470—autumn 1517), a native of Retimo in Crete. He came to Italy and studied in Florence under John Lascaris, c. 1486, and after a visit to Crete returned to settle in Venice, perhaps as early as 1494 and certainly by 1497. There he associated himself with Aldus and edited or assisted in a great number of the Greek books which issued from his press. In 1499 he became for a time tutor to Alberto Pio, Prince of Carpi: but this did not interrupt his work with Aldus. In July 1503 he was appointed Professor of Greek at Padua,

and held the chair until the University was broken up by the wars in 1510-11; when he retired to Venice. In 1504 he had been a candidate for the Greek Chair at Venice against Leonicus; but Leonicus having resigned in 1506, when the office was again filled at the close of the war, c. 1512, Musurus was elected. In 1516 he moved to Rome in order to assist John Lascaris in instituting the College of Greek planned by Leo x; from whom he received the Bprie. of Hierapetra in Crete, and shortly before his death the Abprie. of Monembasia in Laconia. For his life and a detailed account of his works see Legrand, *Bibl. Hellénique* (xv^o), i. cviii-cxxiv, and *passim*. In contrast to the reference to him here, Erasmus mentions him as assisting in the *Adagiorum Chlliades* (*Adag.* 1001, and LB. ix. 1137c), and at a later date the relations between them were most cordial (Lond. i. 23, 4, LB. 183 and 192).