

GREGORIUS NAZIANZENUS

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<i>Fortuna</i>	46
I. <i>Composite Editions</i>	53
1. 1512 edition	
2. 1519 edition	
3. 1522 edition	
4. 1531 edition	
5. 1540(1) edition	
6. 1540(2) edition	
7. 1569(1) edition	
8. 1569(2) edition	
II. <i>Carmina</i>	60
Translations	
1. Anonymus A	
2. Kyriacus Anconitanus	
3. Antonius Tudertinus	
4. Erhardus de Pappenheim	
5. Joannes Franciscus Brixianus	
6. Aldus Manutius	
7. Matthias Monachus	
8. Joannes Oecolampadius	
9. Bilibaldus Pirckheimerus	
10. Joannes Langus	
11. Gulielmus Morelius (?)	
12. Gentianus Hervetus	
13. Andreas Tricesius	
14. Franciscus Portus	
15. Antonellus Arcimboldius	
16. Jacobus Billius Prunaeus	
17. Joannes Levvenklaius	
18. Hieronymus Wolfius	
19. Jacobus Oliva Cremonensis	
20. Joannes Molanus Bremensis	
21. Hercules Phaeillus	
22. Erhardus Hedeneccius	
23. Falesius Franciscus de Burgundia	
24. Anonymus B	
25. Anonymus C	
26. Federicus Morellus Junior	
27. Anonymus D	
27a. Joannes Caselius (doubtful)	
28. Nathan Chytraeus	

29. Gulielmus Budaeus (doubtful)
30. Joachim Camerarius (doubtful)
31. Late Translations
32. Commentaries
 - a. Stanislaus Grepsius
 - b. Nicolaus Selneccerus
 - c. Jacobus Billius Prunaeus
 - d. Hieronymus Wolfius
 - e. Hercules Phaellus
 - f. Nathanael Chytraeus
 - g. Late Commentary
33. *Tragoedia, Christus patiens* (spurious)

Translations

- a. Baptista Guarinus (?)
- b. Gabriel Garcia Tarragonensis
- c. Sebastianus Guldebeccius
- d. Franciscus Fabricius
- e. Claudius Roilletus Belnensis
- f. Anonymus E

III. *Epistolae*

111

Translations

1. Anonymus A
2. Anonymus F
3. Matthias Monachus
4. Joannes Cono
5. Beatus Rhenanus
6. Bilibaldus Pirkheimerus
7. Wolfgangus Musculus
8. Janus Cornarius
9. Jacobus Mycraeus
10. Jacobus Billius Prunaeus
11. Joannes Levvenklaius
12. Gilbertus Genebrardus
13. Anonymus G
14. Federicus Morellus Junior
15. Joannes Caselius
16. Appendix : *Testamentum*

Translations

- a. Jacobus Sirmondus
- b. Joannes Levvenklaius
17. Commentary on the Epistolae
- a. Jacobus Billius Prunaeus

IV. *Orations*

127

Translations

1. Tyrannius Rufinus
2. Anonymus A
3. Ambrosius Traversarius
4. Georgius Trapezuntius
5. Damianus de Burgo
6. Petrus Balbus
7. Matthias Monachus

GREGORIUS NAZIANZENUS

8. Joannes Cono
9. Raphael Volaterranus
10. Gregorius Cortesius
11. Petrus Mosellanus
12. Joannes Oecolampadius
13. Philippus Melanchthon
14. Bilibaldus Pirckheimerus
15. Valerius Centannius
16. Anonymus H
17. Petrus Franciscus Zinus
18. Wolfgangus Musculus
19. Antonius Cooke
20. Constantius Sebastianus Olivetanus
21. Georgius Wyrffel
22. Antonellus Arcimboldius
23. Jacobus Billius Prunaeus
24. Joannes Levvenklaius
25. Julius Gabrielius
26. Matthaeus Dresserus
27. Isidorus
28. Adrianus Turnebus (?)
29. Anonymus I
30. Anonymus J
31. Anonymus K
32. Nicolaus Petreius (doubtful)
33. Joannes Tortellus (doubtful)
34. Hilarion Corbetta (doubtful)
- 34a. Joannes Caselius (doubtful)
35. Joannes Novacius de Dys
36. Commentaries
 - a. Jacobus Billius Prunaeus
 - b. Julius Gabrielius
 - c. Matthaeus Dresserus
 - d. Late Commentary

APPENDIX : GREGORIUS PRESBYTER

173

- I. *Vita Gregorii Nazianzeni*
Translations
 1. Ademarus for Anastasius
 2. Anonymus L
 3. Ambrosius Traversarius
 4. Matthias Monachus
 5. Bilibaldus Pirckheimerus
 6. Jacobus Billius Prunaeus
 7. Joannes Levvenklaius
 8. Commentary
 - a. Jacobus Billius Prunaeus

Table of Latin Translations

177

FORTUNA

The works of Gregory Nazianzen (330-390) — 45 orations, besides 4 spurious ones in the Appendix, 406 poems, and 245 letters, as found in Migne PG 35-38, with the exception of Letter 245, which was published by G. Mercati (*Studi e Testi*, 1903, p. 53-56, see Quasten 3.247)— have during the earliest ages and through the centuries attracted the poets, scholiasts, commentators, and translators, giving evidence that the memory and teaching of Gregory have increased among posterity (cf. Jan Sajdak, *De Gregorio Nazianzeno poetarum christianorum fonte*, Cracoviae, 1917, p. 1). Quasten (*Patrology*. Utrecht, 1960. 3.236) says ‘Gregory has fascinated scholars for more than a thousand years as the ‘Christian Demosthenes,’ as he was called in the Byzantine times.’ He considers Gregory as superior to Basil in his command of Hellenic rhetoric and as one of the greatest orators of Christian antiquity, whose perfection in form and style, equalled by none of his Christian contemporaries, drew the attention of the Byzantine commentators as well as of the humanists of the Renaissance to his works (*ibid.* 3.239).

The works of the Byzantine commentators which have been preserved from the sixth and later centuries include the explanations of historical allusions on four of Gregory’s orations by Ps.-Nonnus (published in Latin and in Greek in all of Billius’ editions, in Levvenklaius’ 1571 edition, and in PG 36.985-1072); the anonymous *Scholia Alexandrina* for twenty-one of Gregory’s orations (published by E. Piccolomini in *Annali delle Università Toscane* 16 [Pisa, 1879] pp. I-XLII, 231-275, by E. Norden in *Hermes* 27[1892] 606-642, and by P. A. Bruckmayr, *Untersuchungen über die Randscholien der 28 Reden des Hl. Gregorios von Nazianz*, Wien, 1940); commentaries and hymns of Dorotheus of Gaza based on Orations 1 and 24 (found in PG 88.1821-36, in Jan Sajdak, *De Gregorio Nazianzeno poetarum christianorum fonte*, Cracoviae, 1917, and in Tadeusz Sinko, *De traditione orationum*

Gregorii Nazianzeni, 1923, vol. II). In the seventh century Maximus the Confessor wrote *Ambigua in S. Gregorium Theologum* or explanations of doubtful passages of nineteen orations, two poems, and one letter (found in Greek and Latin in PG 91. 1027-1418). The *Collectio et Interpretatio historiarum quarum meminit Divus Gregorius in carminibus suis* of Cosmos of Jerusalem appeared in the eighth century (published with a Latin translation by Ang. Mai in *Spicilegium Romanum* 2.1-375 and with some variations in PG 38.342-670). The *Scholia Oxoniensis Anonymi* on Orations 4 and 5 come from the following century (published in Greek and in Latin in PG 36.1205-56 and by Jan Sajdak in *Symbolae grammaticae in honorem Joannis Roswadowski I* [Cracoviae, 1927] 153-77). In the tenth century there appeared the scholia of Basilius Minimus on four orations (published in Greek and in Latin PG 36.1073-1204) and twenty-three described by R. Cantarella in ‘Basilio Minimo, Scolii inediti’ (BZ 25, 1925, 292-309 and 26, 1926, 1-34); also the paraphrase of the *Carmina arcana* by Nicetas David (published in Greek and Latin in Billius’ 1575 edition of poems, in *Carmina selecta*, Göttingen, 1840, and in PG 38.685-841 and PG 105.577-81). Commentaries were written in the eleventh century by Michael Psellus on nine of Gregory’s orations and by Nicetas of Heracleia on sixteen orations (published in Greek and in Latin in all of Billius’ editions and in the 1571 edition of Levvenklaius). In the beginning of the twelfth century Elias of Crete wrote commentaries on many orations and on two letters of Gregory (published only in Greek in the editions of Billius and Levvenklaius), and at about the same time Joannes Zonaras produced a paraphrase and commentary on the tetrasticha and other poems, which are found only in manuscripts. Toward the end of this same century Theodore Balsamon wrote a commentary on Carmen 1.1.12 and on sixteen of Gregory’s orations (found in his published works and in PG 38.841-44). Nicephorus Blemmydes (1198-c. 1272) composed poems and akolouthia based on works

of Gregory Nazianzen (*PG* 142.548-52); and Arsenius, Archbishop of Constantinople in 1273, wrote 148 verses paraphrasing some chapters in Orations 28 and 44 (*PG* 140. 937-40).

The thirteenth century seems to have brought to an end the work of the Greek scholiasts and commentators on Gregory's works, but the great number of Greek manuscripts of his complete works or of individual works, especially from the tenth century through the sixteenth, testifies to the continuing interest taken in the author.

The first Greek edition of Gregory Nazianzen's *Opera omnia* was printed at Basel by Johannes Hervagius in 1550 (copy at the Library of Congress). It contains 80 letters, many poems, and most, if not all, of the orations. It was used by Billius as the chief source for his Greek texts. Earlier and often mentioned partial editions are: For the Poems: *Poetae Christiani*, vol. 3, Venetiis, Aldi Academia, 1504. Aldus added a Latin translation and printed the volume so that the Latin and the Greek could be bound as separate volumes. Both BM and BN possess a copy of the Greek text alone as well as a copy containing both the Greek and Latin texts. For the Letters: *Basilii Magni et Gregorii Nazianzeni epistole*, Hagenau, 1528 (reprinted 1532). Contains the eighty letters of Gregory, with an *Epistola nuncupatoria* of Vincentius Obsopoeus to Bilibaldus Pirckheimerus. For the Orations: *Gregorii Nazianzeni Orationes lectissimae XVI* (ed. M. Musurus), Venetiis, in aedibus Aldi, 1516; *Gregorii Nazianzeni Theologi Orationes IX elegantissimae*, Venetiis, in aedibus Aldi, 1536.

Among the Eastern languages versions of Gregory Nazianzen's works are found in Coptic, Syriac, Ethiopian, Armenian, Slavonic, and Arabic.

The earliest Latin translations of Gregory Nazianzen's works were those of Rufinus of Aquileia (345-410), the translator of Eusebius and other Christian writers, who put nine of his orations into Latin. The more than one hundred and fifty manuscripts of his translation which exist today, dating from the tenth to the sixteenth centuries, manifest the wide diffusion of his works.

Another anonymous but early translation of two orations, two letters, and one poem is first found in a ninth century manuscript. Of this translation only about nine copies have been found, all being of the fifteenth century with the exception of Codex Laur. S. Marco 584 of the ninth century, which G. Mercati (*Codici latini Pico Grimani Pio e di altra biblioteca ignota del s. XVI esistenti nell' Ottoboniana e i codici greci Pio di Modena, Studi e Testi* 75[1938]186) describes as a copy of a much more ancient manuscript. In the Carolingian period, a few citations from Letter 101, *Ad Cledonium*, are found in Alcuin, but these are derived from the translations in the *Acta* of Church Councils (information supplied by Luitpold Wallach). The translations of these excerpts (Migne PL 101, col. 94) are similar to the translation of Letter 101, found in manuscript of *Anonymous A*. Later in the same period a considerable number of passages was made available through the translation of excerpts in the works of Alcuin as found in Migne PL 101 (information supplied by F. E. Cranz). These passages are taken from Oration 41, *In Pentecosten*, and are from the translation of Rufinus. A considerable number of passages of Gregory Nazianzen were made available through the translation by Johannes Scotus Eriugena of Maximus Confessor, *In Ambigua Sancti Gregorii* (on the translation and its use, see M. Cappuyns, *Jean Scot Érigène* (Paris, 1933, reprinted Bruxelles, 1964, 162-72, 176-78 and 390-431). There is also a manuscript in the Stiftsbibliothek, Göttweig, containing an anonymous Latin translation of a letter of Gregory Nazianzen which dates back to the twelfth century. This same translation with that of three other letters is found in a fourteenth century manuscript of the Vatican Library. Henricus Aristippus in the late twelfth century evidently planned to translate the works of Gregory Nazianzen. In his preface to Plato's *Meno* (*Corpus Platonicum Medii Aevi, Plato Latinus, vol. I : Meno interprete Henrico Aristippo*, ed. V. Kordeuter and C. Labowsky [London 1940] p. 6) he writes: 'Iussu namque domini mei, gloriosissimi

Siculorum regis Guilelmi, Gregorii Nazanzeni opuscula translaturus eram, qui eodem numero quo et Atheniensis Plato dictavit sermones.' This translation, however, if made, has not been preserved.

The revival of Greek studies in the fifteenth century produced numerous Latin translations of classical Greek authors including the Fathers of the Church. In the case of Gregory Nazianzen, seven Italian scholars were involved as compared with one Greek scholar trained in Italy and one German scholar. Their interest in Gregory was both literary and religious, and four of the translators were members of the Catholic clergy or of religious orders. These translations covered only a small number of poems and orations, and no attempt was yet made to translate the complete works of Gregory.

Much more impressive was the contribution of the sixteenth century. By 1600, all 45 orations of Gregory had been translated at least once; of his 245 letters, all but 33 were translated by 1600, and all but two by 1609; of his 406 poems, only 182 were translated before 1600, whereas the remainder became known only during the seventeenth century. In this activity, Italy is represented by twelve translators, a figure that is surpassed by twenty translators (and one commentator) from the German speaking countries and followed by nine from France, two from the Low Countries, one Greek and one from each England and Spain and two as well as one commentator from Poland. The religious affiliation of the translators cannot always be easily ascertained, but twenty five of them are surely Catholics, including eleven monks and clerics, and thirteen are surely Protestants (to which we may add one commentator) including four theologians. An abridgment of Oration 27 was included by Otto Brunfels in his *Confutatio Sophistices...* (Sélestat, 1520). A ms. recently reported by P. O. Kristeller apparently contains a commentary on Oration 6 and a translation of some letters of Gregory by Oecolampadius. It requires further study.

The sixteenth century also aimed at translating larger collections of the known writings of Gregory. No less than sixty-six

poems were translated by Aldus, eighty letters by Wolfgang Musculus and again by Janus Cornarius, and thirty orations by Pirckheimer. In 1550 Musculus gathered together these larger collections and published them in one volume which he entitled *Gregorii Nazianzeni Opera Omnia*. It contained only five previously unpublished translations, the tragedy *Christus patiens*, Orations 1, 2, *In Ezechielem* and *In Ecclesiasten*. By 1569 a more complete collection of *Opera Omnia* was published, containing the translation by Jacobus Billius of all the poems, letters and orations known at the time. This was reprinted in 1570, and it was revised completely, and increased by the addition of more poems and letters which he had found, in his edition of 1583. In 1571 Joannes Levvenklaius put out an edition of all the works in three volumes, only the first and third of which contained his translations, whereas the second was made up of orations and letters in Billius' version. Billius' translation is the basis of the version in Migne PG 35-38, as revised by the Benedictine editors.

Another type of writings which show the influence of Gregory Nazianzen in this period is seen in the work, *Andreae Pliscii Plebani Niesseviensis Sermo Synodicus ex Bernardo et Gregorii Nazianzeno Theologo collectus* (Posnaniae apud viduam et haeredes Joannis Wolrabi... MDXCIIII), in which the author uses, as he says, the words and thoughts of SS. Bernard and Gregory Nazianzen. It is dedicated to the most Illustrious and Reverend Stanislaus Karnkowski, Archbishop of Gniezno. Somewhat similar to this is the translation of Joannes Novacius de Dys, *Sententiae et Regulae Vitae ex Gregorii Nazianzeni scriptis collectae*. This, however, is a true translation of sententious sayings taken from the orations of Gregory Nazianzen, and published at Cracow in 1578. In Poland there also appeared a commentary by Stanislaus Grepsius on two poems of Gregory Nazianzen, published in Cracow in 1565. In connection with these may be mentioned a sixteenth century manuscript, found in Bern (Bern, ms. 319, cf. Hagen p. 325) which contains (fols.

89-110^v) annotations on the works of Gregory Nazianzen in the form of Greek lemmata with short notes.

The main interest of sixteenth-century scholars in the works of Gregory was religious rather than literary. This is evident from the fact that the works most frequently translated were those of a didactic nature which abounded in Biblical quotations, such as the *Apologeticus*, a complete treatise on the priesthood; the five *Theological Orations*, the mature result of a long and intensive study of the Blessed Trinity; those which teach the virtues of everyday life, as the *Oratio de Pace prima* or *De pauperum amore*; and the liturgical orations, as *In Theophania* and *In Pentecosten*. Among the poems, *Exhortatio ad Virginem* is the most commonly translated, closely followed by the *Mono-sticha*, sententious verses in alphabetical order. The letters do not find nearly as many translators as the poems and the orations do. These conclusions are based on the table of translators as given at the end of this article, where further details may be found.

Translations from the Greek into modern languages.

Not only did Latin translations from the Greek flourish in the sixteenth century, but an interest in translations in modern languages was developed and continued in the following centuries. Five translations into modern languages are found in the sixteenth century. Of these, one is in English: *Gregory Nazianzen, his Epigrams and Spiritual Sentences*, translated by Tho. Drant (London, 1568); one in French: *Les vers quatrains sententieux de S. Grégoire*, tournés en français par Jacques de Billy (Paris, 1576); and three in Italian: *Cristo paziente, Tragedia*, tradotta da Giovanni da Falgano (Venice, 1555), *Due Orazioni di Gregorio Nazianzeno, in una de le quali si tratta quel che sia Vescovado, et quali debbano essere i Vescovi; nell' altra, dell' Amor verso i Poveri*, fatte in lingua Toscana per Annibal Caro (Venice, 1569), and *Due orazioni di S. Gregorio Nazianzeno* tradotte da Nic. Auriflico de' Buonfigli (in *Selva d' Orazioni di diversi Santi Dottori...*, Venice, 1598). In the seventeenth century four more translations

appeared. Two were in French: *Homilie de S. Grégoire de Nazianze, de l' amour des pauvres*, traduite de grec en français par J.D.C. (Paris, 1615), and *Sermons de S. Grégoire de Nazianze, surnommé le Théologien*, traduits du grec avec des notes par Nicolas Fontaine (Paris, 1693); and two in Italian: *Il Carme XIV di S. Gregorio Nazianzeno contra femmine*, trad... in *Liriche Parafrasi* di D. Francesco Antonio Cappone (Venice, 1670), and *Il Testamento di S. Gregorio Nazianzeno volgarizzato da Agostino Coltellini* (Florence, 1677).

Eleven translations in modern languages were published in the eighteenth century, of which two were in English: *St. Gregory Nazianzen's Panegyric upon the Maccabees*, translated into English by Jeremy Collier (London, 1716), and *Translations from Gregory Nazianzen* by Mr. Jabez Hughes (London, 1737); three were in German: *Des Gregorius Verantwortung seiner Abdankung*, verdeutscht durch Gottfr. Arnold (cum eiusdem versione germanica Macarii operum, Goslar, 1702 p. 252-306), *Des Gregorius Nazianz kürzere Briefe*, nach dem Griech. von J. Jos. von Buol (Vienna, 1776), and *Auszüge aus des Gregorius Nazianzenus Schriften*, aus dem Griechischen übersetzt und erläutert von Ch. F. Rossaler (in his *Bibliothek der Kirchenväter VII.* 217-310, Leipzig, 1783); four in French: *Sermons de S. Grégoire de Nazianze* trad. par l' Abbé J. B. Morvan de Bellegarde (Paris, 1701), *Discours de S. Grégoire de Nazianze, sur l'excellence du sacerdoce et les devoirs des Pasteurs* traduit du grec en français par l'Abbé Troya d'Assigny (Paris, 1747), *Discours de S. Grégoire de Nazianze contre Julien l'Apostat* traduit du grec en français par l'Abbé Troya d'Assigny (Lyons, 1735), and *Poème de S. Grégoire de Nazianze sur les vicissitudes de la vie*, trad. par Lefranc de Pompignan (in his *Mélanges de traductions*, Paris, 1779); and two in Italian: *Due Orazioni di S. Gregorio Nazianzeno, In laudem Athanasii et Basilii*, volgarizzate per Antonio Andreoni Libraio (Verona, 1755), and *Orazioni di S. Gregorio Nazianzeno, due contra Giuliano Imperatore, al padre ed a Basilio dopo il ritorno dalla fuga* volgarizzate da Giannantonio Deluca (in

Dieci Orazioni di tre eloquentissimi Padri Greci, Venice, 1760).

In more modern times, though not as much work has been done on Gregory Nazianzen as on some other Christian writers, many translations and studies on his life and writings have been published. His works on theology have won him a place among the great theologians of the Catholic Church. Translations of several or of individual works are found in many modern languages : English : C. G. Browne and J. E. Swallow (LNPF series 2, vol. 7 [1894] 185-498) ; C. W. King, *Julian the Emperor*, containing Gregory's two invectives (London, 1888) ; reprinted by E. R. Hardy (LCC 3, London and Philadelphia, 1954, 128-214) ; H.S. Boyd, *Select Poems of Sinesius and Gregory Nazianzen* (London, 1814) ; W. R. Paton, *The Epigrams of St. Gregory the Theologian : The Greek Anthology* (LCL, London, 1917, vol. 2.399-505) ; H. Card. Newman, several poems in : *Historical Sketches*, vol. 2, 55-72 ; E. R. Hardy, op. cit., Ep. 101 and 102 to Cledonius and Ep. 202 to Nectarius, 215-232. German : J. Röhm, BKV (vol. 1, 1874 ; vol. 2, 1877) ; P. Hauser, BKV² 59 (1928) ; BKV³ 3 (1939) ; T. Michels, *Gregor von Nazianz, Macht des Mysteriums, Sechs geistliche Reden* (Düsseldorf, 1956) ; G. Wohlenberg, *Gregorius von Nazianz' Schutrede und Chrysostomus' sechs Bücher vom Priestertum* (Bibl. theol. Klass. 29, Gotha, 1890). French : P. Gallay, *Textes choisis*, Trad. et annot., 2 vols. (Paris, 1941) ; P. Gallay, Grégoire de Nazianze, *Les discours théologiques* (Lyons and Paris, 1942) ; F. Boulanger, Orat. 7 and 43 (Paris, 1908) ; P. Gallay, Grégoire de Nazianze, *Poèmes et lettres choisies* (Lyons and Paris, 1941). Italian : Q. Cataudella, Greg. Naz., *Orazioni scelte* (Turin, 1936) ; M. Pellegrino, *Poesie scelte* (Turin, 1939) ; F. Corsaro, *Poesie scelte* (MSLC 6 [1955] 1-42) ; R. Cantarella, 'Anonimo bizantino del secolo XII (Pseudo-Gregorio Nazianzeno), La passione di Cristo' (*Dionisio* 16, 1953, 188-207) ; P. Gazzola, Orat. 7 and 43 (Asti, 1913). Spanish : L. del Paramo, *Homilias de San Gregorio Nazianzeno, Obras escogidas de patrologia griega* (Barcelona, 1916). Polish : J. Stahr (Poznán, 1933) ; C. 1.2.13, trans-

lation by S. Grepsius (s. XVI), cf. J. Fijalek, *Polonia Sacra* 3, 1919, 192-193. Norwegian : Egil A. Wyller, spurious C.1. 1.29 (Oslo, 1968).

A critical text of his works, however, has not yet appeared. In 1914 the Cracow Academy of Sciences began this undertaking but, although a number of preparatory studies were published, the text was never completed. Some of these studies that may be mentioned are : T. Sinko, 'Z historii studiów nazjanenskich w Polsce' ('On the history of the study of Gregory Nazianzen in Poland', *Polonia Sacra* 6 [1923] 313-332) ; J. Sajdak, *Historia critica scholiastarum et commentatorum Gregorii Nazianzeni I* (*Meletemata Patristica* I, Cracow, 1914) ; *idem*, 'De Gregorio Nazianzeno posteriorum rhetorum, grammaticorum, lexicographorum fonte,' (*Eos* 16, 1910, 94-99) ; *idem*, *Pedagogiczne poglądy św. Grzegorza z Nazianzu* (title verified by Dr. Jerzy Zathey, i. e., The Educational Ideas of Gregory of Nazianzus, Poznan, 1933) ; *idem*, 'Die Scholiasten der Reden des Gregor von Nazianz' (*BZ* 30, 1930, 268-74) ; Tadeusz Sinko, *De traditione orationum Gregorii Nazianzeni* (*Meletemata Patristica* II and III, Cracow, 1917/23) ; *idem*, *De Cypriano martyre a Gregorio Nazianzeno laudato* (Cracow, 1916) ; G. Przychocki, 'Watykańskie rękopisy listów św. Grzegorza z Nazianzu...' (i. e., The Vatican Manuscripts of the Letters of St. Gregory of Nazianzus, *Eos* 16, 1910, 100-136) ; *idem*, 'De Gregorii Nazianzeni epistularum codicibus Laurentianis,' *Wiener Studien* 33, 1911 (1912) 251-63 ; *idem*, 'De Gregorii Nazianzeni epistularum codicibus Britanicis qui Londini, Oxoniae, Cantabrigiae asservantur,' *Bulletin International de l'Académie des Sciences de Cracovie* (1912) 5-6 ; *idem*, *De Gregorii Nazianzeni epistulis quaestiones selectae*, *ibid.* 72-73 ; J. Fijalek, 'Przekłady pism św. Grzegorza z Nazianzu w Polsce,' *Polonia Sacra* 2 (1918) 46-144 ; 3 (1919) 126-207. Another excellent article which contains much information on the history and on the works which were published in connection with this project is found in the *Irish Theological Quarterly* of 1951, by D. Meehan, 'Editions of St.

Gregory of Nazianzus,' *ITQ* 3 (1951) 203-219.

Among later works on Gregory Nazianzen are those of Paul Gallay, who has written six books and three articles, beginning with *Langue et style de saint Grégoire de Nazianze* (Paris, 1933), and ending with *Les manuscrits des lettres de saint Grégoire de Nazianze* (Paris, 1957). F. Lefherz has an important and informative work, *Studien zu Gregor von Nazianz. Mythologie, Überlieferung, Scholiasten* (Diss. Bonn, 1958). Other works that may be mentioned are: E. Fleury, *Hellénisme et christianisme: Saint Grégoire de Nazianze et son temps* (Paris, 1930); I. G. Coman, *Geniul Stantului Grigorie din Nazianz* (Bucarest, 1937); H. L. David, *De gnomologieen van Sint Gregorius van Nazianze* (Diss. Amsterdam, 1940); J. Lercher, *Die Persönlichkeit des hl. Gregorius von Nazianz und seine Stellung zur klassischen Bildung (aus seinen Briefen)* (Diss. Innsbruck, 1949); H. M. Werhahn, *Gregorii Nazianzeni Súnkrisis Biôn. Carmen edidit, apparatu critico munivit, quaestiones peculiares adiecit* (Wiesbaden, 1953); T. Michels, *Gregor von Nazianz, Macht des Mysteriums. Sechs geistliche Reden an den Hochtagen der Kirche* (Düsseldorf, 1956).

A number of spurious works have long been attributed to Gregory Nazianzen, notably, the two orations, *De fide*, now generally acknowledged to belong to Gregory of Elvira, the *Metaphrasis in Ecclesiasten* of Gregory Thaumaturgus, the *Significatio in Ezechielem*, assigned to no particular author. *Christus patiens*, the drama, in more recent years has been the subject of much study. While earlier commentators were convinced that it was spurious, some later scholars are supporting the authenticity. F. Lefherz (*Studien zu Gregor von Nazianz: Mythologie, Überlieferung, Scholiasten*, Bonn 1958) and H. M. Werhahn ('*Dubia und Spuria unter den Gedichten Gregors von Nazianz*', *Studia Patristica* vol. VII pt. I, edited by F. L. Cross, *Texte und Untersuchungen zur altchristlichen Literatur* 92, Berlin, 1966, 337-347), have made studies of the authenticity of the works of Gregory Nazianzen in general and present the results of the studies which have been

made of individual works. Much research has been done on many poems, especially *Carmen* 1.1.29, *Hymnus ad Deum*, and *Carmen* 1.2.3, *Exhortatio ad virginem*.

A certain Gregory Presbyter was assigned as the author of the life of Gregory Nazianzen by all of the sixteenth century translators of the life. Modern scholars, too, agree in general that the life of Gregory Nazianzen was written by a priest called Gregory who lived in the seventh century. Among them, Jo. Sajdak (*De Gregorio Nazianzeno poetarum christanorum fonte*. Cracoviae 1917. p. 2), Jo. Quasten (*Patrology*. Utrecht 1960. III. 238n), and Christ-Schmid-Stählin (*Griechische Literaturgeschichte*. 6th ed. Munich 1924. II. II. 1413) quote the words of J. Compernass (*Gregorios Presbyter*. Bonn 1907), whose book I have not been able to locate, that Gregory Presbyter flourished 'before 733,' but they give no further information about him. This life, written by Gregory Presbyter, was translated into Latin in the beginning of the tenth century, in the eleventh, in the fifteenth, and four times in the sixteenth century. It was also annotated by Jacobus Billius in the sixteenth century.

Whereas these translations will be described in detail (see below, Appendix), I should like to mention in passing another biography of Gregory that was composed in Latin. It was written in 1580 by the noted Alphonsus Ciccarellus and dedicated to pope Gregory XIII. It is found in Vat. lat. 12066 where the biography proper is followed by testimonies, a list of Gregory's writings, a poem by Pompeius Ugonius, a list of authors dealing with Gregory, and a prayer to Gregory (information received from P. O. Kristeller).

I wish here to express my thanks to all those persons and institutions who have assisted me in so many ways with information, microfilms, and photostats, especially the American Philosophical Society which awarded me a grant for the purchase of films. In particular am I grateful to Professor P. O. Kristeller, Secretary of the editorial board of the *Catalogus Translationum et Commentariorum*, without whose advice and suggestions, and the numerous

items of information drawn from unpublished manuscript catalogues which I could not possibly have reached, it would have been impossible to complete this work. A debt of thanks is also owed to Professor F. E. Cranz, who read my manuscript and offered many useful suggestions ; to the late Dr. Martin R. P. McGuire of the Catholic University of America, who throughout the work has assisted me with his advice and experience and who read the entire article and offered valuable suggestions ; to the late Professor Dean Lockwood of Haverford College, for his kindness in sending me many data on the translations of Gregory and in reading the entire article and giving many valuable suggestions ; to Dr. Bernard Peebles of the Catholic University of America, who showed great interest in helping me in the initial stages of the work, especially in procuring books and information that were difficult of access ; to Mr. Charles Ermatinger, Librarian of the Microfilm Library of St. Louis University, who was most kind and helpful in locating the great amount of information which that library could offer in microfilm from the collection of manuscripts and unpublished catalogues of the Vatican Library ; to Dr. Jerzy Zathey, Head of the Department of Manuscripts, Biblioteka Jagiellonska, Cracow, for xerox copies and much information on Polish translators ; to the Rev. E. W. Bodnar, S. J., of the Novitiate of St. Isaac Jogues, Wernersville, Pa., for much information and a typed copy of a manuscript which he had seen ; to the Rev. L. J. Daly, S. J., and Professor Chauncey Finch of St. Louis University, and to Mr. Herbert Reichner and Miss Leona Rostenberg for their kind assistance and suggestions. I would also acknowledge my indebtedness and express my appreciation to the librarians and archivists who have so kindly answered my questions, furnished me with information, and sent microfilms and photostats, especially to Mlle. G. Antoine and Monsieur M. H. Sauret of the Bibliothèque Nationale, Mr. R. A. Wilson of the British Museum, Dr. R. W. Hunt, Mr. E. J. S. Parsons, and Mr. W. O. Hassall of the Bodleian Library,

Miss Vivian Segrist of the Vadiana Library, Dr. F. Masai of the Bibliothèque Royale de Belgique, His Eminence Cardinal Anselmo M. Albareda, O. S. B., formerly Prefect, and Sig. Ramadori, Economo, of the Biblioteca Apostolica Vaticana, Dr. Righini of the Biblioteca Nazionale Centrale of Florence, the Rev. Ambrogio Mancone of the Library of Montecassino, Prof. Giovanni Mariacher of the Museo Civico Correr of Venice, Signora Irma Merolle Tondi of the Biblioteca Medicea-Laurenziana, Dottoressa Berta Marrachi of the Biblioteca Riccardiana, the photographer Dr. G. B. Pineider of Florence, the photographer Chomon of Turin, Dr. Diehl of the Stadt- und Universitätsbibliothek of Frankfurt-am-Main, Dr. Kayser and Dr. Rolf Burmeister of the Staats- und Universitätsbibliothek of Hamburg, Dr. W. Gebhardt of the Westdeutsche Bibliothek of Marburg-Lahn, Dr. Marcelino Martin de Castro of the library of the Collegio di Spagna of Bologna, Dr. Zirnbauer of the Stadtbibliothek Nürnberg, Prof. Antonio Dalla Pozza of the Biblioteca Bertoliana of Vicenza, the Rev. Costanzo Tabarelli of the Badia di S. Pietro of Perugia, Mrs. Hugh M. Foster of the Union Theological Seminary Library of New York, Dr. Geisler of the Staats- Kreis- und Stadtbibliothek of Augsburg, Miss Annie F. Dekker of the Koninklijke Bibliotheek of The Hague, Dr. G. Goldschmidt of the Universitätsbibliothek of Münster, the Rev. R. Roloff, O.S.B., and Professor Julian G. Plante, Curator of the Monastic Manuscript Microfilm Library of St. John's University Library of Collegeville, the Rev. Simeon Daly, O.S.B., of the Archabbey Library of St. Meinrad, the late Rev. Irenaeus Herscher, O.F.M., of St. Bonaventure University, Conservateur J. Rott of the Bibliothèque Nationale et Universitaire of Strasbourg, Dr. Röhrig of the Historisches Archiv der Stadt of Cologne, Dr. Middendorf of the Bayerische Staatsbibliothek of München, Dr. A. Ciavarella of the Biblioteca Palatina of Parma, Mr. P.M.M. Geurts of the Bibliotheek der Rijksuniversiteit of Utrecht, Dr. Luigi Pancrazi of the Biblioteca Comunale e dell' Accademia Etrusca of Cortona, Dr. P. Adams of the Bibliothèque et Archives

Municipales of Sélestat, the photographer Dr. R. C. Fernandez of the Biblioteca Colombina, and Mr. G. W. Patterson of the Library of Congress; also to all the librarians and their assistants in the libraries which I have consulted and whose names I do not know, especially those of the Union Theological Seminary Library, of Case Memorial Library, of Yale University Library, of Harvard University Library, of the Pierpont Morgan Library, of the Catholic University Library, of the Library of Congress, of the Folger Shakespeare Library, of the Boston Public Library, of the General Theological Seminary Library, of Columbia University Library, of the Chicago University Library, and of the Texas University Library. I also wish to express my thanks to Sister James Aloysius Landry, C.D.P. for her kind assistance in reading the proofs of this article. Finally, I am greatly indebted to the superiors of my religious community of Our Lady of the Lake College who allowed me the time and expenditures necessary for the preparation of this article.

The numbers used in designating the various works of Gregory Nazianzen are those employed in Migne, *Patrologia Graeca* 35-38. The works are listed in the order in which they occur in each particular edition.

I. Composite Editions

1. 1512 EDITION AND REPRINT

1512, mense Maio, Argentorati (Strasbourg): ex officina Matthiae Schurerii (with Gregory of Nyssa, etc.): Panzer VI. 55.249; BN; (NNUT). Contains oration 11 translated by Cono and Letters 24 and 30 translated by Beatus Rhenanus. (See III. 5). There are also eight orations of Gregory of Nyssa and one oration of Basil translated by Cono. See IV. 8.

(*) 1513, Parisiis: in edibus Ascensianis (with Gregory of Nyssa, etc.): Renouard, *Badius* 2.477; BN. See III. 5; IV. 8.

2. 1519 EDITION AND REPRINT

1519, Mar. 19, Augustae Vindelicorum (Augsburg): in officina S. Grimm atque

M. Wyrsung: Panzer 6.154, 148; BM; Graesse 3.147. (ICU).

Contents: Oration 14, *De amandis pauperibus*; Poem 1.2.3, *Ad virginem*; and Oration 15, *In laudes Macchabaeorum*. All were translated by Joannes Oecolampadius. See below, II. 8; IV. 12.

(*) 1521, Lypsiae (Leipzig): BM; Fabricius BG 9.407. Reprint of the preceding. See II. 8; IV. 12.

3. 1522 EDITION

[1522, Leipzig?] BM; Fabricius BG 9.393 (DFO).

Contents: The works contained in this edition are: Orations 27, 28, 29, 30, 31, translated by Mosellanus; Oration 2 translated by Rufinus; 38, translated by Mosellanus (see IV. 11); 39, *De Fide*, *De Fide Nicaena* (both spurious and published as translations of Rufinus), 41, 26, 17, 6, 16, and 27 translated by Rufinus (see IV. 1); Orations 4 and 5 translated by Pirckheimer (see IV. 14). Oration 38 in Rufinus' translation was omitted from this edition, but his translation of Oration 27 was included, although this oration as well as Oration 38 is among the translations of Mosellanus.

4. 1531 EDITION AND REPRINTS

1531, Basileae (Basel): in officina Frobeniana: BM; Hoffmann BL 2.317; Panzer 6.280, 818. (NNUT).

Contents: Life of Gregory Nazianzen by Gregorius Presbyter (see Appendix I. 5); Orations 3, 10, 11, 9, 12, 19, 7, 43, 8, 6, 23, 22, 16, 18, 17, 14, 20, 21, 24, 15, 32, 25, 34, 33, 36, 26, 42; Letters 101, 102, 202; Oration 13; Poem 1.2.3; Oration 37; Letter 243; Orations 38, 39, 40, 45, 41, 44, 4, 5. The last eight orations had been printed previously and were added as a supplement to this edition. All the translations were made by Pirckheimerus. See II. 9; III. 6; IV. 14.

(*) 1532, Parisiis: in officina C. Chevalionii (with other trans.): Bibl. Colombina 3.235; Hoffmann BL 2.317; BN. Besides the works of the 1531 edition, this edition contains the orations, *De Fide* and *De Fide*

Nicaena, falsely attributed to Rufinus ; Rufinus' translations of Orations 27 and 2 (see IV. 1) ; the five Orations, 27-31, on Theology, translated by Petrus Mosellanus (see IV.11). See II. 9 ; III. 6 ; IV. 14 ; Appendix I. 5.

1550 : See below, I. 5.

5. 1540 (1) EDITION AND DERIVATIVES

(micro.) 1540 (1), Basileae (Basel) : in officina Hervagiana (in *Opera omnia Basili*i, with other transl.) : BM ; DK 12.6486.

Contents : The works of Gregory contained in this edition are Letters 53, 54, 114, 91, 186, 172, 120, 60, 1, 2, 4, 5, 6, 46, 8, 19, 16, 41, 43, 58, 59, 48, 49, 50, 45, 47, 40, 79, 80, 30, 92, 81, 72, 73, 76, 182, 11, 195, 196, 141, 154, 130, 90, 193, 194, 25, 26, 138, 153, 20, 7, 29, 93, 135, 190, 191, 178, 32, 87, 34, 33, 35, 36, 31, 224, 147, 148, 173, 132, 94, 112, 113, 64, 44, 65, 131, 125, 140, 199, 61, translated by Musculus (see III. 7) ; and Oration 43 translated by Raphael Volaterranus (see IV. 9).

Derivative editions :

1547 (1), Parisiis : ex officina Carolae Guillard (in *Opera omnia Basili*i, with other transl.) : Hoffmann BL 1.443 ; Graesse I. 306 ; DK 12.6487. (DCU). This edition contains Gregory's Oration 43, *Monodia Basili*i, translated by Pirckheimerus (see IV. 14) ; seventy-nine letters of Gregory translated by Musculus (see above, *Contents*) ; his translation of Letter 114 is omitted (see III. 7) ; Letter 114 translated by Mycraeus (see III. 9) ; and Gregory's Poem 2.2.119, *Basili* Funebria, translated by Aldus Manutius (see II. 6). The letters in this edition were slightly revised in some parts by Godfridus Tillmannus.

(*) 1547 (2), Basileae (Basel) : apud A. et A. Frobenium (in *Opera omnia Basili*i, with other transl.) : Hoffmann BL I. 443 ; Graesse 1.306. Reprint of preceding edition.

(*) 1547 (3), Parisiis : Roigny (in *Opera omnia Basili*i, with other transl.) : DK 12.6488. Reprint of preceding edition.

1550, Basileae (Basel) : per Joannem Hervagium : Graesse III. 146. (NNUT).

Contents : *Vita Gregorii Nazianzeni* translated by Pirckheimerus (see Appendix I. 5) ;

Oration 2 translated by Musculus (see IV. 18) ; Orations 3, 10, 11, 9, 12, 19, 7, 8, 16, 18, 43, 21, 24, 6, 23, 22, 17, 14, 20, 15, 32, 25, 34, 33, 36, 26, 42, 13, Poem 1.2.3, Oration 37, Letters 243, 202, translated by Pirckheimerus (see II. 9 ; III. 6 ; IV. 14) ; Orations 27, 28, 29, 30, 31 translated by Mosellanus (see IV. 11) ; Orations 38, 39, 40 translated by Pirckheimerus (see IV. 14) ; Oration 1 translated by Musculus (see IV. 18) ; Orations 45, 41, 44 translated by Pirckheimerus (see IV. 14) ; two spurious orations, *In Ezechiel* and *In Ecclesiasten* translated by Musculus (see IV. 18) ; Orations 4, 5, Letters 101, 102 translated by Pirckheimerus (see III. 6 ; IV. 14) ; Orations *De fide*, *De fide orthodoxa* attributed to Rufinus (see IV. 1) ; the eighty letters of the 1540 edition in the same order and translated by Musculus (see *Contents* above, 1540 and IV. 18) ; the sixty-six poems translated by Aldus Manutius in 1504 (see II. 6) ; the Tragedy, *Christus patiens*, translated by Guldebeccius (see II. 33.c).

1565, Basileae (Basel) : per Jo. Oporinum et haeredes Jo. Hervagii (in *Basilii Magni opera omnia*, with other transl.) : BM. (DFo). Contains the eighty letters of the 1540 edition and the *Monodia* translated by Volaterranus (see IV. 9).

