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During the Mass, after the faithful had sung a psalm, Augustine interpreted the verses for them. He then transcribed the homily basing himself on shorthand notes taken during the singing. In this way the collection of *Enarrationes in Psalms* grew. All the fundamental Augustinian themes can be found in them, interwoven with biblical quotes, metaphors, and images that express human yearning for the infinite. After the *Confessions* this is the most luminous of Augustine’s works.

*Manlio Simonetti was Professor of the History of Christianity at the University of Rome. He specializes in Ancient Christianity, the History of Exegesis, Gnosis, Arianism and Hagiography. In this volume he has translated and commented on 14 Enarrationes.*

1988, VIII ed. 2011, pp. XL-752
The most important French and Italian experts on the work of Augustine have collaborated on this first great edition of the Confessions. Jacques Fontaine wrote the ample introduction; Patrice Cambronne, Marta Cristiani, Goulven Madec, Jean Pépin, Luigi F. Pizzolato, Paolo Siniscalco and Aimé Solignac wrote the commentary; Manlio Simonetti edited the text, the biblical apparatus, and composed the commentary on the last book; Gioachino Chiarini translated the text, while José Guirau prepared the general bibliography.

If half of the West owes its culture to the Odyssey, the other half will certainly be enthralled by this book full of light and darkness, «this book full of dripping tears», that Petrarch adored. Like us, he loved the marvellous rhetoric, the games of repetition, the refrains, the parallelisms, the oppositions, the disturbing verbal sorcery, the soft, dramatic anxiety of the interrogative phrases, and the at times almost extenuated infectious weakness, which prompts the same emotions in the writer as well as in us, today’s readers.

*Patrice Cambronne is Professor of Late Antique Latin Literature at the Montaigne University in Bordeaux. As well as in Saint Augustine, he has specialized in Sophocles, Virgil, Philo of Alexandria, Prudentius, and Jerome.*

*Gioachino Chiarini is Professor of Latin Literature at Siena University. He has studied the Odyssey, Plautus and Lessing.*

*Marta Cristiani was Professor of History of Medieval Philosophy at Siena University. She has worked on Augustine, Seneca, Macrobius, John Scotus, the Carolingian era, the Eucharistic controversies in the 9th century, and William of Conches.*

*Jacques Fontaine, Professor at the Sorbonne, has studied Isidore of Seville and the classical culture of Visigothic Spain, Christian Latin poetry of the 3rd to 6th century, and pre-Romanesque Spanish art.*

*José Guirau is Professor of Syriac at the Augustinianum, and one of the greatest experts on Augustine.*

*Goulven Madec was Professor in the Faculty of Philosophy at the Institut Catholique in Paris, Director of Research at the Centre National de la Recherche Scientifique, and member of the Institut d’Etudes Augustiniennes. He has written on Saint Augustine, John Scotus and Saint Bonaventure.*
Jean Pépin, formerly Professor of Greek Philosophy at the Sorbonne, worked, above all, on the relationship between Greek philosophy and Christian theology between the 4th and 5th centuries.

Luigi F. Pizzolato is Professor of early Christian Literature at the Catholic University in Milan. He has specialized in the 4th century, Ambrose, and Augustine.

Paolo Siniscalco is Professor of early Christian Literature at Sapienza University of Rome, he has studied the major figures in Christian literature and the problems of late antiquity.

Aimé Solignac, former Professor of Ancient and Medieval Philosophy, has worked on Pelagius, Christian virginity, and the medieval Fathers and Spiritualists.

VOLUME I  BOOKS I-III  COD. 433059
1992, IV ed. 2007, pp. CLXVIII-280
with a preface by Jacques Fontaine
general bibliography by José Guirau
commentary by Marta Cristiani, Luigi F. Pizzolato, Paolo Siniscalco

VOLUME II  BOOKS IV-VI  COD. 436732
1993, III ed. 2006, pp. VI-290
commentary by Patrice Cambronne, Luigi F. Pizzolato, Paolo Siniscalco

VOLUME III  BOOKS VII-IX  COD. 437878
1994, IV ed. 2013, pp. VI-370
commentary by Goulven Madec, Luigi F. Pizzolato

VOLUME IV  BOOKS X-XI  COD. 440452
commentary by Marta Cristiani, Aimé Solignac

VOLUME V  BOOKS XII-XIII  COD. 441717
commentary by Jean Pépin, Manlio Simonetti; indexes by Francesco Stella
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Between 395 and 426 Saint Augustine wrote, abandoned, and took up again his *De doctrina christiana*, the great book from which all medieval culture descended. Perhaps no other work of his is so complex. Faced with the immense richness of classical literature, Augustine created – addressing priests, intellectuals and the faithful – a manual of Christian culture. It was a useful tool in resolving all the problems that came up surrounding the new religion.

1994, IV ed. 2011, pp. LX-636  
COD. 437417
Short and incomplete, the Soliloquies burn with intellectual passion and reveal the very foundation of Augustine’s thought. At the beginning of Book II he invokes: *Deus semper idem, noverit me, noverit te*: «God, you who are always the same, may I know myself and know you». This prayer has been called «Augustine’s primary postulate», a pronouncement on himself and on God – «on himself inasmuch as he declares what he will do with his own mind»; and on himself and God inasmuch as he declares the fundamental *raison d’être* of every «doing» of this kind: «that every created intellect exists only to discover the Creator and delight in him».
This volume – one of the most enjoyable and fantastic on offer to readers today – comprises Latin, French, English, Spanish, and German texts. Alexander is still the unbridled figure we had met in Curtius Rufus, but the Middle Ages redesigned the greatest mythical hero in history, with profound imagination, playfulness and joy.

Piero Boitani is Professor of Comparative Literature at Sapienza University in Rome.

Corrado Bologna is Professor of Romance Philology at Roma Tre University.

Adele Cipolla is Professor of German Philology at Verona University.

Peter Dronke was Professor of Medieval Latin Literature at Cambridge University.

Mariantonia Liborio was Professor of French Linguistics and Romance Philology at Roma 3 University.


COD. 442543
The *De rebus bellicis* was written in an era of crisis, while the Barbarians bore down on the frontiers. It is at the same time a short treatise on military techniques, striking for its description of the astounding war machines, and a little handbook on political economics. The anonymous author, a talented amateur who lived in the 4th century AD, tries to contribute advice, aimed at supporting the Empire in a difficult situation, particularly in the fiscal and monetary fields.

*Andrea Giardina is Professor of Roman History at the Italian Institute of Human Sciences in Florence. He is particularly interested in the administrative, economic and social issues of Roman history.*

1989, IV ed. 2014, pp. LXII-122, with 12 plates COD. 432202

The *Origins of the Roman People* is a unique book in its own way. Probably written in the 2nd century AD, towards the end of the 4th it was revised and rearranged - probably by a grammarian, an admirer of Virgil - in a corpus that comprised a *Liber de viris illustribus* (kings of Rome and personalities of the Republic) and a *Liber de Caesaribus* (emperors from Augustus to Constantius II). The *Origins of the Roman People* is a precious source of legends and stories about ancient Rome and pre-Roman Italy. The stories here collected stand as variants, or parallels, to those recounted by Livy or Virgil.

*Giovanni D’Anna was Professor of Latin Literature at Sapienza University in Rome. He worked on Pacuvius, Virgil, Cicero, Sallust, Lucretius, Catullus, on the major poets of the age of Augustus, on the history of satire, on Quintilian and Tacitus.*

The three volumes, joint work by a historian of early Christianity and a medievalist, reconstruct what is probably the greatest myth of the medieval West – the Antichrist, a towering figure which dominated ideas, imaginations, visions and obsessions of the Christian people for almost thirteen centuries. The myth originates from Hebrew exegesis and apocalyptic texts. At the very beginning, the Antichrist is simply the one who «disbelieves Christ». In a short time, however, this interpretation is revolutionized. While heresies of a Gnostic type find wide acceptance, the Antichrist becomes the dreadful figure which, at the end of times, will be the antagonist of Christ: the Arch-enemy, the adversary of apocalyptic time, a reversed Jesus who gathers around him all the incarnations of evil.

Gian Luca Potestà is Professor of the History of Christianity at the Università Cattolica of Milan. His main area of research are theories, authors, and movements related to apocalyptic and prophetic beliefs.

Marco Rizzi teaches early Christian Literature at the Università Cattolica. His work concerns especially the first centuries of Christianity, political theology, and religious iconography in the Renaissance.

VOLUME I THE ENEMY OF ENDTIMES. TEXTS FROM THE 2ND TO THE 4TH CENTURY
COD. 454478
2005, II ed. 2013, pp. XXXVIII-594

VOLUME II THE SON OF PERDITION. TEXTS FROM THE 4TH TO THE 12TH CENTURY
COD. 461143
2012, pp. XXXV-668

VOLUME III THE SCIENCE OF THE END. TEXTS FROM THE 13TH TO THE 15TH CENTURY
COD. 471067
2019, pp. XXX-522
Towards the end of the 1st century, a Christian, who had been relegated to the small island of Patmos, was called ‘in spirit’ to the Kingdom of God. Like Isaiah, John crossed the threshold of the heavens, which opened in front of him with a deadly squeaking of hinges. It was not a dream, nor a flash, but a dazzling vision that imprinted itself on his eyes, filled his heart, and was transcribed in the pages of a little book, sweet like honey, bitter like absinthe. John knew that clear and simple books die as soon as they are born. Only books written with calligraphy coded in the heavens, only books that no-one can completely unseal, continue to kindle the thoughts of man for centuries.

*Edmondo Lupieri is Professor of Theology at Loyola University in Chicago. He specializes in early Christianity, the history of exegesis, gnosticism and syncretism.*
When in need to consult a reference book, lovers of Greek mythology turn to *The Gods and Heroes of Greece* by Károly Kerényi or *Greek Myths* by Robert Graves. But it would be better to go further back in time, and read a repertory composed between the 1st and 3rd centuries AD by an unknown author: the *Library* by pseudo-Apollodorus. Like a new Hesiod he tried to collect all the religious traditions and put them together in a coherent order, to leave to us the last message of classical antiquity in decline. The modern reader finds in it, like in an encyclopaedia, not only all the Greek myths, but above all an extraordinary richness of parallel, secondary or local versions. Sometimes these are of more passionate interest than the major traditional ones, and contribute to illustrating the manifold weave and resonance of voices that we know as Greek mythology.

*Paolo Scarpi is Professor of the History of Religion and Religions of the Classical World at the University of Padua.*

*Maria Grazia Ciani was Professor of History of the Classical Tradition at the University of Padua.*

Known also as *The Golden Ass*, the *Metamorphoses* are the second, great Latin novel after Petronius’ *Satyricon* and before the anonymous *History of Apollonius*. Going back to a lost Greek original, Apuleius recounts the adventures of Lucius, a young man dominated by insatiable curiosity who is traveling through Thessaly and, transformed by mistake into an ass, undergoes a very long series of misfortunes. Often interrupted by narrative digressions – such as the famous fable of Love and Psyche –, Lucius’ story ends in the eleventh, and last, book, which surprises readers for its new philosophical-religious dimension and is still discussed by scholars. Once more a human being, Lucius becomes a follower of the Egyptian goddess Isis and is initiated to her mysteries. His voyage, however, does not end here. In a dream, Isis orders him to reach Rome, where two new initiations and the bright career of an orator are in store for him. Apuleius, the cultured African who is a master of language and the author of the brilliant orations of *Florida*, of the judiciary apology *de magia*, of the philosophical treatises *de deo Socratis* and *de Platone et eius dogmate*, reveals himself as «the master and lord of the innumerable connections» between all things.

Alessandro Barchiesi is Professor of Latin Literature at the University of Siena.
Luca Graverini is Professor of Latin Literature at the University of Siena.
Lara Nicolini is Professor of Latin Literature and Philology at the University of Genoa.

**VOLUME I BOOKS I-III**

2019, pp. CXXX-390
edited by Luca Graverini, critical text and Nota al testo
by Lara Nicolini

**FORTHCOMING:**

Volume II BOOKS IV-VI
edited by Caterina Lazzarini and Lara Nicolini
Volume III BOOKS VII-IX
edited by Silvia Mattiacci and Gabriella Moretti
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edited by Alessandro Barchiesi
Arcana Mundi, the great collection edited by George Luck, comprises texts from Homer up to the 5th century AD, devoted to all that was secret in the Greco-Roman world. The first volume includes writings on Magic, Miracles and Demonology; the second writings on Divination, Astrology and Alchemy. Two ideas were current in the Ancient World. The first one was the idea of the Universe as an immense complex of relationships, in which any phenomenon in one part of the world acted upon another phenomenon, however remote. The second one was the desire to acquire power, both over men and over the Gods. Surrounding magic there were science, veneration, terror, games, tricks and swindles, and exercises in rhetoric. Philosophy dealt with magic, poetry was attracted by it. The whole Greco-Roman world is present – tragic, demoniac and highly amusing – in this incomparable story of the Hidden.

