Μνεία τῶν πρὸ ἡμῶν

Οἱ Νεοέλληνες καὶ ἡ μελέτη τῶν ἀρχετύπων (1820-1976)

Γιάννης Κόκκωνας

Τέως καθηγητής Βιβλιολογίας στο Ιόνιο Πανεπιστήμιο

Λιγοστὲς εἶναι οἱ περιπτώσεις εἰδικῆς ἐνασχόλησης τῶν Νεοελλήνων μὲ τὰ ἀρχέτυπα ὡς διακριτὴ κατηγορία βιβλίων. Σὲ αὐτὲς εἶναι ἀφιερωμένη αὐτὴ ἡ ὁμιλία, στὴ σύντομη παρουσίασή τους καὶ σὲ ἕναν κάποιον σχολιασμό, ποὺ θὰ περιλαμβάνει καὶ μιὰ σύντομη ἀναφορὰ στὴν ἱστορία τῆς χρήσης τοῦ ὅρου «ἀρχέτυπα», γιὰ νὰ ἀποδοθεῖ στὰ ἐλληνικὰ ὁ ὅρος "incunabula". «Πρὸ ἡμῶν» σημαίνει «πρὶν ἀπὸ ἐμᾶς, ποὺ βρισκόμαστε ἀκόμα στὴ ζωή». Γιατί 1820-1976; Τὸ 1820 εἶναι ἡ χρονιὰ ποὺ σύμφωνα μὲ μιὰ καλὴ μαρτυρία ἕνας Ἑλληνας μὲ βιβλιογραφικὲς γνώσεις άξιοζήλευτες κατεῖχε ἤδη μιὰ συλλογὴ ἑλληνικῶν ἀρχετύπων, τα ὁποῖα εἶχε περιγράψει σύμφωνα μὲ βιβλιογραφικοὺς κανόνες τῆς ἐποχῆς, ἐνῶ τὸ 1976 εἶναι ἡ χρονιὰ κατὰ τὴν ὁποία συμπληρώθηκαν 500 χρόνια ἀπὸ τὴν ἕκδοση τοῦ πρώτου ἔντυπου χρονολογημένου ἑλληνικοῦ βιβλίου καὶ γι' αὐτὸ τὸ λόγο μιὰ κάποια σχετικὴ δημοσιότητα ὑπῆρξε στὴν Ἑλλάδα, ἔγινε μιὰ σύντομη δημόσια συζήτηση γιὰ τὸ ποιό πραγματικὰ ἦταν τὸ παλαιότερο γνωστὸ ἑλληνικὸ ἀρχέτυπο.

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A reference to those that came before us Modern Greeks and the study of incunabula (1820-1976)

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Few are the cases of specialist treatment of incunabula by Modern Greeks as a distinct category of books during the past two centuries. They are the topic of this talk, which will present them briefly and offer some comments, including an attempt to trace the history of the term " $\alpha p \chi \acute{\epsilon} \tau u \pi \alpha$ " as a rendering of the term "incunabula". "Before us" stands for "prior to ourselves, who are still alive". Why 1820-1976? 1820 was the year when, according to sound evidence, a Greek man with enviable bibliographical knowledge had already possessed a collection of Greek incunabula, which he had described according to cataloguing rules of the time, while 1976 was 500 years after the publication of the earliest dated Greek printed book, for which there was some publicity in Greece and a brief public discourse about which actually was the oldest known Greek incunable.