1566 (1), Parisiis : apud Michaelam Guillard (in *Basilii magni opera omnia*, with other transl.) : DK 12.6496 ; Migne, P.G. 29. clxxviii. (NNUT). This edition contains the same works of Gregory as the 1547 edition above.

1566 (2), Parisiis : apud Sebastianum Nivellum (in *Basilii magni opera omnia*, with other transl.) : BN ; Hoffmann BL 1.443. (NNC). Reprint of the preceding edition.

(*) 1566 (3), Parisiis : de Roigny (in *Basilii magni opera omnia*, with other transl.) : DK 12.6496 ; Graesse I.307. Reprint of preceding edition.

(*) 1568, Antverpiae : apud Philippum Nutium (in *Basilii magni opera omnia*, with other transl.) : DK 12.6497 ; Graesse I.307. Reprint of preceding edition.

1569, Antverpiae : apud Philippum Nutium (in *Basilii magni opera omnia*, with other transl.) : DK 12.6498. (NNUT). A reprint of the 1566 edition.

(*) 1570, Antverpiae : apud Philippum Nutium (in *Basilii magni opera omnia*, with other transl.) ; DK 12.6500. Reprint of the preceding.

(*) 1571, Parisiis : apud Sebast. Nivellum (in *Basilii magni opera omnia*, with other transl.) : Graesse, *Trésor*, I.307. Reprint of the preceding edition.

(micro.) 1603, Parisiis : apud Michaelem Sonnum (in *Basilii magni opera omnia*, with other transl.) : DK 12.6501 ; BM. Reprint of the 1566 edition but lacks *Funebria* by Aldus Manutius.

1616, Antverpiae : apud Henricum Aertsium (in *Opera omnia Basilii*, with other transl.) : DK 12.6502 ; BN. (DCU ; NNGT). This edition contains Oration 43 in Billius' 1583 version (see IV. 23.b) ; Poem 2.2.119 translated by Fed. Morellus (see II. 26) ; and 21 letters translated by Musculus (see III. 7). The letters in this edition are : 53, 60, 1, 2, 4, 5, 6, 46, 8, 19, 16, 41, 43, 58, 59, 48, 49, 50, 45, 47, and 40. Migne, *P. G.* 29. ccxlviii, mentions a reprint of this edition in Cologne in 1618.

(micro.) 1617, Coloniae (Cologne) : apud A. Hierat (in *Opera omnia Basilii*, with other transl.) : DK 12.6503 ; BN. This edition contains 79 letters translated by Musculus (his translation of Letter 114 was omitted, see III. 7) ; Poem 2.2.119, by Morellus (see II. 26) ; Oration 43, by Billius (see IV. 23. b) ; and Letter 114, by Mycraeus (see III. 9).

1618, Parisiis : apud Michaelem Sonnum (in *Opera omnia Basilii*, with other transl.) : BN ; BM. (CtY). This edition and its reprint in 1638 (Paris, apud Aegidium Morellum : Migne, *P.G.* 29. ccxlviii) contain Letter 53 in Musculus' translation and the incipits only of the remaining 79 letters of Gregory.

6. 1540 (2) AND REPRINTS

1540, Basileae (Basel) ; ex officina Frobeniana (in *Opera Omnia Basilii*, with other transl.) : BM ; BN. (Monasterio de la Santa Cruz, Queretaro, Mex. ; ICN ; IU ; MWA). Copy in Queretaro was examined.

Contents : All the works of Basil, eighty letters of Gregory Nazianzen, translated by Janus Cornarius (see III. 8), and the Mono-

dia in *Basilium Magnum* of Gregory Nazianzen translated by Raphael Volaterranus (see IV. 9). For the numbers and order of the letters see above, I. 5.

1548, Venetiis (Venice) : ad Signum Spei (in *Opera Omnia Basilii*, with other transl.) : DK 12.6489 ; Fr. M. S. Joseph, *Bibliographia Critica Sacra et Profana*, 1740, I. 448. (CtY). Contains the 40 letters of Gregory translated by Cornarius (see III. 8) and the *Monodia* translated by Raphael Volaterranus (see IV. 9).

1552, Basileae (Basel) : in officina Frobeniana (in *Opera Omnia Basilii*, with other transl.) : Hoffmann BL I.443 ; Migne, *P.G.* 29. clxxiii : DK 12.6491. (MB). It contains the same works of Gregory as the preceding edition.

(*) 1566, Basileae (Basel) : per Ambrosium et Aurelium Frobenios (in *Opera Omnia Basilii*, with other transl.) : BM ; DK 12.6493. The preface of this edition, written by Cornarius, is printed in Migne, *P.G.* 29. cclxxxii, and is dated September 1549. It contains the same works of Gregory as the preceding edition.

7. 1569 (1) EDITION

(micro.) [1569], Mediolani (Milan) : apud Vincentium Girardonum (with Basil, fols. 143-184) : DK 12.6617 ; (Vatican Library).

Contents : Orations 38, *In diem natalem servatoris*, 39, *In sancta epiphaniarum lumina*, Poem 1.2.3, *Adhortatio ad virginem*, Oration 37, *In dictum Evangelii*, all translated by Arcimboldius. See II. 15 ; IV. 22.

8. 1569 (2) EDITION AND DERIVATIVES

a. 1569 VERSION

1569 (2), pridie nonas Apriles, Parisiis : Apud Jo. Benenatum (*Opera omnia*, with other transl., with comm.) : Hoffmann BL 2.316 ; Pollard 207 ; BN. (DCU). This edition contains Billius' first translation of Gregory's works. See II. 16. a ; III. 10. a ; IV. 23. a.

Contents : The Life of Gregory Nazianzen written by Gregory Presbyter, translated by Billius (see Appendix I. 6) ; Orations 2, 3, 10, 11, 9, 12, 19, 7, 8, 6, 23, 22, 16, 14, 18, 24,

43, 17, 1, 15, 25, 33, 32, 20, 34, 36, 26, 42, 13 (see IV. 23. a), prose version of Poem 1.2.3 (see II. 16. a), Oration 37 (see IV. 23. a), Letter 243, Orations 27, 28, 29, 30, 31, 38, 39, 40, 1, 45, 44, 41, Letter 202 (see III. 10. a), Orations *In Ezechielem* (Appendix, 1 ; spurious), *In Ecclesiasten* (Appendix, 2 ; spurious), 4, 5 (see IV. 23. a), Letter 101, Letter 102 (see III. 10. a), Orations *De fide* and *De fide Nicena* included as translations of Rufinus (see IV. 1) ; Letters 114, 53, 54, 60, 1, 2, 4, 5, 6, 46, 8, 25, 26, 138, 153, 20, 7, 29, 19, 16, 40, 41, 43, 45, 47, 58, 59, 64, 44, 65, 48, 49, 50, 81, 72, 73, 76, 79, 80, 30, 92, 182, 11, 195, 196, 224, 147, 148, 141, 154, 91, 186, 172, 120, 128, 90, 193, 194, 93, 135, 190, 191, 178, 32, 87, 34, 33, 35, 36, 31, 173, 132, 94, 112, 113, 131, 125, 140, 199, 61 (see III. 10. a) ; the spurious tragedy, *Christus Patiens*, translated by Claudius Roilletus Belnensis (see II. 33. e) ; Poems (in verse) 2.1.1, 2.1.19, 2.1.42, 2.1.32, 2.1.43, 2.1.54, 2.1.85, 2.1.51, 1.1.15, 1.1.13, 1.1.18, 1.1.20, 1.1.24, 1.1.21, 1.1.22, 1.1.26, 1.1.23, 1.1.27, 1.2.1, 1.2.2 ; (in prose version) 2.1.45, 2.1.16, 2.1.17, 2.1.13, 2.1.10, 1.2.14, 1.2.16, 1.2.15, 1.2.17, 2.1.2, 2.1.46, 2.1.55, 2.1.49, 2.1.81, 1.2.12, 1.2.13, 2.1.87, 2.1.27, 2.1.22, 2.1.92, 2.1.73, 2.1.57, 1.1.12, 1.1.14, 1.1.19, 1.2.5, 2.2.1, 2.2.2, 2.2.4, 2.2.5, 2.2.3, 1.2.26, 1.1.36, 2.1.34, 2.1.38, 2.2.6, 2.1.15, 1.2.9, 2.1.44, 2.1.50, 2.2.7, 1.2.31, 1.2.29, 2.2.119, 1.2.32, 1.2.33 ; (in verse) 1.2.30 (see II. 16. a).

Further Editions :

(*) 1569 (3), Parisiis : Apud C. Fremy (*Opera omnia*, with other transl., with comm.) : Pollard 207 ; BN. This edition is identical with the preceding.

1570 (1), Coloniae Agrippinae (Cologne) : Apud Joannem Birckmannum (*Opera omnia*, with other transl., with comm.) : Audiffredus *Bibl. Casanatensis Cat. 3.589* ; Fabricius BG 8.394 (Fabricius mentions Paris and Cologne. There is no mention by anyone else of a Paris edition of this year.) (NN ; NNUT). This edition is a reprint of the 1569 edition with slight changes in several of the works. In the Index, after the list of translations by Billius, the following statement is found with no mention of the translators : 'Sequentia in Parisiensi postrema editione desiderantur, nos ea omnia

quae Gregorii Nazianzeni reperimus adieci-mus.' The first item after this statement is the *Monasticha* (sic) *Gregorii*, the same trans-lation as in the 1569 edition. Following this are the *Odae Graece et Latine* translated by Franciscus Portus (see II. 14) and all the poems of Gregory Nazianzen which were translated by Joannes Langus (see II. 10).

1570 (2), Antverpiae : in aedibus Viduae et Haeredum Joannis Stelsii (*Opera omnia*, with other transl., with comm.) : Cat. Edinburgh Univ. Libr. 2.155 (colophon has Coloniae Agrippinae). (MB). This edition is identical with the Cologne edition.

1571, Basileae (Basel) : in officina Hervagiana (*Operum Gregorii Nazianzeni tomus tres*, with other transl.) : Hoffmann BL 2.316 ; BM. (NNUT). Volumes 1 and 3 of this edition are translations of Joannes Levvenklaius (see II. 17). Volume 2 is a reprint from Billius' 1569 edition.

Contents : Vol. 1 : Poem 2.1.11 (verse) (see II. 16) ; Life of Gregory Nazianzen by Gregory Presbyter (see Appendix I. 7) ; Orations 27, 28, 20, 29, 30, 31, 32, 6, 23, 22, 33, 36, 26, 3, 9, 13, 12, 17, 10, 35 translated by Levvenklaius (see IV. 24). Vol. 2 : Orations 2, 11, 19, 7, 8, 16, 14, 18, 24, 43, 21, 15, 25, 34, 42, 37 ; Letter 243 ; Orations 38, 39, 40, 1, 45, 44, 41 (see IV. 23. a) ; Letter 202 ; *In Ecclesiasten* (spurious), Orations 4, 5 ; Letters 101 and 102 translated by Billius (see III. 10. a ; IV. 23. a) ; the two orations *De fide*, attributed to Rufinus (see IV. 1) ; all the letters of the 1569 editions translated by Billius (see III. 10. a) ; and one additional letter, *Theodoro Tyana-rum Antistiti*, Letter 115, which was trans-lated by Levvenklaius (see III. 11) ; all the poems of the 1569 edition, except the last two translated by Billius (see II. 16. a) ; and *Christus patiens*, the tragedy translated by Roilletus (see II. 33. e). Vol. 3 : Poems (prose version) 2.1.30 (pr. and v.), 1.1.30, 1.2.7, 1.1.6, 2.1.63, 2.1.86, (pr. and v.), 2.1.23 (lines 13-16), 2.1.23 (lines 17-24), 2.2.2 (epigram), 2.1.75, 2.1.76 (pr. and v.), 2.1.31, 2.1.74 (pr. and v.), 2.1.67, 2.1.33, 2.1.61 (lines 1-4), 2.1.60, 2.1.14 (pr. and v.), 2.1.47, 1.1.8, 2.1.52, 2.1.29, 2.2.30 (epigram) 1.1.29 (pr. and v.), 1.2.8, 2.1.65, 2.1.3,

2.1.24, 2.1.25, 2.1.26, 2.1.69 (lines 1-3), 2.1.69 (lines 4-10), 2.1.66, 2.1.61 (lines 1-4), 2.1.61 (lines 5-8), 2.1.20, 2.1.77 (lines 8-14), 2.1.89 (lines 1-34 divided into 10 short poems), 2.1.70 (lines 4-8), 2.1.89 (lines 35-43 in 3 poems), 2.1.70 (lines 1-3), 2.1.48, 2.1.72 (lines 1-3), 2.1.72 (lines 4-12), 2.1.77 (lines 1-7), 2.1.78 (pr. and v.), 2.1.80, 2.1.64, 2.1.58, 2.1.18, 2.1.8, 2.1.5, 2.1.6, 2.1.4, 2.1.9, 2.1.35, 1.2.11, 2.1.62, 2.1.56, 2.1.79, 1.2.37, 1.2.23, 1.2.27 (pr. and v.), 2.1.41, 2.1.40, 2.1.12, 1.2.40 (lines 5-8), 1.2.40 (lines 1-4), 1.2.25, 1.2.28, 1.2.10, 1.1.17 (lines 1-8); Epigrams 2.2.31, 2.2.32, 2.2.33, 2.2.34, 2.2.36, 2.2.38, 1.2.35, 1.1.32, 2.1.21, 1.2.4, 1.2.6, 1.2.34, 1.2.24, 2.2.8, 1.2.3, 2.1.88, 1.2.33, 1.2.30 translated by Levvenklaius (see II. 17). Graesse 3.147 mentions a reprint in 1576, but no further information on this edition has been found.

1577, Mexici (Mexico City) : in Collegio Sanctorum Petri et Pauli, apud Antonium Ricardum (with Ovid, etc.) : Joaquin Garcia Icazbalceta, *Bibliografia Mexicana del Siglo XVI*, Mexico, 1886. p. 213, no. 72 ; new ed. by A. Millares Carlo, Mexico, 1954, p. 280, n°. 84 (72) ; Menendez y Pelayo, *Bibliografia Hispano-Latina Clasica* 7.183 ; A. Palau y Dulcet, *Manual del Librero Hispano-americano*, 1959, 12.118. (NN). Copy at New York Public Library examined.

Contents : Poems of Ovid, fols. 5-37 ; poems of Joannes Sulpicius Verulanus, fols. 38-40 ; Billius' 1569 version of Gregory's poems 2.1.32, 2.1.19, 2.1.42, 2.1.43, 2.1.51, 1.1.27, 1.1.18, fols. 41-53 (see II. 16. a) ; two poems of Sedulius, fols. 53-55 ; Billius' 1569 version of Gregory's poems 1.1.20, 1.1.22, fols. 55-57 (see II. 16. a) ; sixteen poems of Gregory translated by Langus, 2.1.55, 2.1.49, 2.1.81, 1.2.12, 1.2.13, 2.1.57, 2.1.44 (lines 43-50), 2.1.82, 2.1.22 (lines 13-24), 2.1.87 (lines 1-12), 2.1.87 (lines 13-24), 2.1.22 (lines 1-12), 2.1.73, 1.2.31, 1.2.19, 1.2.17 (lines 61-64), fols. 57-64 (see II. 10).

The only copy known to any of the bibliographers of this edition, which is the most ancient of any classic author published in America, belonged to José Fernando Ramírez and was sold in 1880. This copy lacked folios 2 and 3. The copy in the New York

Public Library, purchased by the Lennox Library in 1889 and presented to the New York Public Library (information from the Librarian of the Rare Book Department of the New York Public Library), also lacks folios 2 and 3, which makes it quite evident that this is the same book.

(micro.) 1589, Augustae (Augsburg) : edita a Davide Hoeschelio Augustano (in *Praecepta conjugalia et alia quaedam carmina*, Gr.-Lat.) : BM.

Contents : Billius' 1569 version in prose of Poem 2.2.6 (see II. 16. a) ; Billius' 1569 version of Letter 193 (see III. 10. a) ; six poems, 1.2.7., 1.1.6, 1.2.37, 1.2.35, 2.1.65, and 2.1.66 translated by Levvenklaius (see II. 17).

(micro.) 1647, Lunaeburgae (Lüneburg) : Edited by N. Zimmermann (Gr.-Lat., with other transl.) : BM. This edition contains *Poemata quaedam*.

Contents : 12 poems in the verse and prose of Billius' 1569 version : 2.1.54, 2.1.85, 2.1.51, 2.1.27 (prose), 2.1.92 (prose), 2.1.32, 1.2.16 (prose), 1.2.17 (prose), 1.2.26 (prose), 2.1.43, 2.1.42, 2.1.38 (prose, see II. 16. a) ; 13 poems in verse form, translated by Langus : 1.2.12, 1.2.13, 2.1.55, 2.1.87, 2.1.22, 2.1.73, 2.1.82, 2.1.44 (lines 43-50), 2.1.2, 1.2.31, 1.2.32, 1.2.33, 1.2.19 (see II. 10) ; 3 poems translated in prose by Levvenklaius : 1.1.30, 2.1.88, 1.1.32 (see II. 17) ; 5 poems in verse form by an unidentified translator : 2.1.81, 2.1.49, 1.1.15, 1.2.30, 2.1.57 (see II. 27).

The poems are in the following order : 2.1.81, 2.1.49, 1.2.12, 1.2.13, 2.1.54, 2.1.85, 2.1.55, 2.1.87, 2.1.51, 2.1.27, 2.1.22, 2.1.92, 2.1.73, 1.1.15, 2.1.82, 2.1.44 (lines 43-50), 2.1.32, 1.2.16, 1.2.17, 1.2.26, 2.1.43, 2.1.42, 2.1.38, 2.1.2, 1.2.31, 1.2.32, 1.2.33, 1.2.19, 1.1.30, 2.1.88, 1.1.32, 2.1.57.

1780 (2), Mosquae (Moscow) : in Typographia Universitatis (Gr.-Lat. with comm.) : Hoffmann BL 2.313 ; BM. (NNUT ; ICU). This edition contains Billius' 1583 version of the two orations, 1 and 11, *In sanctum Pascha* and *Ad Gregorium Nyssenum* (see IV. 23. b) ; also the 1569 and 1583 versions of Poem 1.1.12, *De libris canoniceis* (see II. 16. a. and c).

b. 1583 VERSION

1583, Parisiis : Nicolaus Chesneau (*Opera omnia*, Gr.-Lat. in sections not previously translated ; with other transl.) : Benedictine Ed., *Omnia opera*, 1872, I. iv (apud Nivellum et Nicolaum Chesneau) ; Hoffmann BL 2. 317 (apud Sebast. Nivellum) ; Fabri- cius BG IX. 394 (apud Nivellum). (DCU ; NNG, vol. I). Both copies seen have 'apud Nicolaum Chesneav.' Nivellius and Chesneau apparently were partners, since by the 'Privilège du Roy' it was granted to Sebastian Nyvelle and Nicolas Chesneau to be sole printers of Billius' translations. The orations and letters of the 1569 edition are slightly revised in this edition. All of the poems of the 1569 edition with prose versions are given here in verse versions, except *Basili Magni epitaphia* and *Adversus mulieres sese adornantes*, which are presented only in prose. The two poems *Sententiae distichae*, are present in both a prose and a verse translation. The *De virtute* and *Comparatio vitarum*, first printed in verse in 1575, were revised in an effort to make the number of verses in Latin correspond to the number in Greek. The *De vita sua*, a poem of 1949 verses written by St. Gregory as an autobiography, was translated by Billius and is printed in the 1583 edition for the first time, being placed at the beginning of volume I. Four poems, numbers 2.1.52, 2.1.53, 2.1.86, 2.1.23, are given with two verse versions. Levvenklaius' version of the *Monosticha* (see II. 17), Poem 1.2.30, is included in this edition, but without Levvenklaius' name.

Contents : Poem 2.1.11 (see II. 16. c) ; Orations 2, 3, 4, 5, 10, 11, 9, 12, 19, 7, 8, 6, 23, 22, 16, 14, 17, 24, 18, 43, 21, 15, 25, 34, 33, 32, 36, 26, 20, 13, 37, 42, 27, 28, 29, 30, 31, 38, 39, 40, 1, 45, 44, 41 (see IV. 23. b), Letter 243, Letter 202, *In Ezechielem*, 35, translated by Billius ; *Prima de fide* and *Secunda de fide*, translated by Rufinus ; Letter 101, Letter 102 (see III. 10. b) ; *In Ecclesiasten* (see IV. 23. b) ; Letters 114, 53, 54, 60, 1, 2, 4, 5, 6, 46, 8, 25, 26, 138, 153, 20, 7, 29, 19, 16, 40, 41, 43, 45, 47, 58, 59, 64, 44, 65, 48, 49, 50, 81, 72, 73, 76, 79, 80, 30, 92, 182, 11, 195, 196, 224,

147, 148, 141, 154, 91, 186, 172, 120, 128, 90, 193, 194, 93, 135, 190, 191, 178, 32, 87, 34, 33, 35, 36, 31, 173, 132, 94, 112, 113, 131, 125, 140, 199, 61 translated by Billius (see III. 10. b) ; 115, translated by Genebrardus (see III. 12) ; 77, 159, 157, 124, 160, 161, 115, 152, 162, 122, 168, 169, 209, 210, 197, 107, 109, 108, 116, 117, 118, 111, 95, 239, 14, 23, 21, 37, 39, 22, 189, 228, 229, 230, 174, 175, 176, 187, 177, 179, 180, 227, 225, 237, 155, 150, 156, 204, 205, 206, 233, 181, 133, 134, 136, 137, 70, 71, 38, 24, 89, 74, 240, 226, 75, 207, 208, 82, 83, 86, 84, 85, 3, 55, 12, 97, 128, 129, 9, 13, 63, 62, 27, 184, 234, 67, 69, 68, 17, 18, 231, 142, 105, 104, 143, 144, 106, 126, 146, 238, 145, 149, 198, 200, 201, 242, 164, 188, 165, 166, 192, 96, 232, 10, 15, 203, 98, 78, 235, 56, 223, 222, 236, 66 and the letters of Basil translated by Billius (see III. 10. b.) ; Tragedy, *Christus Patiens*, translated by Roilletus (see II. 33. e) ; Poems 1.1.1, 1.1.2, 1.1.3, 1.1.4, 1.1.5, 1.1.7, 1.1.8, 1.1.9, 1.2.9, 2.1.1, 2.1.19, 2.1.42, 2.1.32, 2.1.43, 2.1.54, 2.1.85, 2.1.51, 1.1.15, 1.1.13, 1.1.19, 1.1.18, 1.1.20, 1.1.24, 1.1.21, 1.1.22, 1.1.26, 1.1.23, 1.1.27, 1.2.1, 2.1.2, 2.2.4, 2.2.5, 2.2.3, 1.2.26, 1.1.36, 2.1.34, 2.1.38, 2.2.6, 2.1.15, 2.1.44, 2.1.50, 2.2.7, 2.1.45, 2.1.16, 2.1.17, 2.1.13, 2.1.10, 2.1.46, 2.1.55, 2.1.49, 2.1.81, 1.2.12, 1.2.13, 2.1.87, 2.1.27, 2.1.22, 2.1.23, 2.1.92, 2.1.73, 2.1.57, 1.1.12, 1.1.14, 1.2.5, 2.2.1, 2.2.2, 1.2.14, 1.2.15, 1.2.16, 1.2.17, 2.1.2, 1.2.31, 1.2.33, 2.1.14, 1.1.6, 2.2.8, 1.1.17, 2.1.74, 2.1.52 and 53, 2.1.47, 1.2.35, 2.1.86, 2.1.23, 2.1.31, 2.1.67, 2.1.33, 2.1.61, 1.2.34, 2.2.31-2.2.46 (epigrams), 1.1.16, 1.2.10, 1.2.8, 1.2.24, 1.2.25, 1.2.28, 2.1.30, 1.2.32, 1.2.19, 1.2.37, 1.2.6, 2.1.78, 2.1.62, 2.1.63, 2.1.69, 2.1.24, 2.1.25, 2.1.26, 2.1.80, 2.1.64, 2.1.58, 2.1.56, 2.1.79, 2.1.65, 2.1.66, 2.1.61, 2.1.59, 2.1.60, 2.1.75, 2.1.76, 2.1.71, 2.1.52, 2.1.53, 1.2.11, 2.1.72, 1.2.18, 1.1.28, 2.2.129 (epitaph), 2.2.2 (epigram), 2.1.29, 2.1.86, 2.1.20 (in two poems), 2.1.28, 2.1.77, 2.1.23, 1.2.37, 1.2.20, 1.2.21, 1.2.22, 1.2.23, 1.2.4, 2.1.88, 1.1.30, 1.2.26, 1.2.31, 1.2.29, 2.2.119 (epitaph) translated by Billius (see II. 16. c) ; 1.2.30 translated by Levvenklaius (see II. 17) ; the four dialogues of Caesarius, whose identity is unknown.

1609-1611, Lutetiae Parisiorum : apud Claudium Morellum (*Opera omnia*, Gr.-Lat., with other transl.) : Hoffmann BL 2.311 : BN ; BM. (NN, NNUT, MH). Copies at NN and NNUT were used. This edition is a reprint by Federicus Morellus of the 1583 edition, sometimes with slight changes in the wording and increased by translations of additional letters and poems.

Contents : All the works of the 1583 edition : the letters increased by Letters 52, 51, Basil's Letter 208, 144, 212, 215, 213, 214, 219, 220, 167, 163, 121, 123, 139, 204, 217, 183 (ancient translation), 151, 185, 103, 170, 119, 110, 158, 211, 127, 216, 218, 221, 99, 100, 171, 28, 241 (see III. 14), Poems 1.2.29, 2.2.119, 1.1.10, 2.1.39, 2.1.41, 2.1.7, 1.2.27, 2.1.40, 1.2.7, 1.1.29 (spurious), 2.1.72 (lines 5-12), 2.1.48, 2.1.23 (lines 13-16), 2.1.70, 1.2.3 translated by Federicus Morellus (see II. 26) ; 2.1.12, 1.2.40 translated by Levvenklaius (see II. 17), *Testamentum Gregorii Nazianzeni* translated by Jacobus Sirmondus (see III. 16. a).

1612, Antverpiae : apud Joannem Keerbergum (*Opera omnia*, 2 vols., with other transl.) : Hoffmann BL 2.317 ; Graesse 3.147. (MoSU). A reproduction of only the Latin translations contained in the 1609-11 edition.

1630, Parisiis : sumptibus C. Morelli (*Opera omnia*, Gr.-Lat., with other transl.) : Hoffmann BL 2.311 ; BM ; BN. (St. Bonaventure University, St. Bonaventure, N.Y., MH, CtY). This reprint of the 1609-11 edition is the best of the early editions. The copy at St. Bonaventure University was examined.

1690, Lipsiae (Leipzig) : Sumptibus Mauriti Georgii Weidmanni (*Opera omnia*, Gr.-Lat., with other transl.) : Hoffmann BL 2.311 ; BM. (DCU, MH). A reprint of the 1630 edition, but not as carefully executed as the 1630 edition. Although the title page bears the imprint, 'Coloniae,' it is generally acknowledged that this edition was printed at Leipzig. Information was taken from the copy at DCU.

1753, Venetiis (Venice) : Sumptibus Antonii Zatta (*Opera omnia*, Gr.-Lat., with other transl.) : Fabricius BG 8.403 ; Graesse 3.146. The date is given as 1752. (Diocesan

Seminary, Mexico City ; ICU). A reprint of the 1690 edition in two volumes with the poems translated by Tollius and Muratorius added. Copy in Mexico City was examined.

1778-1840, Parisiis : Sumptibus viduae Desaint et Parent-Desbarres (Gr.-Lat., with other transl.) : BM ; BN. (CtY, ICU, MH). This is the Benedictine edition of the *Opera omnia*. This edition was begun by D. Jacobus Frischius who died shortly after he had undertaken the task and it was continued by D. Franciscus Louvard, who after much time and an enormous amount of work was compelled because of insurmountable difficulties to give up the attempt. D. Prudentius Maran then devoted himself to the work but death overtook him before he was able to publish anything. Finally, in 1778, Ph. Clemencet completed and published the first volume, containing all the orations. The second volume appeared only in 1840 'post operam et studium monachorum O.S.B., edente et accurante D.A.B. Caillau.' This Benedictine edition is reprinted with many additions, especially of the early commentaries and scholia, under the editorship of J.P. Migne in the *Patrologia Graeca* 35-38, Paris 1857-58. Billius' version of the orations and letters, and also Morellus' version of the *Testamentum* and of the letters added by him were retained with a slight revision. The poems were completely revised or rewritten and the collections of Tollius (1696) and Muratorius (1709), likewise revised or rewritten, were included. However Billius' and Morellus' metrical version of the poems was printed at the bottom of the page on which the Benedictine version, also in verse, appeared. Morellus' version of Poems 1.2.27 and 2.1.70 are there ascribed to Billius. Caillau himself wrote metrical versions for those poems which were lacking in the collection of Billius and Morellus.

(*) 1778-1841, Parisiis : Desaint et Parent-Desbarres (Gr.-Lat., with other transl.) : Cat. Edinburgh 2.155. (ICU). A reprint of the previous edition.

1778-1842, Parisiis : Desaint et Mellier : (DCUH, PPStC). Reprint of the preceding edition. The copy at DCUH was examined.

(*) 1780 (1), Augustae Vindelicorum (Augsburg) : (In P. D. Schram, *Analysis operum SS. Patr.*, vol. 13) : BM. Billius' 1583 version of the *Opera*.

1780 (2) : See above, I. 8. a.

1819, Lipsiae (Leipzig) : Weidmann (In *Opuscula Graec. vet. sentent. et moral.*, Jo. C. Orellii, 2.413, Gr.-Lat., with other transl.) : BM ; Bodl. Libr. 2.193 ; (NN). This contains Billius' 1583 version of *De Scripturarum libris* (see II. 16. c). Tom. 1.403 contains Levvenklaius' translation of the *Monosticha*, Poem 1.2.30 (see II. 17), which Orellius here attributes to Billius.

(*) 1835-1840, Parisiis : apud Parent-Desbarres (Gr.-Lat., *Opera omnia in Collectio selecta SS. Ecclesiae patrum*, ed. D.A.B. Caillau, vols. 49-52) : BN. Reprint of the 1778-1840 edition.

(*) 1837-1842, Parisiis : apud Parent-Desbarres (Gr.-Lat.) : Graesse 3.146. Reprint of the preceding.

1842 (1), Parisiis : Parent-Desbarres, Paul Mellier, Perisse Frères (Gr.-Lat.) : (DCL). A reprint of the 1837-1842 edition in two folio volumes.

1842 (2), Parisiis : apud Paul Mellier : BM. (MoSU). A reprint of the Latin translation only of the preceding edition in four volumes in 8°.

1854, Lipsiae (Leipzig) : Joannes David Henricus Goldhorn (In *Bibl. Patr. Graec. dogmatica* 2.346-578) : Catal. Edinburgh 3.155. (CtY). This edition contains Oration 2, *De dogmate et constitutione episcoporum*, *Orationes Theologicae*, 27-31 (see IV. 23. b) ; Letters 101 and 102, *Ad Cledonium*, and Letter 202, *Ad Nectarium* (see III. 10. b). Reprints of Clemencet's 1778 revision.

1857-58, Lutetiae Parisiorum (Paris) : Petit-Montrouge (Gr.-Lat., in *Patrologia Graeca*, vols. 35-38) : BM ; BN. (CtY, NN, DCU, NNUT). Seen at DCU, NN, and NNUT. Vols. 35-38 of the *Patrologia Graeca* contain the complete works of Gregory Nazianzen and vol. 138 contains Poem 1.1.12, *Quinam libri sint legendi*, in Billius' translation. In this edition the Abbé Migne added to the earlier Benedictine edition in appendices in the volume 36 several fragments of lost works ; the Coptic and Alexandrine Liturgies, of which we have the

Greek only by translation ; the Prologue of Rufinus ; the ancient Greek commentaries of Elias of Crete, Nicetas of Serrae, Nonnus Abbas, Basilius Minimus ; and some anonymous scholia. In volume 38 were added the Greek commentaries on the *Carmina* by Cosmas of Jerusalem, the paraphrase of Nicetas David, and the four Dialogues of Caesarius.

1857-1862, Lutetiae Parisiorum : Petit-Montrouge : (MdBP, DCU). A reprint of the preceding. Copy was seen at DCU.

1872, Parisiis : apud Ludovicum Vives : (TxSaO). This is a reprint of the Caillau edition of 1835-1840.

1886, Parisiis : Garnier Frères : Klussmann, *Bibl. script. class.* 1.1.535. (DCU, TxU, NNUT, NN). This is a reprint of the Migne edition, volumes 35 and 36. Seen at DCU, TxU, NNUT, and NN.

Manuscripts :

(*) Vatican City, Vat. Lat. 9858 : a.1609, fols. 1-110. (Cod. Vat. Lat. V. 8). This manuscript contains the corrected copy of Billius' works used for pages 717-902 of Tomus I of the 1609-11 edition.

(*) Vatican City, Vat. Lat. 9858A : a.1609, fols. 1-124. (Cod. Vat. Lat. V. 8). This manuscript contains the corrected copy of Billius' works used for pages 1-247 of Tomus II of the 1609-1611 edition.

II. *Carmina*

TRANSLATIONS

1. ANONYMUS A

An anonymous translation of Gregory Nazianzen's Poem 1.2.3, *Ad virginem*, was made before the ninth century, according to G. Mercati (*Codici latini Pico Grimani Pio e di altra biblioteca ignota del s. XVI esistenti nell' Ottoboniana e i codici greci Pio di Modena, Studi e Testi* 75 [1938] 186. Speaking of Cod. Laur. S. Marco 584, which contains this translation, he says : 'Lo direi del secolo IX o del X al più tardi, ma trascritto da un codice molto più antico di cui e nel greco e nelle iscrizioni imitava la forma e riteneva l'ortografia.'

Translation of Poem 1.2.3. [Inc.] : Virgo sponsa Christi glorifica tuum sponsum,

semper munda temet ipsam in verbis et sapientia ut splendidior splendidis convivas in eternum. . .[Expl.] : Suscipite lampades et ingredientes cum eo decorem thalami videatis, ut his quae sursum sunt possitis misceri mysteriis. Amen.

Manuscripts :

Contents : Orations 45, 19 ; Letters 102, 101 ; Poem 1.2.3 (see III. 1 ; IV. 2).

(*) Cortona, Commune e Accad. Etrusca 39 : s. XV, misc., fol. 109 (Mazzatinti 18 [1912] 21).

(*) Florence, Laur. Aedilium 7 : s. XV, misc., fols. 89-91. (Bandini, Suppl. I. 21).

(*) Florence, Laur. Faesul. 44 : s. XV, misc., fols. 237-238. (Bandini, Suppl. II. 735. f.).

(*) Florence, Laur. Plut. 17, 31 : s. XV, misc., fols. 123-125. (Bandini, Catalogus I. 356 f.).

(*) Florence, Laur. S. Marco 584 : s. IX-X, misc. (G. Mercati, *op. cit.* 186 ; A. Siegmund, *Die Überlieferung der Griech. Christl. Literatur*, München 1949, 142). The content of this manuscript was confirmed by Dr. Irma Merolle Tondi, Director of the Biblioteca Laurenziana.

(reported by Paul Oskar Kristeller) Paris, BN Lat. 10594 : s. XV, misc., fols. 95-97. (Delisle, *Bibl. Ec. Chartes* 24.191).

(micro.) Paris, Mazarine 558 (890) : end of s. XV, misc., fols. 83-85. (Cat. gen. Fr. Mazarine I. 223).

(micro.) Vatican City, Urbin. Lat. 60 : s. XV, misc., fols. 245-247. (Stornaiolo I. 75 ; microfilm at St. Louis University).

2. KYRIACUS ANCONITANUS

The translation of the Poem 2.2.50, *De septem mundi spectaculis*, made in 1436 (see Ms. Munich CLM 794, below) was dedicated to Petrus Donatus in Bodl. Canonici Lat. misc. 378 (see *Dedication I*, below), to Johannes Cornelius in Vatican Ottob. Lat. 2967 (see *Dedication II*, below), and to Federicus Contarenus in Riccard. 153, described by J. Morellius and Mehus (see *Dedication III*, below).

Dedication I (Bodl. Canonici Lat. 378, fol. 172) : Ex Gregorio Nazianzeno Theologo De VII Mundi Spectaculis Kyriaci Anconi-

tani brevis in Latinum Expositio ad R. P. D. Petrum Donatum optimum Patavinae urbis episcopum.

Dedication II (Vatican City, Ottob. Lat. 2967, fol. 25) : De Septem Mundi Spectaculis ex Gregorio Nazianzeno Theologo Kyriaci Anconitani brevissima in Latinum expositio ad Johannem Federigi filium Cornelium Venetum Patricium et egregium virum.

Dedication III (Florence, Riccardiana 152 [N III 29]) : Ex Gregorio Theologo Sanctissimo de Septem Mundi Spectaculis Kyriaci Anconitani brevissima in Latinum expositio ad Federicum Contarenum Venetum praestantem et Patricium Virum.

Translation of Poem 2.2.50. [Inc.] : Primum quidem mundi spectaculum habetur Thebae magna civitas in Aegypto, non ut quae in Graecia septem portas habentes, sed centiportae moenibus munitae conspicuis et admirandis. . .[Expl.] : Sextum praeterea in mundo spectaculum Capitolium Romae praestiterat. Septimum vero celeberrimum illud in Cyzico Adriani delubrum.

Manuscripts :

(*) Cortona, Sellariana : s. XV, misc. (described in Mehus, *Vita Ambrosii Traversarii*, I. 25). The translation was here dedicated to Joannes Cornelius. The manuscript is no longer at Cortona and all efforts to locate it have been unavailing. However, from a comparison of the partial descriptions of this manuscript contained in Mehus, *op. cit.*, and in MSS. 435 and 438 in the Cortona Library with the description of Codex II. IX. 15 of the Biblioteca Nazionale Centrale in Florence, contained in Mazzatinti, vol. XI, and with the information and photos kindly sent by the late Director of the Biblioteca Nazionale Centrale, Dott. A. Giraldi, it seems quite evident that the Sellarianus is either identical with or a twin manuscript of ms. II. IX. 15. Both are dedicated to Joannes Cornelius. Both seem to contain the same texts and, except for a few variants in the spelling and emendations in the incipits of the printed copies, two of the letters in the manuscripts, to Franciscus Barbarus and to Franciscus Scalambonius, are identical. According to the Director of the Biblioteca Nazionale

Centrale, ms. II. IX. 15 has a note at the end which states that it was formerly in the Library of Jo. Laur. Puccius (he died in 1709) and his heirs, and that it was bought in 1814 by Follini, Prefect of the Biblioteca Magliabechiana, after passing through the hands of Poirot who, in his turn had bought it from the last surviving member of the Pucci family, and of Riccio. Since Mehus had seen it in 1749 as the Sellarian Manuscript, it could have been acquired by the heirs of the Pucci family at some time after that date.

(*) Florence, Biblioteca Nazionale Centrale II. IX. 15 : s. XV, misc., fols. 256^b f. (Mazzatinti, 11.259 f.). This manuscript is dedicated to Joannes Cornelius. It is the manuscript discussed with the preceding manuscript.

(*) (Description furnished by P. O. Kristeller and Rev. E. W. Bodnar, S. J.) Florence, Riccardiana 152 (N III. 29) : s. XV, misc., fol. 58. (L. Mehus, *op. cit.* I. 25-26 ; Lamius, *Catal. cod. mss. in Bibl. Ricc. Florent.* 156). Kristeller, *Iter* I. 188. Dedicated to Federicus Contarenus.

(*) Munich, CLM 794 : s. XV, misc., Gr.-Lat., fols. 172-174. (*Catal.* CLM I. i. 195 f. 2nd ed.). This manuscript is an exact copy of the original, which was made for Donatus and is at present in the Bodleian Library.

(*) Munich, CLM 850 : s. XV, misc., fols. 84b-85. (*Catal.* CLM I. i. 202. 2nd ed.).

(*) Oxford, Bodl. Canonici Lat. misc. 378 : s. XV, Gr.-Lat., misc., fols. 172 f. (Coxe, Canonici, 719). This manuscript is dedicated to Petrus Donatus and both the Greek and Latin versions are in the handwriting of Kyriacus, according to R. W. Hunt, Keeper of Western Manuscripts of the Bodleian Library. This is without doubt the original manuscript belonging to Petrus Donatus, copied for him by Kyriacus who added to the copy his own little poem dedicated to Donatus. It is fully described in Jacobus Morellius, *Bibliotheca mss. graeca et latina* (Bassani, 1802) 370-392.

(*) Paris, BN Nouv. Acq. Lat. 1424 : s. XVI in., misc., Gr.-Lat., fols. 172-73. (Delisle, *Catal. des mss. du fonds de la Trémoïlle*, 1889, pp. 15-16, n. 8). This

manuscript, like that of Munich, is a copy of the original manuscript of Donatus, now at Oxford, and was owned by Cardinal Franc. Soderini. It is dedicated to Petrus Donatus. Camille Jullian, 'Note sur un Manuscrit de la Notitia Dignitatum,' *Mélanges d'archéologie et d'histoire I* (1881) 284-89, describes a Bianconi manuscript which contains the *De septem mundi spectaculis*. This manuscript, as Jullian says, is a copy of the Donatus manuscript and was copied for Cardinal Soderini in 1524. From the similar tables of contents and the note of ownership, especially, it must be concluded that the BN manuscript is the former Bianconi manuscript. At the time that Jullian wrote, in 1881, the manuscript was in Florence. Evidently the Bibliothèque Nationale acquired it immediately, since Omont used it as a BN manuscript in 1882.

(typed copy) Utrecht, Rijksuniversiteit 765 (1/K/9) : s. XVI, misc., fols. 137-139. (*Catal. cod. mss. Bibl. Univ. Rheno-Trajectinae* I. 198). Information on this manuscript was furnished by P. O. Kristeller and confirmed by Mr. P. M. Geurts of the Library of Utrecht, who kindly sent a typed copy of the poem. There is no dedication.

(reported by P. O. Kristeller; micro.) Vatican City, Ottob. Lat. 2967 : 1498, misc., fol. 25. Kristeller, *Iter* II 438. This manuscript is dedicated to Joannes Cornelius.

(micro.) Vatican City, Pal. Lat. 867 : s. XV, misc., Gr.-Lat., fol. a. (Stevenson, 308). There is no dedication in the manuscript.

(seen by P. O. Kristeller; verified by the late Card. A. M. Albareda, Prefect of the Vatican Library) Vatican City, Vat. Lat. 3551 : s. XVI, misc., fol. 165. (microfilm of unpublished catalogue of Vatican Library at St. Louis Univ.). Kristeller *Iter* II 364.

(micro.) Vatican City, Vat. Lat. 7031 : s. XVI, Gr.-Lat., misc., fol. 315-315^v. Dedicated to Petrus Donatus. (microfilm of unpublished catalogue of the Vatican Library at St. Louis Univ.). Kristeller, *Iter* II 342.