Georg Luck was Professor of Classical Literature at the Universities of Yale, Harvard, Berlin, Bonn and at John’s Hopkins, Baltimore.

VOLUME I MAGIC, MIRACLES, DEMONOLOGY COD. 442265

VOLUME II DIVINATION, ASTROLOGY, ALCHEMY COD. 445492

BOX (2 volumes) COD. 446921
In the *Ecclesiazusae*, first staged in 391 BC, Aristophanes abandoned the grand fantastic constructions of *Frogs*, *Clouds* and *Birds*. Led by the protagonist, Praxagoras, the Athenian women, dressed as men, steal into the people’s Assembly, win the majority, and impose a sort of erotic and alimentary «communism» on the *polis*. The picture of a decadent and anti-heroic Athens emerges from this work, in which the fascinating, marvellous language of Aristophanes triumphs.

*Massimo Vetta was Professor of Greek Literature at the University of Chieti.*

*Dario Del Corno was Professor of Greek Literature and of ancient Greek Theater at the State University of Milan.*


COD. 432200

We are in the second day of the women’s festival, the Thesmophoria, and Euripides is complaining: he fears that the women will sentence him to death, because he has spread a bad reputation about them. Therefore he persuades the Relative – a jester – to dress up as a woman and to infiltrate the women as a secret agent. Suddenly we are at the assembly of the Thesmophoria; the women in assembly attack Euripides; the Relative rants against the other half of the sky; he is discovered, and Euripides has no choice but to face the assembly, and so on, gag after gag, the one funnier than the other. In the *Women at the Thesmophoria* the vulgarity of Aristophanes is at the zenith. As frequently in Shakespeare’s comic theatre, we cross the boundary between comedy and plebeian farce – yet a sublime imagination raises every vulgar and obscene feature to the level of vertiginous comic madness.

*Carlo Prato was Professor of Classics at the University of Lecce and a Fellow of the Accademia dei Lincei.*

2001, pp. LXXXVI-386

COD. 446808
The *Clouds*, first staged at the Dionysia in 423 BC, only finished third. To Aristophanes’ sorrow the Athenians did not understand the highly rich comedy. Perhaps the only one who understood it was Socrates, who, according to tradition, remained standing throughout the performance, as if to highlight that he really was the one who was being satirized. Aristophanes chooses to approach Socrates through the words of Strepsiades, an uncouth, dull-witted peasant. The text contains quips of vertiginous beauty – Socrates measures the length that a flea jumps, or solves the question of whether mosquitoes sing with their mouths or their bottoms. Here vulgarity is transformed into the comic-fantastic lyricism that Aristophanes shares with Shakespeare.

*Giulio Guidorizzi is Professor of the Theatre and Dramaturgy of Antiquity at the University of Turin.*

At the end of the 5th century BC a military breakdown and economic and cultural crisis predict the imminent ruin of Athens. When composing the *Frogs* Aristophanes imagines Dionysus descending into the other world to bring Euripides back to life and thus return the city to its lost radiance. However, in the afterlife Dionysus has to be the judge in the contest between Aeschylus and Euripides, bringing to light the strenghts and weaknesses in the two great poets. As Del Corno writes, «the totality of the theatrical experience was, above all, Aristophanes’ intention in the *Frogs*. He was probably feeling that, at the nadir of Athenian fortune, the glory of the city consisted in the invention and perfection of that form of existence, that is the theatre».

1985, VII ed. 2011, pp. XLIV-284  
COD. 25692

In the *Birds*, a work of vibrant lyricism and extraordinary fantasy, Aristophanes staged a great collective dream. Nubicuculia, the aerial city of the birds, similar to a gigantic nest suspended between the sky and the earth, becomes the symbol of all unrealized human aspirations and, at the same time, something ancestral, a return to the origins on a wave of nostalgia for a sweet and maternal, warm and soft homeland, «like a fur coat».

*Giuseppe Zanetto is Professor of Greek Literature at the State University of Milan.*

1987, VI ed. 2005, pp. L-358  
COD. 429882
The Athenian Constitution is the treatise devoted by Aristotle (but probably drafted by one of his pupils) to the history and types of the constitutional organization of Athens from the beginning to the end of the fifth century – in the first part – and to the ways in which the constitution worked at the time of the author in the second. It is a treatise, then, which has obvious ties with the Politics, although its scope, register, and style are altogether different.

P.J. Rhodes was Professor of Ancient History, and is now Honorary and Emeritus Professor at the University of Durham (UK). His work concerns institutions and political activity in classical Greece, and the sources, both literary and epigraphic, of Greek history.

Andrea Zambrini was Professor of Greek History at the University of Viterbo. He has published research on Greco-Roman historiography and on geographical texts.

Tristano Gargiulo is Professor of Greek Grammar and Papyrology at Cagliari University. He is interested in papyrological texts, and literature and politics of classical Athens.

2016, pp. LII-420
Like the Bible, Aristotle’s *Poetics* is one of the books man has examined most intensely over the centuries. From classical antiquity to the Renaissance, from Romanticism to our time, the question of what poetry is has been continuously asked of this book. How to purify the mind, which passions man must protect himself from, what an epic is and what a tragedy, who the tragic characters are, what the language of metaphor is, how to define the fields of poetic language – these are all questions that find answers in this book. After many centuries this little text remains before us as a real enigma, of almost indecipherable density, topical today as it was for readers in the Renaissance.

*Carlo Gallavotti was Professor of Greek Literature at the University of Rome. His studies range from the archaic lyric to Hellenistic poetry, from Aristotle to the theatre of Menander.*

1974, XI ed. 2010, pp. XXVI-294

COD. 11184
“Every state is a community of some kind, and every community is established with a view to some good; for mankind always act in order to obtain that which they think good. But, if all communities aim at some good, the state or political community, which is the highest of all, and which embraces all the rest, aims at good in a greater degree than any other, and at the highest good.” The first lines of Aristotle’s Politics show that his attempt at founding political science is based on ethical values. The first Books of the Politics thus aptly open Valla’s new great series devoted to Democracy in Greece, the most extensive anthology of Greek thought about the forms of government from the origins of Greek civilization to the Hellenistic age. Edited by the greatest international experts of the field, the five-volume collection will constitute a fundamental contribution to the history of Western political civilization.

Luciano Canfora is Professor of Greek and Latin Philology at Bari University.

David Keyt is Research Professor in the «Center for Philosophy of Freedom» at the University of Arizona.

Richard Kraut is Professor of Humanities at the Northwestern University.

Roberto Radice is Professor at the Università Cattolica in Milan.

Richard Robinson was Professor at the Cornell University and at the Oriel College, Oxford.

Trevor J. Saunders was Professor of Greek Language at Newcastle upon Tyne University.

VOLUME I BOOKS I-IV COD. 463496
2014, pp. CXLVI-478 commentary by Richard Robinson and Trevor J. Saunders

VOLUME II BOOKS V-VIII COD. 465163
2015, pp. XLVI-570 commentary by David Keyt and Richard Kraut
When Arrian started writing his *Anabasis*, the character of Alexander the Great had been for a long time a topic of discussion in schools of philosophy and rhetoric, and his *imitatio* had become almost a commonplace among Roman emperors. Arrian was thoughtful, careful, full of attention: he wanted to recover the precision of Xenophon, and he decided to use the most trustworthy historians. At the same time, he wiped off the Oriental landscapes that had been so important to Curtius Rufus: his whole picture is occupied by the new Achilles, the man who conquered the world. For this new Achilles, Arrian had decided to be an updated Homer.

*Francesco Sisti is Professor Emeritus of Greek Literature at the University of Viterbo. His work concerns Greek lyric, new comedy, and Alexander historians.*

**VOLUME I**  
**BOOKS I-III**  
COD. 447285

edited by Francesco Sisti

**VOLUME II**  
**BOOKS IV-VII**  
COD. 452371

2004, III ed. 2011, pp. LXVIII-716
edited by Francesco Sisti and Andrea Zambrini

**BOX** (2 volumes)  
COD. 452360
The victims and heroes of the political-religious battle which stained the early centuries of the Christian era with blood, are the protagonists of these Acts and Passions of the Martyrs. From records of tribunals, and from eye-witness reports, elaborate literary works arose, in which the horrors and the cruelty of Elizabethan taste, the oneric visions that anticipate martyrdom, the fanaticism of the believers, and the strange tolerance of the persecutors fuse in a grandiose and spectacular drama.

This edition combines the contributions of a team of Dutch experts, co-ordinated by A.A.R. Bastiaensen, formerly Professor in the Faculty of Letters at the Catholic University at Nijmegen. The translation of the texts is by G.A.A. Kortekaas, as well as by three Italian specialists: G. Chiarini, G. Lanata, and S. Ronchey.
Basil of Caesarea pronounced these homilies on Genesis, known under the name Hexameron, in five days, from 12 to 16 February during Lent, probably in 377. On Genesis may appear a manual of patrology, but Basil’s ambition was quite different. By interpreting and amplifying the very short accounts of Genesis he proposed to write the cosmogony and cosmology that Christianity did not yet possess.

Mario Naldini was Professor of Ancient Christian Literature at the University of Perugia.
«Angels, not Angli», declares the future Pope Gregory the Great, when he sees some very beautiful English slaves for sale in the Roman Forum. This is the ideal start for the History of the English People composed by Bede in the 8th century of the Christian era: the finest historical writing of the Middle Ages, now offered by the Fondazione Valla in the first critical edition in 40 years. Here everything is connected by a skillful hand, and narrated with the gusto of a true writer. Images, speeches, anecdotes link the dawn of English annals to Rome, illustrate the choice of Christian faith, and tell the beginnings of vernacular poetry.

Michael Lapidge was Professor of Anglo-Saxon Literature at the University of Cambridge and at Notre Dame. His work concerns medieval Latin letters and old English literature.

Paolo Chiesa is Professor of Medieval Latin Literature at the State University of Milan. He specializes in the transmission of medieval Latin works.

VOLUME I  BOOKS I-II  
2008, III ed. 2010, pp. CLXXXVIII-412

VOLUME II  BOOKS III-V  
2010, pp. XXVI-774

BOX (2 volumes)  
2010, pp. XXVI-774

COD. 457393

COD. 459418

COD. 459424
Written in 1288, Bonvesin’s work is not a chronicle, but a panegyric of Milan. To find what he needs, the author scours medieval chronicles, raids the official manuscripts of the Archbishop, studies treatises of Canonical Law, checks the archives of the Comune; even more, he wanders around, observes, takes measurements, asks questions. Having Bonvesin as a Cicero through medieval Milan is a riveting experience. We stand on the tower of the Comune to admire the walls, the moat, the gates, the streets, the squares, the «broletto», the churches, the bell-towers, the gardens; then we inspect the bakeries and the armories of the city, the meadows, the rivers and the lakes of the countryside, the myriad of villas and hamlets that dot the plain. A surprising and extraordinary promenade, easy to approach even for today’s reader.

2009, III ed. 2013, pp. LXXXIV-276, with 25 plates

COD. 458345
The Fall of Constantinople is one of the legendary events in world history. In a confined area of land two heroes stand face to face: the very young Mohammed II and the last Byzantine Emperor Constantine XII. Around them a choir echoes the events; the choir of the Greeks, the Turks, the European merchants and the Catholic prelates. This collection, in two volumes, is edited by Agostino Pertusi. There is no other collection like it anywhere in the world. It contains narratives in every language and of every sort. This first part presents the witnesses of those who lived through the dramatic dawn of 29th May 1453, when Mohammed II launched his decisive attack on Contantinople.

Agostino Pertusi (1918-1979) was Professor of Greek Literature and Byzantine Philology at the Catholic University of Milan. As a Byzantinist his interests ranged across the literary, political and religious world.

1976, VII ed. 2012, pp. XCII-484  
COD. 13431

The second volume of this work presents the writings that comment on the tragic end of Byzantium. The first part of the volume brings together the discordant interpretations that the East and the West gave to the triumph of Mohammed II. The second part presents the laments, in prose and poetry, which the fall of Bizantium inspired in Greek, Venetian, French, German, Slavonic and Armenian poets and the popular poets of Greece and the Pontus.