(typed copy from Rev. E. W. Bodnar, S. J.) Volterra, Guarnacciana 5031 : s. XV,

misc., fols. 41-42. Dedicated to Joannes Cornelius. (Mazzatinti, 2.221; Kristeller, *Iter II* 308).

Editions :

1802, Bassani : (in J. Morellius, *Bibl. mss. graeca et latina I.* 391.) : In the catalogue description of the manuscript, Morelli printed the entire poem. He was describing the original manuscript which belonged at the time to Matteo Luigi Canonici but which in 1817 was brought with many of his manuscripts to the Bodleian Library (R. W. Hunt, Bodl. Library).

1882, Paris : (Omont in *Bibl. de l'École des Chartes* 43.56). This edition is based on the Paris Ms., BN Nouv. Acq. Lat. 1424.

Biogr. : Kyriacus Anconitanus (Ciriaco de' Pizzicelli of Ancona) was born in 1391 and died at Cremona sometime after 1453, probably in 1455. Since he belonged to a family of merchants, he traveled much even as a child. Between the years 1412 and 1414 he journeyed twice to Egypt and Sicily, as well as to Asia, Cyprus, Campania, and Dalmatia. Later he traveled to Venice and again to Sicily and Dalmatia. In 1418 or 1419 he was copying inscriptions in his home town. He continued this work at Rome in 1424, realizing the historical value of the information obtained from inscriptions. The following year he studied Greek at Constantinople and read Homer and Hesiod. In Cyprus he purchased manuscripts of Homer and Euripides. After returning to Rome about the year 1433, he visited Florence where he was much interested in the art collections of Cosimo de' Medici and Marsuppini. In 1436 he went for the first time to Athens where he obtained many Greek manuscripts. During the years 1438 and 1439 he visited Florence frequently, but from 1444-1447 he was again at Athens and in the Greek cities on the islands of the Aegean Sea. It was in 1447 that he discovered Homer's 'epitaph' on the island of Chios.

Works : Kyriacus is known principally for his collection of inscriptions, of which only fragments of the three large volumes remain. He wrote *Kyriaci Anconitani itinerarium*, *Cretae insulae descriptio*, *Historia seu epistola ad Franciscum Scalamontium*.

Bibliogr. : Brunet, *Manuel* 2.462 ; Mazzuchelli, *Scritt. d'Italia I. 2* (1753) 682-87 ; Sandys, *History of Classical Scholarship* 2.39-40 ; Tiraboschi, *Stor. let. Ital. VI. 1* (1797) 177-201.

B. Ashmole, 'Cyriac of Ancona.' *British Academy Proceedings* 45 (1959) 25-41 ; Edward W. Bodnar, *Cyriacus of Ancona and Athens*. Brussels, 1960 ; Richard Förster, 'Cyriacus von Ancona zu Strabon,' *Rhein. Mus.* 52 (1897) 144 ; Lancetti, *Memorie intorno ai Poeti laureati*, 1839, 132-39 ; L. Mehus, *Vita Ambrosii Traversarii*, 1759, vol. I, passim ; O. Riemann, 'Inscriptions grecques provenant du recueil de C. d'Ancone,' *Bulletin de Correspondance Hellénique* I. 1877. 81-88, 134-36, 286-94 ; G. B. De Rossi, *Inscriptiones Christianae* II. 1. Rome, 1888 ; P. Maas, 'Ein Notizbuch des Cyriacus von Ancona aus dem Jahre 1436,' in *Beiträge zur Forschung, Studien und Mitteilungen aus dem Antiquariat Jacques Rosenthal* 1 (Munich, 1913) 5-15 ; R. Sabbadini, 'Ciriaco d'Ancona e la sua descrizione autografa del Peloponneso . . .,' in *Miscellanea Ceriani* (Milan, 1910), 183-247, repr. in his *Classici e Umanisti da Codici Ambrosiani* (Florence, 1933), 1-52 ; A. Campana, 'Giannozzo Manetti, Ciriaco e l'Arco di Traiano ad Ancona,' *Italia Medioevale e Umanistica* 2 (1959) 483-504.

3. ANTONIUS TUDERTINUS

The translation of Poem 1.2.10, *De virtute*, from line 184 to the end, dedicated to Pope Eugenius IV, must have been made by Tudertinus between 1431 and 1447, the date of this pope's reign. Since in the Prooemium the pope is praised for having converted the Greeks from their heresies, Professor Dean P. Lockwood would place the date between 1440, the unofficial end of the Council of Ferrara-Florence, and 1445, the official end (see *Prooemium*, below).

Prooemium (Vat. Lat. 3082, fol. 103). Incipit Anthonii Tudertini prooemium in opus sequens ad Eugenium PP. Quartum. [Inc.] : Cogitanti mihi saepenumero et studia hominum animo voluntati absurdum pariter

et iniquum videri solet, beatissime pater, cogitationes nostras et animi cupiditates circa humana potius quam circa divina versari et rebus terrenis intentas sapientiam negligere ac ad mortem citatissime properare... Non enim divina animi fortitudo, non amor, non fidei integritas, non animus omnibus virtutibus septus ipse vinci potuit quamquam corpus vinceretur. Quare non eos qui divitiis, qui honoribus, qui potentia et ambitione tument, sed qui sapientiae amore gaudent felices beatosque esse dico. Hinc est, beatissime pater, quod cum Gregorium Nazarenum (sic) virum unica sententia divina merite (sic) preditum de virtute et sapientia scribentem perlegisset, eius amore captus e graeco sermone Latinum facere animo institui, ne tam preciosa supellex Latinis incognita extaret. Quod cum fecisset neminem nisi sanctitatem tuam hoc tanto munere dignum existimavi. Putavi enim cariorem sanctitati tuae hunc libellum fore quam si acerrimo equo aut splendida purpura aut, paene dixerim, opulentissima urbe beatitudinem tuam donarem, cum iam diu contemptis terrenis opibus sapientiam solum et religionem excolere pergas gloriamque summi atque immortalis dei nostri amplificare et extollere summis viribus admittaris. Non humanis profecto laudibus, sanctissime pater, verum immortalibus praecognitis beatitudinem tuam dignam censeo, qui tua singulari opera, studio, prudentia, vigilantia, inveteratam diu graecorum caecitatem atque errorem ad lumen cognitionemque clarissiman nuper converteris, cum antea(?) nemo ex summis innumerabilibusque pontificibus hanc tantam rem confidere potuisse. Sed iam Gregorium Nazarenum a Graecia ad Italiam a me provocatum sanctissimum quidem virum legere aggrediamur.

Translation of Poem 1.2.10 (Vat. Lat. 3082, fols. 104-114^v), [Inc.]: (line 184) Deum cuius natura est sapientibus ad sapientiam comparandam dux atque viaticum, qui visibilium atque intelligibilium ordo existit, rerum omnium causam atque praecipuum bonum extare censemus...[Expl.]: ratione vera et odio rerum fictilium in ordinem celestem ascriptus praestantior fies, ut plus fiduciae apud Deum consequaris.

Manuscript:

(*) Breslau, Rehd. 419 : s. XV, misc., fols. 6r-41^r (Ziegler, *Cat. Cod. Lat. Urb.* 189 f.). This manuscript contained the prooemium and the complete translation of Tudertinus, lines 184-998. It has recently been reported lost.

(*) Oxford, Magdalen College XXXVII. 2 : s. XV, misc., fols. 27^b-41 (Coxe, *Colleges II*, B. M. Magdalena, p. 22). Same content as preceding ms.

(*) Vatican City, Regin. Lat. 349 : s. XVI, fols. 104^v-106 (Wilmart II. 306). This manuscript contains only lines 184-243.

(micro.) Vat. City, Vat. Lat. 3082 : s. XV, misc. fols. 103^r-114^r (Wilmart II 306). This manuscript contains a complete translation of lines 184-998 and the prooemium. Microfilm seen at St. Louis University. Kristeller, *Iter II* 316.

Biogr.:

Antonius Tudertinus (Antonio Pacini da Todi) flourished c. 1465. Little is known of his life except that he studied Greek and Latin under Francesco Filelfo.

Works: *Oratio in laudem Florentiae*; *Antonii Tudertini consolatio ad Cardinalem Capuanum in obitu fratris*. He also translated some of the *Lives* of Plutarch.

Bibl.: Chevalier, *Répertoire des sources historiques du moyen âge*, Bio-Bibliographie I. 3471 ; Fabricius *BLMA* I. 124 ; V. R. Giustiniani, *Rinascimento*, 12, 1961, 15-16 ; Joecher, *Allgemeines Gelehrten-Lexicon* 3.1169 ; Tiraboschi, *Storia della letteratura italiana*, 1823. 5.634 ; Zeno, *Dissertationi Vossiane*, 1.358-60.

4. ERHARDUS DE PAPPENHEIM

A translation of Poem 1.2.3, *Ad Virginem*, of Gregory Nazianzen by Erhardus de Pappenheim was completed before 1491, the date of his death. The translation is handwritten on two folios in a printed book. After the translation there is a short statement on fol. 2^r which reads: 'Hoc translatis Reverendus pater Erhardus de Pappenheim hebraice admodum peritus neque ignarus horum poetarum hic prudentissimus Confessor in Altenhohenau. Unde sepultus 1491.'

Translation of Poem 1.2.3, [Inc.]: Virgo sponsa Christi glorifica sponsum semper; Munda te ipsam in sermone et sapientia ut splendida splendido convivas in aeternum . . .
[Expl.]: O virgines Christum expectate vigilantes et claris sponsum suscipe lampadibus, ut simul introeuntes patriam sponsi videatis et commisceamini supernis mysteriis. Amen.

Manuscript:

(reported by P. O. Kristeller; micro.) Sélestat, Bibl. et Archives Municip. K. 892 e (ms. 331): 1491, 2 fols. in a printed book.

Biogr.:

No further information could be found concerning Erhardus de Pappenheim beyond what is contained in the statement at the end of the translation.

5. JOANNES FRANCISCUS BRIXIANUS

The translation of three epitaphs of Gregory Nazianzen on Basil the Great, Poem 2.2.119, was made by Jo. Fr. Brixianus and inserted after the Rule of St. Basil in *Quattuor approbatae Regulae Religiosorum*, first published in 1500. The *Epitaphia Basilii Magni*, translated by Aldus Manutius, by Billius (in prose), and by Fredericus Morellus as one poem of 52 lines, is divided in the *Greek Anthology* into eleven separate epitaphs of from two to six lines each. Brixianus translated lines 19-24, 31-34, and 39-42, which in the *Anthology* are called *Epigrams* (sic) 5,7, and 9. This collection of poems by Gregory which constitutes Bk. VIII of the *Greek Anthology* was found and translated into Latin only in the seventeenth century.

Translation of the epitaphs, [Inc.]: Alta regens deus est unus. Te nostra videbant O Basili solum tempora pontificem, Praeclarum fidei testem luceque micantem Christianolis. . .
[Expl.]: Sermo tuus fulmen, vitaque fulgor habet. Attamen ex sacra cessisti sede, volebat Te deus acturum iungere celicolis.

Editions:

1500, Venetiis (Venice): Junta Florentinus (Gr.-Lat., in verse, in *Quattuor approbatae Regulae Religiosorum*): H. 13827; F. Fossius, *Cat. cod. saeculo XV impressorum*, I. 285;

BMC V (1924), p. 542. Maittaire I. 364. (DLC).

(*) 1510, Parisiis (Paris): a reprint: M. Armellini, *Bibliotheca Benedictino-Casinensis* II. 38.

(*) 1510, Rothomagi (Rouen): a reprint: M. Armellini, *Bibl. Benedict.-Casinen.*, II. 38; Josias Simler, *Bibliotheca Universalis*, 1583, p. 437.

(*) 1514, Parisiis (Paris): I. Petit : BM.

(*) 1575, Coloniae Agrippinae (Cologne): apud G. Calenum (with *Regula Benedicti*. . . *etiam Regulae Basilii*, etc.): BM; *Cat. Santiago de Compostela Univ.*, 2.91, no. 2073.

Biogr.:

Joannes Franciscus of Brescia (Brixianus), flourished in 1500. He was a professed monk of the Order of St. Benedict in the Monastery of S. Giustina, Padua, which in 1504 was united with the Abbey of Monte Cassino.

Works: He published in 1500 *Quattuor approbatae Regulae Religiosorum*, scilicet S. Benedicti, S. Augustini, S. Basilii, S. Francisci, una cum eorundem Sanctorum Vitis. He added to these some Latin translations, including the three epigrams of Gregory Nazianzen and the letter *De vita solitaria* of Basil.

Bibl.: Josias Simler, *Bibl. Universalis*, 1583, p. 437; Maittaire, *Annales typographici*, I. 364. M. Armellini, *Bibl. Benedictino-Casinensis*, 1731, 2.38; Antonius Possevinus, *Apparat. sacer et bibl. select.*, Colon., 1608, Pt. 1. p. 877; Arnoldus Wion, *Lignum vitae*, par. 2, in adiunctis, p. 887 f.

6. ALDUS MANUTIUS

The translation of 66 poems of Gregory Nazianzen by Aldus Manutius in verse, completed by 1504, appeared in vol. 3 of *Poetae Christiani* with a dedication to Daniel Clarius Parmensis (see *Ep. I*, below).

Epistola I. (1501-1504 ed., Vol. 1) Aldus Romanus Danieli Clario Parmensi bonas literas Ragusii profitenti S. [Inc.]: Vide an ita sit, quod aiunt, mi Clari, malos et daemonas et homines rebus bonis semper esse contrarios, quod ex quo statui Christianos poetas cura nostra impressos publicare, ut loco fabularum et librorum gentilium infirma puerorum aetas illis imbueretur, ut vera pro

veris et pro falsis falsa cognosceret, atque ita adolescentuli non in pravos et in infideles, quales hodie plurimi, sed in probos atque orthodoxos viros evaderent, quia adeo a teneris assuescere multum est, tot illico oborta sunt impedimenta malorum invidia et domesticorum, καὶ ταῖς τῶν κονταράτων καὶ δραπετεύόντων δούλων ἐπιβούλαις, ut paene opprimerer. Tandem Jesu Christo Deo optimo maximo adiuvante (nam si ipse pro nobis, quis contra nos?) Prudentius primus ex Christianis poetis, qui in manus nostras pervenerunt, ab usque Britannis accitus, cum iam mille et centum annis et plus eo delituisse, exit in publicum typis nostris excusus ut prosit Christianis suis... [Expl.]: Iuvencum praeterea, Sedulum, Aratorem, quos tandiu typi nostri parturiunt, ob (lege: et) circiter octo millia Gregorii Nazanzeni Carminum et Nonnum, qui Evangelium κατὰ Ἰωάννην heroico carmine elegantissime scripsit, et id genus caetera quae graece addidimus cum latina interpretatione perbrevi parient, confestimque nata ad te advolabunt. Vale.

Epistola II. (1504 ed., vol. 3, fol. 1) Aldus Romanus omnibus una cum graecis literis sanctos etiam mores discere cupientibus. [Inc.]: Gregorii episcopi Nazanzeni carmina ad bene beateque vivendum utilissima nuper e graeco in latinum ad verbum fere translata imprimenda curavimus, studiosi adolescentes, rati non parum emolumenti vobis futurum, si id genus tralationis cum graeco diligenter conferatis, nam et graece simul discetis et christiane vivere, quandoquidem summa in illis et doctrina est et gratia et sanctis moribus mire instituunt adolescentes. Id vero ita sit necne, conferendo cognoscite. Valete.

Translation of poems. [Inc.]: (Poem 2.1.1) Christe Rex, qui puris olim elevatis palmis Cruciformibus Mosis in monte tui servi, Declinasti Amalec pernitiosum robur, quiq[ue] tensis Manibus in fovea a Daniele graves leonum... [Expl.]: (Poem 1.2.33) Finis sermonis duplex quaedam negatio dei Opere verboque ne surripiare circumspice. Semper persequitur occultis luctamentis, Ne indigetas ultimarum purgationum.

Aldus Manutius' translation of poems which have been translated and published

separately by himself or other translators.

Translation of Poem 1.1.20, Miracula Christi secundum Matthaicum, [Inc.]: Matthaei libri miracula, quaeque fecit Christus rex, mortali corpore mixtus. Primum quidem leprae amarum excussit morbum,... [Expl.]: Et mortui sepulchrum liquere excitati. Verum hic tertio in die sepulchrum aperiens Rursus suis amicis in Galilaea apparuit.

Translation of Poem 1.1.27, Parabolae Quattuor Evangelistarum, [Inc.]: Timeo ne vitae fundamentum in arenis Iaciens, flaviis et a ventis dissiper Vel semen ut in terram veniens siccum et sterilem,... [Expl.]: Sed opusque praebeam, gloriamque insuper contra sortiar, Neque poenam solvam amaram, et obprobrium habeam.

Translation of Poem 1.2.33, Tetrasticha, [Inc.]: Activamne vitam praeponeres an contemplativam? Visio perfectorum haec opus est, illa vero plurium. Ambae quidem sunt commodaque et amicae... [Expl.]: See above, *Translation of Poems*.

Translation of Poem 2.1.81, Ad animum suum, [Inc.]: Anime, aspice sursum, terrestrium autem obliviscere omnium, Neque te vincat ad malitiam corpus. Parva quidem vita haec... [Expl.]: Solius autem vitae purae vita firma est semper, Et multa, quam vivere est melius.

Translation of Poem 2.1.92, Funebris et compendium eius vitae, [Inc.]: Christe rex, quid me carnis in retibus iis devinxisti? Quidnam me huic vita posuisti sub adversaria? Patre quidem natus sum deiformi,... [Expl.]: Haec Gregorii vita, postera vero curae erunt Christo vitae doctori, scribete haec lapidibus.

Translation of Poem 2.2.119, Basilii magni epitaphia, [Inc.]: Corpus sine anima prius vivere quam me sine te Basili amice Christi cultor, existimabam Sed toleravi et sustinui,... [Expl.]: Gregorius Basili tuo pulveri dedicavi Inscriptiuncularum hunc duodecadem.

Contents : Poems 2.1.1, 1.2.1, 1.2.2, 2.1.45, 2.1.19, 2.1.32, 2.1.42, 2.1.43, 2.1.16, 2.1.17, 2.1.13, 2.1.10, 1.2.14, 1.2.15, 1.2.16, 1.2.17, 2.1.2, 2.1.46, 2.1.54, 2.1.85, 2.1.55, 2.1.49, 2.1.81, 1.2.12, 1.2.13, 2.1.87, 2.1.51, 2.1.27, 2.1.22, 2.1.92, 2.1.73, 2.1.57, 1.1.12, 1.1.14, 1.1.15, 1.1.13, 1.1.19, 1.1.18, 1.1.20, 1.1.24,

1.1.23, 1.1.22, 1.1.26, 1.1.21, 1.1.27, 1.2.5, 2.2.1, 2.2.2, 2.2.4, 2.2.5, 2.2.3, 1.2.26, 1.1.36, 2.1.34, 2.1.38, 2.2.6, 2.1.15, 1.2.9, 2.1.44, 2.1.50, 2.2.7, 1.2.31, 1.2.29, 2.2.119, 1.2.32, 1.2.33.

Manuscript :

(reported by P. O. Kristeller; photo) Florence, Riccardiana 771 : s. XVI, misc., fol. 39^v. This manuscript contains lines 265-274 of Poem 1.2.29, *Adversus mulieres nimis ornantes*, and twelve disticha of Poem 1.2.32. Kristeller, *Iter I* 200.

Editions :

1504 (Iunio), Venetiis (Venice) : Aldi Academia (Gr.-Lat., vol. 3 of *Poetae Christiani*) : BM ; Panzer 8.370,259 ; Graesse 3.146. (NN, CtY, HCL, Pierpont Morgan Library, Mr. Herbert Reichner, Stockbridge, Mass.). Copies in the possession of the New York Public Library and of Mr. Herbert Reichner were examined. The book is printed so that the Greek text faces the Latin and the pages of the Greek text can be bound separately from the Latin translation. The pages between each quaternio would be, according to this arrangement, left blank but they were made use of to present the Greek text of the first chapters of the Gospel of St. John, the first printing of any substantial part of the New Testament in the original Greek (cf. C. H. Turner, *The Early Printed Editions of the Greek Testament*, Oxford 1924, p. 9).

(micro.) 1523, Augustae Vindelicorum (Augsburg) : Sigismund Grimm (Gr.-Lat., in *Evangelica historia ex quatuor Evangelistis*) : Hoffmann BL 2.315 ; Panzer 6.162, 209 ; Bodl. Libr. 2.198 (cum versione lat. per Ottom. Luscinium) ; *Bibl. Colombina*, 4.234 (Luscinio, O., interprete). The poems contained in this edition are numbers 1.1.20, 1.1.21, 1.1.22, 1.1.23, 1.1.24, 1.1.26, 1.1.27, all unchanged translations of Aldus Manutius. They were attributed to Luscinius probably because he published them with his own translations and omitted the name of the translator.

1529, Basileae (Basel) : apud And. Cratandrum (Gr.-Lat., with Epiphanius, etc.) : BM ; BN ; Panzer 6.270,736 ; (CtY). This edition contains the same poems as the 1523 edition. They are often wrongly

attributed to O. Luscinius, see the preceding edition.

1547 : See above, I. 5.

1550 : See above, I. 5.

1566 (1) : See above, I. 5.

1566 (2) : See above, I. 5.

1566 (3) : See above, I. 5.

1569 : See above, I. 5.

(*) 1588, Basileae (Basel) : ad Lecythum Valdkirchianam (Gr.-Lat., with Nonnus Panopolitanus, *Tetraстиcha, etc.*) : BM (E. Hedeneccio interprete). Same contents as the following edition.

(micro.) 1596, Basileae (Basel) : ad Lecythum Valdkirchianam (Gr.-Lat., with Nonnus Panopolitanus, *Tetraстиcha, etc.*) : Hoffmann BL 2.314 (ex interpretatione Erhardi Hedenexii) ; BN (Erhardo Hedeneccio interprete). The poems in this edition are numbers 1.2.33, 1.2.32, 2.1.87, 2.1.42, 2.1.81, of Aldus Manutius' version with very slight changes in two or three lines of each poem, and Poem 1.2.30, probably translated by Erhardus Hedeneccius (see II. 22).

(micro.) 1658, Tiguri (Zürich) : apud Jo. Jacob. Bodmerum (Gr.-Lat., with Chrysostom, etc., in *Varia ex patribus graeciae collectanea*) : BN. The poems in this edition are numbers 2.1.81, 1.1.15, 1.2.16, 1.2.17, 2.1.73, 1.1.36 of Aldus Manutius' translation with slight changes, and 2.1.24, 2.1.25, possibly translated by Jo. Casparus Suicerus. No similar translation of these two poems has been found. The title page says, 'Omnia collecta et cum interpretatione Latina in gratiam linguae Graecae studiosiorum edita a Joh. Casparo Suicero.' The dedicatory letter, in which he does not mention the poems of Gregory, is dated 1658.

1681, Tiguri (Zürich) : Typis Henrici Bodmeri (Gr.-Lat., with Chrysostom, in *Miscellanea*) : Fabricius BG 8.399. (Case Memorial). This edition contains the same poems as the preceding.

Biogr. : Aldus Manutius Romanus (Aldo Manuzio, Manucci) was born in 1449 at Sermoneta, a village in the Papal States near Velletri, and died in Venice on February 6, 1515. He studied Latin at Rome under Gaspar of Verona and Latin and Greek at Ferrara under Battista Guarini. His fellow student, Giovanni Pico of Mirandola, secured

his appointment as tutor to his nephews, Alberto and Lionello Pio, at Carpi in 1485. In 1490 he moved to Venice and with the help of Alberto Pio established there his printing press. To promote interest in the study of Greek and in the publication of Greek classics, Aldus founded in 1500 his 'Academy,' which included such men as Alberto Pio, Pietro Bembo, Desiderius Erasmus, Scipione Forteguerri (Carteromachus), Janus Lascaris, Marcus Musurus, and Andrea Navagero. The members had their rules written in Greek, spoke only Greek at the meetings, and adopted a Greek name. One of their aims was the production each month of an edition of about 1000 copies of some 'good author.' The slanting type, founded on the book script called humanist cursive, was first adopted by Aldus and is since called the 'Aldine' or 'Italic' type.

Works: Between 1494 and 1515 Aldus Manutius published about 130 editions, especially of Greek and Latin classics. Of these, there were twenty-seven first editions. Among them may be mentioned works of Aristotle in five volumes and of Aristophanes; letters of St. Catherine of Siena; works of Demosthenes, Plato, Xenophon, Quintus Smyrnaeus; the *Christian Poets* in four volumes, with a Latin translation of the poems of Gregory Nazianzen in the third volume. It was in the second volume of this edition that his celebrated mark of the anchor with the dolphin appeared for the first time in 1502.

Bibl.: Hoefer, 33.288-302; Chr. G. Joecher, *Allgemeines Gelehrten Lexicon* 3.124-25; Sandys, *History of Classical Scholarship* 2.98-100; J. H. Zedler, *Universal Lexicon* 19.1145.

A. Firmin-Didot, *Alde Manuce et l'Hellenisme à Venise*, 1875; D. Manni, *Vita di Aldo Pio Manuzio*, Venezia, 1759; P. de Nolhac, *Les correspondants d'Alde Manuce*, Rome, 1888; Ester Pastorello, *L'epistolario Manuziano, inventario cronologico-analitico 1483-1597*, Firenze, 1957; the same, *Tipografi editori librai a Venezia nel secolo XVI*, Firenze, 1924; A. Renouard, *Annales de l'imprimerie des Aldé*, Paris, 1834, repr. New York, 1960; J. Schück, *A. Manutius*

und seine Zeitgenossen in Italien und Deutschland, Berlin, 1862.

7. MATTHIAS MONACHUS

A translation of Poem 1.2.3, *Ad Virginem*, of Gregory Nazianzen was made by Matthias, the Monk, between 1504, the year in which the monasteries of Monte Cassino and S. Justina were united, and 1507, the year of the death of Petrus Barrocius, Bishop of Padua, to whom the translation was dedicated (see IV.7).

Dedicatory verses: See below, IV. 7.

Translation of Poem 1.2.3, Ad Virginem, (p. 558-560), *Inc.:* Virgo sponsa Christi, glorifica sponsum tuum, semper munda teipsam doctrina et sapientia: ut splendida cum splendido vivas in saeculum...[Expl.]: Ac o virgines Christum expectate vigilantes, et ardentibus sponsum excipite lampadibus, ut simul introeuntes sponsi videatis decorem, et coelestibus misceamini mysteriis. Amen.

Manuscript:

(reported by P.O. Kristeller; micro. presented by Prof. Giovanni Mariacher and T. Pignatti, Directors of Museo Civico Correr) Venezia, Museo Correr, ms. Cicogna 988: s. XVI in., 592 folios (see IV. 7). Cf. Kristeller, *Iter II* 284.

Biogr.: See IV. 7.

8. JOANNES OECOLAMPADIUS

The translation of Poem 1.2.3, *Ad virginem*, by Oecolampadius was first published in 1519 with two orations and was dedicated to Felicitas daughter of Conrad Peutinger (see below, *Epistola II*).

Epistola I (1519 ed.), See IV, 7.

Epistola II (1519 ed.), Felicitati Peutingerae Virgini Jo. Oecolampadius Sa. in Christo. [Inc.]: Non est quod turberis in sermone hoc, Virgo Felicitas, nec quod averseris. Catus est, sanctus est, angelicus est, et in summa ne quid abhorreas, totus virgine dignus est. Virgines sponso adornat, Virginum coelestes nuptias praedicat, Virginibus antiqui hostis insidias detegit, idque mira brevitate. Eum tuae pudicitiae nuncupamus, siquidem et tu (id quod e patre tuo, Chunrado Peutingerero doctissimo clarissi-

moque Augustanorum scriba intelleximus) aethereum sponsum inquiris. Quem si nondum invenisti, iis te praeceptiunculis appara, ut invenias. Sin iam inventus est, non ideo contemnas, nam sic quoque documentis opus, ne aliquorum te malignus agat aemulus, et quod gravissimum, ne a sponso avellat. Tu ne pericliteris, ea quae sponsi sunt cogita, lege, audi, amplectere, et persequere. Vale.

Translation of Poem 1.2.3, [Inc.]: Virgo sponsa Christi, Sponsum tuum semper glorifica. Te ipsam in verbo et sapientia excole, ut luculenta apud fulgidum vivas in seculum. . .*[Expl.]*: Et nunc, o Virgines, vigiles expectate Christum, sponsumque lucentibus lampadibus excipite, ut cum ingressae fueritis, pulchritudinem thalami spectantes mysteriis superorum misceamini.

Editions :

1519 : See above, I. 2.

1521 : See above, I. 2.

Biogr. : Joannes Oecolampadius (Johann Hussgen or Heusgen, not Hausschein, as the Hellenized form given later implies), a German reformer, was born in 1482 at Weinsberg and died at Basel in 1531. He began his studies at Weinsberg and Heilbronn ; later, he went to Bologna to study law. He remained only six months and after his return left again in 1499 for Heidelberg to study theology. In 1506 he was preceptor of the four Palatine princes at Mainz. In 1512 he began the study of Greek under Reuchlin ; shortly after, in Tübingen where he was studying Hebrew, he became the friend of Melanchthon. He had been ordained a priest and in 1515 was appointed a preacher in the Cathedral of Basel, where he joined the circle of Erasmus. In 1518 he was named a preacher in the Cathedral of Augsburg, a center of intellectual life. Here, while translating the works of Gregory Nazianzen, he supported Luther's opinions. On April 23, 1520, he entered the Brigittine monastery at Altomünster. From here he wrote his opinions on Luther to Bernard Adelmann, who had them published. Several writings which expressed non-Catholic opinions on Confession and the Holy Eucharist caused his dismissal from the monastery in 1521. On his return to Basel in 1522, he

became a collaborator of the printer, Andreas Cratander, and continued his translations of patristic writers. In 1523, he was appointed a reader or lecturer of Holy Scripture at the University. In this capacity and as a preacher he played a major role in carrying through the reformation at Basel in the spirit of Zwingli.

Works : Commentaries in Latin on Isaiah, Jeremiah, Job, Daniel, the lesser prophets, Ezechiel, St. Matthew, and St. John ; various tracts ; responses concerning the Mass and the Holy Eucharist ; translations of works of Gregory Thaumaturgus, Peter of Alexandria, Basil the Great, Gregory Nazianzen, Gregory of Nyssa, John Chrysostom, Cyril of Alexandria, Gennadius, Thalassius, Theophylactus, and John Damascene.

Bibl. : *Dictionnaire historique et biographique de la Suisse*, 1930. 5.181-82 ; Hoefer, 38.504-508 ; Chr. G. Joecher, *Allgemeines Gelehrten-Lexicon* 3.1030-31 ; M. Michaud, *Biographie Universelle* 31.177-78 ; Karl Schottenloher, *Bibliographie* 2.100-102 ; J. H. Zedler, *Grosses vollstaendiges Universal Lexicon* 25.523-26.

Opus Epistolarum Des. Erasmi Roterdami, ed. P. S. Allen, I (1906) 464 ; K. R. Hagenbach, *Johann Oecolampad und Oswald Myconius, die Reformatoren Basels*, Elberfeld, 1859 ; J. J. Herzog, *Leben Joh. Oecolampads und die Reformation der Kirche zu Basel*, Basel, 1843 ; E. Staehelin, *Das theologische Lebenswerk Johannes Oecolampads*, Leipzig, 1939 ; Idem, *Oekolampadbibliographie, Verzeichnis der im 16. Jhr. erschienenen Oekolampaddrucke*, Basel, 1918 ; Idem, *Briefe und Akten zum Leben Oekolampads* (2 vols., Leipzig 1927-34) ; A. Vacant and E. Mangenot, *Dictionnaire de Théologie catholique*, 1931. 11.947-51.

9. BILIBALDUS PIRCKHEIMERUS

Bilibaldus Pirckheimerus translated Gregory Nazianzen's Poem 1.2.3, *Ad virginem*. The translation was completed before December, 1530, the date of his death but was published only in 1531 with others of his translations and was dedicated with them by his son-in-law to George, Duke of Saxony (see below, *Epistola I*).

Epistola I (1531 edition, fol. 2), *Illusterrissimo Principi et Domino D. Georgio Saxoniae Duci, . . . Joannes Straub S. D. P.* [Inc.]: Qui vetustos illos ac longa iam temporis iniuria delitescentes humanarum disciplinarum scriptores in lucem aedunt, illustrissime Princeps, haud exiguum apud eius rei studiosos ineunt gratiam. . . [Expl.]: a publicis curis supererit lege, ac animum tuum in eis oblectare. Bene valeat maiestas tua, cui me humiliter commendo et protegendum committo. Ex Norimberga, IIII idus Maii, Anno a nato salvatore M. D. XXXI.

Epistola II (1531 ed., fol. 3), *Illustrissimo Principi ac Domino D. Georgio Saxoniae Duci. . . Des. Erasmus Rot.* [Inc.]: Si quis recta via secum reputet conditionem mortaliū ac sortem humanae vitae, Georgi, principum Christianorum decus, non existimabit magnopere deplorandam mortem Bilibaldi Pirckheimeri. . . [Expl.]: quamobrem illa non debeant haberi pro Romanis, quae ante annos mille quingentos a Romanis scriptoribus necessario sunt usurpata, nec id sine Graecorum exemplo. Vale. Ex inclita academia Friburgensi. Id. Maii M.D.XXXI.

Translation of Poem 1.2.3 (p. 291), [Inc.]: Virgo, sponsa Christi, sponsum tuum semper glorifica, te ipsam tam sermone quam sapientia puram conserva, quo splendida vivas cum splendido. . . [Expl.]: (p. 293) pulchritudinem inspicere et supernis admiseri valeatis mysteriis, in Christo Jesu domino nostro, cui sit gloria in saecula. Amen.

Editions :

1531 : See above, I. 4.

(*) 1532 : See above, I. 4.

1550 : See above, I. 5.

Biogr. ()* : Bilibaldus Pirckheimerus (Willibald Pirckheimer, Pirckheymerus, Pirckhaimer), one of the most eminent German humanists of the early sixteenth century, was born in Eichstätt, December 5, 1470, and died in Nürnberg, December 22, 1530. He was of an ancient patrician family and received a careful education. At the age of eighteen, he joined the forces of the Bishop

(*) The biography is based in part on information supplied by Charles B. Schmitt (University of Leeds).

of Eichstätt, remained for two years in the army, and meanwhile continued his studies under George of Tegen and Bernhard Adelmann. In 1490 he studied at Padua and Pavia, where his teachers included Musurus, Jason de Mayno, Lancelottus and Philippus Decius. He returned to Nürnberg in 1497 and married Crescentia Rieter (d. 1504). He served as city councillor at Nürnberg from 1497-1522 and won renown by his ability in many difficult negotiations assigned to him. In 1522 he retired to private life and devoted himself mainly to literature. For a brief period he had supported Luther, but in his later years he turned sharply against the Reformer. His home and library, rich with rare manuscripts and the best editions of Greek and Latin authors, became the resort of the literary men of the day. Among his friends were Erasmus, Conrad Celtes, Reuchlin, Trithemius, Albrecht Dürer, and Giovanni Francesco Pico. A part of his library is now in the British Museum (Arundel Manuscripts) and another in the Stadtbibliothek, Nuernberg (Pirckheimer papers).

Works : Besides his important correspondence, Pirckheimer wrote works on geography, theology, history, politics, philology, numismatics, and the occult sciences. He also produced poetry and orations, both in Latin and in German. He edited the Latin works of St. Fulgentius of Ruspe and translated works of numerous authors from Greek into Latin, including Aristophanes, Aristotle, Basil, Demosthenes, Gregorius Nazianzenus, Horapollo, Isocrates, Joannes Damascenus, Galen, Lucian, Maximus Confessor, Nilus, Plato (and pseudo-Plato), Plutarch, pseudo-Proclus, Ptolemaeus, Theophrastus, and Xenophon. He also translated works of the following into German : Cicero, Erasmus, Isocrates, Joannes Damascenus, Nilus, Plutarch, and Sallust.

Bibl. : *Allgemeine Deutsche Biographie* 26(1888) 810-817 ; Schottenloher, 17,283-17,328 ; 48,683-48,692 ; 57,596-57,607.

A. Dürer, *Schriftlicher Nachlass*, ed. H. Rupprich (Berlin, 1956 f.), I, 40-41 (good brief summary and bibliography) ; Emile Offenbacher, 'La bibliothèque de Willibald Pirckheimer,' *Bibliofilia* 40(1938)

241-63 ; W. Pirckheimer, *Briefwechsel*, ed. E. Reicke, 2 vols. (Munich, 1940-56) ; E. Reicke, *Willibald Pirckheimer. Leben, Familie und Persönlichkeit* (Jena, 1930) ; A. Reimann, *Pirckheimer-Studien* (diss. Berlin, 1900) ; H. Rupprich, *Willibald Pirckheimer und die erste Reise Dürers nach Italien* (Vienna, 1930) ; idem, ‘Willibald Pirckheimer : Beiträge zu einer Wesenserfassung,’ *Schweizer Beiträge zur allgemeinen Geschichte* 15(1957) 64-110 ; L. W. Spitz, *The Religious Renaissance of the German Humanists* (Cambridge, Mass. 1963) 155-96, 325-333.

10. JOANNES LANGUS

A translation in verse of twenty-six poems of Gregory Nazianzen was made by Joannes Langus. The translation of four of the poems, Poems 1.2.33, 1.2.32, 1.2.31, and 1.2.19 was completed by 1550 and dedicated to Martin A. Guzman, Counsellor of Ferdinand, King of the Romans (see below, *Praefatio I*). Twenty other poems, some of which were translated only in part, were not published until 1561, when they appeared, along with four poems already published in 1550, in an edition of Langus' own poems. At the same time, on p. 196 f., Langus printed among his own poems one by Gregory Nazianzen, Poem 1.1.11, *De Christi Incarnatione*. In the 1565 edition, after his earlier translations, Langus added a translation of four lines, 61-64, of Poem 1.2.17 and on page 296 he inserted in his own work, *Defensio II gloriae carnis Filii Dei* (pp. 209-494), a translation of about twenty lines from various speeches in *Christus patiens*, a poem wrongly attributed to Gregory Nazianzen. Langus wrote all of his prefaces in verse.

Praefatio I (1551 edition). In Gregorii Theologi, Episcopi Nazanzeni (sic), tres Sententiarum spiritualium Libellos, ad... Martinum A. Guzman, Sacratissimi Romanorum regis Ferdinandi Consiliarium et Cubicularium. . . Joannis Langi Silesii *Praefatio*. [Inc.] : Gusmanne, gentis maximum decus tuae Idemque Principis Quiritium pii, Laetis et asperis Achates omnibus In rebus, ut fors ipsa fert, fidissime. . .[Expl.] : Sed plura nobis non licet iam dicere, Nec

est opus, ne propriam supra modum Laudare mercen censemur, et simul Ne prologus sit fabula prolixior.

Praefatiuncula I (Libellus primus) : Carmine quaterno sententia sacra refertur Gregorio, iuvenis quam legat et sapiat.

Praefatiuncula II (Libellus secundus) : Pone minor sequitur parvum liber iste libellum, Qui gemino sensum carmine quemque ligat.

Praefatiuncula III (Libellus tertius) : Pauca quidem numero, sed magno grandia sensu, Parvus et hic affert Disticha sacra liber.

Epistola I (1561 edition, p. 3), Joannes Langus Joanni Oporino suo S. D. [Inc.] : Valde spero, humanissime et charissime Oporine, aliquando et quidem brevi fore ut Justinum meum typis tuis edas impedimentis omnibus sublatis per gratiam Dei, quae hucusque obstitere, quominus petitioni et expectationi nostrae satisfeceris. In praesentia ad te quaedam mitto opuscula Graeca beati Gregorii Theologi cum interpretatione mea Latina. Quibus etiam nonnulla addidi Poematia mea. . .Poteris divi Gregorii libel lis, si voles, subiungere tres illos antea a te editos Sententiarum spiritualium codicillos . . .[Expl.] : Animo itaque meo contentus eris, mi Oporine, qui te auctum et honestum esse cupit. Θεός σοι ὄλβια δώῃ. Vale. Datum Suidniciae, 18 August. 1560.

Praefatio II (1561 edition, p. 7). In totum hunc librum ipsius Beati Gregorii ad Christianum Lectorem. [Inc.] : (Preface in Greek verse with Latin verse translation). In rebus duris luctus solamen acerbi, Unum praesidium, spes fuit una mihi, Communis splendor Triadis, qua rite professa Venit ad ignotas vox quoque nostra plagas. . .[Expl.] : O mihi sit pacata Trias, nunc undique telis Quam pulsant, bellum supprime Sancta Trias. Dissidiis finem nostris impone quietum Sopitisque malis optima quaeque dato.

Praefatio III (1561 edition, p. 9 before *Ex Apologetico Divi Gregorii excerpta*). [Inc.] : Concertent odiis alii de religione, Inque vicem caeco per mutua vulnera bello Strictis pugnantes calamis, saevisque libellis Crimina criminibus cumulent. . .[Expl.] : Ut det concordes animos, det consona verba, Dissidiis tandem positis civilibus omnes

Ore uno ut Trinum laudemus Numen et unum.

Praefatio IV (1561 edition, p. 26, preceding *Obiurgatio*). [Inc.] : Presbyteri, populo qui cum curaque fideque Praesunt, exemplo morum vitaeque nitentes Et qui in divino in primis sermone laborant, Iure suo et merito dupli observantur honore. . . . [Expl.] : Cuius momentum cum habeat sententia magnum, Ni concepta meo me fallit opinio corde, Non poterunt illi obsequiumque fidemque negare.

Praefatio V (1561 edition, p. 48, preceding *Iuramentum et votum episcopale*). [Inc.] : Est operae precium cognoscere vota beati Gregorii, quae solenni de more disertis Iuratus verbis Antistes, munere sancto Auctus pastoris, concepit pectore toto. Haec quicunque leges, tibi fac communia ducas. Legibus his omnes ex aequo namque tenemur, Ad sacras dedimus lymphas qui nomina Christo, Illi mancipii nos totos iure sacrantes.

Praefatio VI (1561 edition, p. 66) : See above, *Praefatio I*, 1551 edition.

Epistola II (1567 edition, p. 3). Joannes Langus Joanni Oporino suo S. D. [Inc.] : Editis ante quinquennium in officina tua, humanissime charissimeque Oporine, Divi Gregorii Nazanzeni Theologi carminum libellis quibusdam Graecis cum interpretatione mea Latina. . . . [Expl.] : una cum prioribus et ipsius S. Gregorii et meis Opusculis Graecis simul et Latinis denuo nomini tuo dicatis in officina tua libraria diligenter et emendate excudas. Θεός σοι ὀλβία δώρη, in quo beate vive et vale. Dat. Suidniciae, Anno Domini nostri M. D. LXV.

Translation of poems. [Inc.] : (Poem 1.2.33, *Tetrasticha*) Operosa praestat vita num theorica? Perfectiorum haec est, et illa plurium. Et haec et illa grata iuxta et commoda. . . . [Expl.] : Verbis et actis ne supremis prospice (Latente semper instat ille praelio). Opus tibi oppresso siet piaculis. [Expl.] : (Poem 1.2.19, *De vita humana*) Cursu trahit retrahitque mobilem statum Ut via sit (nam rite sic depinxeris) Insomnium, fumusve, flosve herbae brevis.

Manuscript :

(reported by P. O. Kristeller; micro.) Naples, Nazionale IX F 21 : 1560, fols. 40v-

42r and 89v-90r. A collection of verses by Langus containing translations of Poems 2.1.73 and 1.1.11 of Gregory Nazianzen made by Langus and dated 1560, Suidniciae. Cf. Kristeller, *Iter I* 429.

Editions :

(description furnished by Dr. Diehl, Director of the Stadt- und Universitäts-Bibliothek, Frankfurt-am-Main) [1550], Basileae (Basel) : per Joannem Oporinum (Gr.-Lat., 8^o) : BM. Contents are same as in the 1551 edition.

(micro.) [1551], Basileae (Basel) : per Lud. Lucium (Gr.-Lat., 16^o, with Demosthenes, etc.) : *Catal. méthodique bibl. publ. de Verdun*, 2.78 ; BN. Contains four poems ; see above.

(*) [1552], Basileae (Basel) : per L. Lucium (Gr.-Lat., 12^o, with Demosthenes, etc.) : BM. Same contents as preceding edition.

(*) 1561, Basileae (Basel) : (Gr.-Lat.) : Graesse, 3.147 ; Hoffmann BL 2.315. Same contents as 1550 edition.

(micro.) 1561, Basileae (Basel) : per Jo. Oporinum (Gr.-Lat., misc.) : BN ; Hoffmann BL 2.312 ; Graesse, 3.146. Contents confirmed by Mlle. G. Antoine of Bibl. Nat., Paris.

The works contained in this edition include : sec. 87-89 of Oration 2, *Apologeticus*, and nineteen poems : numbers 1.2.1 (lines 123-188), 2.1.1 (lines 352-361), 2.1.1 (lines 479-483), 2.1.13, 2.1.2, 2.1.49, 2.1.81, 1.2.12, 1.2.13, 2.1.57, 2.1.44 (lines 43-50), 2.1.82, 2.1.22 (lines 13-24), 2.1.87 (lines 1-12), 2.1.87 (lines 13-24), 2.1.22 (lines 1-12), 2.1.73, 2.1.55, 1.2.33, 1.2.32, 1.2.31, 1.2.19. Among his own poems also, on page 196 f., Langus placed the translation of Poem 1.1.11 of Gregory Nazianzen, *De Christi incarnatione*, [Inc.] : Errat qui Verbumque Dei regemque perennem Cum Patre honore pari non colit aethereo. . . . [Expl.] : Hos ergo perpaucos contra rescripsero versus, In quibus est prorsus nil reperire nigri.

(*) 1565, Basileae (Basel) : per Jo. Oporinum (Gr.-Lat., misc.) : Graesse, 3.146 ; Hoffmann BL 2.314. This edition contains the same poems as the 1561 edition with the addition of lines 61-64 of Poem 1.2.17. Langus has also increased his own works by inserting *Defensio II gloriae carnis Filii Dei*,

pp. 209-495, in which on p. 296 appears a translation of about 20 lines from various speeches in *Christus patiens*. [Inc.]: Verba Sanctae Mariae Deigenitricis de Iudeorum audacia et ferocitate. Ferocitas quo fine terminabitur, Molirier quae non timet caedem Deo. . .[Expl.]: Summe Imperator lacrymis fleam meis, Et te invocem Deus meus, Deus meus.

1567, Basileae (Basel): per Joannem Oporinum (Gr.-Lat., misc.): BM; BN. (Our Lady of the Lake College). A reprint of the 1565 edition.

1570 (1): See above, I. 8. a.

1570 (2): See above, I. 8. a.

1577: See above, I. 8. a.

(micro.) 1647: See above, I. 8. a.

Biogr.:

Joannes Langus Silesius (Johann Lange) was born at Freistadt in 1503 and died in Schweidnitz on August 25, 1567. As a boy he received instruction from Valentinus Cratoaldus. Later he went to Cracow and Vienna to continue his studies. There he devoted himself to the study of Greek under Philip Gundelius. At Ofen he was made Director of the Children's Choir. In 1537 he was appointed Rector at Goldberg; then Secretary to the Bishop of Breslau, Jacob von Saltza; and finally, Chancellor to Bishop Balthasar of Promniss, who sent him on various missions to King Ferdinand I. As imperial counsellor and orator, he was sent to Poland to undertake important negotiations.

Works: He translated the *Ecclesiastica historia* of Nicephorus Callistus Xantopulus, poems of Gregory Nazianzen, the works of Justinus Martyr; he composed lyric poems, elegies, and one heroic poem in Latin.

Bibl.: Allgemeine Deutsche Biographie 17 (1883) 638-639; F. Hoefer, 29.389; Chr. G. Joecher, Allgemeines Gelehrten-Lexicon, 2.2252; M. Michaud, Biographie Universelle, 23.166; J. H. Zedler, Universal Lexicon, 16.606.

M. Adam, Vitae Germ. Jurisconsult., pp. 36-38; Paul Freher, Theatrum Virerud. clar., 2.325; Sinapius, Schlesische Curiositäten, 2.765.

11. GULIELMUS MORELIUS (?)

The translation of Poem 1.2.30, *Monosticha*, of Gregory Nazianzen appeared in the *Alphabetum graecum* of Guil. Morelius in 1560, followed by *Aliud carmen, Monosticha*, also attributed to Gregory Nazianzen, but found nowhere else among Gregory's works. This version of the translation of Poem 1.2.30 likewise is not found elsewhere nor is the name of the translator mentioned. However neither is the author of *Alphabetum Graecum* named and, as this work is generally attributed to Morelius, so the translation of the poems may be assumed to be his.

Translation of Poem 1.2.30, Monosticha, [Inc.]: Principium omnium et finem fac Deum. Vitae lucrum e vita excedere quotidie. Nosce omnia bonorum facta. Gravis est paupertas: deterior male parta rerum copia. . .[Expl.]: Gratia est invideri, at invidere magnum est dedecus. Animus (sic, i. e. animum) libato potius quam quidvis aliud deo. O quis haec custodiet, et servabitur.

Translation of Aliud carmen, Monosticha, [Inc.]: Principium censeto universorum esse deum. Constans esse nihil in vita videatur. Parentes honorans maxime deum timeto. Disce a teipso ea non loqui quae fas non est. . .[Expl.]: Auro enim ii longe sunt praestabiliores. Mendacium odio, veritatem amore prosequitor. O puer haec si observes, divino numine servaris.

Editions:

(micro.) 1560, Parisiis (Paris): apud Guil. Morelium (in Alphabetum Graecum, Gr.-Lat.): BN.

(*) 1590, Parisiis (Paris): apud Guil. Morelium (extract from 1560 ed.): BN. Information from Mlle. G. Antoine of the Bibliothèque Nationale.

Biogr.: Gulielmus Morelius (Guillaume Morel), one of the most eminent humanists and printers of this age, was born in Tilleul in Normandy in 1505 and died in Paris in 1564. He received a good education in Paris and made many translations while still young. In 1544 he began his printing career and soon afterwards established his own printing shop. He won a name for himself by his profound knowledge of the

humanities and the beauty of the various works which he published. He succeeded Turnebus as Director of the Royal Printing Press. He also held the office of Professor of Greek.

Works : Alphabetum graecum ; Commentarium verborum Latinorum ; De verbis anomalis ; Tabula de successione veterum philosophorum ; editions of Aratus, Cyprian, Demosthenes, Dionysius Areopagita (with notes), Hippolytus, Marcus Eremita, Maximus Confessor, Menander, Pindar, Claudius Victor ; commentaries on Cicero ; translation of Sententiae comicorum and of Sententiae Patrum. He printed many more works of the classics.

Bibl. : G. Grenet (ed.), *Dictionnaire des lettres françaises, Le seizième siècle* (1951) 527, by E. Langevin ; catalogue BN.

12. GENTIANUS HERVETUS

The translation of Poem 1.1.12, *Quinam libri sint legendi*, and of its *Commentary* by Balsamon made by Gentianus Hervetus in the *Canones Apostolorum*, was dedicated to Joannes Tillius, Bishop of St. Brieuc, October 22, 1561 (see below, Ep. I).

Epistola I (1620 edition). D. Joanni Tillio... Briocensi Episcopo Gentianus Hervetus S. P. D. [Inc.] : Quod Photii Patriarchae Constantinopolitani Nomocanonum (sic, i. e. Nomocanonem), quod leges et tam Conciliorum quam sanctorum Patrum complectitur canones, quibus apud Grecos ecclesiastica administratur disciplina, a nobis cum Tridenti in Concilio essemus Latine versum tanti feceris ut typis excusum in lucem exire volueris, magnas ago gratias . . . [Expl.] : Cum autem id usu venerit, ut quae olim Concilia a te Graece edita, ea nunc a me Latine versa, sed non sine magna accessione, tuo maxime hortatu et impulsu in lucem exeant, te aequi boni consulturum mihi spondeo, si ea felicibus tuis auspiciis in publicum prodeant, et tuo nomini dicata ab omnibus legum et canonum studiosis legantur. Vale. Pisciaci, XI. Cal. Novembris. M. D. LXI.

Epistola II (1620 edition), Bibliopolae Parisienses Lectori S. [Inc.] : Ex Epistola Gentiani Hervetii viri Actiss. (sic, i. e.

acutissimi) ac de literis optime meriti statim ipso a limine intellegere potuisti, bone lector, hanc ab illo Latinam interpretationem commentariorum Theodori Balsamonis in Nomocanonem Photii canonesque Conciliorum fuisse adornatam e Graeco exemplari Reverendiss. D. Ioannis Tillii Episcopi Briocensis ac deinde Latine tantum a Gulielmo Morellio typis fuisse mandatam Lutetiae Parisiorum anno Domini M. D. LXI... [Expl.] : sic in schismate et alienatione a Romana Ecclesia par fuit, ut e doctissimo Baronio licet intellegere, ad cuius te triplex remittimus hoc in limine operis admonuisse contenti. Cal. Augusti Anno Domini 1619, Lutet. Parisior.

Translation of Carmen 1. 1.12, De veris Scripturae libris. [Inc.] : Ne tibi seducant aliena volumina mentem, Existunt etenim quam plurima scripta maligne, Selectum hunc a me numerum cape, chare sodalis... [Expl.] : Iam numera libros novi mysterii, Matthaeus Christi Hebraeis miracula scripsit. Marcus Italiae, Lucas autem Graeciae, Magnus Joannes praeco penetrator Olympi Cunctis, deinde sunt actus Apostolici, Deinde decem Pauli et quatuor epistolae, Septem catholicae, est Jacobi una ex eis. Petri duae sunt, Ioannis vero tres. At septima est Iudeae, et sic omnes habes. Si praeter hos quid est, ne germanum putas.

Greek Sources : A Greek copy of the *Nomocanon* with its commentary by Balsamon which belonged to Joannes Tillius, Bishop of St. Brieuc (see above, *Epistola II*).

Manuscript :

(micro.) Vatican City, Ottob. Lat. 238 : s. XVI, in *Canones Patrum*, Gr.-Lat., fols. 145v-146v. (Microfilm of unpublished catalogue of the Vatican Library at St. Louis University). Microfilm of St. Louis University used. Cf. Kristeller, *Iter II* 413.

Editions :

(micro.) 1561, Lutetiae Parisiorum (Paris) : a Gulielmo Morellio (in *Canones Apostolorum*, etc.) : Bodl. Libr. Maittaire, *Annales*, 3.2.719. Verse Translation. Microfilm from the Bodleian Library used.

1620, Lutetiae Parisiorum (Paris) : Typis Regiis (in *Canones SS Apostolorum Conciliorum Generalium et Provincialium*, 1081 f., Gr.-

Lat.): Bodl. Libr. 2.193; (NNUT). Copy at NNUT examined. Verse translation.
Biogr.: See CTC I, p. 109-110.

13. ANDREAS TRICESIUS

A Latin paraphrase of Carmen 2.1.81 was made by Andreas Tricesius and published at the end of his *Epigrammatum libri II* in Cracow in the years 1565 and 1567. He has expanded the original Greek poem of six lines into a poem of fourteen lines.

Translation of poem 2.1.81, Ad animam suam, [Inc.]: Ut terrenarum capiant te oblia rerum, Ardua sydereum mens pete nostra polum, Pollutumque doma primaevi labe parentis. . .[Expl.]: Integer et firmus perpetuusque manet. Hunc teneat quisquis talem vult ducere vitam, In terris melius qua nihil esse potest.

Editions:

(*) 1565, Cracoviae : Lazarus Andreae (Gr.-Lat., in *Epigrammatum libri II*). Cf. Gregorius Krokowski, in *Eos* 34 (1932-1933) 347.

(*) 1567, Cracoviae : Lazarus Andreae (Gr.-Lat., in *Epigrammatum libri II*). Cf. Gregorius Krokowski in *Eos* 34 (1932-1933) 347.

G. Krokowski, 'Gregorii Nazianeni Carmen ab Andrea Tricesio (1565) latinis versibus paraphrastice redditum,' *Eos* 34 (1932-1933) 347-348. He prints the text of the translation. Communication of Dr. H. M. Werhahn through P. O. Kristeller.

(*) Andrzej Trzecieski, *Carmina*, ed. J. Krokowski (Wroclaw, 1958), p. 184, no. 80-81, cf. p. 602-603.

Biogr.:

Andreas Tricesius (Andrzej Trzecieski), ca. 1530 - ca. 1584. He was the son of the senator of Koniuszowa, Andrzej Trzecieski, who received the Bachelor of Arts degree from Cracow University in 1520 and became the leader of the Reformation movement in Cracow. Andreas was born either in the village of Koniuszowa or in Cracow. He received his early education probably in Cracow, and in 1544 entered the University of Wittenberg. Later he travelled in France, Italy, Spain, and England, returning to Poland in 1547. He was one of the most celebrated Latin

poets of his times in Poland and was acquainted and carried on a correspondence with Joachim Camerarius, Joannes Wolfius, and Calvin. He was a strong defender of the religious reform. He died in 1584, shortly after the death of the Polish poet, Jan Kochanowski on August 22, 1584, about whose death he had written a poem.

Works:

He published a number of Latin poems, and a number of his Latin letters have been preserved. He composed verse paraphrases of several psalms and of one of the poems of Gregory Nazianzen.

Bibl.:

Album Academiae Vitebergensis, vol. 1, ed. C. E. Foerstemann, Lipsiae 1841, p. 215a 5: 'Andreas Tricesius Polonus'; H. Lopaciński, 'Trzecieski Andrzej,' *Encyklopedia Kościelna Nowodworskiego*, t. 29 (1907) 250; *Pismiennictwo Staropolskie* 3 (Bibliografia literatury polskiej 'Nowy Korbut', ed. R. Pollak, Warsaw, 1965) 347-354; W. Weintraub, *Udzial Prus Księzczych w reformacji polskiej*, 'Reformacja w Polsce', R 6 (1935) 56. All information supplied by Dr. Jerzy Zathey.

J. Krokowski, *Andrzej Trzecieski*, Warsaw, 1954.

14. FRANCISCUS PORTUS

The translation in verse of three poems of Gregory Nazianzen by Portus was first published in 1568 with the hymns of Synesius, and in 1570 another poem, lines 1-16 of Poem 1.2.30, *De se ipso*, was added to the original three.

Epistola (1568 edition, in Greek only), *ΦΡΑΓΚΙΣΚΟΣ Ο ΠΟΡΤΟΣ ΤΟΙΣ φιλολόγοις εν πράττειν*. [Inc.]: "Οσος μὲν δὲ Συνέσιος, καὶ περὶ τὰ τῶν λόγων καὶ τῶν τῆς ποιητικῆς χαράτων ὑψηλόφρων. . . [Expl.]: λόγων ὁώμης καὶ δεινότητος ἔνεπα, εὖμονσίας δὲ χάρων μεγέθους τε καὶ ἡδονῆς ποιητικῆς ποιητῶν τοῖς ἐπιφανεστάτοις." *Ἐργωσθε.*

Translation of poems, [Inc.]: (Ode 1.1.30) Te immortalem monarcham, Da ut celebrem, da ut canam Regem, dominum Per quem hymni, per quem laudes, Per quem Angelorum chorea. . .[Expl.]: (Ode 1.1.32) Laboriosae carnis Altera excitasti ad opera

Et actiones tibi gratas. [*Expl.*] : (1570 edition) Nihil enim adeo unquam Orbem concussit universum Ut spiritus licentia Dei celebrati.

The poems contained in the 1568 edition are Odes 1.1.30, *Hymnus alias ad Deum*; 2.1.88, *Ad suam animam carmen anacreonticum*; 1.1.32, *Hymnus vespertinus*; added in the 1570 (3) edition was Poem 2.1.30, *De se ipso*.

Editions :

1568, Parisiis (Paris) : excudebat Henr. Stephanus (Gr.-Lat., with Synesius, etc.). BN ; Hoffmann BL 2.314. (NNUT). Copy at Union Theological Seminary Library examined.

1570 (1) : See above, I. 8. a.

1570 (2) : See above, I. 8. a.

(Micro.) 1570 (3), Parisiis : apud J. Benenatum (Gr.-Lat., with Synesius, etc.). BN ; BM.

(*) 1582, Lugduni (Lyons) : apud J. Stratium (Gr.-Lat., in *Edmondi Augerii catechismus parvus*). Baudrier 2.393 ; BN.

(*) 1586, Parisiis : apud Fed. Morellum (Gr.-Lat., with Synesius). Hoffmann BL 2.314.

(*) 1590, Romae : apud Franciscum Zanettum (with Cyril of Alexandria, etc.). Hoffmann BL 2.314 ; Graesse 3.146.

(*) 1603, Turnoni (Tournon) : apud G. Linocarium (Gr.-Lat., with Synesius, etc.). Hoffmann BL 2.314 ; BN.

1614, Coloniae Allobrogum (Geneva) : Typis Petri de la Rovi  re (Gr.-Lat., in *Poetae graeci veteres*, vol. 2) : BM ; Hoffmann BL 2.314. (MB). Edition at the Boston Public Library was examined. Contained same poems as the 1570 (3) edition. Description supplied by Bernard Peebles.

(*) 1618, Parisiis : apud Th. Morellum (Gr.-Lat., with Synesius). Hoffmann BL 2.314 : BN. According to Hoffmann, the fourth ode is given entire in this edition for the first time.

Biogr. : See below, Longinus I. a.

15. ANTONELLUS ARCIMBOLDIUS

A translation, without a date, of one poem of Gregory Nazianzen by Antonellus Arcimboldius was bound with the 1569 edition of

Arcimboldius' translation of eight orations of Basil. It seems quite possible from his *Epistola Lectori* (see below, *Epistola I*) that Arcimboldius published his translation of Gregory's work in 1569 with those of Basil, but deliberately broke his work up into several parts so as better to hold the attention of the reader. Thus at the beginning of Gregory's work he put a title page, introductory verse, and *Epistola Lectori*. The fact that no edition containing Gregory's work alone has been found in any of the bibliographies strengthens the conviction that they were never published separately.

Introductory Verse (fol. 144^v, numbered by hand). In easdem homilias ab Antonello Arcimboldio Protonotario Apostolico regioque senatore conversas P. Francisci Bulgari hendecasyllabum. [Inc.] : Ite, cedite quotquot estis ausi Scripta Gregorii inquinare vestra Lingua falsiloqua, et parum Latina... [Expl.] : Hic est dictio suavis et latina, Fida versio, creber atticismus ; Meras delicias, meros lepores Hoc dat denique, quidquid est, libelli.

Epistola I (fol. 145). Idem Lectori. [Inc.] : Cogitanti mihi quasdam meas vigilias in lucem edere, quo crebris amicorum efflagitationibus satisfacerem, non inepte, ut opinor, visum est faciendum, ut sic eas dispertirem atque dividarem, ut eodem manente corpore eius tamen singula fere membra singulis epistolis quibusdam quasi notis distinguerem ac velut iusto quodam intervallo discluderem, neque id eo mehercule consilio, ut uno beneficio plures amicos aucuparem et (ut dicitur) duos parietes de eadem fidelia dealbarem, sed quod ita facilius fieri posse sum ratus, ut legentis animum aliqua voluptate retinerem. Nam cum longo verborum anfractu fatigetur lector et restinctis animorum incendiis minus cupide persequatur ea, quae restant ; si contra quibusdam quasi praeludiis intersecetur perpetuum illud ac contextum scribendi filum, ut quiescere et respirare quandoque liceat, tum vero ut novalis ager ubiores segetes ferre solet, sic ille refectus et recreatus recentior fit quodammodo atque paratior ad reliquos satus accipiendos. Quamobrem quadrifariam hasce meas versiones sum partitus non aliam ob causam

quam ut aliquam laboris partem tibi minuerem. Hoc volui nescius ne esses, ne quis me vana ambitione furere existimet, a qua ita remotus omnem aetatem fui ut nihil umquam peius oderim. Ceterum quantum laboris et diligentiae in his homiliis vertendis adhibuerimus, iudicent ii qui cum aliis interpretibus haec nostra contulerint. Ego numquam eorum institutum probavi qui per aliorum depressionem sibi ascensum parant. Vale.

Translation of Poem 1.2.3 (fols. 168-171).
 [Inc.] : Virgo sponsa Christi sponsum tuum honorifice semper cole, expurga te ipsam oratione sapientiae, ut lucida luci aeternum vivas. . . [Expl.] : Quare virgines alacri mente Christum spectate colluentibusque lampadibus Christum excipite ut introgresae sponsi pulchritudine perfruamini et ad caelestia mysteria perveniatis.

Edition :

(micro.) 1569 : See above, I. 7.

Biogr. :

Antonellus Arcimboldius, a Milanese writer and a member of the Arcimboldi family which gave four archbishops to Milan, was born at Confienza in 1531 and died at Milan in 1578. He was the son of Giovanni Angelo, later Archbishop of Milan, who had been married before he had entered the priesthood. In 1556 he studied law in Pavia with Francesco Alciati and received his degree in 1566. He held the title of Protonotary Apostolic and was appointed commendatory abbot of Vidaldone and of Crescenzago, surely because of his father's dignity. According to a document dated 1550 he was made director—he was not a priest—of the parish church of S. Vittore di Siziano in the diocese of Novara. He must also have been titular provost of the collegiate church of S. Lorenzo di Milano, an office from which he resigned in 1566 in favor of a certain Bernardo Bulgari. He was made a senator of Milan in 1567 and a member of the Accademia degli Affidati with the name l'Advertito. He possessed a good knowledge of Greek and several works translated by him from Greek into Latin are preserved.

Works : D. Basili Magni homiliae octo, 1569 ; D. Basili Magni de vera et incorrupta

virginitate liber, 1573 ; S. Basili Magni de gratiarum actione liber ; Gregorii Nazianzeni homiliae IV ; D. Joannis Chrysostomi de divina oratione libri II. Catalogo degli eretici, 1554, sometimes assigned to him, should be attributed to his father according to Mazzuchelli.

Bibl. : Dizionario Biografico degli Italiani, 1961, vol. 3.770-771 ; F. Hoefer, *Nouvelle biographie générale*, 3.64 ; G. M. Mazzuchelli, *Gli Scrittori d'Italia*, I. 2.962-63.

Argellati, *Biblioth. Script. Mediol.* I. 1.78-79 ; M. Maylender, *Storia delle Accademie d'Italia*, 1926, vol. 1.76 ; F. Piccinelli, *Ateneo dei letterati Milanesi*, 1670.

16. JACOBUS BILLIUS PRUNAEUS

a. 1569 VERSION

Billius translated 153 poems of Gregory Nazianzen. His first translation of sixty-six poems was completed at the end of the year 1568 and was dedicated to Cardinal Carolus Lotharingus on December 18, 1568, at Nantes (see below, *Epistola I*). The first twenty poems of this edition and the last poem were translated in verse form, the remaining forty-six in prose.

Epistola I (1569 (1) edition, fols. 2-7 unnumbered). . . Domino D. Carolo Lotharingo Cardinale. . . Jacobus Billius. . . [Inc.] : Quod ait ille totius philosophiae antistes Plato, summae atque effrenatae libertatis extremam plerumque servitutem asseclam esse, quod etiam Hippocrates, corporum habitudines ad extremum bonitatis perductas periculosas esse. . . [Expl.] : Dominus Jesus te quam diutissime Ecclesiae suae incolumem servet. Nannetibus 15. Calend. Ianuar. anno a salutifero partu quingentesimo sexagesimo nono supra Millesimum.

Epistola II (fols. 9-10v). Iac. Billius. . . Pio Lectori. . . [Inc.] : En habes, pie Lector, eximium illum Orientalis Ecclesiae doctorem Gregorium a nobis Latinitate donatum, ex cuius lectione utinam tantum fructus tibi capere contingat, quantum laboris ac moles-tiae fuit nobis in eo vertendo subeundum. . . Quae omnia cum me miris modis torserint, tum illud longe vehementius animum ex-cruciat, quod Hervagianus codex, qui unus suppetebat, tot tamque foedis erroribus

scatebat, ut ad hoc Augiae stabulum repurgandum non uno Hercule opus esset. Nulla oratio, nulla propemodum pagina gravissimis mendis vacabat, *δλοσώματος*, ut ita dicam, erat haec plaga. Quocirca cum deploratis morbis medicam manum admovere medici vetent, ne ipse quidem causam ullam esse putavi cur in tam corrupto atque insanabili codice diutius me inani labore conficerem. Tantis per itaque mihi ab incopta versione quietem imperavi, quoad ab amico quodam certior factus sum permulta eaque castigatissima exemplaria in illustrissimae Reginae bibliotheca esse quorum ope atque adjumento insanabilibus alioqui vulneribus medicinam afferre possem. Quo nuncio supra quam dici queat oblectatus per doctissimum atque humanissimum virum Ludovicum Rusaeum regium confessorem haud magno negotio a Regina impetravi ut mihi liceret codicem unum (nec enim plures simul passa est) ex ipsius bibliotheca mecum efferre. Tuli igitur amplissimum codicem capitalibus literis exaratum, tantum antiquitatis prae se ferentem, ut ipsius propemodum Gregorii aetate scriptus esse videretur; qui praeter epistolas et versus omnia ipsius opera continebat. Quem cum paucissimis diebus incredibili celeritate perlegisset ex eo que innumera loca quae in impresso vitiouse legebantur integritati suae restituisset, statim eum Athenas (quo enim alio nomine incomparabile illud bonarum omnium literarum gazophylacium appellem?) referendum habui ut alterum exemplar inde rursus auferrem. In hoc sexdecim duntaxat orationes erant, doctissimis Nicetae Serronii commentariis illustratae, in textis etiam quibusdam Pselli enarrationibus in obscuriora loca secundae orationis de Paschate. . . Haec sunt, Lector, quae ad D. Gregorii, imo templi Dei, cuius ille lapis vivus fuit, exornationem a nobis collata sunt. . . [Expl.]: Nam cum Christus iis etiam, a quibus iniuria nobis orta est, vicem referre prohibeat, quanto tandem atrocior eos poena manet, qui bene de se merentes aut certe mereri studentes rabido dente insectantur? A quo vitio utinam te Deus semper incolumem servet. Bene vale, optime Lector, et laborem hunc nostrum boni consule.

Epistola III (1569 ed., page 770). Candido Lectori S. [Inc.]: Cum Julianus Imp. Gentilium poetarum lectione Christianis interdixisset, Gregorius et Apollinaris, a quo et habemus Psalterium Graeco carmine redditum, ut subdolum illius consilium frangerent, ad cedula carmina animum adiecerunt. . . [Expl.]: curabimus fortasse, Deo donante, ut poetica quae restant his quae nunc damus propediem attexantur. Bene vale, optime Lector, et pro mea salute ad Deum preces funde.

Epistola IV (1569 ed., page 808). . . Candido Lectori S. [Inc.]: Cum versio haec nostra superiore anno postridie assumptae Virginis excudi coepta, diu postea, contra quam opinabar, ob Gallicos tumultus intermissa, tandem aliquando sub incudem revocata fuisset, libenter equidem fecisset ut quicquid ex Gregorii carminibus supererat carmine quoque redditum in lucem efferrem. . . nihil me a publicis commodis alienum facturum putavi, si in tam exiguo otio, quod mihi suppetebat, ea quae vertenda restabant oratione soluta transferrem. Id quod profecto nemini mirum atque insolens videri debet. Vetus enim haec est stili exercendi ratio, ut, quemadmodum ea quae oratione prosa conscripta sunt interdum carmine reddantur, ita etiam vicissim ea, quae versibus mandata sunt, solutis numeris efferantur. Atque hoc exemplum memoria nostra Vitus Amerbachius non sine laude renovavit, quippe qui adversarias Aiacis et Ulyssis orationes poeticis numeris solutas adeo feliciter expresserit, ut qui authorem Ovidium ignoret sic existimaturus sit eas non a Poeta quodam, sed ab Oratore primum fluxisse. Quod mihi eo magis in Nazianzeno concedendum est, quod carminum ipsius tale argumentum est, ut non minus commode prosa quam versibus tractari possit. Nam si numeros ipsos carminisque leges exceperis, nihil hic omnino poeticum invenies, hoc est nihil vanum et inane, nihil absurdum ac fabulosum. Omnia gravitatis, pietatis, philosophiaeque Christianae plena sunt. . . [Expl.]: Accipies ergo haec aequo animo, candide Lector, tantisperque his frueris, quoad aliquis meliora in communem utilitatem attulerit. Vale. Nannetibus 3 non. De-

cembr. 1568. (This letter precedes the poems which have a prose translation.)

Translation of Poems (1569 ed., verse versions, pp. 771-808), [Inc.]: (Poem 2.1.1, *De rebus suis*). Christe potens magni dominator et incola coeli, Qui quondam confertam aciem, densasque cohortes Perniciosi Amalec subita formidine tactas. . . [Expl.]: (Poem 1.2.2, *Praecepta ad virgines*). Queis Deus effulges unus, Genitor, Genitusque Spiritus atque sacer. Deitas namque integra sese Sistit in integrae Triadis numeroque fideque.

Translation of Poems (1569 ed., prose versions, pp. 808-907). [Inc.]: (Poem 2.1.45, *De animae suae calamitatibus*). Me miserum, quam gravia patior; qui luctus, qui lachrymarum fontes, quae carmina tantae calamitati paria esse potuerunt? Nemo unquam filiorum aut parentum. . . [Expl.]: (Poem 1.2.33, *Tetrasticha*). Proinde ne in fraudem incidas circumspice (clandestino enim certamine semper te hostis insectatur), ne alioqui postrema iustificatione opus habeas.

Billius' 1569 version of poems which have been translated and published separately by various translators.

Translation of Poem 1.1.12, De veris Scripturae libris (1569 prose version). [Inc.]: In divinis oraculis animo et lingua dies noctesque versare. Aut enim Deus hanc laboribus nostris mercedem rependit, ut occultum quoddam lumen. . . [Expl.]: quae et catholiconum septima ac postrema est. Omnes sacrae scripturae libros habes. Si quid extra haec invenitur, inter adulterinos libros numerandum est.

Translation of Poem 1.1.15, Moysis deca-logus (verse version). [Inc.]: Has patris aeterni bis quinas dextera leges Insculpsit saxis; tu vero inscribito cordi. Nullum aliud tibi numen erit, nec quem mihi debes. . . [Expl.]: Neve aliquem testis mendacibus opprime verbis. Nec cupidis oculis aliorum commoda lima; Hinc etenim obscuras quaeruntur pabula morti.

Translation of Poem 1.1.18, De Christi genealogia (verse version). [Inc.]: Matthaeus quondam scripsit, Lucasque disertus; Verum non simili scripserunt ordine Christi Natales, quibus ille Adami de sanguine fluxit. . . [Expl.]: Contra Matthaeus, dum

telam orditur eandem, Incipiens ab Adam in Christo finivit Iesu.

Translation of Poem 1.1.20, Miracula Christi secundum Mattheum (verse version). [Inc.]: Haec quae mortali Christus cum carne patravit, Mattheus sacrae prodidit historiae. Depulit informem primum de corpore lepram. . . [Expl.]: Surrexit, tumulo prosiliisque suo. Discipulisque suis Galilaea rursus in ora Spectandum sese non semel exhibuit.

Translation of Poem 1.1.22, Miracula Christi secundum Lucam (verse version). [Inc.]: Bis septena refert Lucas miracula Christi, Egregium Pauli tutus ob auxilium. Et febris et daemon, paralysis, leproque Christo. . . [Expl.]: Utque etiam ad lucem devicta morte resurgens, Discipulis patuit non semel ipse suis.

Translation of Poem 1.2.3, Ad virginem (prose version). [Inc.]: Virgo, sponsa Christi, sponsum tuum celebra, purga teipsam tum sermone, tum sapientia, ut splendida cum splendido sempiternam vitae consuetudinem habeas. . . [Expl.]: At o virgines, Christum pervigiles expectate, clarisque lampadibus sponsum accipite, ut simul cum eo ingressae thalami pulchritudinem inspectetis mysteriisque supernis commisceamini.

Translation of Poem 1.2.30, Monosticha (verse version). [Inc.]: Principium tibi sit, tibi finiat omnia Christus. Optimus hic vitae quaestus, decrescere censu. Omnia fac tibi sint bene cognita gesta bonorum. . . [Expl.]: Jucundum est livore premi, livere pudendum. Sacrificare Deo mentem, quam caetera, praestat. Huius certa salus quisquis servaverit ista.

Translation of Poem 1.2.33, Tetrasticha (prose version). [Inc.]: Utrum alteri praeferrandam censes, actionem an contemplationem? Illa plurium est, haec perfectorum. Atque ambae quidem commoda sunt et amicae. . . [Expl.]: See above, *Translation of Poems* (prose versions).

Argumentum to Poem 2.1.13, Ad episcopos (prose version). [Inc.]: Quamquam plerisque locis in eos accerrime invehitur Gregorius, qui praecipi ac temerario impetu ad ecclesiasticas dignitates prosiliebant. . . [Expl.]: Ex eoque facile perspici potest quanto erga ecclesiae pacem ordinemque zelo vir optimus aestuaret.

Translation of Poem 2.1.13, Ad episcopos (prose version). [Inc.] : O Sacerdotes incruenta sacrificia mittentes, o illustres animarum custodes, o magni Dei figmentum in manibus vestris gestantes. . .[Expl.] : Tum vero pro merito quisque vel praemiis vel poenis afficietur, cum iustissimam lancem Deus manibus versare coepert.

Translation of Poem 2.1.27, Lamentationes (prose version). [Inc.] : Heu, heu, graves meas calamitates. Quod tandem facinus admisi? An ego solus pura tua sacrificia impure attingo? . . .[Expl.] : servoque tuo propitius esto, aut mihi certe has vires affer, quibus aequo fortique animo incommoda omnia feram.

Translation of Poem 2.1.32, De vitae huius vanitate (verse version). [Inc.] : O utinam vel hirundo forem vel more columbae Aera dividerem pennis, ut perpetu cursu Labilis effugerem miseranda pericula vitae . . .[Expl.] : Aut circumfusis oculis caligine densa Quaerat iter, muros privataque lumine palpet.

Translation of Poem 2.1.38, Ad Christum (prose version). [Inc.] : Christe Rex, posteaquam sermonem diu animo retentum in aerem emisi te primum eloquor verba haec e mente mea tanquam victimam sanctam a sanctissimo sacrificio profundens . . .[Expl.] : Mentem illam magnam sonui sermone Verbum, post autem magni quoque Spiritus laudes siquidem hoc ipsi gratum fuerit crepabo.

Translation of Poem 2.1.49, Luctus (prose version). [Inc.] : Heu me miserum quem in coelum Deique sedem omni celeritate properantem corpus hoc moratur ac retinet. Nec vero mihi. . .[Expl.] : At me Rex omnipotens terrenis hisce vinculis solve atque in chorum illum coelestem ascribe.

Translation of Poem 2.1.51, Carmen lugubre (verse version). [Inc.] : Saepe suum misere luget nova nupta maritum Quem rapit ante diem gravis inclemencia fati. Tristesque orditur lachrymis perfusa querelas. . .[Expl.] : Vulneribus magnis animae vitiumque cavebo? Non opis hoc nostrae; tu me pater optime serva.

Translation of Poem 2.1.54, Adversus diabolum (verse version). [Inc.] : Venisti, scelerate (tuas intellego fraudes) Ut me de

recto virtutis tramite pulsum Sedibus aethereis et dulci lumine prives. . .[Expl.] : Figmentoque Dei tibi sit divina pavori Ira, chorusque pius caelesti laetus in arce Divinas celebrans aeterna in saecula laudes.

Translation of Poem 2.1.57, Adversus diabolum (prose version). Fuge ab hac linea, o barbare, ac mihi molestus esse desine; fugite improbi omnes; Christus mihi describitur. Fugite, inquam, ne mihi cogitatio animo collecta elabatur. Abite in malam rem omnes quos Christus a rebus terrenis procul non abducit.

Translation of Poem 2.1.81, Ad suum animum (prose version). [Inc.] : Anime, oculos in coelum erige terrenaque omnia obliviscere; nec committe ut te corpus ad vitium trahat. Brevis et exigua haec vita est. . .[Expl.] : aliique in aliam calamitatem incident. At sola ea vita quae puritatem colit firma et sempiterna est proindeque magis expetenda.

Translation of Poem 2.1.85, Sese cohortatur (verse version). [Inc.] : Quid te tam longe a Christo ferus abstulit hostis, O anime infelix, linguam furatus et aures Atque oculos. . .[Expl.] : Cum carni sociata suae coelestis imago Coelitibus tandem supero iungetur in arce.

Translation of Poem 2.1.92, Epitaphium et compendium vitae tuae (prose version). [Inc.] : Christe Rex, cur me huius vitae laqueis adstrinxisti? cur me adversariae huic vitae subjecisti? Eximio patre ac divina quadam virtute praedito natus sum. . .[Expl.] : Haec Gregorii vita est: quae autem deinceps sequentur, Christo vitae auctori curae erunt. Saxis haec insculpite.

Translation of Poem 2.2.6, Ad Olympiadem (prose version). [Inc.] : Nata mea Olympias, munus hoc a Gregorio patre tuo accipe, nam patris admonitio longe optima ac saluberrima est. . .[Expl.] : a Deo quoque supplex peto ut luculentam prolem in lucem edas, ut Deus cui et nascimur et a vita migravimus a pluribus celebretur.

Translation of Poem 2.2.119, Basilii Magni Epitaphia (prose version). [Inc.] : O Basili, Christi serve, prius equidem antehac fore existimabam ut corpus sine anima viveret quam ut ego sine te vivere possem. . .[Expl.] : Amicitiae debitum tibi persolutum est,

tuisque cineribus donum, mihi sane triste,
funebre hoc carmen obtuli.

Greek Sources: For his first edition Billius used a Greek edition of the works of Gregory Nazianzen printed at Basel in 1550 by Hervagius together with several codices from the Bibliothèque Royale, one of which he describes as being so old that it could have been written in the time of Gregory himself (see above, *Epistola II*). This manuscript, also used by the Benedictine editors in their revision, is ms. Grec 510 of the Bibliothèque Nationale, written in the ninth century.

Contents: See above I. 8. a.

Editions: 1569 (1), 1569 (2), 1570 (1), 1570 (2), 1571, 1577, 1589, 1647, 1780 (2); See above, I. 8. a.

(micro.) 1860, Sinigaglia : Typo. Pattonico et Pieroni. (Vatican Library). Microfilm from Vatican Library copy. Contains Billius' 1569 version of Poem 2.2.6, *Ad Olympiadem*.

b. 1575 VERSION

The translation of all of the poems of the 1575 edition was completed and dedicated to Cardinal Sirleto in Paris on June 7, 1575 (see below, *Epistola V*).

Epistola V (1575 edition, p. 1)...Cardinali Sirleto Jacobus Billius...[Inc.]: Poetica illa D. Gregorii Nazianzeni opuscula eruditio Cyri commentario illustrata, quae tu, doctissime atque omni virtutis genere ornatisse Cardinalis, Vincentiano fratri meo ad me preferenda dederas, eo maiore cum animi voluptate legi, quod in iis elegantes quosdam de gravissimis materiis tractatus reperi nondum, quod sciam, nec Latinos ab ullo factos nec Graece usquam in lucem editos. In quibus vir ille vere ἀμφιδέξιος, quae fusius in Orationibus suis et cum admirabili quodam verborum splendore atque ornatu pertractarat, ea hic in poeticos numeros cogens quicquid de sanctissima Trinitate, de Mundo, de Angelis, de Anima, de Providentia, de Baptismo, vel in his concertationibus quas cum Eunomianis habuit vel in panegyricis Orationibus disseruit velut νπὸ σὴν ὅψιν ἄγει; et quidem ita ut quemadmodum illuc nihil quod redundet, ita in hac

carminum brevitate nihil quod desit inveniri possit. Quare ne frustra abs te huiusmodi carmina utenda accepisse viderer, cum primum mihi per valetudinem licuit, nil mihi antiquius fuit quam ut ea quoquo modo Latina facerem. Neque enim me fugit inter nostra et Graeca crassiore, ut Politiani verbis utar, quam inter Pyramum et Thisben, parietem interiectum esse. Quae etiam ipsa causa fuit, cur Graeca una emitam, ne pro thesauris carbones duntaxat a me offerri Lector queri possit. Reliqua etiam opuscula, quae Cyrus explanavit, versibus item reddidi. Atque, quicquid ille ad locorum obscuriorum illustrationem attulit, brevibus scholiis complexus sumi. . .[Expl.]: Optime vale litteratorum decus ac me in eorum album ascribe quos tibi devinctissimos habes. Lutetia Parisiorum Nonis Iunii, 1575. (The commentaries attributed to Cyrus Dadybrensis Episcopus are probably by Nicetas David).

Epistola VI (1575 ed., p. 366). Interpres Lectori S. [Inc.]: Quum in Graeco quodam Reginae matris codice quem ipsius concessu inchoata iam huiusc libelli editione a doctissimo atque humanissimo coenobiarcha Bencivennio, eiusdem eleemosynario primo ac bibliothecae praefecto, utendum acceperam, quaedam Gregorii nostri carmina nondum luce donata reperissem, nonnihil me gratiae ab iis qui Graecis delectantur initurum existimavi, si quam initio rationem tenueram, eandem hic quoque sequerer, hoc est, ut Graeca prius apponerm ac deinde Latina subiicerem. Id quod etiam eo libentius a me factum est, quod alioqui videam eorum auctorum, qui Graece nondum in lucem exierunt, interpretationes, quamlibet accuratissimas ac pereruditas, nonnullis tamen suspectas interdum esse solere, neque enim quenquam alieno ingenio atque industria tantum tribuere quin suo quoque iudicio uti velit.