1976, VI ed. 2007, pp. 584  
COD. 13432
Centuries go by, literary fashions come and go, but Catullus remains a miracle to re-discover for every generation. In the work of this varied and versatile poet every sort of reader can find what he is looking for. Those who love learned and meditative poetry will love the exquisite compositions and Alexandrine translations amongst Catullus’ verses. Those who wish poetry to reflect the impulses of the heart will discover eros at its most heart-rendering height of passion and spontaneity. Those who love the «modern» will prefer the poems created from nothing, based on the smallest detail of daily life, poems that deride an imbecile or a famous politician, that recount the theft of a handkerchief or a lewd anecdote, that talk about literature or friends.

Francesco Della Corte, formerly Professor of Latin Literature at Genoa University, has brought together, in his dense commentary, the essence of ancient and modern studies on Catullus.

1977, XII ed. 2010, pp. XXII-426 COD. 12713
Under the title *Christ*, the Fondazione Valla has collected everything that man has dreamt, fantasized, discussed, and thought about the figure of Christ, from the birth of Christianity to the end of the Middle Ages. The anthology – an editorial project without precedent, that fills a centuries-old gap in Western culture – documents ten centuries of Christian life and Christological reflection. The texts in the anthology come from the most disparate sources – theological texts, spiritual meditations, mystical writings, polemical discussions, proceedings of the Councils. They are often rare orthodox and heterodox writings, previously unknown and unpublished. The different sections pick out currents of thought, problems and individual authors. Each section has its own introduction and a specific bibliography. Each volume also contains the introduction and a general bibliography, as well as a detailed commentary and a rich apparatus of indexes.

*Claudio Leonardi* was Professor of Medieval Literature at Florence University and directed the journals «Studi Medievali» and «Il latino nell’antichità». He published studies on monasticism, Carolingian culture, and hymnography in the 9th and 10th centuries.

*Antonio Orbe*, a Spanish Jesuit, was Professor at the Pontifical Gregorian University of Rome. His studies cover the theology of orthodox and heterodox Christianity in the 2nd and 3rd centuries.
These Histories are the masterpieces of classical historiography on Alexander. Like all ancient historians Curtius Rufus sees Alexander as a double figure: he admires his modesty, courage, speed, grace, his yearning for knowledge and his desire for infinity. However, he does not forgive his lack of restraint and his pretensions to be God, which take him over in the later part of his life. No ancient writer, not even Plutarch, came so near to understanding Alexander. Curtius possesses an extraordinary psychological sensitivity, and above all, the gift of representing feelings in a dramatic and spectacular way, like a playwright.

John E. Atkinson is Professor of Classics at Cape Town University. He has published two volumes of commentary on Curtius Rufus (1980 and 1994).
This collection, a follow-up to Jesus’ Forgotten Words in a series whose aim is to present a complete vision of the images of Jesus in different cultural traditions, is particularly fascinating. It tells the story of the «unique case of a world religion which has adopted a central figure from another religion, and ends up recognising this import as a crucial feature of its own identity». This is a collection of charming stories and important utterances attributed to Jesus in the Islamic tradition. ‘Isaā Ibn Mary-am, Jesus the son of Mary, is in fact one of the major prophets of Islam. Starting from the Koran, many are the quotes attributed to Jesus in the Islamic tradition. Reinterpreted for centuries, these testimonies of Jesus as he appears in the Gospels and the apocryphal texts recreate for us a Muslim Jesus, or a Jesus who reaches out to an Islamic audience, and to ourselves: «Blessed the one who sees with his heart, but his heart is not in what he sees».

Sabino Chialà, a scholar of Hebrew and Syriac, specializes in apocryphal traditions and in the history and literature of the Christian Orient, particularly in the Syriac traditions.

Ignazio De Francesco works on ancient Christian literature in the Syrian languages and on ascetic Islamic texts.

2009, II ed. 2011, pp. LX-460  
COD. 458346
Of the work of Empedocles, poet-philosopher born in Agrigento in the 5th century BC, hundreds of tiny fragments remain. Working with great imagination and philological acumen Carlo Gallavotti has managed to combine many of these fragments, and reconstruct a number of extraordinary verses of poetry. In these writings Empedocles recounts how the world was formed, explains the different combinations of its elements, how things proceed while remaining eternally the same, and how, above all, «the circular sphere that enjoys its own oneness peacefully and limitlessly shines».
As Diogenes Laertius recounts, Heraclitus was «a large, haughty and melancholic soul». For him, the universe has its origins in the coincidence of opposites - whole and not whole, convergent and divergent, consonant and dissonant. According to Heraclitus the only reality consists in the dialectic and dynamic harmony of opposites, which swing from one to the other.

Carlo Diano was Professor of Greek Literature at Padua University, specializing particularly in ancient philosophy and aesthetics.

Giuseppe Serra was Professor of Greek Literature at the same University.

1980, VII ed. 2009, pp. XX-228
When reading *The Histories* we see Herodotus, animated by an insatiable curiosity about the totality of existence, enter the temples to «observe, converse, ask questions, listen, reflect, compare, raise problems, reason, and sometimes conclude». He attentively and respectfully considers everything man makes – to him all human undertakings seem worthy of interest or memorable. At the same time he sheds irony on the pride, vanity, pretensions, madness, *hybris* of man. Before and after him no one has ever been able to so perfectly orchestrate a *total history*. Political, economic, and military facts, customs, legends, fables, folklore, geography, and monuments are all finally balanced in this work, a work which breathes the immensity and freedom of open spaces.

*English, Israeli and Italian experts have all participated in realizing this scientific edition of Herodotus’ Histories. This edition is enriched not only by introductions and summaries, but also by geographical maps and valuable visual material that documents the itinerary followed by Herodotus.*

**BOOK I**

**LA LIDIA E LA PERSIA - LYDIA AND PERSIA**

*In the first book of *The Histories* Herodotus depicts for us, almost like an immense fresco, what will be the universal scenario of his work, in which the two antagonists, the Greeks and the Persians, will move and meet in battle.*

*Commentary by David Asheri, formerly Professor of Ancient History at the Hebrew University in Jerusalem. This volume also contains the introduction to the complete work.*

1988, VIII ed. 2012, pp. CXLVIII-420
BOOK II

L’EGITTO - EGYPT
edited by Alan B. Lloyd, translated by Augusto Fraschetti

Herodotus was on the banks of the Nile between 449 and 430 BC. For him the Egyptian civilization is the most ancient, the most religious, and the wisest. It is the civilization that founded time and gave names to the gods, and at the same time, the strangest of cultures where everything is turned upside down. This book is a triumph of Herodotus’ talent as an ethnologist.

Alan B. Lloyd, Egyptologist and Ancient Historian, lectured at University College, Swansea.
Augusto Fraschetti was Professor of Roman History at the University of Genoa.

1989, VII ed. 2010, pp. LXXXII-422
COD. 432374

BOOK III

LA PERSIA - PERSIA
edited by David Asheri and Silvio M. Medaglia, translated by Augusto Fraschetti

The heart of the book is dedicated to the madness of the powerful. Cambyses is one of the greatest emblems of hybris ever offered by Greek literature. However, this book of The Histories is also an essay on economic geography and ethnology. The catalogue of the regions of Persia is worthy of the bas-reliefs of Persepolis (here reproduced in a visual insert), the Indian mirabilia and the soft perfumes of Arabia that have fed Western imagination for centuries.

Translated by Augusto Fraschetti, the text is critically edited by Silvio M. Medaglia of Sapienza University in Rome. The commentary is by David Asheri.

1990, V ed. 2013, pp. LXVIII-412, with 24 plates
COD. 432760
None of Herodotus’ great ethnological frescoes is equal to the one he devoted to Scythia, with its marvellous writings on the tombs, funeral rituals and shamanistic ceremonies. The last part of the book deals with Libya. Herodotus penetrates further and further into the desert, between the mountains and the houses of salt, until he reaches men that have neither proper names nor dreams.

Aldo Corcella is Professor of Classical Philology at the University of Basilicata. He specializes in ancient historiography, history of ideas, and Greek politics.

1993, IV ed. 2007, pp. XCIV-434, with 63 plates  

Never was Herodotus less nationalistic than in this Book. The Ionian revolt, which was already part of heroic Greek myths, is represented here as a useless and disastrous adventure, caused by the excess of well-being and the obscure ambitions of some ambiguous characters. As always, the story is incomparable for its freshness, intelligence, and irony.

Giuseppe Nenci was Professor of Greek History at the Scuola Normale Superiore of Pisa. Philologist, historian, and archaeologist, he studied many aspects of the Greek and Roman worlds.

1994, III ed. 2006, pp. XCVI-352, with 33 plates
BOOK VI
LA BATTAGLIA DI MARATONA
THE BATTLE OF MARATHON
edited by Giuseppe Nenci

Greece is threatened by the invasion of Darius, King of Persia. Darius’ armies and ships are moving towards Athens and Eretria. The Greek cities prepare, amid jealousy and tussles, to defend themselves. Suddenly, the battle of Marathon unsettles all predictions. Under the leadership of Miltiades the heavily-armed Greek hoplites launch themselves head-on against the Persian multitudes. They rout them and try to set fire to their ships. The whole story is told with marvellous speed and measure. Here the Histories reach their peak – the triumph of Athens and Greece.

1998, IV ed. 2014, pp. LXXII-352, with 14 plates

BOOK VII
SERSE E LEONIDA
XERXES AND LEONIDAS
edited by Pietro Vannicelli and Aldo Corcella, translated by Giuseppe Nenci

The whole of Asia takes part in the expedition that the king of Persia, Xerxes, organizes against Athens as a revenge for the humiliating defeat the Greeks had inflicted to his father, Darius. Herodotus offers a precise and fascinating description of the Persian army’s journey, of the places, the customs, the clothing of all the populations involved. But for us the core of the book is the battle of Thermopylae fought in the summer of 480 BC, which Herodotus was the first to describe and which has been a part of our collective memory for over two thousand years – when «four thousand men of the Peloponnesse stood against three million barbarians». In this clash Leonidas, the king of Sparta, fell, then the Persian army destroyed the enemy. That battle was a clash of civilizations, between conflicting ideals. And there, in that narrow pass surrounded by rocks, history became myth.

Pietro Vannicelli is Professor of Greek history at Sapienza University of Rome. His work mainly concerns Greek historiography, and archaic and classical Greek history.

2017, II ed. 2018, pp. CIV-624
As the book takes off, there are gloomy omens for the Greeks. The Persians occupy Athens, forsaken and desert; the Acropolis is set on fire. A little later, in the waters of Salamis, the crucial battle takes place: under the eyes of Xerxes, seated on a throne on a slope of Mt Aigaleus, the Greek fleet defeats the Persian ships. Among the protagonists, Greek and Persian, one stands out: Themistocles, a new Ulysses, bright, bold, greedy, corrupt, ruthless. The gaze of Herodotus is divided between disgust and admiration; in fact, to him, everything that happens on the world’s stage is twin-faced.

2003, II ed. 2010, pp. LXX-426

While Xerxes exits the stage, his general Mardonius occupies Athens and sacks it. But the Greeks, united in battle, defeat the Persians in a final victory, the battle of Plataea, considered by Herodotus a watershed in history. At the end Xerxes reappears, ensnared in a love plot – almost a novella, the closural frame for the first masterpiece of Western historiography. The volume also includes the Index of Names for the entire work.

2006, pp. LXXII-480
One of the founding texts of Greek civilization, Hesiod’s *Theogony* recounts the Beginning and the genesis of primeval divinities – to whom it gives a name – down to Zeus’ dominion. Genesis, i.e., generation without Creation. The first entities simply «came to be» – Chaos, Earth, Tartarus, and Eros, «the most beautiful among the immortal gods, / the limb-melter». For Hesiod, the universe is made of these primary bricks. They generate the succeeding entities: from Chaos are born Erebus and Night, and from them, joined «in love», Aether and Day. Earth bears «starry Sky, equal to herself», «to cover her on every side, so that she would be the ever immovable seat for the blessed gods».

Above all, the *Theogony* begins and ends with the Muses: «Let us begin to sing from the Eliconian Muses», states the opening of the poem. They inspire Hesiod while he «is pasturing lambs under holy Elicon» and give him a branch of laurel as a staff, commanding him to sing «true things» and glorify «what will be and what was before», and to sing «the blessed ones, who always are, but always to sing of themselves first and last». The beginning of the world and of poetry are one and the same.

Gabriella Ricciardelli was Professor of Greek Language and Literature at Sapienza University of Rome. Her main areas of research are cosmogonic texts, and literature pertaining to mystery cults.
The Jewish War, first written in Aramaic and then in Greek, narrates one of the most dramatic events in the history of the world. It takes place in the same area where a few decades earlier Jesus of Nazareth had preached. The first part of the Book is devoted to the murders which devastated Herod’s family. However, the heart of the work is the image of the small Hebrew nation pitted against the legions of Vespasian and Titus. Examples of desperate courage, extraordinary cunning in battle, and crazy revolutionary fanaticism follow one another before our eyes, up to the moment in which the Temple, the symbol of the Hebrew tradition, is wrapped in the flames of an unquenchable fire. An appendix to the text presents fragments of an ancient Russian version of The Jewish War in which the figure of Christ appears.