Translation of Poems (1575 edition, p. 1). [Inc.]: (Poem 1.1.1, *De Principiis* or *De Patre*) Immensum exigua pelagus sulcare carina, Parvisque aethereum pennis volitare per axem Aggredimur (non me fugit hoc) quicunque Tonantis Tendimus arcanum verbis expromere numen. . .[Expl.]: (Poem 1.2.26, *In Nobilem male moratum*, p. 408)

Ex spinis etiam rosa nascitur ; ignibus at tu Dignus es e molli spina creatus humo. Cur caput, instar equi, molitor sustollis aselle, Obque atavos, cum sis improbus ipse, tumes ?

Billius' 1575 version of poems published separately by various translators :

Argumentum to Poem 1.2.10, De virtute.
 [Inc.] : Hoc carmine primum illud ostendit Gregorius eos qui sapientiae doctrinaeque laude apud Ethnicos floruerunt, tametsi alioqui a vera pietate longissime abfuerint ac ceteris etiam in rebus acerrima animorum contentione inter se decertarint, hac tamen una in re omnes consensisse, nempe nihil virtute melius ac praestantius esse...
 [Expl.] : Hoc autem carmen Graece nobis exhibuit Sambuci bibliotheca, verum multis ac foedis mendis deformatum, quae si non omnia emendare potuimus (sunt enim, ut opinor, quaedam ciusmodi (sic, i. e. eiusmodi) ut haud scio an quispiam illis a conjectura medicinam afferre possit), non erit propterea, cur nobis Lector succensere debeat. Interpretis enim, non divinatoris munere fungimur.

Translation of Poem 1.2.10, [Inc.] : (line 184) Origo rerum est ac bonum primum Deus. Natura quem vel ipsa a mente praeditis Ordoque rerum quae vel in visum cadunt Vel quas tuetur sola mens, clare indicat...[Expl.] : Profecto in altis sedibus locaberis. Utinamque scandas altius, fiducia Apud Tonantem maior ut surgat tibi.

Translation of Poem 1.2.32, Disticha.
 [Inc.] : Quod copta felix exitus claudat bona, Rerum ipse finis monstrat hoc certissime. Origo, laetum quae parit mortalibus Finem, est honeste culta vitae puritas...[Expl.] : Hoc namque mentes permovet, mutum licet, Licebit illis pace nunc dulci frui, Qui fluxa vitae perdite nimis ambiant.

Translation of Poem 1.2.33, Tetrasticha.
 [Inc.] : Quae praefenda est, actio an theoria ? Haec est adultae mentis, illa plurium. Ambae tamen sunt laudibus dignissimae. Ad quam aptiorem te vides, hanc arripe...[Expl.] : Binis negatur (finis hic) modis Deus : Sermone, vita; sedulus fraudem cave, (Nam marte tecto jugiter lacesseris;) Lustris opus sit ne tibi novissimis.

Greek Sources : For this edition Billius

used codices belonging to Cardinal Sirletus of some of Gregory's poetic works which had not yet been translated into Latin nor published in Greek and one codex of the Queen Mother (probably Catherine de Medici) lent to him by the abbot Bencivennius (see above, *Epistola VI*). For the poem, *De virtute*, he used a very poor manuscript from the library of Sambucus (see above, *Argumentum to the poem De virtue*).

Contents : Poems 1.1.1, 1.1.2, 1.1.3, 1.1.4, 1.1.5, 1.1.7, 1.1.8, 1.1.9 published for the first time in Latin and in Greek, with scholia ; 1.2.9, 1.2.14, 1.2.15, 1.2.16, 1.2.17, 2.1.2, 1.2.31 in Latin only, with scholia ; 1.2.33 in Greek and Latin ; 1.2.10, 1.2.8, 1.2.32, 1.2.19, 1.2.39 in Latin only, with the exception of 1.2.32 published for the first time ; 1.2.6, 2.1.78, 2.1.62, 2.1.63, 2.1.69, 2.1.24, 2.1.25, 2.1.26, 2.1.80, 2.1.64, 2.1.58, 2.1.56, 2.1.79, 2.1.65, 2.1.66, 2.1.61, 2.1.59, 2.1.60, 2.1.75, 2.1.76, 2.1.71, 2.1.52, 2.1.53, 2.1.11, 2.1.72, 1.2.18, 1.1.28, 2.1.129, 2.2.2, 2.1.29, 2.1.86, 2.1.20 (written in two short poems), 2.1.28, 2.1.77, 2.1.23, 1.2.37, 1.2.20, 1.2.21, 1.2.22, 1.2.23, 1.2.4 published for the first time in Greek and with a Latin version ; 2.1.88, 1.1.30, 1.2.26 published for the first time in Latin only.

Editions :

(micro) 1575, Parisiis : apud Jo. Benenatum (*Opuscula quaedam*, Gr.-Lat.). BM ; BN ; Hoffmann BL 2.312 ; Pollard 207 ; Fabricius BG 9.398. (MnU).

1598 (2), Lugduni (Lyons) : apud Franciscum Fabrum (in *Tetrasticha et Disticha Graeco-Latino-Gallica*, with Faber Pibrachius). Maittaire 3.829 (recognita a F. Morel ex J. Billii interpretatione) ; Baudrier 5.509-510. (NjP). After the *Tetrasticha*, Poem 1.2.33, is the statement : 'Fin des Quatrains de saint Grégoire Nazianzene traduits du Grec par Federic Morel Parisien.' However, both the *Disticha* and the *Tetrasticha* are Billius' 1575 verse translation. The *Tetrasticha*, Poem 1.2.33, is unchanged, and in the 146 lines of the *Disticha*, Poem 1.2.32, only three words have been changed, namely, *vinum* for *merum*, *melior* for *ditior*, and *omnibus* for *carnibus*.

(*) 1607, Lugduni (Lyons) : apud Franciscum Fabrum (with Faber Pibrachius).

Audiffredus, Bibl. Casanatensis catal. libr. impress. 3.590. A reprint of preceding edition of *Tetrasticha et Disticha*.

(*) 1645, Lipsiae (Leipzig): Jo. Hornschuchius (Gr.-Lat.). Fabricius DA 84; Hoffmann BL 2.315. A reprint of the *Arcana carmina* of 1575.

c. 1583 EDITION

The translation of all the works of the 1583 edition was completed by Billius before December 25, 1581, the date of his death in Paris, and it was dedicated to Pope Gregory XIII on July 1, 1582, at Paris by G. Genebrardus and Jo. Chatardus (see below, *Ep. VIII*). All the poems of the 1569 and 1575 edition, and all other poems of Gregory which he had been able to find and had now translated for the first time are included in this edition. All prose versions of the poems of the 1569 edition are given here in a verse version, except *Basilii Magni epitaphia* and *Adversus mulieres sese adornantes*, which are presented only in prose.

The two poems, *Sententiae distichae*, are present in both a prose and a verse translation. The *De virtute* and *Comparatio vitarum*, first printed in verse in 1575, were revised in an effort to make the number of verses in Latin correspond to the number in Greek. The *De vita sua*, a poem of 1949 verses written by St. Gregory as an autobiography, was translated by Billius and printed in the 1583 edition for the first time, being placed at the beginning of volume I. Four poems, numbers 2.1.52, 2.1.53, 2.1.86, and 2.1.23, are given with two verse versions.

Epistola VII (1583 ed., vol. I, fol. 1) Jacobus Billius salutem orthodoxo Lectori. [Inc.]: Cum in Basiliensi Gregorii nostri editione Joannem Levvenklaium orationes aliquot Elianis Commentariis explanatas transtulisse vidi sem atque insuper ad operis calcem annotationes quasdam adjecisse, in quibus, laureolam scilicet in mustaceo quaerens, si quid in quo Auctoris mentem non satis ei assecutus esse videar animadvertisit, idque non tam ex suo ingenio quam ex Eliae aliasque cuiusdam Graeci Scholias-tae vestigiis, vix dici potest quam libenter ac

laeto animo id proferat. . .[Expl.]: in coeno voluntantur et ex aliorum maculis voluptatem sibi fingunt, denique oppressos trabibus oculos habent et festucas aliis probro vertunt.

Epistola VIII (1583 ed., fols. 2 f.). Gregorio XIII Pontifici Maximo. . .Gilbertus Genebrardus et Joannes Chatardus, T. DD. [Inc.]: Multis gravibusque causis adducti sumus, sanctissime Pontifex, ut in tuo sanctissimo nomine hanc novam, plenam, perfectam D. Gregorii Nazianzeni conversionem apparere faceremus. Primum haec perpetua fuit et constans doctissimi et nobilissimi interpretis Billii voluntas, cuius supremis votis minime parentare nefas esse duximus, praesertim cum neque aequiorem suae eruditionis patronum neque potentiores suorum laborum propugnatorem neque vehementiorem sui Nazianzeni cultorem neque similiorem suae virtuti antistitem nancisci posset. . . Difficultatem auxit Graecus codex impressus, qui cum unicus suppetat, tot tantisque momenti mendis scatet, ut ad hoc Augiae stabulum repurgandum non uno Hercule opus fuerit. Nulla prope pagina gravissimis vulneribus vacat, quibus sanandis aliter succurri non potuit, quam vel nanciscendo doctissimos Nicetae, Pselli, Nonni, Eliae Cretensis commentarios hactenus in tenebris abditos, vel evocando codices castigatores manuscriptos, id est, Regios a Rege Christianissimo exquisitos, Regineos a Regina matre impetratos, Italicos ab aliquot illustrissimis Cardinalibus et aliis summis viris sponte oblatis. Inter quos Illustrissimus ille Cardinalis Sirletus primas tenet partes. Nam interpretem dum viveret non modo amicissime coluit, verum etiam consilio, sententia, recondita sua eruditione, omni denique qua potuit re ac studio juvit, missis etiam ex Urbe exemplaribus Graecis penes nos adhuc depositis, quibus vel corrupti loci emendarentur, vel obscuri illuminarentur, vel opus ipsum novorum commentariorum, orationum, epistolarum, carminum nunquam antea editorum accessione valde locupletaretur. . .[Expl.]: et ad tuos postes fratrum ipsius nobilissimorum et religiosissimorum jussu affigimus, Apostolica benedictione prosequare. Lutetiae Calendis Julii an. 1582.

Translation of Poem 2.1.11, De vita sua (1583 edition, vol. 1, p. 2). [Inc.]: Libet sinistras res meas perscribere, Libet secundas, forsitan ut quidam vocent. Hi namque laetas dixerint, illi at graves, Ut cuique sese flexerit sententia...[Expl.]: (p. 32) Quod, Christe, quaeso pande ubi mihi desinet, Certe ad ruinae nesciam, ut spero, domum, Ubi mea, luce fulgurans una, est Trias, Exigua cuius umbra nos effert modo.

Translation of Poems (1583 edition, vol. 2, pp. 1169-1446). [Inc.]: (Poem 1.1.1, *De principiis* or *De patre*. See above, II. 16. b). . . [Expl.]: (Poem 1.2.32, *Sententiae distichis elegiacis comprehensae*. See above II. 16. b).

Billius' 1583 version of poems which have been translated and published separately by other translators :

Poem 1.1.12, De veris Scripturae libris (verse version). [Inc.]: In libris sacris linguaue et mente frequenter Versare. Aut etenim donat Deus ista laborum Praemia, ut absconsae lucis mens sedula quiddam Conspiciat. . . [Expl.]: Joanne; ac Judae postremo est unica. Sunt haec Omnia divinae germana volumina chartae. Quicquid praeterea est, haud inter certa locandum.

Argumentum to Poem 1.2.19, De virtute (verse version). [Inc.]: Hoc poema ex Plantini quidem officina prodiit anno 1568, sed primis centum octoginta tribus versibus mutilum. Quod cum anno 1575 Latinum factum in lucem emissemus, sed ita ut Latini versus Graecorum numerum longe excederent, Cardinalis Sirleti benignitate manuscriptum exemplar nacti carmen integrum, ut Latina iam Graecis plene respondeant, de integro a nobis conversum in publicum damus. . . [Expl.]: totos se addicunt, quam qui in sublimissimorum mysteriorum ac rerum ingenii nostri captum excedentium inquisitione defixi haerent.

Translation of Poem 1.2.10 (verse version). [Inc.]: Plerique narrant ac velim haud inaniter, Sed sermo demum hic laudem habet cui res comes. Quidamque juvenum sedulo omnia qui solent. . . [Expl.]: Veraque et odio fabularum turpium, Sursum locaberis, utinam meque altius, Fiducia inde major ut surgat tibi.

Argumentum to Poem 2.1.13, Ad episcopos (verse version). [Inc.]: Hoc carmine maiorum Episcoporum vitia mutuaque dissidia quae universam Ecclesiam gravissimis detrimentis afficiebant insectatur Gregorius. . . [Expl.]: in patriam sese recepisset.

Translation of Poem 2.1.13 (verse version). [Inc.]: O qui sacra Deo offertis non tincta cruento, Clari custodes animarum, qui que Tonantis Figmentum manibus regitis mirabile vestris. . . [Expl.]: Numinis ad summi veniam tandem ipse tribunal, Hic ubi cuncta liquent, aequas iudexque bilances Christus habens manibus mortalia ponderat acta.

Translation of Poem 2.1.30, De se ipso (verse version). [Inc.]: Per multa certe plurimi Secum trahunt dies, At ferre quae mittit Deus Vitam regens decet. . . [Expl.]: Quid post? Secunda cuncta mi, Per quam licet mala. Illic enim nihil duplex. Nec ulla fraus erit.

Translation of Poem 2.1.45 (verse version). [Inc.]: Heu miser, heu quam dira fero! quae carmina nostris Aequa malis, luctus quis satis esse queat? . . . [Expl.]: Ut cum luminibus junctus, quae nescia fati, Decantem laudes tempus in omne tuas.

Translation of Poem 2.1.49, Luctus (verse version). [Inc.]: Me miserum, caro quem remoratur perfida, coeli Ad Dominum cursu dum properante feror Errantis vitae mihi nec patet exitus ullus. . . [Expl.]: At gravibus me solve, pater supreme, catenis, Inque beatorum me trahe, sancte, choros.

Translation of Poem 2.1.57 (verse version). Sis procul ac ne me turbes, o barbare; Christum Pingo. Procul fugiat concelesta cohors; Ne fugiant ea quae collegi sensa, valeto Quisquis terrenis pectora fixa geris.

Translation of Poem 2.1.81 (verse version). [Inc.]: Erige te, mea mens, capiant te oblivious mundi, Nec trahat in vitium te male blanda caro. Exigua haec vita est. . . [Expl.]: Hac sorte uititur hic, uititur ille alia. Nil stabile est praeter vitam quae nescia labis; Hanc multo melius vivere; certa manet.

Greek Sources: Manuscript codices of Cardinal Sirletus, among them the complete poem *De virtute* of which previous manu-

scripts and editions had lacked the first 183 lines (*Argumentum of De virtute*, 1583 edition), manuscripts lent by other Italian cardinals, also manuscripts from the Bibliothèque Royale and from the Queen Mother were used (cf. above, *Epistola VIII*).

Contents : See above. I. 8. b.

Editions :

1583 : See above, I. 8. b.

(*) 1597, Parisiis : apud Fed. Morellum (Gr.-Lat.). Graesse 3.147 ; BN. This edition contains poem 2.1.30, *De se ipso*, of the 1583 version.

(micro.) 1598 (1), Lutetiae Parisiorum (Paris) : apud Fed. Morellum (Gr.-Lat.). BN ; BM. The same as the preceding edition. Microfilm furnished by the Bibliothèque Nationale.

(micro.) 1608, Ingolstadii : ex typ. A. Sartorii (Gr.-Lat., with Basil). BN. Billius' 1583 version of *Elegiacum poemation de animi sui affectibus et miseriis*. Poem 2.1.45 is contained in this edition.

1609-11, 1612, 1630, 1690, 1753, 1778-1840, 1778-1841, 1778-1842, 1780 (1), 1780 (2), 1819, 1835-40, 1837-42, 1842(1), 1842(2), 1857-58, 1857-62, 1872, 1886 : See above, I. 8. b.

Biogr. :

Jacobus Billius Prunaeus (Jacques de Billy) was born in 1535 at Guise in Picardy and died December 25, 1581, at Paris. As a boy he studied in Paris and received a good foundation in Latin literature but at the age of eighteen he was sent to Orléans and Poitiers to study law. Shortly afterwards he devoted himself at Lyons and Avignon to the study of Greek and Hebrew. Petrus Galisardus, his teacher at Avignon, had great influence on his later life. When he was twenty-five years old, he was ordained priest and became Abbot of Saint Michel-en-l'Herme and of Notre Dame des Chatelliers. In the civil wars of the period his monastery of Saint Michel was completely destroyed and he sought refuge for short times in Laon, Nantes, Paris, and the Priory of Taussigny. He devoted himself henceforth entirely to the study and translation of the Fathers of the Church, especially St. Gregory Nazianzen.

Works : Translations of the works of

Irenaeus, Gregory Nazianzen, Epiphanius, John Chrysostom, Isidore of Pelusium, and John Damascene ; instructions and treatises written in French.

Bibl. : *Dictionnaire de théologie catholique* 2(1910) 888-89 ; G. Grente, *Dictionnaire des Lettres Françaises, Le seizième siècle*, 1951, p. 108 ; H. Hurter, *Nomenclator* 1.108-109 ; M. Michaud, *Biographie Universelle* 4.343 ; J. P. Nicéron, *Mémoires*, 22, 177-187 ; J. H. Zedler, *Universal Lexicon* 3.1850-51.

Jac. Billius lectoribus felicitatem. Migne PG 35.337-346 (Gr.-Lat. ; Greek only in all Billius' editions through 1690) ; J. Chatardus, 'Elogium Reverendi Patris D. Jacobi Billii Prunaei' in Migne, P.G. 35.375-386 ; Ph. Schmitz, 'Billy (Jacques de)' in Baudrillard-De Meyer-Van Cauwenbergh, *Dictionnaire d'histoire et de géographie ecclésiastique* 8 (Paris, 1935), col. 1488-90 ; M. Ziegelbauer, *Hist. rei lit. O.S.B.*, Augsburg, 1754, 3.353-57.

17. JOANNES LEVVENKLAUUS

A translation of poems of Gregory Nazianzen, including Poem 2.1.11, *De vita sua*, in verse version and 101 poems in prose versions, of which eight are translated in verse as well as prose, was completed by Joannes Levvenklaus between the years 1567 and 1570 and was dedicated to Bishop Joannes of Münster (see below, *Epistola I*). Poem 1.1.29 (see II. 26), one of those translated both in prose and verse, is shown quite conclusively to be the work of Proclus and not of Gregory Nazianzen by Albert Jahn in his book, *Eclogae e Proclo de philosophia Chaldaica, Accedit Hymnus in Deum platonicus vulgo S. Gregorio Nazianzeno adscriptus, nunc Proclo platonico vindicatus*. Halis Saxonum, 1891. Jahn first shows that poem contains Platonic ideas which are foreign to the ideas expressed in Gregory's hymns *In Deum*. Then he makes it apparent by external and internal evidence that it is the work of Proclus. He offers as external evidence the fact that the sheet containing the hymn is of parchment and is affixed to the cover of a much more recent paper manuscript of Gregory's works, the style of writing is different, and the

iota subscriptum is omitted. As internal evidence he considers the similarity of the sentiments, the words, and the expressions to those of Proclus in his known works.

Epistola I (1571 ed. I, fol. 2). Joannis Levvenklai ad. . . D. Joannem Monasteriensium, Osnabrugiorum et Paderborniorum Antistitem. . . in G. N. editionem suam. [Inc.]: Inter alia, quae primis ab annis supra res ceteras animo meo fuerunt in deliciis et amoribus, reverendissime ac illustrissime Princeps, semper occulta quadam et incredibili naturae propensione tam literarum, quam antiquitatis Graecae studiosum me fuisse fateor, qua quidem lingua omnis generis doctrinarum et sapientiae thesauros amplissimos contineri animadverterem. . . Inter alios autem scriptores, quos certo judicio delectos librorum non editorum accessione amplificandos et in sermonem latinum transcribendos existimavi, facile principem sibi locum Gregorius hic noster vindicat, cui ob summam rerum divinarum peritiam secundum Joannem Apostolum ex priscis doctoribus soli Theologi cognomentum peculiariter est concessum. . . Verum ubi deinceps edito labore Billii satis cernerem, quam multa prius non visa, quibus ipse caruisset, hinc inde congesisset, minime committendum putavi ut viri boni ac Nazianzeni amantes egregio thesauro fraudarentur. Feci hoc eo quoque lubentius quod Eliae Cretensis Archiepiscopi commentariorum in Nazianzenum libros xix nactus illis ipsis ducibus ad eruendos abstrusos in plerisque locis Nazianzeni sensus uti me posse magna cum utilitate viderem. Nec praeterea parum erat habere tot egregia Nazianzeni scriptorum exemplaria pluribus ante saeculis manu exarata. Nam ut dem Billium etiam de bibliotheca Reginae suae libros vetustissimos accepisse, quemadmodum res ipsa docet, tamen longe nos integroribus usos esse vel inde perspicias licet, quod non solum ea quae Billius notat in nostris reperiantur, verum etiam bene longae periodi passim in versione Billiana desiderentur quas exemplaria nostra suppeditant. Patebit hoc de Annotationibus nostris in Nazianzenum, quas sub tertii Tomi finem Lectori daturi sumus. Inter alia vero exemplaria quibus sumus usi, duo praecipue

celebrari merentur. Eorum alterum scriptum est manu Choniatae Acominati ante aliquot saecula, ejus qui Imperatorum Byzantinorum res gestas compluribus libris est complexus. . . Alterum autem exemplar longe hoc etiam videtur antiquius. Literarum quidem elegantia multis modis praestat, cui plane respondet scriptio integritas; etenim tanta exaratum est diligentia, nullum ut verbum in eo perperam scriptum reperiatur. Ejus utendi potestas a Basiliensis Academiae doctoribus, viris et eruditione summa et humanitate eximia praestantibus, quorum exstat in bibliotheca publica, benigne mihi facta est. Constat ante annos CL tempore Concilii Basiliensis huc allatum esse ac deinceps magna veneratione asservatum. Interspersae sunt passim picturae quaedam quibus Graecorum vestitus et habitus eleganter exprimitur. Eodem imago Gregorii continetur ita prorsus effecta, quemadmodum ejus tum faciei lineamenta tum aliorum membrorum formam Simeon ille Metaphrastes descripsit, cujus verba vitae Nazianzeni subjecta sequentur. His ergo nos exemplaribus freti et depravata plurima corremus et mutila integritati suae restituimus. . . De hac commemoratione nostra Lector intelligere potest, non esse abs re, quod hanc editionem quam proxime ad operum Gregorii perfectionem accedere diximus. Ea vero tres omnino in Tomos distribuere certis de causis visum est, quorum primus orationes xx cum Elianis commentariis continet totusque nostrae debetur industriae, qui eum de Graeco in Latinum sermonem transcripsimus. Alter reliquias xxxii orationes cum epistolis et poematis hactenus editis complectitur quae quidem omnia de editione Billiana sumpsimus, ne prius versa retexendo actum agere videremur. In tertium et ultimum Tomum, qui totus itidem noster est, ea Gregorii poemata referimus quae nunc primum a nobis luce donantur. . . [Expl.]: Vale, clarissime Princeps, meque per hanc lucubrationem reverendissimae excelsitati tuae se tradentem in eorum numerum, quos gratia benevolentiae tua dignaris, recipito.

Epistola II (1571 ed., II. f. 1^v). Joannes Levvenklaius S. D. Jacobo Billio V. C. [Inc.]: Annus hic quartus est, Jacobe Billi, ex quo

primum ad interpretationem praestantissimorum Gregorii Nazianzeni scriptorum hor-tantibus amicis animum adjeci, de causis iisdem fere, quas eodem tempore (nisi fallor) impulisse te idem ad institutum scribis... Verum ubi deinceps ad tua collatis iis, quae ipse Latinam in linguam transcripsisset, in Orationibus xix praecipue ab Elia Cretensi enarratis multa cum ob varias nostrorum codicum antiquissimorum lectiones, tum acutas admodum Eliae declarationes, longe aliter a me traducta, quam tuis in libris reperirentur, animadverterem, minime tibi molestum fore putabam, si hac quidem in parte pro tuis nostra cum Elianis commen-tariis conjuncta reponerem, cetera vero, quae partim Nicetae adjutus opera, partim per te feliciter ac studiose transtulisses, in editione Nazianzeni nostra prorsus uti abs te facta fuissent retinerem... [Expl.]: Qua de re pluribus agerem, nisi te probaturum editionem hanc plane confiderem et lubenter etiam agniturum conjunctam hanc esse non tam meae cum famae propagatione (nam illam ego minime spectavi, sed utilitatem publicam potius) quam honore dignitateque tua quem de tot orationum poematumque conversione merito boni omnes et Nazianzeni monumentorum studiosi amabunt. Vale. Basilea a. d. 3. Non. Jan. Anno Domini 1571.

Epistola III (1571 ed., III. p. 1005). Joannis Levvenklai ad...D. Joannem Monasteriensium, Osnabrugiorum et Pader-borniorum Antistitem... [Inc.]: Quemad-modum, reverendissime princeps, in secundum tomum ea Nazianzeni poemata, quae in lucem hactenus umquam prodierunt...retulimus, ita nunc hoc tertio tomo eiusdem odas vere cygneas...Latine donatas industria laboreque nostro exhibemus... [Expl.]: mihi formandas esse videbam.

Translation of Poem 2.1.11, De Vita sua (1571 ed., fols. 7-23v). [Inc.]: Seriem meae miseriarum vitae lubet, felicitatis et vices pertexere. Nam forte de me varii varia dixerunt, prout animus cuiusque se inclinaverit... [Expl.]: Ea quo progredie-tur, dic gnate mi Dei? Nimirum ad illam inconcussam (ut spero) domum, Ubi Trinitas et lumen illud unicum, Nos cuius umbrae tenues, efferunt modo.

Lectori (1571 ed., I. fol. 23v). [Inc.]: Hanc Gregorii Nazianzeni vitam ab ipsomet sapientissime scriptam repraesentare tibi, Lector, ita voluimus, ut eam in antiquissimo codice nostro exaratum manu reperimus, in quo pleraque sunt etiam alia huius poemata quae hactenus in lucem non sunt prolata. Videbis illa hac nostra in editione et quidem extremo in libro comprehensa quum aliis tum his praesertim titulis: De Episcopis, Contra Maximum, Adversus iracundiam, Adversus opum studiosos, De providentia, Vivendi generum comparatio, De animi summissione, castitate, ac temperantia, Dia-logus ad eos qui iureiurando frequenter utuntur, Ad virginem poema, Definitionum libellus, omnia versibus iambicis scripta, De animo carmen heroicum. Quia vero in libris orationum Nazianzeni hactenus editis exstat et Gregorii presbyteri oratio de vita Theologi nostri, hanc quoque subicere volui-mus ex interpretatione nostra, ut quanto plenius ipse Gregorius exposuerit omnia, liquido perspicias. Fatetur quidem certe Gregorius hic alter se de poematis Nazianzeni materiem orationis suae corrogasse quum ait: Etiam ipse consequitus a negotiis otium poemata conscripsit, de quibus maxima nobis materies in huius argumenti tractatione suppeditata fuit. Neque nullo cum fructu legent hanc orationem homines antiquitatis studiosi, quum in ea vitae Gregorii catastro-phe ultima sit commemorata, quam auctor ipse poemati suo non potuit addere. Vale lector, ac nostris laboribus cum benevolentia fruere. a. d. X kal. Quintil. anno M. DLXIX.

Translation of the poems (1571 ed. 3, pp. 1007-1070). [Inc.]: (Poem 2.1.14, *De se ipso et ad invidos*, verse version) Gregorii lusus hi praesul is et gemitus hi. Quis visum, damnis pascite corda meis. Est frivolum quidem hoc, non illepidum tamen. Ex his iambis aliud carmen nascitur... [Inc.]: (Poem 1.2.30, *Monosticha*, verse ver-sion) Agendorum initium sit et finis Deus. Beata lucra vitae, cottidie mori. Cog-noscere hominum facta egregiorum stude... [Expl.]: Gratum invideri, at invidere ingens probrum. Praestat animum quam cetera offerri Deo. O quam beatus haec quisquis servaverit.

Translation of Spurious Poem 1.1.29, Hymnus ad Deum (prose version). [Inc.]: O Deus, qui es supra omnia, quo enim alio nomine te celebrem? qui possit te collaudare oratio, quum te nequeamus ulla effari oratione? qui mens te possit adspicere, quum a nulla mente percipi queas?...[Expl.]: Quae nam mens caelestis latebras illas, supra nubes positas, penetrabit? Propitius esto, mi Deus, qui es supra omnia, quo enim alio nomine te celebrem?

Translation of Poem 1.1.29 (verse version). [Inc.]: Rerum summe, alio nam quo te nomine dicam? Qui vox te celebret? quem vox non exprimit ulla. Qui mens te adspiciat? quem mens non percipit ulla....[Expl.]: Omnes gerens nomen, sine nomine? nubila quae nam Mens tua caelestis penetret? placabilis esto Rerum summe, alio nam quo te nomine dicam?

Levvenklaius' version of poems published separately by him or others:

Translation of Poem 1.1.30, Hymnus ad Deum (prose version). [Inc.]: Da, Deus, ut te monarcham expertem interitus celebrem atque concinam, te regem atque dominum, propter quem hymni ac laudes instituuntur....[Expl.]: Fac misericordiam et gratiam inveniam. Nam tibi gloria gratiarumque actio ad infinita usque saecula debetur.

Translation of Poem 1.1.32, Hymnus vespertinus (prose version). [Inc.]: Gratias tibi nunc agimus, mi Christe, Dei Sermo, lumen ortum de expertise principii lumine, largitor Sancti Spiritus....[Expl.]: sed mens absque corpore tecum Deus loquatur, vide licet cum patre, filio, sanctoque spiritu, cui honor, gloria, potestas aeternum debetur. Amen.,

Translation of Poem 1.2.3, Ad Virgines (prose version). [Inc.]: O virgo, quae Christi sponsa es, celebra sponsum tuum. Semper teipsam doctrina sapientiaque purgato, ut splendida cum splendido vitam aeternam agas....[Expl.]: is vitam hanc sine fructu transiit, si modo sine fructu ac non potius maximo cum malo transiit.

Translation of Poem 1.2.7, De puritate corporis (prose version). [Inc.]: Omnis virtus homines iustos eodem in gradu collocat. Qui expers est tori conjugalis par est

angelis. Qui continenter (in conjugio) vivit inter virgines referatur....[Expl.]: Saltem exercete pudicitiam castitatemque ut dona maiora consequamini.

Translation of Poem 1.2.10, De virtute (prose version). [Inc.]: De multis audio quod frustra nolim me dicere, sed egregiam famam cum re ipsa esse coniunctam velim....[Expl.]: et figmentorum odium retinebis; inter caelestes resereris atque utinam me maior evadas ut maiores oris quoque libertatem consequaris.

Translation of Poem 1.2.33, Tetrasticha (prose version). [Inc.]: Num actionem contemplationi an hanc illi praeferres? Contemplatio perfectorum est, illa plurium. Ambae quidem praeclarae sunt et gratae, verum tu in illum....[Expl.]: (etenim clandestinis te conatibus semper hostis inseccatur) ne lustrationibus extremis sit opus.

Translation of Poem 1.2.34, Definitiones minus exactae (prose version). [Inc.]: Deus est princeps essentia bonumque princeps. Mundus autem rerum tam fluxarum quam mentis intellegentia comprehensibilium conexio. Natura est aliiquid vel huius modi vel illius modi esse....[Expl.]: Fata denique, meo sane iudicio, series eorum quae Deus quasi designat et informat. Habes delineatas veluti quasdam rerum definitiones.

Translation of Poem 1.2.40, De rerum humanarum vanitate (prose version). [Inc.]: Qui aranearum fila imitantur et fragilibus huius vitae rebus insolentius abutuntur scire debent omnia vitae huius quae similis est telis....[Expl.]: iustitiam illam extremam et inevitabilem intuemini, omnino nihil usquam esse quod illam effugere possit considerantes.

Argumentum of Poem 2.1.12, De Episcopis. [Inc.]: Querela est de hominum ingratitudine qua ostendit in hac vita nemini laborum expectanda esse praemia. Probat is exemplo suo....[Expl.]: Describit et simulationem gravitatis in moribus ac gestibus externis. Tandem eis longum vale dicit obiterque ad virtutem et concordiamhortatur.

Translation of Poem 2.1.12, De Episcopis (prose version). [Inc.]: Fortasse debebam itidem ut factis me contineo quum ab aliquo vexor etiam oratione tolerans esse....[Expl.]:

Sic fortassis amicorum quispiam mecum in gratiam redierit, sepulta lucta, quam invidia comitatur.

Translation of Poem 2.1.66, Ad Christum (prose version). [Inc.]: Quid hoc novae inanisque rei est, O Sermo Dei. Novum quiddam accidit mihi. Cordis mei profunditas vacua est sapientibus a cogitationibus et verbis... [Expl.]: Tu me tuis imple ne rursum veniens invidia peiorem etiam officinam ex me faciat quam prius eram.

Greek Sources: Levvenklaius used many manuscripts which Billius had not seen and which filled in many gaps in Billius' version. Two he considered especially important, one written by the hand of Choniatas Acominatus several centuries earlier and the other, a much more ancient one, preserved in the library at Basel (cf. *Epistola I*, above).

Contents: See above, I. 8. a.

Editions:

1571: See above, I. 8. a.

1583: See above, I. 8. b.

(micro.) 1589: See above, I. 8. a.

1591, Heidelbergae: ex officina Santandrina (Gr.-Lat.). Hoffmann BL 2.315; BM. (Case Memorial). This edition contains Poem 1.2.34, *Definitiones rerum simplices*, translated in a prose version by Levvenklaius, edited by David Hoeschelius, who added several pages of notes.

(*) 1599, Augustae Vindelicorum (Augsburg): ex officina Mich. Mangeri (Gr.-Lat.). Hoffmann BL 2.315; Graesse 3.147. The second edition of the preceding.

1609-1611, 1612, 1630: See above, I. 8. b.

(micro.) 1647: See above, I. 8. a.

(*) 1678, Lipsiae (Leipzig): cura Ad. Rechenberg (Gr.-Lat.): Th. Chr. Harles, *Brevior notitia litteraturae Graecae* (Leipzig, 1812) 726. Contains *Definitiones rerum simplices*.

1690, 1753, 1778-1840, 1778-1841, 1778-1842, 1819, 1835-1840, 1837-1842, 1842 (1), 1842 (2), 1857-1858, 1857-1862, 1872: See above, I. 8. b.

Biogr.:

Joannes Levvenklaius (Johannes Leunclavius or Leonclavius, or Johann Loewenklau), a German humanist, historian, and lawyer, was born in Amelbeuern in Westphalia in 1533 and died in Vienna in 1593.

He was very proficient in Latin and Greek, had a profound knowledge of Roman and Greek law, and is known as one of the most celebrated translators that Germany has produced. Having entered the service of Baron Charles de Zerotin, he accompanied him on several voyages. He remained for a considerable time in Turkey, where he became master of the Turkish language. From 1562 until 1565 he was professor of Greek at Heidelberg. In 1567 he went to Basel and there began the translation of the works of Gregory Nazianzen. When in 1569 Billius published his translation of Gregory's works, Levvenklaius, feeling that he possessed material which Billius did not have, continued his work and in 1571 published approximately a hundred poems not yet translated by Billius and twenty orations with the commentaries of Elias.

Works: Translations of works of Xenophon, Dio Cassius, Gregory Nazianzen, Gregory of Nyssa, John Damascene, Zosimus, Michael Glycas Siculus, Constantinus Manasses, Manuel Palaeologus; of *LX Librorum Basilikon Synopsis*, *Apomasaris Apotlesmata*, *Jus Graeco-Romanum*, *Legatio Imperatoris Caesaris Manuelis Comneni ad Armenios*. He also wrote commentaries on Turkish history and wars.

Bibl.: *Allgemeine Deutsche Biographie* 18. 488-493, by Horawitz; F. Hoefer, 31.471-72; Chr. G. Joecher, *Allgemeines Gelehrten-Lexicon* 2.2405-06; M. Michaud, *Biographie Universelle* 24.381; J. P. Nicéron, *Mémoires* 24.293-302.

M. Adam, *Vitae Philosophorum Germanorum*; *Encyclopedie Universal Ilustrada* 31.382; W. T. Streuber, 'Gregor von Nazianz und Elias von Creta,' *Serapeum* 17 (1856) 177-184.

18. HIERONYMUS WOLFIUS (?)

A translation of Poem 1.2.30, *Monosticha*, with a commentary by H. Wolfius was printed in 1580 in two verse versions, one literal, the other in iambic trimeter, in *Tabula. . . de origine. . . veterum philosophorum*. This work, as a whole, is attributed to Guil. Morelius, but was published only in 1580, sixteen years after his death. He had

previously, in 1560, published a different Latin version of the Poem 1.2.30, for which the name of the translator was not given. (See above II. 11.). It is possible that Wolfius made the translations for which he wrote the commentary.

Translations of Poem 1.2.30.

1. The literal version.

[*Inc.*] : Principium omnium et finem fac Deum.

Vitae lucrum, vitam producere quotidie.

[*Expl.*] : Anima sacrificetur potius quam quidvis Deo
O quis custodiet haec et servabitur.

2. The version in iambic trimeter.

[*Inc.*] : Rerum omnium fac finem et principium Deum
Vitae lucrum hoc est, vitae si desit nihil

[*Expl.*] : Mens pura quavis gratior hostia est Deo
O quis tenebit haec et prosperabitur.

Editions :

(micro.) 1580, Basileae (Basel) : (Gr.-Lat., with comm. in G. Morelius' *Tabula...de origine...veterum philosophorum, etc.*). BM ; BN.

(*) 1604, Augustae (Augsburg) : David Hoeschelius (with D. J. Vandoperanus, notes and comm.). *Bibl. Ittigiana*, Lipsiae, 1711. Part I. 53, 114.

Biogr. :

Hieronymus Wolfius (Wolf) was born of a good family in Öttingen in 1516 and died in Augsburg on October 8, 1580. His desire to devote his life to study was strongly opposed by his father and it was only after overcoming many obstacles that he was able to attain his desire. At Tübingen he studied under Joachimus Camerarius and Jacobus Schegkius but was soon forced to leave in order to support himself. On the recommendation of the count of Öttingen he became for a short time the private secretary of the bishop of Würzburg. At Wittenberg he was the pupil of Melanchthon, Luther, Winsheim, Veit Amerbach, and others. He taught at Mülhausen and Nürnberg. He spent the last years of his life in Strassburg, in Paris,

and in Basel, engaged in translating Greek authors into Latin.

Works : Translations of the works of Isocrates, Demosthenes, Zonaras, Choniates, and Suidas ; commentaries on the *De officiis*, and the *Tusculanae quaestiones* of Cicero ; *De vero et licito usu astrologiae*, *De expedita utriusque linguae descendae ratione*, *Judicium de poetis legendis*, *De christiana classis Victoria*.

Bibl. : *Allgemeine Deutsche Biographie* 43 (1898) 755-757, by G. Mezger ; Hoefer, 46.806-07 ; Chr. G. Joecher, *Allgemeines Gelehrten-Lexicon* 4.1048-49 ; Fr. Warnecke, 'Hier. Wolf,' *Zeitschrift für Bücherzeichen, Bibliothekenkunde und Gelehrten geschichte* 4(1894) 46-47. Melchior Adam, *Vitae Philosophorum Germanorum*, 141-143 ; Gerlach, *De vita H. Wolfii*, 1713 ; Sandys 2. 268f.

19. JACOBUS OLIVA CREMONENSIS

The translation of 51 poems of Gregory Nazianzen by Jacobus Oliva was finished by November 10, 1582, and was ready to be reviewed by Cardinal Sirletus, at whose desire the translation was made and to whom it was dedicated, according to a letter of Oliva to Cardinal Sirletus in Cod. Vat. Lat. 6195, p. 23, lines 9-17, which reads : Mando adonque V. S. Illustrissima la tradotion fatta di Gregorio Nazianzeno, dedicandola a lei con tutt'il cuore, si come per sua commission fu incominciata, accompagnata però da un certo mio buon desiderio di servir in qualche parte alla Giesia (sic) santa di dio, et di far cosa grata insieme a sua Santità divoto di questo benedetto santo. V. S. Illustrissima ne farà, quanto a lei piacerà, le rimetto ogni cosa in tutto et per tutto, come si dice.

Translation of poems. [*Inc.*] : (Poem 2.1.1) Christe potens, manibus Mosis qui in vertice montis Sublatis crucis in signum densa agmina et omnes Fregisti vires Amalec, quique ora leonum Horrida strinxisti atque unguis, ubi pectore toto... [*Expl.*] : (Poem 2.2.119) Hanc Basili, cineresque tuos atque ossa colenda Gregorius posui Magne dyodecadem.

The poems contained in this translation are numbers 2.1.1, 1.2.1, 1.2.2, 2.1.19, 2.1.32,

2.1.42, 2.1.43, 2.1.13, 2.1.54, 2.1.85, 2.1.51, 2.1.22, 1.2.5, 2.2.4, 2.2.5, 2.2.3, 1.1.36, 2.2.6, 1.2.9, 2.2.7, 2.1.45, 2.1.16, 2.1.17, 2.1.10, 1.2.14, 1.2.15, 1.2.16, 1.2.17, 2.1.2, 2.1.46, 2.1.49, 2.1.81, 1.2.12, 1.2.13, 2.1.87, 2.1.27, 2.1.92, 2.1.73, 2.1.57, 1.1.14, 2.2.1, 2.2.2, 1.2.26, 2.1.34, 2.1.38, 2.1.15, 2.1.44, 2.1.50, 1.2.31, 1.2.29, 2.2.119.

Manuscripts :

(micro.) Vatican City, Barb. Lat. 636 : s. XVI, in verse, 229 pages. (Microfilm of unpublished catalogue of Vat. Libr. at St. Louis Univ.). Kristeller, *Iter II* 445.

(micro.) Vatican City, Vat. Lat. 6170 : s. XVI, in verse, misc., double pagination, fols. 1-136^b or 23-158^b. (microfilm of unpublished catalogue of Vatican Library at St. Louis University). Kristeller, *Iter II* 337. In this manuscript the order of the poems is somewhat different and in most of the poems a few words, or at times a line, has been revised, possibly the revision made after Cardinal Sirletus had reviewed it. Oliva says in a letter to him dated May 23, 1584, at Viterbo : Tant' il mio desiderio de servir V. S. Illustrissima et Reverendissima, che non temo scriverle questi puochi versi, oltre quelli di prima. li versi di san Gregorio Nazianzeno furono revisti et rescritti il meglio ch' ho puotuto et saputo et sto aspettando la volontà sua che non mancherò o di mandar il libro scritto et legato o, se sarà bisogno, venirmene a Roma.