Giovanni Vitucci was Professor of Roman History at the University of Rome.

Natalino Radovich, who edited the appendix, was Professor of Slavonic Philology at the University of Padua.

**VOLUME I  BOOKS I-III**  
**VOLUME II  BOOKS IV-VII**  
1978, X ed. 2009, pp. 720  
**BOX (2 volumes)**  
1978, X ed. 2009, pp. 720  
**COD. 11823**  
**COD. 11824**  
**COD. 449018**
Julian was a dramatic emblem of division in history. He was abhorred by Christians, loved by few pagans and soon abandoned by his own disciples. His life’s dream was to restore the pagan religion. This volume presents his masterpieces: Epistle to Temistius, the speeches To the Mother of the Gods, To King Helios, and the Misopogon.

Jacques Fontaine is author of the important introduction. Carlo Prato is responsible for the critical text.

Arnaldo Marcone, who translated the text and wrote the commentary, is Professor of Roman History at the University of Udine.

1987, VIII ed. 2013, pp. CX-370
This book is one of the loveliest, most dramatic, and funniest texts of the Middle Ages, and even today it preserves its freshness. It was written in the barbaric 6th century by a famous Pope, Gregory the Great, the author of some of the crucial spiritual texts of the Middle Ages. A very popular work, it circulated in all western countries, including Spain and Britain, among the Arabs, the Byzantines, and the Slavs; it was meant to address a very broad and simple audience. The text is presented in a new critical edition by Simonetti, who reconstructs the unusual style of the original text. After many recent discussions, and the attempt by a British scholar to attribute the work to a 7th century forger, Salvatore Pricoco, working with competence and irony, devotes the introduction and the commentary to reinstating its true author, Gregory the Great, the Pope who wanted to return to monastic life.

Salvatore Pricoco was Professor of ancient Christian Studies at the University of Catania. His work focused on Gallo-Roman culture of the 5th and 6th centuries, the beginnings of Western monastic institutions, Latin and Byzantine hagiography.
A fundamental text for the entire Western mystical tradition, *The Life of Moses* traces an *itinerarium mentis in Deum* that pursues a sublime ideal of perfection. The figure of the legislator of Israel becomes the symbol of a life illuminated by virtue and which wants to reproduce «the imprint of the beauty that has been shown to us». The author, who lived in Asia Minor in the 4th century, imbues the *Life of Moses* with the depth of his thought and his immense culture, in an admirable fusion of Christian doctrine and Platonic philosophy.
1253: the terror of a Mongol invasion of Europe is still quite fresh, when the Franciscan William of Rubruck receives from Louis IX of France the order to start a journey to the East. It takes him two years to cross the territories of Central Asia until he reaches Karakorum, the capital of the Great Khan, Mangu. When he returns, William composes a fascinating report. He explodes the stereotyped legends that circulate in the West about the creatures of those mysterious lands; instead, he focuses on the endless horizons of the steppe and perennial wanderings of the nomads, and describes the ways and customs of the Tartars, the people he encounters, the conversations he holds with them.

2011, III ed. 2014, pp. XCVIII-542  
COD. 460425
For centuries in Asia Minor and Greece guilds of poets went around reciting the *Hymns* to cheer up the festivities where Greeks and, above all, Ionians «with long tunics» were gathered together. The *Hymns*, which include some of the most beautiful pages in Greek literature, are presented here in a rich and accurate edition which easily guides the modern reader through the discovery of the religious history of ancient Greece.

*Filippo Càssola was Professor of Greek and Roman History at the University of Triest, and specialized in Greek and Roman historiography.*
The *Orphic Hymns* are the most extraordinary collection of pagan prayers. The very likely context is 2nd or 3rd century AD Asia Minor. An association of worshippers of Dionysus prepares a cult book, based on the assumption that it was Orpheus who started the Bacchic mysteries. The book is made of 87 anthems, each of them devoted to a divine power, and every text is accompanied by a fragrance, since the Dionysiac-Orphic group refuses to adopt blood sacrifice. The gods of the mysterious Dionysiac association have very little to do with Homer’s pantheon: some of them merge and identify with each other, all of them have multiple names. Thus, the text absorbs a concentration of theological, symbolic and mythical themes, where thought often becomes vertiginous. Few ancient texts are so close to the emotional world of 21st century people.

2000, III ed. 2012, pp. LXXVIII-570, with 4 plates  
COD. 447661
About and around the origins of Rome, the peoples who built the city, and those who endured, accepted, and despised it, spun a fascinating saga: this is what these four volumes reconstruct on a new footing. Poetry, history and archaeology sound out the legendary tales of Alba Longa, the she-wolf and the twins, and Romulus. The Fondazione Valla set of volumes offers a vast collection of sources, from annals to antiquarian literature and poems, organized by «mythemes», i.e. basic mythological units, and analysed on a comparative basis, in search of the «canonical motifs» fixed by tradition and a stratigraphy of myth ready to be compared with the results of direct archaeological exploration.

Andrea Carandini was Professor of Classical Archeaology at Sapienza University of Rome; among his publications, the first Italian handbook of archaeological method, and the reports and results of the excavations he has supervised.

Lorenzo Argentieri teaches Humanities in a high school, and writes about Hellenistic poetry. Paolo Carafa teaches Classical Archaeology at Sapienza University of Rome.

Maria Teresa D’Alessio is Assistant Professor at Sapienza University of Rome, where she teaches Classical Archaeology.

Mario Fiorentini is Professor of Roman Law at the University of Triest.

Ugo Fusco, archaeologist, is a specialist in epigraphy and topography.

**VOLUME I**  FROM THE BIRTH OF THE TWINS TO THE FOUNDATION OF THE CITY  
COD. 453821

2006, III ed. 2010, pp. CXXXII-508, with 22 plates, introduction by Andrea Carandini; morphology and commentary by Paolo Carafa and Maria Teresa D’Alessio; appendices by Paolo Carafa, Maria Teresa D’Alessio and Carlo de Simone

**VOLUME II**  FROM THE RAPE OF THE SABINE WOMEN TO THE REIGN OF ROMULUS AND TITUS TATIUS  
COD. 459429

2010, II ed. 2011, pp. LIV-402, with 11 plates, morphology and commentary by Paolo Carafa; appendices by Nikolaos Arvanitis, Daniela Bruno, Maria Cristina Capanna, Paolo Carafa, Andrea Carandini, Maria Teresa D’Alessio, Dunia Filippi, Fabiola Fraioli, Elisa Gusberti

**VOLUME III**  THE CONSTITUTION  
COD. 460423

2011, pp. LXXXIV-396, morphology and commentary by Paolo Carafa, Mario Fiorentini and Ugo Fusco

**VOLUME IV**  FROM THE DEATH OF TITUS TATIUS TO THE END OF ROMULUS  
COD. 463497

2014, pp. CIV-544, morphology and commentary by Paolo Carafa and Ugo Fusco; appendices by Paolo Carafa, Andrea Carandini, Alessandro Catalstini, Maria Teresa D’Alessio, Dunia Filippi, Cristiano Viglietti
Saint Francis is the most popular individual in Italian history. Hundreds of frescoes and paintings commemorate him; he has generated a vast literature and has been nominated the patron of Italy as a country. Yet almost no one in Italy has read his amazing texts. This collection is the first systematic attempt to reorder them in a biographical chronology: from the first projects for a communal religious life, to the last writings, when he is overwhelmed by the beatitude of perceiving within himself the identifying features of another Christ. Along with his writings, the first volume collects those of Clare of Assisi. The other volumes include the lives and sayings of Francis, the works of Bonaventure and of Franciscan mystics such as Angela of Foligno and Raymond Lull, the writings of Spiritual Franciscans like Pietro di Giovanni Olivi, Angelo Clareno and Ubertino da Casale, and the official pronouncements of Pope John XXII. Claudio Leonardi planned to rescue the personality of Francis from the false accretions that have obscured his image and transformed him into a political revolutionary, an antagonist of social order, or a Gnostic. The search for this very sweet and very tough man, who styled himself «ignorans et idiota», will demonstrate that he was a mystic, perhaps the most absolute mystic in the whole Christian tradition.

*Francesco Santi is Professor of Medieval Latin Literature at the University of Cassino, and director of the International Society for the Study of Medieval Latin as well as member of the Board of the Ezio Franceschini Foundation. He has specialized in literary and doctrinal traditions linked to mystical and spiritual experiences in the Middle Ages.*

*Daniele Solvi is Assistant Professor of Medieval Latin Literature at the Second University of Naples. His research includes the Life of Giovanni della Verna, the legendae in Latin of Margherita di Città di Castello, the pontificate of Celestine V, and the medieval figure of the Inquisitor.*
VOLUME I  FRANCIS AND CLARE OF ASSISI  COD. 452365

VOLUME II  THE ANCIENT LIVES OF SAINT FRANCIS  COD. 454536

VOLUME III  BONAVENTURE: MYSTICAL PERFECTION  COD. 461403
2012, pp. CX-434

VOLUME IV  BONAVENTURE: THE LEGEND OF SAINT FRANCIS  COD. 462692
2013, pp. XXII-450

VOLUME V  MYSTICISM  COD. 465791
2016, pp. LVIII-470

FORTHCOMING:
Volume VI  SPIRITUAL FRANCISCANS
Liutprand’s *Antapodosis* is the intricate story of the «facts of emperors and kings» of nearly all of Europe in the 10th century, its title meaning, according to the author, «re-taliation» against the king of Italy, Berengarius, and his wife Guilla for what they have done to him. It is a very partisan work of history, but an absolute literary masterpiece, where infinite tragic, comic, and truculent anecdotes are to be found - the golden aura of Constantinople; Pope Formosus exhumed and deposed after his death; Guilla stripped in public and searched for a gold baldric she has hidden «in the recesses of her body».

*Girolamo Arnaldi was Professor of Medieval History at the University of Bologna and at the Sapienza University of Rome.*

2015, pp. CVIII-580  
COD. 452190
A musician and a painter, from Iranian parents, Mani was born in 216 CE in Mesopotamia. His preaching, based on what he called «a religion of Light» or «the Hope for Life», was rooted in Christendom, Gnosticism, Buddhism, Zoroastrianism. The cardinal principle was the existence of two opposed entities: Absolute Good and Absolute Evil. His religion expanded through North Africa, Egypt, Syria, Dalmatia, Gallia, Spain, Arabia, India and China, a territory wider than any other creed had covered. Later on Mani was persecuted, imprisoned, sentenced to death; but as recently as the 14th century there were still five or six millions of Manicheans in China. This rich collection in four volumes, published by the Fondazione Valla, presents texts in Greek, Latin, Arabic, Turkish, Chinese, Iranian, Coptic, Syriac, and includes some recent papyrological findings that have profoundly changed our approach to Manicheism. Edited by Gherardo Gnoli with the support of a specialist équipe, this collection has no equivalents in any European language.

Gherardo Gnoli was Professor of the Religious History of Iran and Central Asia at Sapienza University of Rome, and President of the Italian Institute for Africa and the Orient (IsIAO).

Carlo G. Cereti teaches Iranian Philology, Philosophy, and Religion at Sapienza University of Rome.

Luigi Cirillo teaches History of Christianity at the Università Orientale in Naples.

Riccardo Contini teaches Semitic Philology at the Università Orientale in Naples.

Serena Demaria teaches History of Religions at the University of Bologna.

Enrico Morano has been an IsIAO postdoc scholar at the Academy of Sciences of Berlin, and a Research Assistant of the SOAS Manichaean Dictionary Project at Cambridge (UK).


Sergio Pernigotti is Professor of Egyptology and of Coptic Language and Literature at the University of Bologna.
Andrea Piras teaches Religious History of the Iranian World at the University of Bologna.

Elio Provasi is Associate Professor of Iranian philology at the University of Pisa.

Aloïs van Tongerloo is a specialist in Uigur and Chinese texts at the Catholic University of Louvain.

Alberto Ventura is Professor of Islamic Studies at the Università della Calabria.

Peter Zieme is a specialist of Uigur Turkish language in the Berlin Academy of Sciences.

VOLUME I  MANI AND MANICHISM  COD. 450406
2003, IV ed. 2011, pp. XCII-428
edited by Gherardo Gnoli in co-operation with Luigi Cirillo, Serena Demaria, Enrico Morano, Antonello Palumbo, Sergio Pernigotti, Elio Provasi, Alberto Ventura, Peter Zieme

VOLUME II  MYTH AND DOCTRINE. COPTIC MANICHAEAN TEXTS AND THE ANTI-MANICHAEAN POLEMICS  COD. 454922
2006, II ed. 2013, pp. LXII-362
edited by Gherardo Gnoli in co-operation with Carlo G. Cereti, Riccardo Contini, Serena Demaria, Sergio Pernigotti, Andrea Piras, Alberto Ventura

VOLUME III  MYTH AND DOCTRINE. MANICHAEAN TEXTS FROM CHINA AND CENTRAL ASIA  COD. 457385
2008, pp. XXVI-550
edited by Gherardo Gnoli in co-operation with Carlo G. Cereti, Enrico Morano, Antonello Palumbo, Elio Provasi, Aloïs van Tongerloo, Peter Zieme

FORTHCOMING:
Volume IV  RITUALS, POETRY, AND CHURCH
edited by Carlo G. Cereti, Serena Demaria, Claudia Leurini, Enrico Morano, Antonello Palumbo, Sergio Pernigotti, Andrea Piras, Elio Provasi, Aloïs van Tongerloo, Alberto Ventura
The *Astronomica*, here given in the new critical text edited by Enrico Flores, is one of the unknown masterpieces of Latin Literature. Of its author, a poet of exquisite subtlety, we know only that he was a contemporary of Augustus and Ovid, and with his work he tried to reverse the ideas held by Lucretius. For him the universe is neither an aggregate of atoms as the Epicureans believed, nor the domain of chance, but an immense divine architecture, a marvellous providential organism. At the heart of this divine inspiration are the astral bodies, and the whole universe is a unique weave of relationships that range from the palpitation of the stars and the comets to life on Earth and different human destinies.

*Simonetta Feraboli is Professor of Greek and Latin Grammar at the University of Genoa.*

*Enrico Flores is Professor of Classical Philology in the Faculty of Letters and Philology at the Università Orientale in Naples.*

*Riccardo Scarcia is Professor of Latin Philology at the University of Rome Tor Vergata.*

**VOLUME I**  **BOOKS I-II**  
1996, III ed. 2011, pp. XCII-404  

**VOLUME II**  **BOOKS III-V**  
2001, pp. LII-580  

**BOX** (2 volumes)  

![Image of the cover of the book *Manilio - Manilius: Il poema degli astri - Astral Poem (Astronomica)*, edited by Simonetta Feraboli, Enrico Flores and Riccardo Scarcia.](image-url)
By the end of his life, Niketas Choniates, who had held important positions in the Byzantine administration, was a citizen of Nicaea. The empire had collapsed (1204): the Latins had sacked Byzantium. In loneliness and desperation, Niketas told what he had seen and experienced, in a mood of hatred and fury that promotes this book to the level of one of the neglected masterpieces of world literature. One of the great historians of power, Niketas depicted a tyranny contaminating the universe, the restless and bloodthirsty plebs of Constantinople, slaughtering beggars and emperors; and the «accursed Latins», the bold and boastful Normans storming Hellenic towns. This book is a spectacular piece of narrative theatre where at times, when Niketas’ talent is unrestrained, one seems to read a fusion of Tacitus, Psellus and Saint-Simon.

Guglielmo Cavallo, one of the leading European scholar of paleography and writing history, was Professor of Greek Paleography at Sapienza University of Rome.

Jan-Louis van Dieten was Professor of Byzantine Studies at Amsterdam University. He was a specialist of Niketas and published in 1975 the critical text Niketas Koniates, Histories.

Anna Pontani, specialized in Greek Humanism in Italy and history of Byzantine art, is Professor of Byzantine Philology at the University of Padua.

Filippomaria Pontani is Professor of Classical Philology at Ca’ Foscari University in Venice.
«It will always be The Odyssey» – Italo Calvino entitled the article in which he presented the first volume of the Valla/Mondadori edition to the public in 1981. The poem of the return of Odysseus is the archetype of modern adventure fiction and the matrix for all theories of narrative. The Odyssey is the book to which the West entrusted its greatest sense of research, journeying, fantasy, dreams, irony, use of masks, and the infinite potential of metamorphosis. The protagonist Odysseus/Ulysses is a modern figure, ambiguous, ever-changing, «multiform», ingenious, and mobile like reality. As a mediator between the world of the Olympian Gods and the sphere of human rationality, Odysseus expresses, in his inexhaustible aspiration towards intellectual knowledge, a thirst for experience that will never be quenched.

Six famous experts on Homer have collaborated in this new scientific interpretation of the poem. Their commentary reflects the most advanced specialist research on the subject. The sole translator (and co-ordinator) is Italian, Giuseppe Aurelio Privitera, Emeritus Professor of Greek Literature at the University of Perugia.

Manuel Fernández-Galiano was Professor of Greek Language and Literature at the Autonomous University of Madrid.

John Bryan Hainsworth is Emeritus Fellow at New College Oxford and Lecturer in Classical Language and Literature at the University of Oxford.

Alfred Heubeck, who died in 1987, was Professor of Classical Philology at the University of Erlangen-Nürnberg.

Arie Hoekstra is Emeritus Professor of Greek Language and Literature at the Vrije University of Brussels.

Joseph Russo is Professor of Classical Literature at Haverford College in Haverford, Pennsylvania.

Stephanie West is Lecturer in Classical Literature at Hertford College, Oxford.

«For the clear exegesis of the text and the discussions of problems the first two volumes are admirable» (Journal of Hellenic Studies). «Here we have a work whose richness, independence and judiciousness can never be admired enough» (Classical Review).
The six volumes are now available in a new updated edition, 2000-2004. In particular, volumes II, IV, V and VI have been completely renovated. The revision has been carried out by Mario Cantilena, Professor of Greek at the Catholic University of Milan.

**VOLUME I**  **BOOKS I-IV**  
edited by Alfred Heubeck and Stephanie West

**VOLUME II**  **BOOKS V-VIII**  
edited by John Bryan Hainsworth

**VOLUME III**  **BOOKS IX-XII**  
1983, XI ed. 2007, pp. XXIV-400  
edited by Alfred Heubeck

**VOLUME IV**  **BOOKS XIII-XVI**  
1984, VIII ed. 2007, pp. XXXIV-366  
edited by Arie Hoekstra

**VOLUME V**  **BOOKS XVII-XX**  
1985, VIII ed. 2007, pp. XXXIV-326  
edited by Joseph Russo

**VOLUME VI**  **BOOKS XXI-XXIV**  
1986, VIII ed. 2007, pp. LII-436  
edited by Manuel Fernández-Galiano, Alfred Heubeck, and Joseph Russo

**BOX (6 volumes)**  
COD. 29509
The Song of Songs is one of the great mysteries of the Old Testament. We do not know what it means – whether it is a passionate erotic song or if it has a symbolic meaning alluding to the love between God and Israel. We do not even know when it was written, whether in the 5th or 1st century BC. However, it owes to Origen its position as one of the most loved texts in the Bible. Origen’s little book is a jewel, dense and exquisite like the Song. All mystical literature up to Saint Teresa and John of the Cross is contained in this book. Manlio Simonetti has produced a new critical edition, translated the Greek original, and written an ample commentary that relates the symbolic interpretation of Origen to that of the oldest Christian writers.
After the sack of Rome by Alaric (410 AD), the Empire completely seemed to succumb to the waves of barbarian invasions. Saint Augustine invited Orosius, a Spanish presbyter, to draft a compendium of World History from Creation up to the present. The seven books of the Historiae adversus Paganos, famous in the Middle Ages but forgotten in the modern era, develop an apologetic interpretation of history. They are intended to demonstrate that the incarnation of Christ introduced a principle of moral and civil evolution where barbarity and brutality had previously reigned.

*This first edition and modern translation of the Historiae contains a meticulous commentary by Adolf Lippold, formerly Professor of Ancient History at the University of Regensburg. Two Italian translators, Aldo Bartalucci and Gioacchino Chiarini, collaborated with him.*
According to Ovid, love is neither tragic passion nor destiny, but a psychological game, erotic attraction, a tangle of intelligence, a never ending deception. Ovid wants to illustrate the strategies of this deception, turning the game into art and technique. Two books are addressed to men, the third one to women. The reading of the same situation from two opposing points of view reveals the poet’s intent: to amuse and be amused in his conviction that the only valid precept of love is to keep the mind flexible and protean. In the background of this true-false didactic poem, Ovid paints, with scintillating humour, the jeunesse dorée of the Rome of Augustus, an immense, cultural and corrupt metropolis.

Emilio Pianezzola, a specialist in poetic language and Latin literary traditions, was Professor of Latin Literature at the University of Padua.

Gianluigi Baldo has studied the relationships between Ovid and the Virgilian tradition; he is Professor of Latin Literature at the University of Padua.

Lucio Cristante has studied classical and late Latinity, and is Professor of Latin Literature at the University of Triest.

The epic poem *Metamorphoses*, published by the Fondazione Valla in six volumes with text and apparatus based on the recent Oxford edition by Richard Tarrant and a commentary by some of the world’s leading Ovidian scholars, is the most modern book in the literary legacy of antiquity; a book on the unending transformation of everything, the relationship between human and superhuman, and the generation of myth and poetry. The stories of living beings becoming rocks, heroes and nymphs turned into stars, gods morphing into humans, are all born from one another in a swift and metamorphic sequence. As typical of great books, the poem starts with the literal Beginning of everything, Chaos, yielding to the harmony of the universe and the creation of man. It ends with the transformation of the author himself, a transformation beyond death into a flight above the stars, soaring high over Earth and time.

Charles Segal was Professor of Classics at Harvard University.
Ludovica Koch was Professor of Scandinavian Literature at Sapienza University of Rome.
Philip Hardie is Professor of Latin Literature at Cambridge.
Edward J. Kenney is Kennedy Professor Emeritus at Cambridge.
Joseph D. Reed is Professor of Classics at Brown University.
Gianpiero Rosati is Professor of Latin Literature at the University of Udine.

**VOLUME I** BOOKS I-II  COD. 454481
2005, V ed. 2019, pp. CXC-322, commentary by Alessandro Barchiesi, with a preface by Charles Segal

**VOLUME II** BOOKS III-IV  COD. 456234

**VOLUME III** BOOKS V-VI  COD. 458348
2009, II ed. 2013, pp. XLII-374, commentary by Gianpiero Rosati

**VOLUME IV** BOOKS VII-IX  COD. 460424
2011, pp. LXII-496, commentary by Edward J. Kenney

**VOLUME V** BOOKS X-XII  COD. 462693
2013, pp. XLVI-458, commentary by Joseph D. Reed

**VOLUME VI** BOOKS XIII-XV  COD. 465162
2015, pp. LXII-730, commentary by Philip Hardie, indexes by Caterina Lazzarini
The *Lausiac History* was written by Palladius, who was born in 363 in Asia Minor, and died, a bishop, sixty years later. It is a novel in a thousand episodes, a polyptych with an infinite number of parts, painted by a painter at times ascetic, fabulous, both dramatic and comic.

Christine Mohrmann was Professor of Christian Greek and Latin Literature at the Universities of Nijmegen and of Amsterdam. For the Fondazione Valla she collected and edited the main Lives of the Saints, written from 3rd to 4th century both in the Greek East and Latin West.

G.J.M. Bartelink, Mohrmann’s successor as Professor at the University of Nijmegen, is renowned for his studies on the language and writings of the Apostolic Fathers.

Marino Barchiesi, celebrated Latinist, was Professor of Latin Literature at the Universities of Triest and of Pisa.

The *Historia Langobardorum* is one of the masterpieces of historiography of all times. In the obscure populations descended from the North, to which he owes his origins, Paul the Deacon perceives an almost contentless yet strong potential force suitable to the Roman tradition, and renovates it from within. His fidelity to his own people is reconciled in perfect balance with the love for Roman and Christian history, the culture and language that he made his own.

*Lidia Capo* is Professor of Medieval History at the University of Bologna. She has studied chronicles of the Middle Ages, both Venetian and from the Veneto Region, and Italian chronicles of the time of Barbarossa, and French ones of the era of Charles I of Anjou.

1992, IX ed. 2013, pp. LVIII-662, with 36 plates

COD. 433010
This book collects the words of Jesus reported in Greek and Latin texts, that are not represented in the four canonical Gospels. After the death of Jesus, in Palestine and later in the whole Christian world his sayings were copiously circulated. Each of the four Evangelists made a thematic selection of them, based on the aim they were pursuing in their Gospel. Yet many sayings, equally authentic, have been excluded from this selection process. Some of them, prior to the Gospels, have filtered into the Letters of Paul; other sayings, whose authenticity cannot be doubted, were not included in the Letters of Paul nor in the other writings of the New Testament. Until recently, scholarly consensus regarded them as late inventions or Gnostic revisions. Today, however, scholars tend to think that those sayings were fully accepted among Christian groups until as late as the 4th century, when the Church adopted the four Gospels as the one and only authentic voice of Christ. Reading these beautiful Forgotten Sayings, we can retrieve a previously unknown image of Jesus, one that surprises and sometimes shocks.