Biogr. :

Jacobus Oliva Cremonensis was a native of Cremona and taught in Viterbo in 1571 and through the years 1582 and 1584.

Works : *Institutione Cristiana*, Venice, 1571 ; two odes ; translation of fifty-one poems of Gregory Nazianzen.

Bibl. : Giov. Cinelli Calvoli, *Biblioteca Volante*, 1746, 3.409 ; letters to Cardinal Sirletus preserved in Vatican Library manuscripts : Vat. Lat. 6180, fol. 74 ; Vat. Lat. 6194, fol. 523 ; Vat. Lat. 6195, fol. 23, 152, 199, 360, and 457.

20. JOANNES MOLANUS BREMENSIS

The translation of *Decem precepta Gregorii Nazianzeni*, Poem 1.1.15, was made before 1583, the date of Molanus' death.

The poem, as found in Ms. Vulc. 19, is incomplete, as was verified by the Keeper of the Manuscripts in the Bibliotheek der Rijksuniversiteit of Leyden.

Introduction : Decem Praecepta olim Graecis versibus a Gregorio Nazianzeno conscripta. Nunc vero carmine latino paraphrastice a Johanne Molano Bremensi Scholae accommodata.

Translation of poem. [Inc.] : Huc age difficiles animos motusque feroce Subde Deo generosa cohors ; ego strenuus illas Quas tibi majestas mutari nescia, quum te Conderet, immotas scripsit sub pectore leges Iugiter exponam, stimulisque et verbere sculpam . . .

A space has been left here in which has been inserted in a different handwriting the translation of the third line of Gregory's poem and beneath it the Greek text of that line. The translation reads : Non cognoscet Deum alium, quia cultus tantum unius.

The poem continues and after nine more lines the fourth verse of Gregory's poem is inserted in translation and in Greek. This form of the poem is continued but the intervening spaces left for the literal translation of Gregory's words are blank. The poem of seventy-nine lines is left with the following incomplete sentence at the bottom of fol. 66^v : Nam si casta Deus mens est, si casta requirit Quae recreet foveatque perenni lumine corda . . .

The space immediately preceding these two verses was evidently, according to the number of spaces and the content, for verse nine of Gregory's ten verse poem. Apparently the last page of the poem is missing.

Manuscript :

(micro.) Leiden, Bibliotheek der Rijksuniversiteit, Ms. Vulc. 19 : misc., s. XVI, fols. 64-66^v. (Bibl. Univ. Leidensis. Cod. mst. Vol. I, Codices Vulcaniani, Leiden 1910. p. 9, by P. C. Molhuysen).

Biogr. :

Joannes Molanus Bremensis (Jan Vander Meulen or Vermeulen), a Lutheran humanist and pedagogue, was born at Nieukerke in Flanders and died at Bremen in 1583. He studied at the University of Louvain where he received his doctor's degree. In his examination for the doctorate he recited

in the Greek text without a mistake the entire *Organon* of Aristotle, a feat which had never been attempted before or after him and for which he won much acclaim. In 1553 he fled from the severity of the Inquisition to Bremen and there became a professor in the gymnasium. In 1562 he was made its Rector. He had as a friend the renowned doctor, Johannes Wier.

Works: *De praestigiis daemonum*; a voluminous correspondence preserved in the library of Bremen; some Latin poems; translation of *Decem praecepta*.

Blbl.: Chr. G. Joecher, *Allgemeines Gelehrten Lexicon*, 3.585; Ch. Rahlenbeek, 'Jean Molanus' in *Biographie Nationale de Belgique* 15.47 f.; H. Rump, *Verzeichnis der handschriftlichen Bücher und einiger alten Drucke der Bremischen Öffentlichen Bibliothek*. 1834.

21. HERCULES PHAELLUS

The translation of two poems of Gregory Nazianzen, 1.2.33, *Tetrasticha*, and 1.2.30, *Monosticha*, and a commentary on these poems by Hercules Phaellus were finished by May 12, 1587 (see below, *Imprimatur*) and were dedicated to Alexander Musottus, Bishop of Imola (1579-1607), on January 6, 1588 (see below, *Epistola*). Phaellus also added a translation of the commentary of Zonaras on verses 1, 9, and 10 of Poem 1.2.33 and of Nicetas on the remainder of the poems.

Epistola. Perillustri ac Reverendissimo D. D. Alexandro Musotto Episc. Imolensi Hercules Phaellus S. P. D. [Inc.]: Finis hominis in praesenti vita, amplissime Antistes, is mihi semper visus est, ut homo intellectum assecutus ad ipsam etiam perveniat sapientiam. . . Quare superioribus annis cum presbyter ordinatus fuisse a praedecessore tuo animadverteremque penes me habere quaedam tetrasticha spiritualia magni patris et Theologi Gregorii Nazianzeni quae ipse vocat memoriale sapientiae necnon monosticha spiritualia eiusdem pariter sapientiam continentia cum commentario graeco Nicetae Philosophi, qui et David, super dictis tetrastichis et monostichis nondum, quod sciam, in lucem edito in latina lingua, quam primum ipsa tetrasticha et monosticha

cum commentario in latinum verti. Postmodum coadiutor tuus effectus in rusticana parochia dioecesis tuae videns mihi relictum esse locum aliquid addendi, aliud commentarium super dictis versibus intercisisvis horis composui. . . [Expl.]: Haec itaque qua animi synceritate afferuntur accipe meque oratione et opera adiuva circa veram sapientiam et vale prosperareque in Domino semper. Linarii octavo idus Ianuarii. 1588.

Imprimatur (1588 edition, p. 571): Fr. Jacobus Argentanus Lector ord. Praed. et Vicarius sanctissimae Inquisitionis in Civitate Imolae vidit etc. et licentiam imprimendi concessit, etc. Die 12. Maii 1587.

Prooemium (1588 edition, p. 8) eius qui commentarium (non praesens) fecit allocutionem continens ad eum qui postulavit fieri expositionem tetrastichorum Theologi Jo. Monachi Zonarae. [Inc.]: Tui gratia beatissime frater opus hoc meum elaboratur, venit enim coram me postulatio tua et me flexit spiritualis existens, manumque meam quiete et senectute torpentem simul ad scribendum movit, et ut sapientissimas sententias maximi Theologi, et profundarum sententiarum patris Gregorii exponat is, qui per se non audebat, effecit; sed spero datum mihi dominum verbum virtute multa tanquam evangelizanti, et annuntianti sententiose tradita a divo patre ipsa declarando, non enim velocibus cursus, ut in eccl[esiaste] ait Salomon, neque fortibus bellum neque certe scientibus gratia, nisi Deus annuerit. . . [Expl.]: Sed incipendum est mihi opus, et ante alia propositum ait mihi epigramma exponendum neque hoc expers existens profundae intelligentiae et proportionis ad totum opus magnifici illius patris.

Scholium Zachariae Sacerdotis: Ex hoc prooemio ostenditur quod et divinus Zonaras tetrasticha haec magni patris Gregorii interpretatus est, verum tota eius interpretatio nondum ad me pervenit.

Translation of Tetrasticha, [Inc.]: (Introductory verse, page 10) Gregorii labor sum quaternos autem versus servo. Sententiis spiritualibus memoriale sapientiae. (*First tetrastichum*, page 14) Actionem eligeres vel contemplationem? Oculus perfectorum operum, illa vero plurium, Ambae quidem sunt dexteræ et amicæ. Tu vero, ad quam

natus es, plus extendere. . .[Expl.] : Finis sermonis. Duplex negatio Dei Opere sermoneque ; ne accipiaris circumspice, (Semper impelleris occultis pugnis) Ne indigeas novissimis purgationibus.

Translation of Monosticha (pages 440-571), [Inc.] : Principium omnium et finem fac Deum. Vita lucrum evivere quotidie. Cognosce omnium bonorum actiones. Grave pauperem esse, peius autem abundare male . . .[Expl.] Gratia invidiam habere, invidere vero turpitudo magna. Animam sacrifices potius quam omnia Deo. O quis custodiet haec, et salvabitur.

Edition :

(micro.) 1588, Imolae : apud A. Gianottium (with comm., 571 pages) : BN. Microfilm from BN used.

Biogr. :

Hercules Phaeillus was a priest of Imola. He was made coadjutor of Bishop Musottus of Imola in a country parish of the diocese, possibly Linarium, where the dedicatory letter was written.

Works : He translated the *Tetraستicha* and *Monosticha* of Gregory Nazianzen and wrote a commentary on them. He also translated the Commentary of Nicetas and Zonaras on the same poems of Gregory.

Bibl. : The dedicatory letter of the published translation.

22. ERHARDUS HEDENECCIUS (?)

The Latin translation of six poems of Gregory Nazianzen was added by Erhardus Hedeneccius, with no mention of the translator, to his translation of *Paraphrasis S. Evangelii secundum Joannem*, published in 1588. As a consequence, they have been accepted in practically all the bibliographies as translations of Hedeneccius. Five of these poems, numbers 1.2.33, 1.2.32, 2.1.87, 2.1.42, 2.1.81, are in the Latin version of Aldus Manutius with slight changes in two or three lines of each poem. The other poem, 1.2.30, was probably translated by Hedeneccius.

Translation of Poem 1.2.30, Monosticha, [Inc.] : Principium omnium et finem fac Deum. Vitae lucrum, e vita excedere quotidie. Cognosce omnium bonorum actiones. Grave est pauperem esse, peius

vero ditescere iniuste. . .[Expl.] : Animam offeras potius quam quidvis aliud Deo. Qui custodierit haec, etiam servabitur.

Editions :

(*) 1588 : See II.6.1588.

(micro.) 1596 : See II.6.1596.

Biogr. :

Erhardus Hedeneccius (Hedenexius) was a doctor in a village of Carinthia during the last part of the sixteenth century.

Works : *Mnemoneutikon VII Hippocratis aphorismorum et synopsis libri prognosticorum* ; translation of *Nonnus Panopolitanus, paraphrasis secundum Joannem*.

Bibl. : Josias Simler, *Bibliotheca Universalis*, p. 219 ; Chr. J. Joecher, *Allgemeines Gelehrten-Lexicon*, 2.1429 ; J. H. Zedler, *Universal Lexicon*, 12.1063.

23. FALESIUS FRANCISCUS DE BURGUNDIA

A translation of *Gregorii Theologi Sententiae*, Poem 1.2.30, by Falesius Franciscus (see *Prologue*, below) was made in the sixteenth century.

Prologue (Cod. 133 H 23, The Hague) : Francisci a Burgundia ad Lectorem Ode Discolos Distrophos. [Inc.] : Huc properare decet jamjam generosa iuventus Nil turpe promit haec diserta pagina. Obscenumque nihil praesens molitur iambus Sub invoculis abditur sapientia. . .[Expl.] : Noscere si cordi est, quae sit futura libelli Nucleum comesse qui volet frangat nucem. Summa brevis reputata latet, est calculus ingens Aenigma sphinx dedi, Oedipum praesta. Vale.

Translation of Poem 1.2.30, [Inc.] : Deum initium rerum omnium et finem aestima. Vitae lucrum facit qui vivit in dies. Quid sit bonum, quid autem honestum collige. Grave est egere, ast peius male ditescere. . .[Expl.] : Te serva, et aliorum casus ne rideas. Bonum invideri est, invidere pessimum. Mens consecranda Deo est magis quam caetera. Deo ista si praestabis et servaberis.

Manuscripts :

(reported by P. O. Kristeller ; photo) The Hague, Koninklijke Bibliotheek, ms. 133 H 23 : s. XVI, misc., fol. 2-4. This manuscript contains before the translation of Gregory's *Monosticha*, Poem 1.2.30,

a prologue *Ad Lectorem* by Falesius Franciscus of Burgundy.

(reported by P. O. Kristeller ; micro.) Hamburg, Staats-und-Universitäts-Bibliothek, Scrinium 164 : s. XVI, misc., fol. 19. The entire manuscript, which belonged to the Uffenbach collection, contains the poems and translations by Franciscus of Burgundy. (*Bibl. Uffenbachiana Mssta.*, Io. Henricus Maius, 1720, Pars IV, 227).

Edition :

(reported by P. O. Kristeller) 1862, Brussels : (F. L. Hoffmann in *Bulletin du bibliophile belge* 17, Series 2, vol. 8, p. 184-185).

Biogr. :

Falesius Franciscus de Burgundia (François de Bourgogne de Falaix) was a natural son of Baudouin de Bourgogne, Baron de Falaix, a natural son of Philip the Good, who married Marie de Manuel of the royal blood of Castile. He lived in the middle of the sixteenth century. His ability in managing affairs and the nobility of his character won for him an excellent reputation and frequent appointments as ambassador by his sovereigns.

Works : *Itinerarium Philippi II, Principis Hispaniarum in Belgium*, 1555 ; letters ; poems ; translations from Greek into Latin of *Aurea carmina Pythagorae, Monosticha Gregorii Nazianzeni*, and other poems.

Bibl. : F. L. Hoffmann, 'Les opuscules latins en prose et en vers, de François de Bourgogne de Fallais, publiés pour la première fois d'après le manuscrit de la bibliothèque de Hambourg' in *Bulletin du Bibliophile Belge* 17 (Series 2, vol. 8) 1862, pp. 153-225 ; J. N. Paquot, *Mémoires* I. 395.

24. ANONYMUS B

An anonymous Latin translation of Poem 2.1.81, *Ad animam*, and Poem 1.2.30, *Monosticha*, of Gregory Nazianzen is found in a sixteenth century manuscript of the University Library of Edinburgh. There is no indication of the translator.

Translation of Poem 2.1.81, Ad animam (pp. 198-199), [Inc.] : Aspice mens sursum, terrenaque despice cuncta. Ne te nequitiae corpus ad ima trahat. Haec est vita brevis,

nam somno ducere vitam. . .[Expl.] : Hi cupiunt, alios undique casus agit. Illa tamen vitae ratio purissima, felix, Quae positis mundi sordibus excolitur.

Translation of Poem 1.2.30, Monosticha (pp. 200^v-203^v), [Inc.] : Principium omnium et finem facito deum. Vitae lucrum, victum querere in diem. Dignoscito omnium bonorum opera. Grave egere, grave abundare male. . .[Expl.] : Gratia invidiosum esse, invidere autem turpitudo magna. Animo (sic) imoletur, potius quam universum deo. O quis servabis (sic) haec et salvabitur.

Manuscript :

(reported by P. O. Kristeller ; micro.) Edinburgh, Univ. Library., Laing III. 442 : s. XVI, misc., fols. 198^v-199 and 200^v-203^v.

25. ANONYMUS C

An anonymous Latin translation of Poem 2.1.82, *Ad animam*, of Gregory Nazianzen was written in XVIth century handwriting on fol. 4 of six folios added before the title page of a printed copy of the Vulgate Bible which had been dated 1019 by mistake for 1519. The Bible is now in the Bodleian Library among the Ashmolean books. There is a note from Tho. Birks who presented the book, supposing it to be 635 years old in 1654.

Translation of Poem 2.1.82, [Inc.] : Alii quidem aurum, alii argentum, alii vero mensam Magnificiunt splendidam, quae lusus sunt huius vitae. . .[Expl.] : Sed mihi Christus divitiae magnae, quem utinam olim videam Mente nuda pure, caetera vero mundus habeat.

Manuscript :

(photo.) Oxford, Bodl. Ashmole 1216 : s. XVI, Gr.-Lat., verse, on fol. 4 before title page of printed Latin Vulgate Bible, Lyons 1519. (W. H. Black, *Catal. Ashmolean MSS.*, 1030).

26. FEDERICUS MORELLUS JUNIOR

A translation of Gregory Nazianzen's Poem 1.2.29, *Adversus mulieres ambitiosius se adornantes*, was made by Federicus Morellus in 1600 and was dedicated to Bishop P.D.D. Renatus Potier (see below,

Epistola I). In the next eleven years Morellus translated fourteen more poems, among them the spurious poem, 1.1.29, *Hymnus ad Deum* (see above, II. 17). These poems were included in his 1609-11 edition of Gregory's works, of which Volume I was dedicated to Pope Paul V (see *Epistola II*, below) and Volume II, to Cardinal Perronius, January 27, 1611 (see *Epistola IV*, below).

Epistola I (1600 edition). Ad clarissimum et Reverendissimum P.D.D. Renatum Potier Antistitem. . . Fed. Morelli Professoris Reg. προσφωνηματικόν. [Inc.] : Ille opifex rerum, mundi lucentis origo, Odit fucatos, fictaque nulla probat. Graius at Antistes praefert simulacula supremi Numinis in terris splendida, Gregorius. . . [Expl.] : Haec Praesul tanti Praesulis Attica mitto, Et Romana simul munera, Flos Parium. Nam Graecos Latiosque modos arcanaque cuncta Doctrinae calles et sophiae Aethereae.

Epistola II (1609 ed., fol. 2 f.), Sanctissimo Paulo V Pontifici Maximo. . . [Inc.] : De sanctorum Patrum tam Graecorum quam Romanorum scriptis, Beatissime Pater, jure ac merito dici potest quod de historia sua scribit Thucydides. . . [Expl.] : Hoc prout nobis persuasissimum est, sic nos Deus bene amet, ut Sanctitas Tua votis suis divinis, cunctus autem piorum coetus te optimo Maximo suo Pontifice perdiu potiatur. Lutetiae Parisiorum xii Kal. April. M. DCIX. Tuae Beatitudinis humillimus servus Fed. Morellus, Profess. et Interpres Regius.

Epistola III (1609 ed., Vol. I. fol. 3), *Ad Lectorem*. [Inc.] : Scio quo tendas et properes, suavissime rerum, quia cras serum est sapere et discere, discere et sapere vis hodie. Quo minus certe id facias, in me mora non erit ulla. . . Cum novam Gregorii Nazianzeni operum editionem utraque lingua aggredi constitutum fuisset, e re fuit imo operaepretum Graecos codices vetustos comparare. Hos nobis augustissima Regis Christianissimi Bibliotheca suppeditavit ; et amplissimus vir Jacobus-Augustinus Thuanus, Curiae supremae Praeses, vetustissimum optimaque notae manuscriptum e librario penu suo perbenigne, quo in literas est animo, exhibuit. Alium codicem cum variis manuscriptis in Belgio eruditissimorum virorum cura studioque collatum nobis vir doctissi-

mus Antonius Vaquerius Noviodunensis communicavit. Ex iis codicibus quos Reverendissimus Jacobus Billius Sancti Michaelis Abbas, Latinae versionis huius scriptoris auctor, legisse aut certe contulisse non videtur, collectae sunt variae lectiones quaedam non infrugiferae. Iam vero editionem Graecam Germanicam ab eodem nunquam satis laudato Billio diligenter cum Regiis Manuscriptis collatam et cum Medicis Reginae matris iisque quos illustrissimus Cardinalis Sirletus ex Italia miserat, ἵερὰν παρακαταθήκην, ultro nobis commodavit V. C. Paulus Petavius Parisiensis Curiae supremae Senator integerrimus. In eius autem libri ora marginali variantes quidem lectiones, conjecturas, et emendationes Billius operosa sedulitate adnotaverat . . . [Expl.] : Vive, vale, et quae dantur aequi bonique consule, et muneric atque operis huius auctores, adjutores, συνεργούς ama, memor illius Pythagorae dicti, Μή ἔχθαιρε φίλον σὸν ἀμαρτάδος εἶνεκα μικρῆς.

Epistola IV (1611 ed., Vol. II, fols. 2-3v), Illustrissimo S.R.E. Cardinali D.D. Jacobo Davy Perronio. . . Fed. Morellus. . . [Inc.] : Patres Doctoresque antiquos orthodoxos Ecclesiae Graecos et Latinos (Cardinalis Illustrissime) plerique olim Critici negabant secundum artem scripsisse. . . [Expl.] : teque perdiu salvum et incolumem Ecclesiae Regno Academiaeque primariae conservet. D. Lutetiae A. MDCXI. vi Kal. Febr. qui dies sacer D. Gregorio nostro celebratur etiamnum apud Graecos, ut hoc Menologii Graeci senario designatur : κε. Συνεκπνέονσι καὶ λόγοι Γρηγορίῳ vive, vale, Ἀρχιερέων ὀλοπορφυρέων προφερέστατε.

Epistola V (1611 ed., Vol. II, Appendix p. 2 f.). Lectori Morellus. [Inc.] : Non fugit nos pectoris tui candor, qui facit ut omnia aequi bonique consulas et calculo tuo complices quae bono publico suscipi ac perfici vides. . . Unum illud addam, cum ille nobis Epicteti lucernam exprobret, iure nos posse Diogenis potius lucernam assumere, ut hominem in eius scriptis quaeramus : nihil enim in his humanitatis, nihil ἐπιεικείας occurrit, cum vel levissima σφάλματα tanquam monstra quaedam obstupescendo detestetur et ex musca gignat elephantum. Iam vero ut constet quibus ex codicibus

mss. variantes lectiones et emendationes excerpserimus, his eos literis aut syllabis designatos intelliges. 1. *Al.* vel *Ald.* editio Veneta Aldi Manutii quae XVI orationes complectitur anno 1516 et novem aliarum anno 1536 ; 2. *Bas.* Basiliensis editio sumptibus Joannis Hervagii 1550 ; 3. *Ruff.* et *Ruffin.* Latina interpretatio Ruffini Aquileiensis ex editione Lipsiensi perantiqua 1522 ; 4. *Pirch.* Bilibaldi Pircheimeri (sic) Latina Interpretatio Basileae apud Hervag. 1550 ; 5. *Gab.* et *G. Julii* Gabrielii variae lectiones ex Vaticanis codicibus collectae et adjunctae Interpretationi trium Gregorii orationum excusae apud Plantinum Antwerpiae 1573 ; 6. *Leu.* et *Lewenc.* Interpretatio XIX orationum Gregorii, auctore Lewenclajo, una cum notis quae ex Germanicis lib. mss. collectas emendationes complectitur Bas. in Hervagiana officina 1571 ; 7. *F.* et *F.* 2. codices mss. sunt duo regii tempore Francisci I reliquis bibliothecae Regiae libris aggregati ; 8. *H.* et *H.* regii codices mss. Regis Henrici II ; 9. *HN.* libri regis Fr. et Nav. Henrici IV beneficio debiti, inter quos antiquissimus ille Reginae Catharinae Medicæae, trium regum matris, ante annos fere octingentos calamo exaratus et Basilio Maced. Imp. oblatus ; 10. *T.* Amplissimi Praesidis Parisiensis Jacobi Augusti Thuani liber optimae notae, qui fere omnes orationes complectitur ; 11. *V.* Antonii Vaquerii Noviodunensis liber continens Basiliensem editionem cum mss. olim collatam et variis emendationibus illustratam decerpitis ex libris doctissimi viri Joa. Livineii ; 12. *B.* vel *Bil.* Jacobi Billii variae lectiones et emendationes, ex Gallicis et Italicis codicibus collectae et ad oram Basiliensis editionis notatae, quae nunc est penes V. Clarissimum Paullum Petavium Senatorem Parisiensem ; 13. *C* vel *Card.* variae lectiones codicis Caroli Lotharingi S.R.E. Cardinalis, quo Billius est usus, ut monuit in suis scholiis in Metaphrasin Ecclesiastæ ; 14. *El.* Eliae Cretensis commentarius in Gregorium et textus orationum apud eundem ; 15. *M.* liber manuscriptus doctissimi viri Federici Morelli regii Lutetiae Professoris ; 16. *Tr.* denotat codicem collegii sanctæ Trinitatis in Oxoniensi Academia, quo usus est Richardus Montacutius Anglus in suas notas editas

Etonae in Anglia 1610 ; 17. *Th.* Richardi Thomsoni Angli codex ; 18. *Ox.* membranae collegii S. Magdalena in Academia Oxoniensi ; 19. *Bod.* codicem notat Bodleianæ bibliothecæ ; 20. *S.* Henrici Savilii libros quibus idem usus est Montacutius cum varias lectiones colligeret ex codicibus nominatim non indicatis. *Sch.* schedas quasdam ab And. Schotto Soc. Jesu Theol. in Epistolas ; 21. *O.* denique librum vel libros plures, quos hac nota designat, nullo indicio facto in epistola ad lectorem, sive omnes suos codices intelligat, sive certos quosdam ; *R.M.* et *R. Mont.* eiusdem Montacutii vel conjectura vel varia lectio, quam nulli manuscripto designato fert acceptam. Porro in recognitione poematum Gregorii usi sumus editione quae prodiit Venetiis ex Aldi academia, sic enim habet, mense Iunio M.D.III, quae item in literis Aldi indicabitur. *Bas.* Basiliensem omnium operum. *P.* Plantinianam quorundam poematum an. 1556. *R.* Raphelengii Lugdunobatavam aliorum quae ἀπόδοσητα dicuntur, an. 1591. *Ro.* Romanum apographum Iambicorum Illustrissimi Cardinalis Barberini. A. vero Augustanum doctissimi viri Davidis Hoeschelii. Postremo Latinam omnium operum interpretationem Jacobi Billii et epistolarum et poematum.

Translation of Poem 1.2.29, [Inc.] : Crinibus ascitis capiti fastigia vestro Ne addite, conspicua ut mollia colla sient, Neve Dei formas pictura inducite foeda Ut iam non facies, larva sed ora notet. . .[Expl.] : Haec ego pigmenti largior artifici. Ecce columna patet, lubet huic inscribere versum : Huc, decore optato quo potiaris, ades.

Translation of Poem 2.2.119, Basilii Magni Epitaphia, [Inc.] : O Christi cultor, Basili, prius ipse putaram Absque animo corpus vivere quam sine te. Usque tuli tamen ac mansi, an cunctamur abire? . .[Expl.] : Nempe soluta tibi tristia dona mihi. Gregorius, Basili, ecce tuo cineri ista sacravi, Quae bis sex constant metra epigrammatiis.

Translation of Poems (fols. 247-253). [Inc.] : (Poem 1.1.10, *De Incarnatione*) Mentem supremam scimus humanam indolem Omnen ex tribus struxisse prorsus partibus, Et mente et animo et crassitate corporis . . .[Expl.] : (Poem 2.1.70, *Ad Deum*) Exa-

gitor hic vitaeque non habui statum. Istinc vocas me ; nulla mihi fiducia est, O Christe sum tuus, ut voles serva tuum.

Translation of Poem 1.2.3, Ad Virginem (fols. 299-301), [Inc.] : O sponsa Christi virgo, sponsum orna tuum. Te semper expurga arteque et sapientia Vivas in aevum splendida ut cum splendido. . . [Expl.] : Cum lampadibus excipite sponsum ardentibus, Ut pulchritudine eius inspecta in plagis coelestibus fruamini arcanis bonis.

Translation of spurious poem 1. 1. 29, Ad Deum (fol. 252), [Inc.] : Omnia qui superas (te aliter qui fas celebrare est?) Qui vox laudabit, nulla qui voce notaris? Qui mens te cernet, cum te mens nulla prehendat? . . . [Expl.] : Quae mens coelestis subeat? Tu propitius sis Omnia qui excedis, quid enim canere est aliud fas?

Greek Sources : Morellus collected and compared editions of the complete works or of various works of Gregory, notably the 1550 edition of Basel used by Billius with his corrections and varied readings marked on the margins ; editions of Aldus Manutius, 1504, 1516, and 1536 ; the Latin version of Rufinus, 1522 ; of Pirckheimerus, 1550 ; of Gabrielius, 1575 ; of Levvenklaus, 1571 ; also a number of codices, mainly in French and English libraries (for a complete list of manuscripts and editions used, see *Ep. V*, above).

Contents : See above, I. 8. b.

Editions :

(micro.) 1600, Lutetiae (Paris) : apud Fed. Morellum. BM ; BN ; Hoffmann BL 319. Contains *Adversus mulieres ambitiosissime adornantes*. Microfilm from BM used.

1609-11, 1612 : See above, I. 8. b.

1616, 1617 : See above, I. 5.

1630, 1690, 1753, 1778-1840, 1778-1841, 1778-1842, 1835-1840, 1837-1842, 1842 (1), 1842 (2), 1857-58, 1857-62, 1872 : See above, I. 8. b.

Biogr. : See CTC I, p. 162.

27. ANONYMUS D

Anonymous verse translations of Poems 2.1.81, 2.1.49, 1.1.15, 1.2.30, and 2.1.57 are found in *Poemata quaedam*, which was published in 1647 and contains translations

of 33 of Gregory's poems, translated by Billius, Langus, Levvenklaus, and an anonymous translator. There is no mention of the names of the translators and the translations of these five poems differ from those of any known translator.

Translation of Poem 2.1.81. [Inc.] : Respi-
ce mens sursum, miserae obliviscere terrae,
Nec te cogat niers (sic ; for iners) ad mala
facta caro. . . [Expl.] : Solius est vitae
purae firmissimus usus Aeternusque ;
isthanc vivere praestiterit.

Translation of Poem 2.1.49. [Inc.] : Me
miserum, quem coelum altum sedesque
petentem Aetherias corpus destinet (sic,
i. e. detinet) usque grave! . . . [Expl.] : Sed
me solve, o Rex, tu terrea vincula solve,
Et me coelitum (sic, i. e. coelicolum) colloca
in ordinibus.

Translation of Poem 1.1.15. [Inc.] : Ipse
decem inculpsit Deus has in marmore leges.
Quisquis es, has inculpe imis sub pectore
fibris. . . [Expl.] : Furtaque perfidiosa, dolos
fuge testis iniqui. Non alienorum tibi sit
funesta libido.

Translation of Poem 1.2.30. [Inc.] : A
numine incipe omnia et desine Dei. Beata
vitae luera quotidie mori. Cognosce facta
quae proborum insignia. . . [Expl.] : Prae-
stat animum, quam caetera offerri Deo.
O quam beatus, ista qui servaverit.

Translation of Poem 2.1.57, [Inc.] : O
fugito hinc, impure, procul, nec mi esto
molestus. Omnis abesto malus. Christum
ego pingo meum. . . [Expl.] : Qui Christo
duce non tenditis ad superos.

Edition : (micro.) 1647 : See I. 8. a.

27a. JOANNES CASELIUS (DOUBTFUL)

C. G. Joecher, *Allgemeines Gelehrten-Lexicon* I (1750) 1720-22 attributes to Joannes Caselius the translation of selected poems of Gregory Nazianzen, but no further information is available on these transla-
tions. See below, III. 15.

28. NATHAN CHYTRAEUS

Nathan Chytraeus wrote a translation of Gregory's *Monosticha*, Poem 1.2.30 ; *Disticha*, Poem 1.2.31 ; Poem 2.1.82 ; *Alia Disti-*

cha, Poem 1.2.32 ; *Tetrasticha*, Poem 1.2.33 ; Poem 1.2.39 ; and Poem 2.1.81. In Poem 1.2.31 he omitted disticha 12, 17, 18, and 19 ; in Poem 1.2.32 he omitted disticha 19, 24, 31, 38, 42, and 73 ; in Poem 1.2.33 he omitted tetrasticha 18, 19, and 21. But he numbered all of his stanzas consecutively. After each verse, in the case of the *Monosticha*, or each stanza, all of which were given in Greek and Latin, a commentary was added. There is a brief life of Gregory written by Chytræus on two unnumbered pages at the beginning. The first page of the text is numbered 1, but pages 2 and 3 have the numbers repeated on the two following pages, after which the numbers follow consecutively through page 409.

Vita, De Auctore, [Inc.] : (fol. II) Beatus hic pater Gregorius a patria dictus est Nazianzenus. Est autem Nazianzon σταθμός seu oppidulum Cappadociae . . . [Expl.] : plenius et perfectius inveniri potest. Plura de eodem vide apud Suidam.

Translation of Monosticha, [Inc.] : (p. 1, Monostichon 1) Exordium finemque fac Deum omnium, vel sicut Camerarius reddit, . . . vel si distichon elegiacum malis : Ut cunctis sis in caeptis felicior, unus Principium tibi sit finis et ipse Deus. (Comm.) [Inc.] : (p. 2) Quasi dicat. Quidquid vel dicere vel agere vel quocunque modo aggredi incipias, ante omnia Dei gloriam respice, eiusque auxilium implora, sine quo nihil feliciter neque incohari neque perfici potest. Each monostichon is given in alphabetical order in Greek, followed by one, or sometimes two translations in Latin, and a commentary. [Expl.] : (Monostichon 24, p. 55) O quis secutus ista conservabitur ? (Commentary) [Inc.] : Πάθος hoc finale per ἐπιφώνημα seu exclamationem sincerum plane et paternum affectum sancti huius patris arguit. . . [Expl.] : (p. 56) neque tamen prorsus inanis erit piorum labor in Domino. Monostichorum finis.

Translation of Poem 1.2.31. Disticha, [Inc.] : (Distichon 1, In navigatione huius vitae melius est nihil habere quam nimium onere submergi, p. 57) Nudus totus ara vitae hoc mare, neve gravata Pontum ineat nimium mox peritura ratis. (Commentary) [Inc.] : Comparat sanctus pater vitam

humanam mari iam tranquillo mox turbulento, item navgio per id ipsum mare cursum suum habenti . . . [Expl.] : (Distichon 27, Optimum monimentum nomen bonum, p. 107) Cuncta vorant tineae ; ne multa impende sepulchris. Funeris unus honor, nomen habere bonum. (Comm.) : Notat hoc distichon insaniam multorum qui monimentorum sepulcrorum structura sumptuosa nominis quandam immortalitatem affectant . . . [Expl.] : (p. 109) Vivere da recte, da bene, Christe, mori.

Translation of Poem 2.1.82, Pio summa est opulentia Christus, [Inc.] : (p. 109) Aurum alii argentumque, mensasque grabatas Deliciis, vitae ludibria huius, ament. . . [Expl.] : Dum Christus modo sit mihi summa opulentia, nuda Quem mente aspiciam, caetera mundus amet. (Comm.) [Inc.] : Tria haec disticha sunt quasi dilatatio eorum quae dicta sunt supra disticho 14. Quae enim ibi generatim dicuntur, . . . [Expl.] : (p. 112) Neque est in alio quam salus, ut in Act. 4 expresse dicitur, . . . Ei sit laus, honor, et gloria, in omnem seculorum omnium perpetuitatem. Distichorum elegiacorum finis.

Translation of Poem 1.2.32, Disticha sententiosa Iambicis Senariis comprehensa, [Inc.] : (Distichon I, Finis bonus bonum arguit principium, p. 113) Bene copta fine claudier fere bono. Negotiorum sat probe exitus probant. (Comm.) [Inc.] : Commendatur his versibus bonum in rebus omnibus aggregandi principium. Id enim bonus etiam et optatus ut plurimum et consequitur finis. . . [Expl.] : (Translation of Distichon LXVIII, Vi dominante, aut etiam illecebris peccandi non sublatis, bonus ordo exultat, p. 251) Quanam ratione devia ad cadavera

Servatur ordo, grege canum irruente iam ! (Comm.) : [Inc.] : Dubitanter haec ita interpretor. Quod fateri malo quam mecum in errorem alias ducere. . . [Expl.] : (p. 252) qui fures acriter suspendunt et interim non curant, ut furtorum irritamenta et occasiones e medio tollantur. Finis distichorum Nazianzeni iambicorum.

Translation of Poem 1.2.33, Tetrasticha, Praefatiuncula Auctoris, [Inc.] : (p. 253) Gregorii huic insunt tetrasticha sacra libello. Qui tibi sit verae memosynon sophiae. (Comm.) [Inc.] : Indicat hoc distichum sco-

pum quem sibi in hoc opusculo conficiendo auctor potissimum habuit propositum... [Expl.]: (p. 254) sed eximia potius huius libelli laus est, quod eum vocat sententiae spiritualis Memoraculum seu Mnemosynon. (Tetrastichon I, De vita theoretica et practica, p. 254), [Inc.]: Potiorne praxis sit, rogo, an theoria. Perfectiorum haec visio, illa plurium. Amore dignam et laude utramque iudico. Natura sed tibi quam suadet arripe. (Comm.): [Inc.]: De hac controversia, utrum vita theoretica practicae, an vero haec illi praefferenda sit, accuratius disputat Aristoteles in decimo Ethicorum ; ...[Expl.]: (Translation of Tetrastichon 56, Nec verbo nec facto Deum nega, p. 398) Finis libri hic ; duplex Dei negatio est. Verboque reque ne capiare, prospice. Tibi nam Satan caecis repugnat machinis Purgaminum ne tartaris indigneus. (Comm.) (p. 399) Tetrastichon hoc velut ἐπίδοσις et mantissa est totius huius opusculi ; in quo asserit, dupli modo negari Deum... [Expl.]: (p. 400) et insidias diaboli, semper nos luctis suis et machinis occultis persequantis, circumspecte declinet, ne negligentia et iniuria hac in parte sua, in ignem seipsum praecipitet sempiternum.

Translation of Poem 1.2.39, Divitiarum et sapientiae comparatio, [Inc.] : (p. 401) Dixit monetae quidam amator aureae : Mihi gutta opum cado potior sapientiae est. Cui contra amator dixit haec sapientiae : Me gutta sophiae abyssō opum magis iuvat. (Comm.) [Inc.] : Hoc tetrastichon loco appendicis subjicere sic placuit, in quo amator divitiarum guttam opum dolio sapientiae longissime praefert. . .[Expl.]: (p. 405) Quas plages utinam quilibet matura resipiscientia a se quam studiosissime avertat. Tetrastichorum Nazianzeni Finis.

Translation of Poem 2.1.81, Ad suum animum ut oblitus terrenorum ad coelestia adspiret, [Inc.] : (p. 406) Sursum lata vide mea mens, terrenaque cuncta Neglige, iam vitiis libera corporeis. . . [Expl.]: Una aeterna et pura piis vita altera perstat, Vivere quam longe est dulcius et melius. (A six line poem translated in eight lines.) (Comm.) [Inc.] : (p. 407) Quid hoc hexasticho sibi velit Sanctus Pater liquet ex ipso contextu, nimirum quod ipse Animum suum

a rebus terrenis tam vitiosis, aerumnosis, fugacibus et caducis avocet. . .[Expl.]: (p. 409) Quid interest inter diem illius, et nostros aliquot annos? nihil penitus, nisi quod haec est paulo diuturnius somnium, ac si quis unam duntaxat horam, alter vero decem somniasset. Finis.

Manuscript:

(Information and microfilm supplied by P. O. Kristeller) Zuerich, Zentralbibliothek, ms. C 94 : s. XVI, 409 pp. (Gagliardi and Forrer, *Neuere Handschriften seit 1500*, col. 367).

Biogr.:

Nathan Chytraeus (Kochhafte or Kochhaff), b. Mensingen (Palatinate) 15 March 1543, d. Bremen 25 Feb. 1598. Younger brother of David Chytraeus. Studied in Rostock and Tuebingen, taught Tuebingen 1562, Rostock 1564, Bremen 1593. Traveled in England, France and Italy 1565-67. He wrote religious and secular poetry in Latin ; *Cosmopoeia Christiana* ; *De affectibus movendis* (based on Aristotle's *Rhetoric*, 1586) ; *Hodoeporicon* (1568) ; he translated Aesop into German, Casa's *Galateo* into Latin, edited Cornelius Nepos, and commented on Buchanan's paraphrase of the Psalms and on Cassius Parmensis' (Antonius Thylesius?) *Orpheus*.

Bibl.: *Allgemeine deutsche Biographie* 4 (1876) 256 ; Joecher 1 (1750) 1907 ; Schottenlocher 1 (1933) 118-119.

29. GULIELMUS BUDAEUS (DOUBTFUL)

A translation of two excerpts of Poem 2.2.7, *Ad Nemesium*, lines 43-48, and 23-26, is found in the Dedicatory Letter of Stanislaus Grepsius, who assigns the translation to Gulielmus Budaeus. I have not found any translation by Budaeus, but since Budaeus died in 1540, twenty-five years before Grepsius wrote his dedication, he must have used a handwritten or printed copy of the translation (see below, II 32 A).

Translation of Poem 2.2.7, Ad Nemesium, lines 43-48, [Inc.] : Sola fuit cordi nobis facundia, quantam Orbis eoa manus simul occiduousque coegit. . .[Expl.]: Coedit (sic) enim summi sermoni numinis omne Humanae mentis varium ac versatile verbum.

Translation of Poem 2.2.7, lines 23-26.

[*Inc.*] : Qui mundum quondam sacra vinxere
sagena Non vi discendi freti, non divite
rerum. . . [*Expl.*] : Non haec humanis opibus,
non arte magistra Eveniunt, divi gerit
haec praestantia verbi.

Edition :

See above, II.29.A. *Edition.*

Biogr. :

Guilielmus Budaeus (Guillaume Budé), born in 1467 in Paris where he died in 1540, came from a family of state officials. In 1484 he began the study of theology in the College of Navarre in Paris. This was soon abandoned and he spent three years at Orléans studying law. In 1491, he devoted himself to literature. His first teacher of Greek was Hermonymus of Sparta, but he profited most from the occasional instruction of Janus Lascaris. He became secretary to Louis XII and was also made Maître des Requêtes ; he undertook diplomatic missions to Julius II and Leo X ; and was present at the interview between Francis I and Henry VIII in the 'Field of the Cloth of Gold' in 1520. Under Francis I his publications in Greek gave him, with Erasmus, the foremost rank as a scholar, and it is due to him that the primacy in scholarship passed from Italy to France. The most illustrious men of the time, Erasmus, Thomas More, P. Bembo, Sadolet, N. Berauld, P. Amy, Rabelais, Dolet, and many others were friends with whom he corresponded in Greek and Latin. Although in the beginning he sympathized with the German Protestants, he did not cease combatting the Reform. His learning was recognized by Scaliger, and Stephanus incorporated much material from his works in his famous Greek Thesaurus. Probably his most important and most enduring service to scholarship was his successful effort at procuring the establishment of the Collège Royal which finally became the Collège de France. He was also instrumental in founding the Bibliothèque de Fontainebleau, which was the origin of the Bibliothèque Nationale.

Works : Annotations on the *Pandects*, 1508 ; *De Asse*, 1514 ; *De contemptu rerum fortuitarum libri tres*, 1521 ; *Commentarii linguae Graecae*, 1529 ; *De philologia*, 1532 ;

De studio litterarum, 1532 ; *De transitu Hellenismi ad Christianismum*, 1534 ; *De l'institution du prince*, 1547 ; *Epistolae*, 1520-22 and 1531. He also translated Aristotle, Basil, Philo and Plutarch.

Bibl. : Chevalier, *Répertoire* I.I.721 ; Sandys, II. 170-173 ; P. S. Allen, *Opus Epistolarum Desiderii Erasmi* II. 227-228.