Mauro Pesce is Professor of the History of Christian Culture at the University of Bologna. His main areas of research are the origins of Christianity, the interpretation of the New Testament, the relationships between Judaism and Christianity, and the history of Biblical exegesis in the modern and contemporary world.
The aim of Pausanias’ journey was to search for the «ancient mother», that is, to follow the tracks and traces of the splendour that Greece had known in the ancient, classical and Hellenistic eras. Pausanias originated from Asia Minor, and set out on his journey about 150 AD. It took him from Attica, through the Peloponnese, to Phocis. His approach was not very different from the modern traveller’s in Greece today. That is the reason for the fascination in the Description of Greece for whoever wants to set off in search of lost Greece, on a real or imagined journey, by placing their trust in the evocative writings of Pausanias.

Masterpiece of a literary genre much loved in antiquity, the Description of Greece is presented here in a new enriched critical edition with both an archaeological and historical-religious commentary, and is accompanied by numerous maps.

BOOK I
L’ATTICA - ATTICA
edited by Domenico Musti and Luigi Beschi

Prefaced by two ample introductions (to the work as a whole, and to the history of the text), the first Book of the Description follows Pausanias’ journey through Attica and the Megarides, a journey that has its most important stop at Athens.

Domenico Musti was Professor of Greek History at Sapienza University of Rome. He specialized in the Social and Economic History of Greece.

Luigi Beschi was Professor of Archaeology and History of Greco-Roman Art at the University of Florence.
In the second Book of Pausanias’ *Description* he winds his way to Corinth, Sikyon, Phlius, Mycenae, Tiryns, Argos, Epidaurus, Aegina, and Troezen. With a secret thrill he tells us about the mysterious rites, the impenetrable places, about ancient art (perhaps «unpleasant to look at, but it stands out for its sort of divine inspiration»), the Cyclopean walls of Tiryns and the old statues made of wild wood.

Mario Torelli, author of important publications also in the field of etruscology, was Professor of Archaeology and History of Greco-Roman Art at the University of Perugia.


BOOK III

LA LACONIA - LACONIA

edited by Domenico Musti and Mario Torelli

The protagonist of this third Book is Sparta. Before emerging from the darkness of the ancestral era, Sparta incarnated a peculiar mix of cruelty and a sense of the sacred. It was precisely this characteristic, testified by the violence of the rites, by the crudeness of mythical episodes and artistic manifestations, that fascinated Pausanias.


BOOK IV

LA MESSENIA - MESSENIA

edited by Domenico Musti and Mario Torelli

The fourth Book of the *Description* stands out in the whole work. On the one hand the history of Messenia is, more than any other, a sacred history, the Gods have never been so present in the real world, the art of man is, if at all, that of barely correcting destiny. On the other hand in no other of Pausanias’ books does history assume such a fantastic and fictional character.

Everything is sacred in Olympia, and nothing is more moving that the religious veneration that interrupts Pausanias’ style when he talks about Olympia: «Many things about the Greeks are miraculous, some to be seen, others to be heard, but above all there is divine intervention when they celebrate the Eleusian Mysteries or the Olympic Games».

Gianfranco Maddoli is Professor of Greek History at the University of Perugia. He has specialized in Mycenean civilization, history of Magna Graecia and Sicily, and the history of ancient historiography and the ancient world.

Vincenzo Saladino is Professor of Archaeology and History of Greco-Roman Art at Florence University. He has specialized in sculpture and the history of florentine collecting of antiquities.

The sixth Book of the Description is above all a catalogue. We can get to know the names of the great athletes and great sculptors such as Phidias and Polycletus. We can see the stadiums and the gymnasiums, and be present at the various sporting tournaments. Pausanias was very sensitive to the legendary atmosphere surrounding Olympic Games and loved to tell their myths, legends, stories of demons and miracles, thus creating a sort of fantastic resonance around his catalogue. In the second part of the Book Pausanias leaves Olympia to describe the landscape, cities and monuments of the rest of Elis.

Massimo Nafissi is Professor of Greek and Roman History at the University of Perugia. He has specialized in Spartan society and institutions and Greek colonization.
Book VII of the *Description* is the most emotional. Never before has Pausanias disclosed so fully the depth of his feelings for Greece: for the religion, the history, the literature, the art, and the daily life of his ideal country. In the 2nd century BC Greece disappeared: Pausanias cannot say whether this was caused by a divine plan, or human betrayal and lack of courage. Greece has been conquered and occupied by the Macedonians and later by the Romans: now that glorious body is reduced to «a mutilated tree, mostly dry». Pausanias looks at this end with despair: there is no other light for him in the history of the world. So he tours the holy places with veneration, and describes with precision and controlled passion the landscapes and the stones of his land.

*Mauro Moggi teaches Greek History at the University of Siena. Most of his work concerns the origins of the polis, interstate relationships in the classical age, Greek colonisation, Greek encounters with non-Greek peoples, and the Persian wars.*

*Massimo Osanna teaches Archeology and the History of Greek and Roman Art at the University of Basilicata. He is a former student of the Scuola Archeologica Italiana in Athens.*

COD. 447409

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Arcadia is, to Pausanias, the most hallowed region of Greece, since it is the oldest – the cradle of Hellenic civilization, the place where nature and the gods are most easily reached. Therefore, Pausanias explores the territory slowly, stopping at many places, and describing «all that is worthy of being seen». Firstly, he focuses on the aspects of nature; then gods, temples, towns, statues, and all the things where archaic features can be perceived. Yet, as Pausanias writes, Arcadia reveals itself to be a complete desolation: ruined temples, pedestals without statues, shapeless remains. This is the lot of Hellas, the «not anymore» – an exhausted land, forsaken by gods and deprived of beloved and venerated shrines, without men of quality, without the benefit of great books.

2003, II ed. 2007, pp. CX-578  
COD. 451350
BOOK IX
LA BEOZIA - BOEOTIA
edited by Mauro Moggi and Massimo Osanna

Book IX of the Description of Greece, devoted to Boeotia, is centered on Thebes, with its memory of fratricidal struggles. Boeotia, however, is to Pausanias also the land of poetry, music, and divination: of Glaucus, of the weird Teiresias, and especially of the Muses and Helicon.

2010, II ed. 2012, pp. CXXX-494 COD. 459427

BOOK X
DELFI E LA FOCIDE - DELPHI AND PHOCIS
edited by Umberto Bultrighini and Mario Torelli

Having started from Attica (Book I) and gone through the Peloponnese (Books II-VIII) and Boeotia (Book IX), Pausanias’ itinerary through Greece ends in Phocis, to which the last Book of his Periegesis is devoted. The capital, Delphi, dominates it all, being the centre of the Greek world, its «umbilicus» or «navel»: the site of Apollo’s sanctuary and oracle, of the «Greeks’ general assembly» and of their collective memory. Here are the temples, the altars, the rocks, the springs, the inscriptions, the statues, and the paintings. Pausanias notes all, compares everything. He delves into the legends, quotes passages that would otherwise be unknown to us, recalls the ancient maxims, «Know thyself» and «No excess». He repeatedly leads us back to the origins themselves of Greek civilization.

Umberto Bultrighini is Professor of Greek history at the University of Chieti-Pescara. He has specially studied the historical and documentary value of Pausania’s Description of Greece.

2017, pp. C-564 COD. 467606
Even the most reluctant reader realizes that this poetry, apparently so war-like, is in fact the most gentle of all poetry, because the odes are «honey-sweet songs with a silver face and soft voice». The poetry’s ardour, its fury and its metaphorical madness continue to fill us with enthusiasm as they did with Goethe and Hölderlin. However, today this raving poet reveals himself to us as a supreme architect of intelligence.

If you want to sing of games, Pindar maintained, you must necessarily choose the best, the Olympics, which are like water, gold, fire – and like the sun – and which took place in ancient Greece for over a thousand years, from 776 BC to 393 AD. Lucian, on the other hand, called the first Olympic, which opens the Odes with blinding light, «the most beautiful of all songs». Pindar’s Olympian Odes are famous for the lighting-like speed of their thematic shifts, for their celebration of the ideals of heroism and glory, their wonderful descriptions of natural phenomena, and above all for their overwhelming mythological narratives and the strong proclamation of Pindar’s own poetry.

Bruno Gentili was Professor of Greek Literature at the University of Urbino and a Fellow of the Accademia dei Lincei.

Carmine Catenacci is Professor of Greek Language and Literature at the «Gabriele D’annunzio» University of Pescara.

Pietro Giannini is Professor of Greek Literature at the University of Salento.

Liana Lomiento is Professor of Greek Literature at the University of Urbino Carlo Bo.
In the *Pythian Odes* Pindar proclaimed the vanity of man as human individual: «the dream of a shadow is man». However, if everything that is human is taken on by myth, then myth has no limits; everything is steeped in, and illuminated by, myth – a revelation that appears to us as absolute evidence, perhaps as in no other poet.

*Paola Angeli Bernardini is Professor of History of the Greek Language and of History of the Greek Theatre at the University of Urbino.*

*Ettore Cingano is Professor of Greek Philology at the University of Venice.*

1995, V ed. 2012, pp. CXXVI-730, with 7 plates  

COD. 439143
With this volume the Fondazione Lorenzo Valla inaugurates a new series dedicated to the work of Plato, edited by Giovanni Reale. In *Phaedrus* everything happens on a summer’s day at Athens. Socrates meets Phaedrus, a young man who loves dialogues. The two of them walk along the banks of the River Ilissos and begin to talk, until Socrates’ lips resonate with the most celebrated words of Western philosophy – the theory of the World of Ideas. Imagining that summer day along the Ilissos, Plato wrote perhaps his masterpiece, an enchanting comedy, a perfect philosophical construction, a poetic myth. At the end, with a last twist it even cancels itself, showing us that literature is nothing more than a game. What counts is only our spoken word, inspired by philosophical Love, which endlessly pursues philosophical Love.

Giovanni Reale was Professor of the History of Ancient Philosophy at the Universities Cattolica and San Raffaele in Milan.

1998, IV ed. 2009, pp. LXXXVI-338

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Plato’s *Letters* are one of the mysteries of Greek literature. We cannot be certain about the author, whether it was Plato himself, or one or more forgers. They are a testimony to an experiment where Plato’s dream seemed to come true: the empowerment of philosophers, or philosophers-rulers, ready to put into practice his theories about legislation and state governance. The attempt was made at the court of a tyrant, Dionysius II, at Syracuse, and it was a fiasco. The dialogue between ruler and thinker was impossible; like many of his future followers, Dionysius II had deeply misunderstood the spirit of Plato, who «looked on the outside like a bird who wants to fly away».

Margherita Isnardi Parente was Professor of History of Ancient Philosophy and of History of Political Thought at the Universities of Cagliari and of Sapienza in Rome.

The stage is set in Athens, 416 BC. The symposium begins. The guests take place on the little beds around the room; they dine, make libations, sing the hymns for Dionysus. As suggested by Phaedrus, every symposiast will deliver a speech in praise of Eros. The speech of Aristophanes, one of the participants, heralds the central theme of the text: the alliance, established on that unique and unrepeatable night, between the erotic spirit of philosophy and the Dionysiac – both farcical and tragic – spirit of comedy. Aristophanes and Socrates are inhabiting for a moment the same realm. Both comedy and philosophy leap beyond rational intelligence and reach for the ultimate truth. They need a myth that illuminates, irradiates, reveals what reason alone can never express.

The Lives of Aratus and Artaxerxes are among the least-known Lives by Plutarch. In the Life of Aratus he studies the last reflection of the heroic era of Hellas, the moment in which the freedom of Greece, the peaceful coexistence among cities, still seemed to be possible. In the Life of Artaxerxes Plutarch reveals his own passion for the immensity of the East - a sacred, unbridled megalomania, a desire for the limitless, which he felt was opposite to the «measure» of Greek tradition.

Mario Manfredini, expert in Greek and Latin historiography, has studied the text of the Parallel Lives.

Domenica Paola Orsi is Professor of Greek and Roman Antiquity at the University of Bari. She has specialized in historiography, history of the constitution, and Athenian political language.