E. de Budé, *Vie de Guillaume Budé*, Paris, 1884 ; L. Delaruelle, *Etudes sur l'humanisme français : Guillaume Budé*, Paris, 1907 ; id., *Répertoire analytique et chronologique de la correspondance de Guillaume Budé*, Paris, 1907, repr. New York, ca. 1960 ; J. Bohatec, *Budé und Calvin*, Graz, 1950 ; J. Plattard, *Guillaume Budé (1468-1540) et les origines de l'humanisme français*, Paris, 1923 and 1966 ; G. Budé, *De transitu Hellenismi ad Christianismum*, ed. Daniel F. Penham, unpublished thesis, Columbia University, 1955.

30. JOACHIM CAMERARIUS (DOUBTFUL)

In the translation of the *Monosticha* by Nathan Chytraeus, after his version of the first three verses, Chytraeus gives a second version which he attributes to Camerarius. (see above, II.28). No complete translation of the *Monosticha* by Camerarius has been found, but a fragment of it has been preserved through the citation of Nathan Chytraeus.

Translation of the first three verses of the Monosticha : A. A numine incipe omnia et desine Dei. B. Bene acta vita est, si bene vixeris in dies. C. Cognosce quid bonum sit et complectere.

The translation is found in the work of Nathan Chytraeus entitled *Sapientiae spiritualis Mnemosynon hoc est B. Gregorii Nazianzeni Monosticha Disticha Tetrassticha Graeca*, on pages 1, 2*, 3* (* The numbers 2 and 3 were repeated in the pagination of the book). See above, II.28.

Biogr. :

Joachim Camerarius the Elder (Kammermeister ; Liebhart), a celebrated German Lutheran humanist, a classical philologist, and a biographer, was born in Bamberg in 1500 and died in Leipzig in 1574. The name Camerarius or Kammermeister was given to him as the hereditary chamberlain in the

court of the prince-bishop of Bamberg. He studied Greek at Leipzig under Croke and Metzler for three years, and in 1518 he joined the circle of Hessus at Erfurt, and had Mosellanus as a teacher. He transferred to Wittenberg in 1521, where he became the pupil and close friend of Melanchthon. In 1526 he was named Director and Professor of Greek in the Gymnasium of Nuremberg, where he was in active communication with Hessus, Dürer, Link, Osiander, and Pirckheimer. As representative of Nuremberg at the Diet of Augsburg in 1530 he aided Melanchthon to draw up the famous document, the Confession of Augsburg. In 1535 he became the professor of classical studies at the University of Tübingen. The endless disputes between the Lutherans and the followers of Zwingli caused him to leave and go to Leipzig in 1541. Here he undertook the reorganization of the university, and remained until his death. He went again as a delegate in 1555 to the Diet of Augsburg, and in 1556 to the Diet of Regensburg. He was summoned in 1568 to Vienna by Maximilian II regarding the possibility of Catholic-Protestant reunion, and to give advice on Austrian church affairs. Camerarius was equal to his friend, Melanchthon, in his knowledge of Latin and Greek and in the extent of his achievements, but superior to him in his critical intellectual acuteness, which placed him among the foremost German scholars of the sixteenth century.

Works: Letters (ed. 1583 and 1595); poems; orations; theological writings; historical and biographical works; Latin translations of Aesop, Aphthonius, Aristides, Aristotle, Dio Chrysostom, Euclid, Eusebius, Gregorius Nyssenus, Homer, Libanius, Onosander, Plato, Plutarch, Ptolemy, Theodore-tus, Theon, Thucydides, Xenophon; annotated editions of Aristotle, Caesar, Cicero, Herodotus, Homer, Nicomachus, Quintilian, Sophocles, Terence, Theocritus, Theognis, Vergil.

Bibl.: Sandys II. 266-267; *New Catholic Encyclopaedia* 2. 1967. 1105; *Allgemeine deutsche Biographie* 3. 1876. 720-724 (by Horawitz); *Neue deutsche Biographie* 3. 1957. 104-105 (by F. Stählin); Schottenloher 1. 1933. 104; 7. 1966. 41.

F. Stählin, *Humanismus und Reformation im bürgerlichen Raum, eine Untersuchung der biographischen Schriften des Joachim Camerarius*, Leipzig, 1936.

31. LATE TRANSLATIONS

Jacobus Tollius has among his Latin translations of poetry published in 1696 the *Carmina Cygnea inedita* of Gregory Nazianzen, twenty poems of which only eight, numbers 1.1.31, 1.1.33, 1.1.34, 1.1.35, 2.1.36, 2.1.37, 2.1.68, and 2.1.99, had not previously appeared in Latin. The remaining poems, 1.1.32, 2.1.3, 2.1.4 (a poem of three verses which Tollius added to Poem 2.1.99), 2.1.5, 2.1.6, 2.1.8, 2.1.9, 2.1.12, 2.1.18, 2.1.21, 2.1.31, 2.1.35, and 2.1.89, had all been translated by Levvenklaius in 1571. Poems 2.1.12 and 2.1.31 were also translated by Billius, and Poem 1.1.32, by Portus. (DLC).

Ludovico Antonio Muratori published in 1709 in his *Anecdota Graeca*, his translation of about 228 poems of Gregory Nazianzen, comprising numbers 1.1.11, 1.1.37, 1.1.38, 1.2.36, 1.2.37, 2.1.3, 2.1.4, 2.1.76, 2.1.82, 2.1.83, 2.1.84, 2.1.89-91; *Epitaphia* 2.1.93-98, 2.2.1-118, 2.2.120-128; *Epigrammata* 2.2.1, 2.2.3-29, 2.2.47-94. Several poems in Greek were translated as two instead of one poem by Muratori, bringing the number of his poems up to 228. (NNUT).

The Palatine Greek Anthology, discovered in the early part of the seventeenth century and consequently translated into Latin only later, contains one poem belonging to Gregory Nazianzen in Book I, Poem 1.1.28, which is found among the early translations only in the 1575 version of Billius, and 254 poems in Book 8, *Epitaphia* 2.1.90-91, 2.1.93-98, 2.2.1-3, 2.2.6-78, 2.2.80-128; *Epigrammata* 2.2.26-29, 2.2.47-94. A number of these poems were divided in the translation, some into two, others into many short poems, e.g., Poem 2.2.93 became in the Anthology twenty-two poems of two lines each. With the exception of *Epitaphia* 2.2.119 and 2.2.129 and of *Epigrammata* 2.2.2, and 2.2.30-46, these poems have not been found in sixteenth century or earlier Latin translations.

The Benedictine edition of Gregory Nazianzen's works (See above, I. 8. b. *Editions* 1778-1840 and 1857-58) contains all the known works of Gregory. The orations, letters, *Testamentum*, and *Christus patiens* were taken with slight changes from the 1630 edition of Billius' and Morellius' translations, but the versions of the poems were rewritten by the Benedictine editors and the metric version of Billius was added at the bottom of the page. In the case of those poems which had not been translated by Billius the Benedictine translation seems in many instances to be a slightly revised version of Portus, Tollius, or Muratorius. In Epitaphium 2.2.5 of Muratorius, for example, a poem of eight lines, only one word has been changed in the Benedictine translation. For the majority of those poems of which Billius did not write a metrical translation, D.A.B. Caillau, the editor of the 1840 edition, wrote a metric poem in the same form as those of Billius and inserted it at the bottom of the page. The only other translators whose translations were admitted at the bottom of the page with those of Billius are Federicus Morellus for Poems 1.1.10, 1.1.29, 1.2.3, 1.2.7, 1.2.27, 1.2.29, 2.1.7, 2.1.39, 2.1.40, 2.1.41, 2.1.48, 2.1.70, and 2.1.119 which had not been translated or had been translated only in prose by Billius ; Joannes Boivinius, translator of Epitaphia 2.2.3, 2.2.126, Poem 2.1.82, and Epigram 2.2.48, and A. M. Salvinius, who translated Epigrammata 2.2.80, 2.2.91 (lines 7-16), 2.2.92, 2.2.93 (lines 1-4), and 2.2.94. Poems 1.2.27 and 1.2.70 translated by Morellus have been assigned in the Benedictine editions to Billius. These poems translated by Boivinius and Salvinius were first published by Ludovicus Antonius Muratorius among the poems of Gregory Nazianzen which he translated and published in *Anecdota Graeca*, Padua, 1709. They were included for the first time in the *Opera Omnia* of Gregory Nazianzen by Antonius Zatta in his 1753 edition, in which he had added to the poems of the 1690 edition those translated by Muratorius and Tollius. The poems of Boivinius and Salvinius were retained without change in the Benedictine editions among the metrical versions of the poems. Verse

translations of Epitaphia 2.2.6, 2.2.25-39, 2.2.103-118, 2.2.121-122, 2.2.124, and 2.2.128, also made by Salvinius, were published by Bandini in *Graecae ecclesiae vetera monumenta ex Bibliotheca Medicea*, vol. I. 1762, 312-315.

Dionysius Gaulyer, another late translator, in 1718 made a Latin translation of thirty-seven poems of Gregory Nazianzen and added annotations in French. The poems translated are numbers 2.1.45, 2.1.32, 2.1.42-43, 2.1.16, 1.2.14-17, 2.1.2, 2.1.46, 2.1.54, 2.1.85, 2.1.55, 2.1.49, 2.1.81, 1.2.12-13, 2.1.87, 2.1.51, 2.1.27, 2.1.22, 2.1.92, 2.1.73, 2.2.4-5, 1.2.26, 1.1.36, 2.1.34, 2.1.38, 1.2.9, 2.1.50, 1.2.31, 1.2.33, 2.1.88, 1.1.30, 1.2.30. (DCU, NNUT).

Stephanus Antonius Morcellus in 1826 made a Latin translation of Poem 1.2.33, *Tetrasticha*, and of the notes of an ancient scholiast on it. (micro. from Biblioteca Vaticana).

32. COMMENTARIES ON THE POEMS

a. STANISLAUS GREPSIUS

A commentary in Latin by Stanislaus Grepsius on two poems of Gregory Nazianzen, Poems 1.2.9, *De virtute hominis*, and 1.2.16, *De vitae itineribus*, was published in Cracow in 1565 (see below, Dedicatory Letter). It was dedicated to Cardinal Stanislaus Hosius. In the dedication Grepsius quotes two excerpts in Greek from Gregory's Poem 2.2.7, lines 23-26 and 43-48, with a Latin translation which he ascribes to Budaeus (see above, II. 29).

Epistola Dedicatoria : (fols. 2-5) Illustrissimo Domino, D. Stanislao Hosio, Divina Providentia Cardinali S. R. E. . . . Stanislaus Grepsius S. P. D. [Inc.] : (fols. 2-5) Multi multa de virtute scripserunt Philosophi, Antistes Clarissime, magni nobis illi quidem viri et sapientes, sed absque Christo, qui vera aeterna est sapientia . . . [Expl.] : Itaque maiorem in modum rogo Vir Amplissime ut munusculum hoc plusquam levidense sereno vultu suscipias, et autoritate tua tuearis ac foveas. Cupio Amplitudinem tuam quam diutissime esse incolumem. Cracoviae ex minori Collegio, Kal. Aug.

Commentary on Poem 1.2.9, De virtute hominis (following the Greek text of the poem, f. 6-9a). [Inc.] : (f. 9b) Scholion in libellum Gregorii Nazianzeni, *de virtute hominis*, quem ille inscripsit εἰς ἑαυτόν id est, *in seipsum*, sive *de seipso*, nempe *de homine*; nam sub sua persona tractat de homine, quae scilicet sit virtus hominis, et qua ratione homo ad perfectionem virtutis pervenire possit. Principio autem dicit se virtutis desiderio teneri; coeterum quae sit hominis virtus, et unde contingat homini, hoc se ait ignorare. Si enim (inquit) virtus est res purissima nihil omnino habens admixtum mali, videtur quod nemo sit umquam consequutus illam; atque ita nec virtus hominis dici poterit, quae nulli contingit homini. . . [Expl.] : (f. 29a) Hinc πομπή dicitur pompa. Hoc loco vero πομπή in priori significatione accipitur; nam cum ἐλαύνειν βίον dixisset, metaphora sumpta ab iis qui iter faciunt et terra marive proficiscuntur, intulit Θεοῦ σὺν ἀρετοῦ πομπή cum praestantiore missione Dei, ut intelligamus et praesentis vitae cursum divinitus provehi, etiam si in futura vita perfectius hoc contingit, cum afflatus divino toti feremur, non amplius carne et sensu carnis nos remorante.

Commentary on Poem 1.2.16, De Vitae Itineribus (after the Greek text of the poem, ff. 29b-30a), [Inc.] : (f. 30b) Titulus indicat argumentum scripti; enumerantur enim hic varia vivendi genera, et variae conditiones vitae, in quibus omnibus nihil est nisi vanitas; quemadmodum Salomon dixit: Vanitas vanitatum et omnia vanitas (*Ecclesiastes* 1: 2). Nihil enim in rebus humanis reperitur quod bonum vere dici possit, sed incerta fluxaque sunt omnia, et plus incommodorum quam commodorum, plus fellis quam mellis habent, solo pietatis studio excepto, quod stabile et vere bonum est, nec aliis quae sunt in vita simile. . . τίς quis, πόθεν unde ἥλθον veni εἰς βίον in vitam; ἐπεὶ δέ cum autem γῆς terra καθέξει με tenebit, detinebit me, nimirum sepultum τίς πάλιν quis rursus ἔσομαι ero, ἀνιστάμενος resurgens ἐκ νόνιος ex pulvere; . . . [Expl.] : (f. 36b) Qui relinquit propter Deum temporalia, recipit aeterna; qui terrena relinquunt, recipit coelestia. Quapropter e-

tiam qui relinquit hunc mundum praesentem, recipit alium incomparabiliter meliorem a Deo. Sed mundum mundo corruptibilem incorruptibili permutantes adversa omnia ferre debemus; per multas enim afflictiones oportet nos intrare in Regnum Dei. Soli Deo Gloria.

This is followed by a poem of eleven lines in Greek, which Grepsiūs does not identify.

Edition:

(*) (Photo and information supplied by Dr. Jerzy Zathey, Cracow) 1565, Cracoviae (Cracow): Lazarus Andreea excudebat. Th. Chr. Harles, *Introductio in historiam linguae Graecae* (Altenburg, 1792) II 243.

Biogr.:

Stanislaus Grepsiūs (Grepsiūs, Stanisław Grzepski), 1524-70. He studied and later taught at the University of Cracow and stayed for some time in Wrocław (Breslau) and Königsberg. He was a Greek scholar and a mathematician. He published, besides the commentary on Gregorius Nazianzenus, *De multiplici sclo et talento hebraico* (1565) and a *Prognosticon* (1570). Also some of his letters are extant.

Bibl.: J. Fijalek, *Polonia Sacra* 3 (1919) 162; K. Estreicher, *Bibliografia Polska* 23 (Ser. 3, vol. 12) 71; *Polski Słownik Biograficzny* 9 (1960-61) 99-102; *Bibliografia Literatury polskiej, Nowy Korbut, Piśmiennictwo staropolskie* 2 (1964) 242-244.

b. NICOLAUS SELNECCERUS

In 1568 Nicolaus Selneccerus published a Greek edition of Poem 2.1.13, *Objurgatio ad Episcopos*, a poem of about 217 verses. His introduction to the Greek poem was a brief explanation ‘Piae et Studiosae Iuventuti in Academia Lipsensi (sic),’ which included translations of several short excerpts from the poem, lines 75-84, 145-148, and 158-162. After the Greek poem he added *Notatio ad carmen*, about four pages, including one page of ‘scripti nuper versiculi.’ The introduction and the *Notatio ad carmen* may be considered a short commentary on the poem.

Commentary. [Inc.]: Scripsit Gregorius Nazianzenus Episcopus Theologus carmen

praclarum post discessum suum ab urbe Constantinopolitana, cum invidiae improborum bonis omnibus indignantibus cedens sedem ibi suam reliquisset. In eo homines istos notat, qui sub sacrosancta ecclesiasticae administrationis persona et amplissimis spiritualium honorum titulis et ornamentis ac praetextu zeli peculiaris profanos et improbos tegunt animos et mores... [Expl.] : Ultimo addit Nazianzenus exhortationem ad paenitentiam et consulit ut quisque ab impiorum consortio secedens in arca Noae portum quaerat et ita se gerat ut ad tribunal Filii Dei adductus rationem fidei, vitae, et vocationis reddere possit, quod ut a nobis praestetur, ipse Filius Dei Spiritu suo sancto clementer nobis largiatur. Amen. Lipsiae 28 Augusti, 1568.

Edition :

(description furnished by Bernard Peebles) 1568, Lipsiae (Leipzig) : Johan. Rhamba excudebat (Greek with Latin comm.). (MH).

Biogr. :

Nicolaus Selneccerus (Selneccer), a Lutheran theologian, hymnist, and collaborator on the Formula of Concord, was born in Hersbruck on December 6, 1532, and died in Leipzig on May 24, 1592. After receiving his elementary education at Nuremberg, Selneccerus studied at Wittenberg under Melanchthon. In 1554 he received the degree of Master of Philosophy there and then taught in the Schools of Wittenberg. From 1557 to 1561 he lectured in Dresden at the court of Augustus, Duke of Saxony. As Professor of Theology he taught in Jena from 1561 until 1568 and in Leipzig from 1568-1570 when he was proclaimed Doctor of Theology. He lectured in various places for several years and in 1577 was recalled to the University of Leipzig where he remained with but a short interruption until his death.

Works : He wrote many works both in Latin and in German, such as *Catalogus praecipuorum conciliorum*; *Paedagogia christiana*; *Confutatio accusationum, quibus Sacramentarii Ecclesias puriores Augustanae Confessionis onerare solent*; *Institutiones christianaæ religionis*. For a complete list of his works, see Jo. Simler and J. H. Zedler.

Bibl. : Herzog, *Real-Encyklopädie* 10.246;

Chr. G. Joecher, *Allgemeines Gelehrten-Lexicon*, 4.494-95; Schottenloher 2.267; Jo. Simler and Jo. Jac. Frisius, *Bibliotheca Universalis*, Zurich, 1583, p. 632 f.; J. H. Zedler, *Universal Lexicon*, 36.1715-1717.

Melchior Adam, *Vitae Theologorum Germanorum*, p. 315; Dibelius, in *Beiträge z. sächs. Kirchengesch.* 4(1888)1-20; Paul Freherus, *Theatrum Virorum eruditione clariororum*, I. 286.

c. JACOBUS BILLIUS PRUNAEUS

A. 1569 EDITION

Billius wrote in the form of argumenta and scholia commentaries of many of the poems of Gregory Nazianzen which he translated and published in 1569 (see above, I. 8. a and II. 16. a).

Epistola III: See above, II. 16. a.

Epistola IV: See above, II. 16. a.

Scholia on the poems [Inc.]: (Poem 2.1.1, *De rebus suis*, p. 777) 1) *Namque et fluctus*. Antapodosis est, quae ea quae superius de Amalechitis, leonibus, ceto, fornace ignis, et mari fluctibus agitato cecinit, ad propositum accommodat. 2) *Lucem assimulans*. Gr. φῶτι ἐσικώς. φῶς enim hic lucem significat, non hominem ut verterat interpres. Opponit enim hic φῶς σκότει alludens ad illud Apostoli : Satanas se transfigurat in angelum lucis... [Expl.] : (Poem 1.2.33, Tetrasticha, page 903) 24) *Postrema lustratione*. Gr. μή πως διηθῆς ἐσχάτων καθαρσίων id est, ut exponit Nicetas. τῆς διὰ πνοὸς καθάρσεως, τῆς ἐσχάτης, τῆς μὴ ἔχούσης τέλος, ήτις διαδέξεται τὸν καὶ ἀμαρτωλούς τε τὸν ἀσεβεῖς. i. e. ne opus habeas ultima illa ac sempiterna per ignem purgatione, quae peccatores et impios exceptura est. Vox tamen καθαρσίου et καθάρσεως improprie hoc loco usurpat. Nec enim sempiternus ille ignis impiorum labes et noxas expiat sed punit. Billius.

Contents : See above, I. 8. a.

Editions : 1569 (1), 1569 (2), 1570 (1), 1570 (2) : See above, I. 8. a.

B. 1575 EDITION

To many of the poems of the 1575 edition which Billius had not previously translated

he added scholia, some of which were quite extensive.

Scholia on Poems (1575 ed., pp. 6-12, Poem 1.1.1, *De Principiis*). [Inc.] : 1) *Triadisque referre dogmata. Θεότητος ὄροις* hoc est, ut Cyrus exponit, *αὐτῆς τῆς σοφίας τὰ ἔσχατα.* i. e. velut extremos ipsius sapientiae limites. Ego tamen hic per ὄροις doctrinae divinae per certa capita traditionem potius acceperim, quemadmodum apud Graecos saepe usurpatum hoc vocabulum. . . 4) *Audite aethereae.* Ob eam causam his verbis usus est Moses, quia minime aequum erat ex eorum numero testes adhibere, quos iamiamque peccaturos mortemque obituros esse compertum habebat. Ac proinde coelum et terram attentas aures praebere admonet, per coelum videlicet coelestes ac spiritales virtutes intelligens, per terram homines eos, qui intellecturi erant quique ad aeternam vitam ordinati erant. . . [Expl.] : (Poem 1.2.32, *Iambi Distichi*, pp. 360-364) 68. Sic versus hic cum superiore optime cohaeredit, docens videlicet, quantum mali secum afferat vulgi imperium. Graeci ὀχλοκρατίαν vocant. Hoc autem distichum in Reginae libro haud-quaquam extat. 70) *Est laude dignus.* Verba Graeca fideliter, ut puto, reddidi. Quid tamen his verbis sibi velit Gregorius, quemque congregatorum canum ordinem intelligat, ingenue fateor mihi non liquere. suspicor tamen eum de canibus Lazari ulcera lingentibus hoc loco agere.

Contents : See above, II. 16. b.

Editions :

(micro.) 1575 : See above, II. 16. b.

1583 : See above, I. 8. b ; II. 16. c. In this edition Billius rewrote many of the scholia of the 1569 and 1575 editions. He made slight changes in the wording at times and occasionally added extra scholia.

Biogr. : See above, II. 16.

d. HIERONYMUS WOLFIUS

A commentary written by H. Wolfius on Poem 1.2.30, *Monosticha* (24 lines), is inserted after each verse of the poem which is given first in Gregory Nazianzen's Greek text and followed by two translations in Latin. It was published in 1580 in *Tabula. . .de*

origine. . .veterum philosophorum, attributed to Guliel. Morelius (see above, II. 18).

Commentary (pp. 454-461). [Inc.] : 1) *Principium omnium et finem fac Deum. Rerum omnium fac finem et principium Deum.* Explicatio sententiae. I. Auspicaturus aliquid pete a Deo felicem successum; re perfecta, Deo gratias agito. II. Nihil agendum suscipe, quod Deo displicere suspicaris, nihil omitte, quod Deo gratum esse nosti. III. Totius vitae tuae cursus eo referatur praecipue, ut tibi cum Deo bene conveniat. In primis igitur sacra scriptura discenda est, ut Dei et natura et voluntas erga nos vere cognoscatur. Quia initium sapientiae est timor domini.

2) *Vitae lucrum, vitam producere quotidie.* *Vitae lucrum hoc est, vitae si desit nihil.* Monet non appetendas esse magnas opes, sed hospitio, victu, et amictu nos contentos esse oportere, sicut et D. Paulus praecipit. . . [Expl.] : 24) *O quis custodiet haec, et servabitur. O quis tenebit haec, et prosperabitur?* Quasi dicat, pauci sunt qui haec praecepta current, sed utinam ea multi observarent ingens relaturi praemium, hic bonae conscientiae approbationem, illic aeternam felicitatem, quam nobis omnibus largiatur sacrosancta Trinitas, ubi alphabetum miserae et caducae huius vitae confecerimus. Amen.

Following the commentary Wolfius adds this *Admonitio*: Studiosi adolescentis est Alphabetum hoc similibus Comicorum et Tragicorum monostichis locupletare. Qualem nos olim magnam sylvam congesimus, nec adiicere hic voluimus, cum ne prolixiores essemus, tum quod utilius est in iis congerendis unumquemque laborare. Subiiciamus tamen exempli causa singulis Gregorianis singulos aliorum autorum.

The *Alphabetum* which he adds is in Greek only and he does not mention the authors from whom the various *monosticha* were taken.

Editions : See above, II. 18.

Biogr. : See above, II. 18.

e. HERCULES PHAELLUS

Phaellus added a commentary of his own to his translation of the commentaries of Zonaras and of Nicetas on the poems

1.2.33 *Tetrasticha*, and 1.2.30 *Monosticha*. His commentary, quite lengthy, follows that of Zonaras or of Nicetas after each tetrastichum or monostichum. It was finished and published by January 6, 1588 (see above, II. 21).

Dedication: See above, II. 21.

Prooemium: See above, II. 21.

Commentary of Phaeulus (p. 13). *Inc.*: (*Tetrasticha*) Cum sapientiam spiritualem sanctus in sententiis tetrastichis perstricturus sit, ante dicit: *Gregorii labor sum, quaternos autem versus servo in sententiis spiritualibus memoriale sapientiae.* memoriale itaque sapientiae accipitur pro sermone summatim continente sapientiam et intelligitur de spirituali sapientia... 2) *Interrogavit me quis problema ex iis quae spiritus. Si mundatus a sordibus fueris, dixi. Sed contineo. Si mundatus a sordibus fueris, nunc autem opus est purificationibus. Unguentum vasi turpi non creditur.*... Cum post electionem praedictam sequatur audire et discere, ad hoc autem requiratur dispositio, de huiusmodi dispositione agit hic sanctus. Videtur autem huius tetrastichi sensus talis esse, cum quis interrogasset Theologum problema spirituale et is esset immundus propter reliquias peccatorum, Theologus dixit se responsurum si mundatus fuerit a sordibus... [Expl.]: (*Monosticha*, p. 571) *O quis custodiet haec et salvabitur...* itaque haec sancti attendentes et legem observantes non deficiamus, sed perseverare et usque progredi conemur; ut tandem ad Deum finem nostrum perveniamus salutem animae nostrae consequentes, quod ipse nobis concedat sua misericordia immensa. Amen. Finis. Laus Deo.

Edition:

1588: See above, II. 21.

Biogr.:

See above, II. 21.

f. NATHAN CHYTRAEUS

For the commentary accompanying Chytraeus' translation of some poems, see above, II. 28. Among the manuscripts owned by Zacharias Conradus von Uffenbach, a manuscript is mentioned which contained '(1) insignium aliquot Gregorii Nazianzeni sententiarum explicatio, Au-

thore, uti videtur, Nathanaele Chytraeo, Rectore Gymnasi Bremensis, cuius sunt reliqua, videlicet (2) in dicta et facta Socratis memorabilia vel primum et secundum Xenophontis de iisdem librum annotationes, 1594' (*Bibliotheca Uffenbachiana Universalis* III, 1730, p. 469). I was unable to locate this manuscript in Hamburg, Bremen, Frankfurt-am-Main, or Offenbach. It is possible but not certain that the manuscript in Zurich, described above under II.28, is identical with the first part of the Uffenbach manuscript.

g. LATE COMMENTARY

Joannes Strubius in 1630 wrote *Gregori, Nazianzeni Theologi gnomica tetrasticha, disticha, et monosticha pro ludo Hannoverano, cum paraphrasi luculentissima*. Goslariae 1630. Typis Nicolai Dunckeri. Sumtu (sic) Ioachimi Rosenhagii Bibliopolae Hannoverensis. This work gives a short exposition of each verse of the poems. The text is given in Greek, the paraphrase in Latin. With the exception of a few verses of Aldus Manutius' version of the Tetrasticha, which appear handwritten on the flyleaf of the copy examined, the work contains no translation of Gregory's poems.

Fabricius BG IX. 398. (ICU). The book was examined at the University of Chicago Library.

33. *Tragoedia, Christus Patiens* (Spurious)

The tragedy, *Christus patiens*, attributed to Gregory Nazianzen at an early date, was rejected as his even by many of the sixteenth century translators. Levvenklaius, who included Roilletus' translation of the tragedy in his 1571 edition of the works of Gregory, writes in his *Censura de hoc dramate* that he cannot be persuaded that it is a true work of Gregory Nazianzen, for neither in the words nor in the sentiments does it possess the acumen and conciseness of Gregory, nor does the poem follow the rules of iambic verse, which Gregory observed so accurately in his many iambic poems. Levvenklaius also claims that the title is

different in form from that usually adopted by Gregory.

J. C. Brambs, *De auctoritate tragœdiae christianaæ quæ inscribi solet Christos passchon Gregorio Nazianzeno falso attributæ* (1883), mentions among the early writers who deny its authenticity, Cardinal Baronius c. 1588, Antonius Possevinus in 1611, and Robertus Bellarminus in 1621. He, too, discusses the discrepancy between the metric system of Gregory and that of *Christus patiens*, and the dissimilar idioms of Gregory and of the writer of the tragedy. The method of speaking, he claims, is that of the twelfth century. He concludes, after weighing all matters, that it is the work of Theodorus Prodromus, a twelfth century poet. See also Fortuna, above, p. 51.

TRANSLATIONS

a. BAPTISTA GUARINUS

A Latin translation is found in a fifteenth century manuscript in the Biblioteca Marciana in Venice, which is described as 'Oratio Gregorii Nazianzeni cuius initium : Deus omnipotens et salvator omnium.' It is the translation of lines 2529-2567 and lines 2588-2601 of the poet's prayer ending *Christus patiens*, the tragedy falsely attributed to Gregory Nazianzen. The prayer as far as line 2569 is addressed to Christ, the remaining part, to Mary. The translation stops in the middle of line 2567 at the bottom of the third page of the manuscript with an incomplete sentence. The following page of the translation begins with a few words of the sentence before line 2588. The translation as found in the manuscript occupies only two folios, numbers 73^r-74^v, but it is quite evident that there is a part missing between fol. 74^r and 74^v which must have contained the translation of lines 2567-2588. This must have been lacking at the time when the manuscript was copied, since the incomplete prayer to Christ and the last part of the prayer to Mary are on the recto and verso of the same folio. Baptista Guarinus is cited by Conradus Gesner as the translator of *Orationes Gregorii Nazianzeni ad Christum et Mariam*.

Since among his known works Gregory Nazianzen addressed no oration to Christ or to Mary and no prayer to Mary, it seems quite probable that this fifteenth century translation of the prayer ending the *Christus patiens*, divided, as it is, into a prayer to Christ and a prayer to the Blessed Virgin Mary, may well be the translation of Baptista Guarinus, the only person to whom such translations have been attributed.

Translation of Oratio ad Christum. [Inc.] : Deus omnipotens et salvator omnium, qui solvendi habes potestatem ; solve queso meorum vincula peccatorum, quibus me et neglegentia mea constrinxit et propter invidias hostis dolosus oneravit. . . [Expl.] : Tu pro me mortem subire voluisti ; ne derelinquas me leticiam inimico, sed cum virga virtutis tue tu me amanter corripe. Suscipe pro me inter. . .

Translation of Oratio ad Mariam. [Inc.] : Opto ex hac vita discedam, ne tu me ad inferni penas intrare permittas aut hosti generis humani leticias fieri. Adsiste et ab igne aeterno ac tenebris tartarei carceris me defende. . . [Expl.] : Spes solacium generis humani semper oro sis mihi propitia et ubique salutaris. Intercede precor ut obtineam veniam delictorum et salutem anime mee.

Manuscript :

(micro.) Venice, Marc. Lat. II. 60 (2075) : s. XV, misc., fols. 73^r-74^v. (J. Valentinelli, *Bibliotheca Manuscripta ad S. Marci Venetiarum II.* p. 187-188). The manuscript is beautifully written in Latin minuscule bookhand and illuminated. The first page contains a delicately ornamented picture of St. Gregory in the vestments of a bishop kneeling before God seated on a throne. The picture covers about three-fourths of the page. At the end of the prayer is another picture, smaller but just as beautifully decorated, of God the Father holding before Him the crucified Christ, while the bishop, only partially seen in the lower corner of the picture, kneels in prayer. This manuscript was written for Ercole I of Ferrara. Cf. Kristeller, *Iter II.* 216.

Biogr. :

See CTC I, p. 214. Baptista Guarinus was born around 1438 (Guarino Veronese, *Epis-*

tolario, ed. R. Sabbadini, vol. III [Miscellanea di Storia Veneta, Ser. III, vol. 14, 1919] 359 and 458). He died on July 27, 1505 (L. Barotti, *Memorie storiche di Letterati Ferraresi* II 1793, 44-58; *Giornale Storico della Letteratura Italiana* 17, 442).

b. GABRIEL GARCIA TARRACONENSIS

A translation in verse of the tragedy *Christus patiens* was completed by Gabriel Garcia by March 15, 1549, and was dedicated to D. Jacob Vargas, secretary to the Emperor Charles V (see *Epistola I*, below). His work was commended in epigrams by some of the learned men of the day, among them Joannes Auratus, the Royal Professor, who wrote in Greek, and Achilles Statius, a learned Latin scholar from Portugal.

Epistola I (1549 edition, p. 3). Ornatisissimo clarissimoque viro D. Jacobo Vargas a secretis Caroli Quinti Caesaris... Gabriel Garcia S.P.D. [Inc.]: Varia multiplicitaque sunt munerum genera, Mecoenas (sic) humanissime, neque ex solo pretio aestimanda; donant pretiosa atque regia Reges; donant exigua ac vilia pauperes; donat demum quod quisque potest... [Expl.]: Hos autem fructus ex agro meo seligendos mittendosque duxi, quod dignitate (propter argumenti gravitatem ac sublimitatem unde nobis vita ipsius Servatoris Christi morte restituta est) reliquos omnes superent. Adde quod tempus nos admoneat ut his cum alias semper tum hoc quadragesimae tempore vescamur. Demum quod a nemine hactenus translati in Latinum sint. Quare, dum alia molimur, boni hoc nostrum munuscum consule. Vale, patrone munificentissime, ac me semper ama. Lutetiae Parisiorum, Idibus Martii Anno a Christo nato 1549.

Epistola II (1549 edition, p. 6). [Inc.]: Te admonitum velim, optime lector, Tragoediam hanc multis locis mutilatam esse, quo factum est ut saepe mihi divinandum fuerit. Multa loca, ut videbis (si conferre non gravaberis) ex Euripidis, quem ex professo autor imitatur, Tragoediis suae integritati restitui. Nonnulla etiam ratione carminis coniecturisque ductus emendavi. Alia tamen quam plurima esse non ignoro

quae sciens ac prudens praetermissi quod mea emendare non posse viderem nisi aliqua detraherem deque meo etiam aliquando adderem... [Expl.]: Admonendus mihi porro es, candide Lector, ubi in hac Tragoedia dictiones aliquas huiusmodi notis [] interceptas reperies, de meo ad absolvendum sensum esse additas, ut ii etiam qui graece nesciunt huius pii opusculi lectione frui possint. Vale.

There follow on pages 7 and 8 the Testimonia in praise of Gregory taken from Hieronymus and Suidas.

Argumentum Tragoediae (1549 edition, p. 9). [Inc.]: Hic Maria virgo queritur et mulierculae Dolet vicem gravissimam quae fraudibus Serpentis irretita corruit in malum Et mancipavit viperae se vinculis... [Expl.]: Verbum sacratum, et ablui baptismate Sceleribus omnes sordidatos improbis Virtute cuius venia daretur omnibus Quanvis atroci sordidatis criminis.

Translation of Argumentum of poem (p. 11). [Inc.]: Quoniam auditis pie poematis Poetice nunc pia audire vis, Alaci animo audi nunc etiam exemplo Euripidis. Mundi servatricem exponam passionem... [Expl.]: Personae igitur fabulae sunt mihi haec: Mater castissima, virgo discipulus, puellae, Quae adsistunt matri domini.

Translation of the Tragoedia (p. 12). [Inc.]: Praefatur Virgo. O utinam in prato neque serpsisset serpens Neque in saltibus huius insidias struxisset draco Versutus. Non enim costae propago, Mater generis infoelix, astu delusa... [Expl.]: (p. 117) Caelestibus ordinibus praestantior. O domina omnium regina, gaudium generis, Semper in posterum benigna sis generi Ac mihi maxima ubique salus. Finis.

Carmen in Tragoediam Gregorii Nazianzeni de passione Christi Achillis Statii Lusitani (1549 edition, p. 118). [Inc.]: Nil tempore est, o lector, inadvertius Nam multa cum nobis det olim commoda, Invertit eadem post tamen in incommoda... [Expl.]: Huic sed manus iniecit ardens Gabriel Et tenuit et multis locis in integrum Restituit et docuit Latine mox loqui.

In eandem Ioannis Blacci Scazonates (p. 118). [Inc.]: Non hic Thyestis aut Orestis aerumnæ, Non Graeciae Troiaeque fata funesta,

Non denique ulla monstra, fabulae, nugae
Se proferent, quibus scatebat olim Orbis...
[Expl.]: Gabrielis illius solertis et docti,
Cui fausta tu quaecunque semper optato,
Et fruere quae dedit ; datus hinc plura est.

Edition :

(micro.) 1549, Parisiis : Excudebat Christianus Wechelus : BM ; Antonius, *Nova I.* 505.

Biogr. :

Gabriel Garcia Tarragonensis, the first to attempt a Latin translation of the entire Greek tragedy, *Christus Patiens*, lived during the middle of the sixteenth century.

Works : No other works of his are known.

Bibl. : Nic. Antonius, *Bibliotheca Hispana Nova* 1.505 ; Chr. G. Joecher, *Allgemeines Gelehrten-Lexicon* 2.869.

*c. SEBASTIANUS GULDEBECCIU*S

A translation in verse of the tragedy *Christus patiens* made by Sebastianus Guldebeccius was included in the 1550 edition of the works of Gregory Nazianzen. There is no separate dedication by Guldebeccius.

Translation of Argumentum (1550 edition, p. 498). [Inc.]: Quandoquidem auditis pie poematisbus Poetice iam nunc pia audire cupis, Prompto animo audi. Nunc enim, ut verbis Euripidis utar...[Expl.]: Mater castissima, virgo initiata, puellae Quae praesto adorant apud matrem Domini.

Translation of Christus patiens (1550 edition, pp. 499-520). [Inc.]: O utinam in prato neque reptasset serpens Neque in saltibus istius insidias tendisset draco Versutus, non enim lateris german...[Expl.]: Domina omnium regina, laetitia generis, Semper benigna sis generi, Et mihi maxima quovis loco salus. Finis.

Edition :

1550 : See I. 5.

Biogr. :

Sebastianus Guldebeccius Tigurinus (Sebastian Guldenbec or Guldebek) lived in Zurich in the middle of the sixteenth century. He was well versed in the Greek and Latin languages.

Works : He made translations of the *Theogonia* and other works of Hesiod, of all the comedies of Aristophanes with annotations, of the *Electra* of Euripides, also of 20 letters of Aelian ; he wrote a brief

index of Eustathius' *Commentaria in Homerum*, and translated *Christus patiens*, which is attributed to Gregory Nazianzen.

Bibl. : Gesner-Simler, *Bibliotheca Universalis*, p. 746 ; Chr. G. Joecher, *Allgemeines Gelehrten-Lexicon* 2.1276.

*d. FRANCISCUS FABRICIU*S

A translation in verse of the tragedy *Christus patiens* was completed and dedicated by Franciscus Fabricius to Joannes Poltardus on September 17, 1550 (see *Epistola*, below).

Epistola (1550 edition, fol. 2r). Clarissimo viro Domino Ioanni Poltardo, insignis Collegii beatiae Mariae apud Aquisgranum Decano. . .Franciscus Fabricius medicus S.D.P. [Inc.]: Si laudem olim apud eruditos et plausum apud populum assecuti sunt ethnici comoediarum et tragoediarum scriptores, clarissime D. Decane, qui conficta argumenta et fabulas nonnunquam obscenas . . .[Expl.]: sed ob singulares etiam animi dotes, quibus praeter insignia naturae ac fortunae munera praecipue ornatus es, non secus ac gratiarum et virtutis domicilium merito suspicio ac veneror. Vale. Aquisgrani XV. Calendas Octobris, Anno a Christo nato. M.D.L.

Praefatio ad Lectorem (fol. 4r). [Inc.]: Miraberis forte, lector candide, cur ego post geminam huius tragoediae interpretationem meam serius in lucem preferam, quam tamen priusquam alterutram vidi sem paene absolveram. . .[Expl.]: cohaerentia offendimus, ita tamen ut citra hiatum aut sententiae iacturam omitti poterant, vitio nobis vertet, cum id sine gravissimorum authorum exemplo factum non sit.

Translation of Argumentum (fol. 5r). Sunt omnes versus Iambici trimetri. [Inc.]: Si iuvit olim audire vos poetica Figmenta fabulasque plane ludicas Praebete nunc aures benignas seriis. . .[Expl.]: Sunt ergo personae huius haec tragoediae Percasta Mater, mysta Virgo, foeminae Domini sequutae matrem honoris gratia.

Translation of Tragoedia (fol. 6r). [Inc.]: Deipara. Utinam nec irrepsisset in pratum invidus Serpens, nec huius in recessibus draco Latuisset olim, non enim generis parens... [Expl.]: (fol. 55v) Regina mundi, gaudium mortali, Semper benignam te

exhibe mortalibus Mihi quis sis salus ubique maxima. Finis.

Edition :

1550, Antverpiae : in aedibus Ioannis Steelsii (55 fols.) : BN ; Nodier, *Bibl. sacrée grecque-latine*, 446. (DFo).

Biogr. :

Franciscus Fabricius (originally Smets, Smits, Smissens, or something similar) was born at Roermond in the Netherlands c. 1510 and died in 1572. He studied Latin and Greek at Cologne. He also studied medicine and practiced it at Aachen, at least from the year 1545 until 1550. In his leisure time he wrote poetry.

Works : He wrote *Thermae Aquenses*, which was published in 1546, 1564, and 1617; *Consilia de Arthridite*, 1592.

Bibl. : Gesner-Simler, *Bibl. Universalis*, p. 238 ; Hoefner, 16.957 ; Chr. G. Joecher, *Allgemeines Gelehrten-Lexicon*, 2.480 ; M. Michaud, *Biographie Universelle* 13.295 ; Paquot 14.179-181 ; J. J. Thonissen, 'Franciscus Fabricius' in *Biogr. Nat. de Belgique* 6 (1878) 819-20 ; Zedler, *Universal Lexicon* 9.37 f.

e. CLAUDIUS ROILLETUS BELNENSIS

A translation in verse of *Christus patiens* by Roilletus was first published in *Opera Gregorii Nazianzeni* in 1569. It had no dedication of its own.

Translation of Argumentum (1569 edition, p. 743). [Inc.] : Audita quando post pie poemata Etiam poesim tu piam audire expetis, Audi animo alaci nunc secundum Euripidem... [Expl.] : (p. 744) Personae igitur hae fabulae huius sunt mihi : Casta ipsa mater, castus atque apostolus, Quaeque Domini assistunt parenti virgines.