1987, IV ed. 2000, pp. XLVIII-336

Well-read, wise, affable and good-looking, Cimon stands out as one of the most prominent characters in the democratic Athens of the 5th century. However, a number of worrying shadows are cast across this flattering portrait. Not even Lucullus, aristocratic Roman general, escapes the perils of a two-fold profile. Plutarch plays with his sources to highlight the two figures that are incisive precisely because of their moral chiaroscuro and ambiguity.

Carlo Carena, translator and editor of Greek and Latin texts, has specialized in early Christian literature, and in Roman theatre and epic poetry.

Luigi Piccirilli was Professor of Greek History at the University of Genoa. He specialized in historiographic and interstate relations in classical antiquity.

Plutarch saw in Demetrius and Antony two geniuses of evil, or at least two beings blinded by their own arrogance and hybris. Demetrius and Antony are both under the sign of Dionysus, and this Dionysiac vocation probably reveals both the aversion and the hidden participation of Plutarch, devoted to the God Apollo, friend-enemy of Dionysus.

Luigi Santi Amantini is Professor of Greek Epigraphy and Papyrology at the University of Genoa.


PLUTARCO - PLUTARCH
LE VITE DI LICURGO E DI NUMA
THE LIVES OF LYCURGUS AND NUMA
edited by Mario Manfredini and Luigi Piccirilli

Who exactly Lycurgus was is difficult to say. A God without a tomb or a hero? A «creator of light», or «he who celebrates the orgies of the wolf»? For Plutarch this figure becomes an incomparable tool for portraying that «Spartan mirage» which so profoundly enthralled Greece. An equally archaic atmosphere is evoked in the Life of Numa. Few ancient texts revive with such liveliness the savage, holy and disquieting life of ancient Rome.

Luigi Piccirilli was Professor of Greek History at the University of Genoa; he specialized in problems of historiography, and the interstate relations of the ancient world.

1980, VI ed. 2010, pp. LVIII-374
The Lives dedicated by Plutarch to Lysander and Sulla are extraordinary. Lysander is the «foxy» general, who anticipates the famous phrase by Machiavelli: «where the skin of the lion is not enough, that of the fox must be sewn over it». Plutarch is fascinated by Lysander’s astuteness, but does not like the excessive pride, haughtiness, the cult of self, which take Lysander over in his old age. Sulla is also a tangle of contradictions. This man, devoted to divine signs and protected by the heavens, violates the sanctuaries of the gods. He who loves a happy life ends his existence as one of the most sinister and dark tyrants of humanity.

Maria Gabriella Angeli Bertinelli was Professor of Roman History and of Latin Epigraphy at the University of Genoa.

Giuliano Pisani, an expert in Plato and Marsilio Ficino, has also translated parts of Plutarch’s Moralia.
The *Life of Solon* is one of Plutarch’s *Lives* which most intensely evokes ancient Greece. In the background are the fights between the supporters of democracy and of oligarchy, the tensions between rich creditors and poor debtors. Solon is the symbol of the «average» man, whom the opposing forces of the state entrusted with the task of establishing the laws of civil coexistence. Thus in this biography the reader will find the history of the constitution and the daily life of ancient Athens.

1977, VI ed. 2011, pp. LIV-332

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Themistocles embodies three particular human qualities – a burning passion for power and glory, an intelligence comparable to that of Ulysses, and a visionary charisma which, during dreams, brought him decisive revelations. Recounting his life, Plutarch demonstrates his excellent narrative skills, as it always happens to him when talking about heroes of «excess». With his *Life of Camillus*, Plutarch achieves another of his excavations into the enigma of ancient Rome.

1983, IV ed. 2009, pp. LXII-394
Theseus’ undertakings populate the mythological fantasies expressed by the most ancient Athenian civilization. Romulus is the absolute protagonist of the legendary origins of Rome. By creating these two characters and by placing them beyond the frontiers of history, Plutarch embraces an adventurous subject, traditionally reserved for epic and tragedy.

Carmine Ampolo is Professor of Greek History at the Scuola Normale Superiore in Pisa. His most significant works cover the origins of Rome and Hellenistic politics and society.

Christian Prayer is the richest collection of Christian prayers available today. It includes two levels of prayer: the inward, secret one that was initiated by Jesus with the Lord’s Prayer; and liturgical prayer, whose triumph was celebrated in Byzantine cult. The collection is divided into four parts. Part I gathers Greek texts from the 1st to the 5th century (including the Lord’s Prayer, Magnificat, the prayers surviving in the Apocryphal Acts, in Clement of Rome, Polycarp of Smyrne, Clement Alexandrinus, Methodius of Olympus, Gregory of Nazianzus, Gregory of Nyssa, in the Apostolic Tradition and the Constitutions of the Apostles); part II, Latin texts extending from the 3rd to the 5th century (Cyprian, Arnobius, Lactantius, Ausonius, Ambrose, Prudentius, Augustine, Paulinus of Nola); part III, Greek texts between the 5th and the 11th centuries (the great Byzantine Liturgies, Romanus Melodus, Andreas of Crete, John of Damascus, the Akathistos Hymn in honor of the Mother of God); part IV, Latin texts from the 6th to the 12th century (Boethius, Cassiodorus, Fulgentius, Ennodius, Venantius Fortunatus, Columba, Paulinus of Aquileia, Alcuin, Hrabanus Maurus, Peter Damian, Saint Francis).

2000, III ed. 2013, pp. XXXII-688 COD. 447309
Emperors of Byzantium is the dazzling and sinister masterpiece which flowered among the palaces of Byzantium at the heart of the 11th century. It is a collection of imperial biographies from Basil II to Niceforus III. Psellus was a lawyer, a functionary of the Imperial Chancellery, secretary to the Emperor, master of Philosophy, monk, Head of the Senate, and Prime Minister. He was gifted with a prodigious and versatile culture, enchanting conversation, and an unmatched intelligence. Capable of playing all the characters, in all situations, a protean man, Psellus managed in his writings to fuse the severity of Thucydides with the grandiose and futile gossip of Saint-Simon.

Dario Del Corno has written the introduction, Salvatore Impellizzeri edited the critical text, and Ugo Criscuolo the commentary.
The *Constitution of the Athenians* is a pamphlet which probably goes back to the last two decades of the fifth century BC. Attributed by the ancients to Xenophon and preserved in his *corpus*, since the beginning of the nineteenth century it has been considered as the work of a non-identified writer belonging to the oligarchs’ party, fiercely opposed to the «people» and the democratic form of government – but who nonetheless by a surprising paradox intends to show how the working of Athenian democracy is precisely what makes it successful and durable. Pervaded by strong passions and employing the language of fifth and fourth century Athenian political writing, the *Constitution* presents us with enigmas still unresolved. This volume is part of the Valla project devoted to «Democracy in Greece», where Aristotle’s *Politics* and *Athenian Constitution* have already appeared.
Saint Benedict, whose *Regula Monachorum* Salvatore Pricoco publishes here together with other medieval monastic texts, was not a revolutionary legislator, but the wise and knowing spiritual heir, both rigorous and moderate, to Western monastic tradition. Through its meticulous suggestions the *Regula Monachorum* informs us, with exceptional efficiency, about the daily life of the monks in the Middle Ages. Everything was calculated and predicted, yet every gesture of communal life had to be imbued with the words of the Scriptures, steeped in the luminous sight of God, who contemplated his faithful from the heights of Heaven.

1995, VI ed. 2011, pp. LXIV-416

COD. 438198
«Mysteries» form the esoteric core of Greek religion, and are still accessible only in a minimal part, through hints, allusions, partial reports. They were based on the silence of participants, and their doctrine was communicated only in oral form. This very rich anthology, without parallels in the world, gathers the entire spectrum of mystery-related texts available for the archaic and classical period; a wide choice is offered for the Hellenistic period, where testimonia are more abundant. Volume I presents the writings concerning the Mysteries of Eleusis, Dionysism, Orphism; volume II, the Mysteries of Samothracia, Andania, Isis, Cybele, Attis, as well as Mithraism. The author has left no stone unturned in Greek and Latin literature, including texts such as the *Hymn to Demeter*, allusions in plays and in oratory, in philosophers, poets and grammarians, historians and travellers, and the Church Fathers.

*Benedetta Rossignoli, who has edited the section of Isis in Volume II, is a postdoctoral scholar in Ancient History.*

**VOLUME I  ELEUSIS, DIONYSISM, ORPHISM**
COD. 450317

2002, VI ed. 2012, pp. LXXXII-710

**VOLUME II  SAMOTHRACIA, ANDANIA, ISIS, CYBELE AND ATTIS, MITHRAISM**
COD. 450667


**BOX (2 volumes)**
COD. 450668
Once attributed to the «thrice great Hermes» – god of writing, astrology and alchemy, produced by the syncretism of the Greek god with Egyptian Toth – the Corpus Hermeticum was regarded as a text older than Moses, and interpreted as a prophecy of Christianity. However, the composition of the texts indicates a date between the 1st and 4th century of the Christian era, while one section, Asclepius, already had a considerable circulation in the Western Middle Ages, through a Latin version which was attributed to Apuleius. Later, for many centuries, the Corpus had a substantial influence on artists, thinkers, and authors such as Pico della Mirandola, Bosch, Bruegel, Milton, Giordano Bruno, Newton, and even on Blake. In fact it is difficult to resist the fascination of this secret revelation, where theology and cosmology mesh with research on man and the doctrine of the soul, and demonology merges with astrology and where the real topics are the Beginning and the End, and the perspective of salvation.
A gifted scholar and monk of Cluny, restless, always on the move, Rodolphus lived in the heart of Europe in the Middle Ages, in Burgogne, between (ca.) 985 and 1047. The Historiae in five Books offer us, in a vivid and engaging form, models of civil and religious life around the year one thousand. They are witness to an uneasiness, trepidation (more precisely the obscure fear of the approaching end of the world), as well as hopes and forebodings of a possible rebirth.

This critical edition has grown from the close collaboration between the two editors. Guglielmo Cavallo, formerly Professor of Greek Paleography at Sapienza University of Rome, and Giovanni Orlandi, formerly Professor of Medieval Latin Literature and Language at the State University of Milan.

1989, IX ed. 2011, pp. LXXX-400, with 33 plates  
COD. 429883
Vita e morte di Ezzelino da Romano is a masterpiece of late medieval Italian historiography. Written in the middle part of the 13th century by Rolandino di Balaiard (1200-1276), a very learned notary in the administration of Padua, this book is blessed with an extraordinary privilege – the author had witnessed, from nearby or from a distance, all he wanted to narrate. This way we, too, have the impression of seeing, through his eyes, the pleasant lands and waters of the Po plains, and to imagine that we are listening directly to Frederick II, or to some great characters from Dante. One of those men is the protagonist in the tale of Rolandino: wily, revengeful, renegade, bloodthirsty, Ezzelino III from Romano slaughtered friends and foes, imprisoned innocents, sent knights to the execution on the main square of Padua, destroyed castles, while transgressing all human and divine laws. At the same time, Ezzelino was one of the great men of his age, endowed with marvellous eloquence, worthy of a classical orator.

Flavio Fiorese teaches Italian and Latin at the Liceo scientifico in Bassano del Grappa. He specializes in pre-humanistic and Humanist literature, and is a translator of the Cronaca ezzeliniana by Gerardo Maurisio (Vicenza 1986).
In all ancient Greek literature, the *Alexander Romance* is the single most popular, most translated, most influential work. After its first appearance in the Hellenistic period, it has been copied but also rewritten hundreds of times, not only in the original language, but also in a number of languages and dialects, in late antiquity, in the Middle Ages, in the modern period. The Fondazione Valla inaugurates with this first volume a “synoptic” publication of the *Romance*: every volume combines the text of three Greek recensions of the work and, in parallel, the Latin text of the *Deeds of Alexander of Macedon* by Julius Valerius, while the commentary compares all available versions of every episode.

*Richard Stoneman, Honorary Fellow at the University of Exeter, is the author of an English edition with English translation of the Romance, and of various papers on this subject.*

**VOLUME I**

2007, pp. CXVIII-586, with 11 plates

**VOLUME II**

2012, pp. LXVIII-468

**FORTHCOMING:**

Volume III
John Scotus Eriugena, an Irishman, was at the centre of intellectual life at the Court of Charles I the Bald, the «philosopher Emperor», from 846 to 870. He fused the Platonic tradition with Christianity. For him Platonism became the natural form for Christian revelation. In this short text which combines philosophy and poetry man tries to apprehend what appears to him as «access to the inaccessible». John, the Evangelist, the greatest representative of humankind, can, on the wings of theology, rise to the sphere that transcends meaning.
One of the main intellectuals of the Middle Ages, the Irishman John Scotus Eriugena, active at the court of Charles the Bald in the 9th century, known also for his translations from the Greek and his commentaries on important texts such as John’s Gospel and the treatises of Dionysius Areopagite, composed his philosophical masterpiece, the Periphyseon, a text written in an extraordinary Latin style, as the «imaginary tale of an image» of the world, and at the same time a vibrant personal confession, a combination of wit and depth. This labyrinth of “natures”, this web of multicolour threads, is possibly the greatest and most original achievement in the tradition of medieval thought.

Michela Pereira was Professor of Medieval Philosophy at the University of Siena.
«Following Jesus» indicates documents that follow after the Gospels, but it also implies the insistence of the earliest disciples of Jesus on «following Him». In the first of these two volumes, devoted by the Fondazione Valla to the earliest Christian texts, we encounter some of the texts composed between 70 AD and the first two decades of the 2nd century, the same years when the future Gospels were being put together in writing. The volume includes the Didache (or The Teaching of the Twelve Apostles), The First Letter of Clement, and the Letters by Ignatius of Antiochia. Christianity rises and acquires strength while its pioneers meditate and debate the evangelical revelation and the best ways to follow in its path.

Emanuela Prinzivalli teaches Christian History and History of the Churches at Sapienza University of Rome.

VOLUME I
COD. 459422
2010, II ed. 2011, pp. XVIII-646

VOLUME II
COD. 464955
2015, pp. XIV-666
Goethe once said that the *Naturales Quaestiones* – a late work in Seneca’s life – are the finest scientific book ever written. Seneca is able to discuss all the features of nature with absolute precision, a feeling for his topic and the imagination of a great poet that remind us of Lucretius – to this, add a fantasy worthy of a great poet. In the eyes of this seer, nature takes life: nothing ever remains the same, everything is in constant flux. Seneca investigates the secrets of the cosmos. His imagination is obsessed with the end of the world, when a new beginning is in store for the universe, with new human beings, for some time destined to be pure and innocent. Thus, this scientific work is also a book of theology and morals. Seneca is in search of God, and God escapes him and hides away; at this point the philosopher represents the tragic necessity of Fate, and teaches the approach we all need to take in front of the mutability of history and of material reality. «You must tolerate what happens as if you desired it to happen».

Piergiorgio Parroni is Emeritus Professor of Classical Philology at Sapienza University of Rome. He is the editor of the journal of classical studies «Res publica litterarum».


COD. 449507
This is Sophocles’ last play, written when he was over 90 years old. He was a native of Colonus in Attica, and it is in Colonus, not far from Athens, a sacred threshold which anticipates Hades, that Sophocles brings Oedipus, oppressed by old age and thoughts of guilt. The plot, a plot made of words and of aura, and of lines where our world and the world beyond, history and myth, politics ethics and metaphysics resonate together, is concluded by death as a transition to ‘aeternal life’. While the thunder echoes, Oedipus moves on to the place he has designated as his burial. This is the moment when a mysterious voice calls on him «Oedipus, Oedipus, why do we hesitate / on the path? You have been delaying this moment for a long time». This way, his death will remain a mystery: «he was captured» Antigone comments «by obscure places in a destiny beyond comprehension».

Guido Avezzù teaches Greek Literature at the University of Verona. His main areas of research are rhetoric and tragic texts.

Giovanni Cerri, Professor of Greek Literature at the University of Roma Tre, works on Greek culture, literature, and philosophy.
Electra - the third of the plays that Valla publishes after Philoctetes and Oedipus at Colonus in its edition of the complete works of Sophocles - has always, in the two thousand five hundred years since its appearance, enjoyed exceptional popularity, witnessed by the many rewritings, which include Hofmannsthal’s Elektra (in its turn transformed into Richard Strauss’ memorable opera), and plays by O’Neill, Giraudoux, and Sartre. The protagonist’s personality reigns supreme in the tragedy; its plot unrolls before our eyes at stupefying speed, but with a series of sensational turns and doubled-up scenes; its lyrical, dramatic, and often melodramatic texture is as tight as the chord of a lyre. This edition proposes a new reading of the protagonist, where Electra is interpreted as a “problem” in that «she intrudes upon the conspirators and upstages their schemes». Thus, the tragedy itself is a “problem” «because it lacks the normal machinery to drive its plot forward». Electra appears in sum like a «problem play» of Shakespeare’s, but it stages a “fiction” full of passion, love, and compassion which render it unique among the series constituted by Aeschylus’ Choephoroi and Euripides’ Electra.

Francis Dunn is Professor of Classics at the University of Santa Barbara, California.
With *Philoctetes*, first staged in Athens in 409 BC, the Fondazione Valla inaugurated a complete series of tragedies and fragments of Sophocles. Odysseus and Neoptolemus arrive in Lemnos, in search of Philoctetes: ten years before, he was abandoned there by the Greeks because of his pestilential wound, itself a punishment for violating the holy precinct of the sanctuary of Chryse. Odysseus is aware that Troy will not fall without the participation of Philoctetes, and his goal is to deceive him with the help of Neoptolemus. This attempt is frustrated: Neoptolemus, mindful of his father Achilles, refuses the corruption of Odysseus. At the end of the play, Heracles descends on stage. Apparently, this is a happy ending, although Sophocles will not explain the dark side of divine providence and of human suffering. The dramatist reveals in every aspect of life the trace of divine power, and regularly shows that this power does not accept human explanation.

Pietro Pucci is Professor Emeritus of Greek Literature at Cornell University.
Full of adventures, *coup-de-théâtre*, and wonders, the anonymous *Historia Apollonii* is – after Petronius’ *Satyricon* and Apuleius’ *Metamorphoses* – the last of the three romances in Latin we know. Its compelling, often dramatic, plot, the figure of the protagonist haunted by Fortune, the riddles and the stratagems, the shipwrecks and apparent deaths which separate the main characters forcing them to wander through the Mediterranean, made it extremely popular in the Middle Ages and Renaissance. Composed when classical culture was declining, the *Historia* was constantly reworked throughout the centuries and spread all over Europe by means of translations, summaries, new versions in prose and verse, influencing culture and literature from Dante to Chaucer, from the *Carmina Burana* to Shakespeare. The Bard of Stratford used it as a model for his great romance *Pericles, Prince of Tyre*.

*Giulio Vannini is Professor of Latin Literature at Università per Stranieri of Perugia.*

2018, pp. CVI-358  
cod. 470280
If at the beginning of the 21st century a lively religious-philosophical thought still exists, it is certainly that of the gnostic tradition. From Kafka to Jung, from Heidegger to Weil, from Pessoa to Tsvetaeva and Cioran, modern literature and psychology have been profoundly changed by Gnostic themes. In this volume, the gnostic fragments in Greek and Latin conserved by the Christian polemicists have been collected by Manlio Simonetti, and are accompanied by a commentary of admirable precision and clarity.


COD. 436217
In the backdrop of Octavian’s and Antony’s Rome, a metropolis that was on the way to becoming the tumultuous and colourful capital of the East and West, the conflicting figure of Tibullus emerges by way of a sort of poetic autobiography. In his two books of *Elegies* an Arcadian world lives again, made of plains, hills, pastures and vineyards, populated by peasants devoted to the earth and to the gods, a world in which the myth of the Golden Age, so unreal and yet desired with such melancholy, becomes real. This edition presents a copious commentary.

1980, VII ed. 2014, pp. XXX-338  
COD. 16693
A very ancient discipline, rich in magic and esoteric implications, astrology was re-founded on a more rigorous basis by Ptolemy. In his *Astrological Forecasts* he intended to purify astrology of any fantastic element, to bring it up to the level of a real science. The great astronomer and mathematician, who lived in Alexandria in the 2nd century CE, conceived the work as an appendix to his monumental treatise *Syntaxis mathematica*, better known under the Arabic title *Almagest*, in which he had given shape to the complex edifice of ancient astronomy.

*Simonetta Feraboli is Professor of Greek and Latin Grammar at Genoa University. This is the first complete modern translation of Astrological Forecasts.*
In the Middle Ages, love for God has the same passionate intensity as love for women. Exactly when troubadours celebrate ideal love, church intellectuals elaborate, through a fiery language and sublime images, fascinating theories on mystical love. Authors such as Guillaume of Saint-Thierry and Bernard of Clairvaux (in volume I), or Aelred of Rievaulx and Ivo and Richard of Saint Victor (in volume II) allow us to trace the itinerary of contemplation and the growing flame of Christian love.

*Francesco Zambon is Professor of Romance Philology at the University of Trent. His research centers on the myth of the Holy Graal and on Cathar rituals.*
The *Ars grammatica* is an intellectual game. It is an elegant, unfinished short poem in Latin hexameters, which debates, with daring vitality, grammatical problems. Hitherto unpublished, this short *divertissement* (datable to 1443) is of controversial attribution. The editor of this edition attributes it, with convincing arguments, to Lorenzo Valla (1407-1457), the great Roman humanist, who among other things used philological arguments to prove that the Donation of Constantine was a forgery.

*Paola Casciano was Professor of Latin Literature at the University of Tuscia (Viterbo).*

1990, III ed. 2000, pp. LII-100, with 25 plates  
COD. 432946
The people of Israel, liberated from the captivity in Egypt, travel in the desert towards the Promised Land. Origen, a leading Father of the Church, explains this journey as the itinerary of the soul from sin to God. Every station expresses suffering and discovery, and is a step in a passionate quest for the Way, the Truth, and the Life. This allegory is later developed, with impressive variations, by Jerome, Gregory of Nyssa, pseudo-Ambrose, Augustine, Bruno of Asti, Bernard of Clairvaux, and Peter Damian: this sequence is a prelude to Dante’s *Commedia*.

*Giuseppe Bonfrate teaches in the Faculty of Theology of the Gregorian University, Rome; he specializes in early Christian thought and literature.*
The Aeneid is a poem of travel and adventure, love and war, a celebration of the Augustan regime and reaffirmation of the mos maiorum as the ideal model of civil and religious virtue. It constitutes the fundamental text of classical civilization. Virgil resolved to imitate Homer and to praise Augustus starting from his legendary Trojan and Latin ancestors. Yet Homer is turned upside down. The peregrinations of Aeneas are not a search for return, but a navigation towards the unknown. The battles do not lead to the destruction of a city but to the founding of a new capital, Lavinium, later Alba Longa, and then the glory of Rome. The Augustan world is seen from a distant point of view, at a huge separation in time, but prophetic flash-forwards anticipate the Augustan era, while the whole future of Rome is being recapitulated and reorganized.

Two specialists in Classical Latinity have produced this critical edition of the poem. Ettore Paratore, authoritative expert in Virgilian Studies, has worked on the critical text and has written the commentary articulated on many levels (interpretative, philosophical and stylistic). To Luca Canali, Latinist and prolific translator (as well as poet, novelist and essayist), we owe this version, facing the Latin original, which offers the reader the fascinating modernity of the poem.
The *Life of Saint Anthony*, written in the 4th century by Athanasius, is the best-seller of Christian literature. Present in hundreds of manuscripts in our libraries, it was translated into Latin, Coptic, Ethiopian, Syriac, Armenian, and Georgian, and has inspired numerous paintings and books from Bosch to Grünewald, up to Flaubert. The volume contains a general introduction on the issues of monastic and ascetic literature, and that on the *Life of Saint Anthony*.

1974, VIII ed. 2007, pp. XCII-292
VITA DI CIPRIANO, VITA DI AMBROGIO, VITA DI AGOSTINO
LIFE OF SAINT CYPRIAN, LIFE OF SAINT AMBROSE, LIFE OF SAINT AUGUSTINE

with a preface by Christine Mohrmann
critical text and commentary by A.A.R. Bastiaensen
translations by Luca Canali and Carlo Carena

The *Life of Cyprian*, by Pontius, takes us to Africa when the newly-born Church was still being persecuted. The *Life of Ambrose*, by Paulinus, is the story of the city of Milan in the 4th century. In the *Life of Augustine* by Possidius, which begins at the point where the *Confessions* stops, the maturity and old age of the greatest Christian writer are told by someone who was very close to him for years.

1975, V ed. 2012, pp. LXIV-480
A work by Sulpicius Severus, the *Life of Saint Martin of Tours* takes us into the military environment of Gaul in the 4th century. Saint Jerome’s *Life of Saint Hilarion* is an amusing tale of adventure, travel, escape to places ever further away, and almost humorous miracles. *In memory of Paula*, also by Saint Jerome, is the story of a great Roman aristocrat who abandoned her city to live in the places where Christ had once lived.

*Jan W. Smit, Professor of Christian and Medieval Latin at the University of Amsterdam, has studied especially Saint Columbanus’ style and language.*

*Claudio Moreschini is Professor of Early Christian Literature at the University of Pisa. He studied Latin Platonism, Gregory of Nazianzus and Tertullian.*
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