Translation of Christus patiens (pp. 744-771). [Inc.] : O utinam in horto callidus nunquam et vafer Reptasset anguis, nec dolos in saltibus Struxisset huius fraudis artifex draco... [Expl.] : Regina, domina, generis humani bonum, Amica semper esto tu mortalibus Maximaque quovis in loco mihi salus.

Editions :

1569 : See I. 8. a (2 editions).

1570 : See I. 8. a (2 editions).

1571 : See I. 8. a. In this edition we find : *Censura de hoc dramate*, Jo. Levvenklaii. Persuaderi equidem haud facile mihi patiar esse germanum hoc Nazianzeni nostri scriptum. Nam nec in verbis nec sententiis acumen ac τὸ στρογγύλον Gregorii nostri agnosco ; ut taceam nullam heic legum haberri rationem, quae versibus Iambicis praescripta sunt et a Gregorio sane quam accurate observantur Iambicis in poematis, quorum nos eam habemus copiam ut versuum CCCIC numerum excedant, non computatis iis, qui typis antehac sunt excusi. Quod si hoc quoque addendum est, in mediocriter antiquo libro quem nos manu exaratum habemus continentem hoc ipsum poema non ea inscriptio est quae caeteris in operibus Gregorii nostri, nimirum fere talis, Γεργυορίου τοῦ Θεολόγου, vel τοῦ ἐν ἀγίοις πατρὸς ἡμῶν Γεργυορίου πατριάρχον Κωνσταντινοπόλεως τοῦ θεολόγου ; sed huiusmodi, Γεργυορίου τοῦ θεολογίᾳ ἐνδιαπρεπήσαντος ὑπόθεσις δραματικὴ κατ' εὐριπίδην. περιέχουσα τὴν τοῦ σωτῆρος ἡμῶν ἄρρεντον σάρκωσιν καὶ τὸ αὐτοῦ κοσμοσωτήριον πάθος. Qui titulus mihi recentioris alicuius ingenii videtur esse, quod sub nomine Gregorii adfectare voluerit ex Euripidea imitatione gloriolam, quum parum profecto respondeant haec vel illius tragicis scriptoris vel Gregorii nostri accuratis poetibus. Dixi quod mihi videtur salvis aliorum iudiciis.

For other editions, see I. 8. b, under the dates 1583, 1609-11, 1612, 1630, 1690, 1753, 1778-1840, 1778-1841, 1778-1842, 1780, 1835-40, 1837-40, 1837-42, 1842 (2 editions), 1857-58, 1857-62, 1872, and 1886.

1846, Parisiis : Instituti Regii Franciae Typographo (in *Euripidis fabulae* II, Gr.-Lat.) : BM ; BN ; (CtY).

(*) 1847, Parisiis (Paris) : F. Didot (Gr.-Lat., misc.) : Brunet II. 729.

Biogr. :

Claudius Roilletus Belnensis (Claude Rouillet) was born at Beaune c. 1500 and died in 1576. At the age of eleven he went to Paris to study, but the death of his father caused him to return home where his education was put in the hands of his brother Nicolas. He also had as teacher the learned Cl. Guillaud, the theologian of Autun.

Later he studied philosophy in Paris and, after receiving his degree of Master of Arts, he became head of the College of Bourgogne and of Boncours. In 1560 he was made rector of the University of Paris.

Works : He wrote *Varia poemata*, among which are four Latin tragedies, *Philanira*, *Petrus*, *Aman*, and *Catharina*; some dialogues, eclogues, epigrams, and epithalamia; a translation of *Christus patiens*, and of eleven Greek epigrams.

Bibl. : G. Grenet (ed.), *Le seizième siècle* 1 (1951) 606 ; Hoefer, 42.543 ; Hutton F 103 ; Joecher, *Allgemeines Gelehrten-Lexicon* 7.309 ; Michaud, *Biographie Universelle* 36.349 ; Paquot, *Mémoires XIV*.181.

Alice Hulubei, *L'Églogue en France*, Paris 1938 ; (*) Philibert Papillon, *Bibliothèque des auteurs de Bourgogne*, 1745.

f. ANONYMUS E

A Latin translation in verse of lines 2569-2599 of the poet's prayer concluding the tragedy, *Christus patiens*, is found in a sixteenth century manuscript in the Bibliothèque Nationale in Paris with the title : 'S. Gregorii Nazianzeni oratio ad beatissimam virginem Mariam ex tragedia Christo paciente.' There is no indication of the translator.

Translation of the Oratio ad Beatissimam Virginem Mariam. [Inc.] : Beata nullis virgo non encomiis Laudanda, caeli quae resides vertice, Exuta morti quicquid est obnoxium, Indutaque immortalitatis es stolam. . .[Expl.] : Et gentis humanae suprema gaudium Regina, cunctis o fave mortalibus Estoque semper mihi potissima salus. Finis.

Manuscript :

(micro.) Paris, BN Fr. 2870 : s. XVI, misc., in verse, fol. 160. *BN Catal. des mss. français I* (1868) 504.

III. Epistolae

TRANSLATIONS

1. ANONYMUS A

An anonymous Latin translation of two letters of Gregory Nazianzen, Letters 102

and 101, *Ad Cledonium*, is found in a ninth to tenth century manuscript (see above, II. 1).

Translation of Letter 102, [Inc.] : Quoniam multi accedentes ad tuam venerationem satisfactionem fidei querunt et propter hoc affectuose a nobis expetisti aliquam compendiosam definitionem. . .[Expl.] : Quomodo ipsae saltem suadent res quas faciunt invenitur (sic ; read : iuveniliter ?) adversus nos intercludentes omnimodis concordiam.

Translation of Letter 101, Ad Cledonium, [Inc.] : Vellemus addiscere que sit hec nova erga ecclesiam adinventio ut liceat omni volenti et pertranseungi, secundum quod scriptum est, dispergere autem gregem bene congregatum. . .[Expl.] : ut non aggravemur sicut qui talia mala despiciamus et per nostrum taedium iniquum dogma et pascua et virtutem decipiatur. Finis.

Manuscripts :

(*) Cortona, Commune e Accad. Etrusca 39 : s. XV, misc., fol. 104-105. (Mazzatinti 18 [1912] 21).

(*) Florence, Laur. Aedilium 7 : s. XV, misc., pp. 85-89. (Bandini, Suppl. I. 21).

(*) Florence, Med. Faesul. 44 : s. XV, misc., fols. 233-237. (Bandini, Suppl. II. 735 f.).

(*) Florence, Laur. Plut. 17, 31 : s. XV, misc., fols. 120^b-123. (Bandini, Catalogus I. 356 f.). Contains Letter 102 only.

(*) Florence, Laur. S. Marco 584 : s. IX-X, misc. (G. Mercati, *op. cit.* 186 ; A. Siegmund, *Die Überlieferung der Griech. Christl. Literatur*, München 1949, 142). The content of this manuscript was confirmed by Dr. Irma Merolle Tondi, Director of the Biblioteca Laurenziana.

(reported by Paul Oskar Kristeller) Paris, BN Lat. 10594 : s. XV, misc., ff. 86-95. (Delisle, Bibl. Ec. Charles 24.191).

(micro.) Paris, Mazarine 558 (890) : s. XV ex., misc., fols. 74-83. (Cat. gen. Fr. Mazarine I. 223).

(micro.) Vatican City, Urbin. Lat. 60 : s. XV, misc., fols. 116-123. (Stornaiolo I. 75 ; microfilm at St. Louis University).

2. ANONYMUS F

An anonymous Latin translation of Letters 152, 121, 139, and 183, *Ad Theodorum*,

of Gregory Nazianzen is found in a fourteenth century manuscript of the Vatican Library. No indication of the translator is given. Letter 152 in the same version is also found in a manuscript of the Stiftsbibliothek, Göttweig.

Translation of Letter 152, [Inc.]: Incipit Sancti Gregorii Nazanzeni epistola ad eundem Theodorum (monsuescenum). Tempus michi est illud scripturae dicere. Ad quem pondus ecclesiae transeat tam male iacentis ac dissolute?...[Expl.]: quod restat solum hoc fiet, publice praedicare omnibus et notum facere quia episcopo indiget ecclesia, ne propter meam infirmitatem laedatur. De cetero vos videritis.

Translation of Letter 121. [Inc.]: Dilectionis indicis delectamur, praecipue in tali tempore et a tali novello simul atque perfecto, et ut ex his quae ex sancta scriptura sunt amplectar. . .[Expl.]: qualem te demonstras tuis patribus ut et in ceteris et nos de te gloriemur.

Translation of Letter 139. [Inc.]: Qui assumpsit David famulum suum ex officio pastorali in regnum necnon tuam reverenciam ex grege ut pastorale officium administras. . .[Expl.]: Ego cessi Nazianzena ecclesia neque ut contemptor dei neque ut despiciens parvum gregem, neque enim patietur istud anima philosophi. This is approximately one half of the letter as contained in Migne, PG 37.

Translation of Letter 183. [Inc.]: Per omnia reverendo et dei amatori fratri et coepiscopo Theodoro Gregorius in domino salutem. Habuit quidam et apud nos livor quem non facile potuit ullus effugere. Ecce seditionem etiam Cappadoces suscitavimus, ut ita dicam. . .[Expl.]: neque validiores has veritate, supplico, faciatis ne multos contristetis qui agere bene disponunt. Salvus et laetus serveris nobis, ecclesiae communis ornatus.

Federicus Morellus (see above, II. 26 and below, III. 14) printed this translation in his 1609 edition of Gregory's works with the marginal note: 'Tralatio vetus Viridunensi Cod. recognita.' He has occasional slight changes in the wording, especially in the last sentence, which in the 1609 edition reads: 'Salvus et laetus, proficiens secundum Deum, gratum feceris nobis et ecclesiae cuius communis

ornatus es.' These differences may have existed in the Verdun manuscript used by Morellus, but it is more probable that they are his own revision.

Manuscripts:

(photo) Göttweig, Stiftsbibliothek cod. 53 (inventory no. 56): s. XII, fol. 61v. (F. Schulte, 'Die Rechtshandschriften der Stiftsbibliothek von Göttweig,' *Sitzungberichte der Kaiserlichen Akademie der Wissenschaften* (Vienna) *Philosophisch-Historische Classe* LVII 1867, 564). The incipit here differs only in the first four words, 'Opus est mihi istud.' from the translation given above. The explicit is the same. This manuscript contains only Letter 152 of Gregory Nazianzen in this anonymous translation followed by a short excerpt from Letter 77, which reads: Idem eidem. Audio te graviter ferre. Cum aridum faciamus ficum adhuc fructificare potentem non tanquam inutilem culpemus et occupantem locum, quam curare poterit forsan artificis agricolae patrocinium et diligentia. Shelf mark verified by Prof. Julian Plante.

(micro.) Vatican City, Vat. Lat. 1340 : s. XIV, misc., fols. 260v-261r, double columns. (microfilm of unpublished catalogues of the Vatican Library at St. Louis University). Microfilm of manuscript is at St. Louis University. It contains the four letters described above.

Editions:

See above, II. 26.

3. MATTHIAS MONACHUS

A translation of three letters of Gregory Nazianzen, Letters 101 and 102, *Ad Cledonium*, and 202, *Ad Nectarium*, was made by Matthias Monachus between the years 1504 and 1507 (see above, II. 7).

Dedicatory Verse: See above, II. 7.

Translation of Letter 101. [Inc.]: (p. 444) Optamus discere quae novitas in ecclesia ut cuique liceat volenti et accidenti (sicut scriptum est) dei dissipare gregem bene ductum. . .[Expl.]: (p. 453) Haec te volo multis protestari, ne quo gravemur onere quasi tale malum neglegentes, et pravo dogmate fomitem et vim propter nostram capiente negligentiam.

Translation of Letter 102. [Inc.]: (p. 453) Postquam multi tuam petentes reverentiam de fide certitudinem quaerunt et propterea nos amice consulisti et aliquam petisti brevem huius determinationem. . .[Expl.]: (p. 457) quibus nihil est aut unquam fuit pace preciosius, ut ipsae res testantur quas agunt et contra nos iuveniliter audent ut omnino concordiam excludant.

Translation of Letter 202. [Inc.]: (p. 458) Videtur omnino praesentem vitam Dei deseruisse providentia quae priscis temporibus ecclesias custodiebat. Et anima mihi tantum ab aerumnis est submersa ut proprii vitae meae dolores. . .[Expl.]: (p. 460) si tale malum ad sanae fidei destructionem per ipsorum convalescat licentiam. Incolumem et pro nobis orantem Christus te suis indulgeat ecclesiis communem fidelium curatorem. Amen.

Manuscript:

(reported by P. O. Kristeller; micro. presented by Prof. Giovanni Mariacher, Director of Museo Civico Correr) Venezia, Museo Civico Correr, Ms. Cicogna 988: s. XVI early, 592 folios (see above, II. 7). Kristeller, *Iter II*. 284.

Biogr.:

See IV. 7.

4. JOANNES CONO

A translation of Letter 16 of Gregory Nazianzen to Eusebius, which is found in a fifteenth century manuscript, was made by Cono within the last decade or two of the fifteenth century (Cono was born in 1463).

Translation of Letter 16, Eusebio Caesariensi episcopo Gregorius Nazianzenus. [Inc.]: Quoniam ad virum facimus sermonem verba (sic) qui nec diligit mendacium et in alio deprehendere omnium est acutissimus. . .[Expl.]: quem et vita et eloquentia et canicie novimus omnium esse optimum, quos ipsi scimus. *Oὐ γὰρ ἐπισκοτήσει τὸ λυπεῖσθαι τῇ ἀληθείᾳ.*

Greek source: According to the letter of Beatus Rhenanus (see below, III. 5, Ep. II) Cono had copied some Greek letters of Gregory Nazianzen from a book belonging to his teacher, Marcus Musurus. These letters

copied from Musurus were probably the source from which he made his translation.

Manuscript:

(Reported by P. O. Kristeller; micro.) Sélestat, Bibl. et Archives Municip. 102: misc., s. XV, fol. 83. The manuscript apparently is Cono's first attempt at the translation. In two or three places of the translation he has written a second meaning for a word, as in the first line, *sermonem* and *verba*. There are also Greek words and phrases interspersed throughout the Latin translation and in both margins. The last short sentence is left in the Greek.

Biogr.:

Joannes Cono Norimontanus, O. P. (John Kuno) was born at Nürnberg in 1463 and died February 21, 1513, in Basel. He received a good education at home and afterwards went to Italy. In Venice he devoted himself to the study of literature under Aldus Manutius. Later at Padua he studied under Musurus and Scipio Carteromachus. In 1507 he entered the Order of Preachers. Going in 1510 to Basel, he was invited by the printer Joannes Amerbachius to his home to teach his children. Beatus Rhenanus also joined him here as a pupil. He was reputed the best Greek scholar among the Germans of that period. Erasmus, who used his assistance in the edition of the New Testament, speaks of him with praise.

Works: Translations of: Aristophanes, Euripides, Sophocles; *Basilii M. de differentia ousias et hypostaseos*; *Gregorii Nysseni de philosophia libri VIII*; Orations of Gregory Nazianzen. He edited *Justiniana instituta* and *Hieronymi opera*.

Bibl.: Hoefer, 9.494; H. Hurter, *Nomenclator*, 4.946; Chr. G. Joecher, *Allgemeines Gelehrten-Lexicon* 1.2050; J. H. Zedler, *Universal Lexicon* 6.989; Quétif-Echard, *Scriptores Ordinis Praedicatorum* 2.27-28.

Herbert Meyer, 'Ein Kollegheft des Humanisten Cono,' *Zentralblatt für Bibliothekswesen* 53 (1936) 281-89; Alexandre Oleroff, 'L'Humaniste Dominicain Jean Conon et le Crétos Jean Gregoropoulos,' *Scriptorium* 4 (1950) 104-107; Th. Gelzer, 'Eine Aristophaneshandschrift und ihre Besitzer,' in *Kωμῳδοτραγῳδα* W. J. W. Koster (Amsterdam 1967) 29-46; M. Sicherl,

'Los comienzos del humanismo griego en Alemania,' *Estudios clásicos* 10 (1966) 273-299.

5. BEATUS RHENANUS

A translation of Letters 24 and 38 was made at Basel in 1512 by Beatus Rhenanus and was dedicated to Josse Clichtove of Nieuwport, Doctor of Theology (see *Epistola II*, below).

Epistola I (1512 edition). Iacobus Faber Beato Rhenano suo S. D. [Inc.]: Non exstimes, mi Beate, te minus mecum esse si tu meas, et ego vicissim tuas, non frequenter percipio literas. Numquam tui mihi intervenit oblivio, sed ita res humanae [add : se] habent ut ubi uni intenderis alteri sit impedimento. . .[Expl.]: Bene vale et ut te amo, me redama, caeterorum Michael fidus erit nuncius. Ex coenobio sancti Germani iuxta Parisios. xxiiii Iunii. An. M D XI.

Epistola II (1512 edition, fol. 58^r). Beatus Rhenanus Selestensis Iodoco Clichtoveo Neoportuensi, Doctori Theologo, S. D. [Inc.]: Incidi nuper in quasdam Graecas Nazianzeni epistolae, quas praceptor meus Cono Patavii ex libro M. Musuri Cretensis exscripsit, et duas tum comperi ad Themistium Aristotelicum Paraphrasten scriptas, Attica venustate praecellentes. Eas mox ob Laconicam brevitatem vertere placuit, et tibi velut primitolas meas dedicare, tum propter meam in te observantiam, tum quod non minus sanctum quam eloquentem patrem Gregorium Nazianzenum Themistio philosopho amicissimum extitisse cognosceres; cuius elegantissimam philosophiam eloquentissimus ille (ut nosti) Hermolaus Barbarus elegantissime in latinam linguam traduxit. . . [Expl.]: Sed iam (ne longior sit prologus quam fabula) audies quantum Gregorius cognomento Theologus Themistio tribuat. Tu foeliciter lege et vale sed mei memor. Ex Basilea, volanti calamo Octavo Eidus Maias. An. M D XII.

Translation of Letters 24 and 38 (fol. 58^v). [Inc.]: (Letter 38) Lacedemonios lancea, Pelopidas humerus, eloquentia vero in primis Themistium demonstrat. Et licet primas in omnibus teneas, hanc tamen in

te novi effulgentissimam. . .[Expl.]: (Letter 24) non enim est ubi melius philosophiam exerceas, quam nunc iustitiae patrocinando, qua in re nobis quoque benefacies tuarum laudum buccinatibus et (si dicere permittas) amicis.

Greek Source : Copy of a book of Gregory's works belonging to M. Musurus, made by Joannes Cono (see *Epistola II*, above).

Editions :

1512 : See above, I. 1.

(*) 1513 : See above, I. 1.

Biogr. :

Beatus Rhenanus was born at Sélestat (Schlettstadt) in 1485 and died May 20, 1547, at Strasbourg. His family name was Bild but his father had adopted the name of Rhenanus on withdrawing to Sélestat from the village of Rheinau where he was born. Beatus studied at home under Hofmann, Craton, Udenhemius, and Hieronymus Gebwiler ; then, in 1503, at Paris under George Hermonymus, Jacobus Faber, Josse Clichtove, and Faustus Andrelinus. From 1505-1507 he worked in the press of Henry Stephanus. From 1508-1511 he assisted Schurer in Strasbourg. Later he went to Basel where he had Jo. Cono as his master and Erasmus Roterodamus as his friend. He was a profound student of Aristotle. In 1520, shortly before the death of his father, he returned to Sélestat.

Works : He translated two letters of Gregory Nazianzen to Themistius ; he wrote a biography of John Geiler of Kaisersberg ; he published editions and wrote prefaces, emendations, commentaries, and annotations for the works of Tertullian, Eusebius, Gregory of Nyssa, Theodore of Cyr, Erasmus, Maximus of Tyre, Baptista Guarinus, Marcellus Vergilius, Ludovicus Bigus Pictorius, Thomas More, Velleius Paterculus, Tacitus, Livy, Seneca, Curtius, Pliny, Procopius ; he also wrote *Rerum Germanicarum Libri Tres*, and many letters.

Bibl. : P. Adam, *L'Humanisme à Sélestat* (1962) ; *Opus Epistolarum Des. Erasmi* ed. P. S. Allen II (1910) 60. J. P. Nicéron, *Mémoires*, 38.266-279 ; W. Poekel, *Philologisches Schriftstellerlexicon*, 224 ; J. E. Sandys, *History of Classical Scholarship*, 2.263 ; Schottenloher, *Bibliographie II*. 175-

176 ; Jo. Simler, *Bibl. Universalis* (1583), 109.

Melchior Adam, *Vitae philosophorum Germanorum*, 61-65 ; Freherus, *Theatrum viorum doctorum*, 2.1450 ; A. Horawitz, *Beatus Rhenanus*, SB Vienna 70, 1872, 189-244 ; *Briefwechsel des Beatus Rhenanus*, ed. A. Horawitz and K. Hartfelder (Leipzig, 1886) ; G. Knod, 'Aus der Bibliothek des Beatus Rhenanus,' in : *Die Stadbibliothek zu Schlettstadt*, pt. 2, Strasbourg, 1889.

6. BILIBALDUS PIRCKHEIMERUS

A translation of four letters of Gregory Nazianzen by Pirckheimerus was published with his translation of a poem and orations in 1531 and was dedicated with them to George, Duke of Saxony, by his son-in-law, Joannes Straub (see above, II. 9. *Epistola III*).

Translation of Letter 101, Ad Cledonium. [Inc.] : Honorandissimo ac Deo acceptissimo compresbytero Cledonio Gregorius in Domino salutem. Intellegere cupimus quaenam haec sit innovatio in Ecclesia ut liceat unicuique volenti et incedenti secundum quod... [Expl.] : ne conscientiam nostram degravemus si malum hoc neglexerimus et pravum dogma a nostra soccordia occasionem et vires sumat.

Translation of Letter 102, Ad Cledonium. [Inc.] : Quoniam multi reverentiam tuam adeunt ac plenariam de fide instructionem quaerunt per quam amanter a nobis brevem quandam definitionem... [Expl.] : contra nos agunt et innovant, concordiam penitus excludant.

Translation of Letter 202, Ad Nectarium. [Inc.] : Dei cura quae superioribus temporibus ecclesias custodiebat penitus vitam dereliquisse videtur praesentem. Unde anima mea tot calamitatibus est immersa... [Expl.] : nullius sit utilitatis, nisi tale malum in sanae fidei purgationem propter illorum cohibeatur temeritatem.

Translation of Letter 243, Ad Evagrium. [Inc.] : Prudentiam tuam vehementer suspicio ac summopere admiror, qui talibus speculationibus tantisque quaestionibus causam praebes per accuratas interrogationes nobis dicendi necessitatem... [Expl.] : sed

quoniam et tibi et tui similibus facile est ex paucis plurima percipere, idcirco quaestio[n]is huius tractioni finem hic imponere aequum esse existimavi.

Editions :

1531 : See above, I. 4.

(*) 1532 : See above, I. 4.

1550 : See above, I. 5.

Biogr. :

See above, II. 9.

7. WOLFGANGUS MUSCULUS

A translation of eighty letters of Gregory Nazianzen was completed by Wolfgangus Musculus before December 24, 1539 (see below, *Epistola I*), and was published in the 1540 edition of *Opera omnia Basili*. Janus Cornarius published a translation of the same eighty letters of Gregory Nazianzen, arranged in the same order in his edition of the *Opera omnia Basili* which appeared also in 1540. The two translations, however, are quite dissimilar, and that the same letters were translated in the same order naturally follows from the fact that the letters of Gregory belong to the collection of 180 letters of Basil and Gregory published in Greek in 1528 and again in 1532, and published in Latin for the first time in these editions. Musculus was living in Zwickau for nine years before his works were printed by Hervagius in Basel. Cornarius, although he had lived several years in Zwickau, had moved away five years before, and was living at Frankfort at the time of the publication of his translations by Frobenius at Basel. Cornarius translated all the works of Basil, while Musculus translated only volume two of his edition, using the translations of others for his first volume. Consequently, it seems that there was no connection between the two translations which appeared during the same year.

Epistola (1540 edition). *Ad Lectorem Wolfgangus Musculus Dusanus.* [Inc.] : Sententiam Agesilai Macedonum Regis, optime lector, qua ille non frustra quoties aliquem vel laudari audiebat vel vituperari, non minus existimabat discendos esse mores eorum qui loquebantur... [Expl.] : in hoc munere probandus est, quo nihil aliud

quaeritur, quam ut publico consulatur.
Bene vale in Christo Iesu servatore nostro.
Anno M. D. XXXIX. Decembr. XXIIII.

Epistola II (1550 ed., fol. 2^r). Ornatissimis Augustanae Reipublicae Praefectis, Consulibus, ac Senatoribus. . . Wolfgangus Musculus gratiam ac pacem a Domino apprecatur. [Inc.] : Malorum, quibus postremum hoc seculum plus nimio abundat, haudquaquam minimum illud est, viri ornatissimi, quod a se invicem praesenti rerum tempestate divelluntur, quorum animos in fide ac veritate Christi oportebat esse quam coniunctissimos . . . Quare cum Ioannes Hervagius Basiliensis typographus, de Republica Christiana optime meritus, opera ista D. Gregorii Nazianzeni cognomento Theologi utraque lingua tam Graeca quam Latina in publicum emittere statueret, et ad id instituti operam meam amicitiae iure posceret, cogitaremque hoc maxime scriptorum genere neminem ex cordatis offendi, quod praestare potui, haud illibenter praestiti. Requirebatur autem haud parum laboris ad praesentem editionem. Etenim licet multa iam antea partim ab insigni viro piae memoriae, Bilibaldo Pirckheimero Norico, partim a Petro Mosellano Protegensi, viris doctis et in utraque lingua non infeliciter institutis, latinitate donata essent, demptis pauculis a Ruffino versis, multum tamen negotii exhibuerunt duo Graeci codices, vetusti quidem, verum iuxta plurimis in locis corrupti, cui malo diligenti collatione et perspicaci iudicio occurrentum fuit, id quod typographi est cura et diligentia factum. Deinde desiderabantur quaedam latinis quae verti et antea versis adieci. Tertio, ne confusio lectorem turbaret, cuncta in ordinem redegi, quem etsi non prorsus exactum hactenus tamen tolerabilem esse iudico, ut iam commodius qualicunque serie digesta legi possint, quam si dispersa et confusa essent omnia, ut fuerunt antea. . . [Expl.] : et Rempublicam vestram, charissimam liberorum meorum parentem, in hisce turbulentis temporibus in vera pace et iusticia ad finem usque inconcussam conservet. Bernae Helvetiorum, Anno Dominae Incarnationis M.D.L. 16 Maii.

Translation of the letters (1540 edition, pp. 11-118). [Inc.] : (Letter 53, Nicobulo) Et semper honoris gratia mihi Magnum

Basilium praeposui, licet illi contrarium videatur, et nunc quoque praepono, non minus veritatis quam amicitiae gratia. . . [Expl.] : (Letter 61, Aerio et Alypio) ut et ipsi inter vos mutuo et nos quoque vestri gratia exhilaremur ; siquidem et ad reliqua toti Ecclesiae commodum fueritis hac in re et dextrum benignitatis exemplum.

Translation of Letters (XVIth century manuscript). [Inc.] : (Letter 35, Ad Eudoxium) Hactenus quidem ipse tibi ad morbi solamen consolatoria scripsi. Eras enim animo perculso. Nunc vero mihi videris ipse nos consolari. . . [Expl.] : (Letter 191, Ad Eustochium) Ceterum bene valeas et corpore et animo et linguam si possibile est cohibeas. Nos autem posthac quod nostrum est curabimus.

Musculus' version of letters translated and published separately by various translators :

Translation of Letter 16, Eusebio Caesariensi. [Inc.] : Quoniam ad virum loquor qui et mendacium detestatur et ad deprehendendum illud in aliis etiamsi astutissimis ac variis labyrinthis intricetur. . . [Expl.] : tum doctrina canicie quoque omnium quos cognovimus optimum esse scimus. Nihil enim veritatem obscurat quod molestia afficitur.

Translation of Letter 54, Nicobulo : Lacione scribere non hoc est quod putas, paucas videlicet syllabas scribere, sed de plurimis rebus paucas. Ita ego Homerum breviloquum dico et multiloquum Antimachum. Quomodo ? Ex rebus scilicet non literis prolixitatem iudicans.

Translation of Letter 114, Celeusio. [Inc.] : Quoniam taciturnitatem mihi et agrestem inertiam vitio vertis et opprobras, o elegans et urbane, age fabulam tibi non amusam narrabo. . . [Expl.] : vel certe paroemiam tibi dicam maxime quidem brevem, sed maxime quoque veram, videlicet tum cantaturos cygnos cum obmutuerint graculi.

Contents : See above, I. 5.

Manuscript :

(reported by P. O. Kristeller ; microfilm. Information on the date of the manuscript and the number of Gregory's letters contained in it furnished by the Archivist, D. Costanzo Tabarelli) Perugia, Badia di S. Pietro CM 76 : s. XVII, misc. The letters of Gregory

in this manuscript, most probably copied from a printed edition of Musculus' works, are Letters 35, 36, 94, 112, 113, 80, 30, 92, 81, 90, 194, 25, 26, 153, 20, 93, 191. Kristeller, *Iter II.* 53.

Editions: :

1540 (1), 1547 (1), 1547 (2), 1547 (3), 1550, 1565, 1566 (1), 1566 (2), 1566 (3), 1568, 1569, 1570, 1571, 1603, 1617: See above, I. 5.

Biogr.:

Wolfgangus Musculus (Meuslin, Moesel), a reformed theologian, was born in Dieuze in Lorraine on September 8, 1497, and died in Bern in 1563. He studied in Colmar and Sélestat, later in the Benedictine Abbey of Lixheim, in which he was afterwards professed. In 1527 he left the Order and became a deacon of the Cathedral of Strasbourg. Four years after he was made pastor in Augsburg. On the promulgation of the *Interim* he abandoned that city and in 1549 became a Professor of Theology in Bern where he aided in the reconciliation of the two factions then existing there and where he remained until his death, very active in his support of the Reformed Church.

Works: Commentaries on Matthew, John, Isaiah, Letters of Paul to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians; *Loci communes Theologiae: Tractatus de abominabili usura; Explicatio Decalogi*; translations of Chrysostom, Basil, Cyril, Gregory Nazianzen, Eusebius, Theodoretus, and Sozomenus.

Bibl.: Pierre Bayle, *Dictionnaire historique et critique*, 1820-24, 10. 584-93; *Allgemeine Deutsche Biographie* 23 (1886) 95-97, by Blösch; *The New Schaff-Herzog Encyclopedia of Religious Knowledge* 8 (1910) 60-61; Chr. G. Joecher, *Allgemeines Gelehrten-Lexicon*, 3.375 f.; W. Poekel, *Philologisches Schriftstellerlexicon*, p. 186; K. Schottenloher, *Bibliographie* 2. 82; J. H. Zedler, *Universal Lexicon*, 22.1342-46.

M. Adam, *Vitae Theologorum*, p. 369; L. Grote, *Wolfgangus Musculus*, Hamburg, 1855.

8. JANUS CORNARIUS

The translation of the eighty letters of Gregory Nazianzen by Cornarius was includ-

ed in his edition of the works of Basil which was dedicated to Cardinal Albertus, Archbishop of Mainz and Magdeburg, March 20, 1540 (see *Epistola I*, below).

Epistola I (1540 edition). Reverendissimo .. .Domino Alberto, S.R.E. Tit. Petri ad Vincula presbytero Cardinali Archiepiscopo Maguntinensi et Magdeburgensi. . .Janus Cornarius. . .S.D. [Inc.]: Multa simul concurrunt ad hoc, Reverendissime ac Illustrissime princeps Alberte, ut primi et secundi tomis operum divi Basilii Magni a me facta conversio nemini alteri quam Reverendissimae ac Illustrissimae Celsitudini tuae praeliminari praefatione inscribi debeat . . .[Expl.]: studiosis nominare volo, ut intelligent Celsitudinis Tuae beneficium, siquid fuerit hinc bonae frugis consecuti. Vivat ac valeat Celsitudo Tua pietati ac bonis studiis conservandis diu superstes. Francofordiae mensis Martii xx. An. Christi M.D.XL.

Translations of letters (1540 ed., pp. 633-710). [Inc.]: (Letter 53) Cum semper Magnum illum Basiliū mihi ipsi practulerim, etiamsi illi contrarium videtur, etiam nunc praefero, non minus propter veritatem quam ob amicitiam. . .[Expl.]: (Letter 61) inter vos mutuo, et nos propter vos laetemur qui praeter caetera etiam insigne exemplum universae ecclesiae sitis benignitatis circa haec exequendae.

Cornarius' versions of letters rendered by various translators and found separately.

Translation of Letter 16, Eusebio episcopo Caesareae, [Inc.]: Quandoquidem ad virum verba facio neque mendacium amantem et id in alio deprehendere omnium acutissimum existentem, etiamsi maxime sapientibus ac variis labyrinthis implicetur. . .[Expl.]: atque ipsa canitie omnium quos novimus optimum esse scimus. Nam tristitia affectum esse nullas veritati tenebras obducet.

Translation of Letter 54, Nicobulo. Laco-nismus non est hoc quod putas, paucas syllabas scribere, sed de plurimis paucas. Sic ego breviloquentissimum Homerum dico et longum Antimachum. Quomodo? Rebus longitudinem iudicans, non scriptis.

Translation of Letter 114, Celeusio. [Inc.]: Quandoquidem silentium mihi exprobras ac rusticitatem, o belle et urbane; age sane

fabulam tibi recensebo, non ita a Musis alienam. . .[Expl.]: aut proverbium tibi dicam maxime quidem verum, maxime item compendiarium. Tunc canent cygni cum tacuerint graculi.

Contents : See above, I. 5.

Editions :

1540, 1548, 1552, 1566 : See above, I. 6.

Biogr. :

Janus Cornarius (Joannes Hahnopol or Hagenbut), physician, was born at Zwickau in 1500 and died at Jena in 1558. He studied Greek and Latin under Peter Mosellanus and in 1521 became a Master at Wittenberg. Among his pupils was Magnus, son of Henry IV, Duke of Mecklenburg. He also studied medicine and in 1523 began to practice it at Rostock. His travels carried him through the Netherlands, France, and England. He remained one year, 1529, with Froben in Basel where he took up the study of Greek medical writers. On his return to Germany he devoted fifteen years to the translation of works of Hippocrates. He won great renown in the Universities of Rostock, Marburg, and Jena, and was celebrated as a physician at Nordhausen, Frankfurt, and Zwickau.

Works : Translations of works of Hippocrates, Galenus, Aetius, Paulus Aegineta, Marcellus, Parthenius, Dioscorides, Artemidorus, Adamantius, Xenophon, Plato, Epiphanius, Basil, Chrysostom, Sinesius, Theodoreetus, and Gregory Nazianzen ; original compositions, viz. ten books of *Commentaries* on Galenus' *Katà τόποντος* and religious and medical treatises.

Bibl. : ADB 4.481 ; Allen, *Opus Epistolarium Des. Erasmi* 8.250 ; Hutton, I., 283 f. ; Chr. G. Joecher, *Allgemeines Gelehrten-Lexicon*, I. 2050 ; K. Schottenloher, *Bibliographie* 1.133 ; J. H. Zedler, *Universal Lexicon*, 6.1295.

M. Adams, *Vitae Medicorum*, 37-40 ; Otto Clemen, 'Janus Cornarius', *Neues Archiv für sächsische Geschichte und Altertumskunde* 33(1913)36-76 ; Paul Freherus, *Theatrum virorum eruditio[n]e clariorum*, 1240f.

9. JACOBUS MYCRAEUS

The translation of Letter 114 of Gregory Nazianzen by Jacobus Mycraeus first ap-

peared in 1547 in the edition of St. Basil's works among the eighty letters of Gregory Nazianzen by Musculus. It replaced Musculus' own translation of Letter 114 as found in his 1540 edition.

Translation of Letter 114, Ad Celeusium.

[Inc.] : Quoniam mihi silentium et rusticitatem obiicis, o vir honeste et urbane, age tibi etiam fabulam nihil a musis abhorrentem recensebo, si quo modo hac te queam dehortari. . .[Expl.]: aut tibi adferam paroemiam verissimam quidem illam, sed maxime conpendiosam, nempe quod tunc olores canunt cum silent graculi.

Editions :

1547 (1), 1547 (2), 1547 (3), 1566 (1), 1566 (2), 1566 (3), 1568, 1569, 1570, 1571, 1603 : See above, I. 5.

Biogr. :

Jacobus Mycraeus Rhetus translated select letters of Basil the Great which had not previously been translated from Greek into Latin. He also translated one letter of Gregory Nazianzen.

Bibl. : Josias Simler, *Bibliotheca Universalis*, p. 381.

10. JACOBUS BILLIUS PRUNAEUS

a. 1569 version

Billius translated altogether 204 letters of Gregory Nazianzen, including Letters 101, 102, 202, 243, and the eighty letters taken from the 1528 edition of Basil's and Gregory's letters. These last eighty-four letters were the first ones published by Billius in his 1569 edition of the *Opera omnia Gregorii Nazianzeni*. The rest of the 204 letters were published in the 1583 edition.

Epistola I (1569 edition) : See above, II. 16. a.

Epistola II (1569 edition) : See above, II. 16. a.

In the 1569 edition four letters, 101 and 102, both *Ad Cledonium*, 202, *Ad Nectarium*, and 243, *Ad Evagrium*, were included among the orations.

Argumentum to Letters 101 and 102, Ad Cledonium (1569 edition). His duabus epistolis refelluntur argumenta quibus astruere nitebatur Apollinaris Christum mentem hu-

manam non assumpsisse. Quae quoniam non familiari scribendi genere sed acri et pugnaci contextae sunt, merito ab aliis epistolis sejunctae ac reliquis operibus insertae sunt.

Translation of Letter 101 (1569 edition). [Inc.] : Scire cupimus quaenam haec tanta sit circa Ecclesiam novandi libido ut cuivis volenti ac transeanti, ut Scripturae verbo utar. . . [Expl.] : velut huiusmodi malum dissimulantes obruamur ac pestiferum dogma propter inertiam nostram et socordiam latius grassari atque invalescere videatur.

Translation of Letter 102 (1569 edition). [Inc.] : Quoniam multi ad pietatem tuam accedentes certissimam quandam fidei doctrinam quaerunt eaque de causa a nobis brevem quendam et compendiosum sententiae nostrae tractatum. . . [Expl.] : nec fuit antiquius, quemadmodum res ipsae fidem faciunt quamvis ea quae isti adversum nos faciunt atque designant concordiam prorsus excludant.

Argumentum to Letter 202, Ad Nectarium (1569 edition). Hic Nectarius Gregorio nostro in episcopatu Constantinopolitano subrogatus fuerat. Ab eo nunc petit Theologus ut Apollinarium furorem per Cappadociam longe lateque grassantem sistendum et comprimentum curet.

Translation of Letter 202, Ad Nectarium (1569 edition, p. 573). [Inc.] : Dei cura et providentia quae ante tempora nostra Ecclesias tueri solebat vitam hanc deseruisse in universum videtur. Ac mihi calamitatibus ita demersa. . . [Expl.] : nihil ex reliquo ipsius erga Ecclesias studio redditurum esse utilitatis, si tale malum ad fidei sanae eversionem per eorum libertatem licentiamque praevaleat.

Argumentum to Letter 243, Ad Evagrium (1569 edition, p. 327). [Inc.] : Ita argumentabatur Evagrius : Si simplex Dei natura est, inanis et supervacanea est nominum positio . . . [Expl.] : Deo simplicitatis ratio constare non potest. Hunc nodum multis rationibus ac similitudinibus dissolvit Gregorius.

Translation of Letter 243 (1569 edition). [Inc.] : Prudentiam tuam vehementer laudo summeque admiror qui talibus speculationibus tantisque quaestionibus causam praebes, accuratis interrogationibus nobis dicendi necessitatem. . . [Expl.] : sed quoniam et tibi

et tui similibus facile est ex paucis plurima percipere, ideoreo hic theorematis huius disputationi finem imponere aequum esse existimavi.

Argumentum to Letter 114, Celeusio praefecto, the first of the group of eighty letters according to the ancient order (p. 698). [Inc.] : Celeusio a quo silentii nomine accusabatur iocose respondet. "Αρχοντα autem hic Praefectum vertimus, non Principem. . . [Expl.] : Ad eundem etiam Celeusium extat infra altera epistola in qua eum iudicem vocat.

Translation of the Letters (pp. 698-742). [Inc.] : (Letter 114, *Celeusio praefecto*) Quoniam silentium et rusticitatem mihi obiicis, vir elegans et urbane, age, fabulam minime inscitam atque a Musis alienam tibi narrabo, ut experiar num hac saltem ratione ineptam istam loquacitatem compescere queam. . . [Expl.] : silentio nostro inepte obtrectare desine; alioqui proverbium dicam non minus verum quam breve: Tum videlicet cantaturos cygnos, cum graculi tacuerint. [Expl.] : (Letter 61, *Aerio et Alypio*) ut et vos mutuo et nos vobis oblectemur cum ob alia tum quod universae Ecclesiae exemplum fueritis probitatis atque candoris.

Billius' 1569 version of letters translated by various translators and appearing separately :

Letter 16, Eusebio Caesariensi (1569 version). [Inc.] : Quoniam mihi cum eo viro sermo est qui nec mentiri amet, at in altero mendacium omnium acutissime deprehendat quantumvis callidis multiplicibus. . . [Expl.] : quem et vita et doctrina et aetate omnium quos novimus praestantissimum esse censemus. Neque enim moeror quo affecti sumus veritati tenebras offundet.

Letter 54, Nicobulo (1569 version). Laco-nica brevitate uti non est, ut putas, paucas syllabas scribere, sed de plurimis rebus paucas. Atque hac ratione ego et maxime breviloquum esse Homerum pronuncio et prolixum Antimachum. Qui tandem istud? quia rebus non litteris longitudinem metior.

Translation of Letter 193, Procopio (1569 version). [Inc.] : Sentio quod crimen mihi obiicias etiam si id reticeas. Nuptias celebramus, forsan dixeris, idque aureae tuaeque Olympiadis ac grex episcoporum

aderat . . . [Expl.] : ut quemadmodum alia omnia bona ita matrimonium quoque in optimum quemque finem et secundum communia nostra vota fiat.

Greek Sources : See above, II. 16. a.

Contents : See above, I. 8. a.

Editions : 1569 (1), 1569 (2), 1570 (1), 1570 (2), 1571, 1589 : See above, I. 8. a.

b. 1583 VERSION

In the 1583 edition many of the letters of the 1569 edition were revised and the number of letters translated was increased to 207, including three belonging to Basil and not retained in the later editions of Gregory's works.

Epistola IX (1583 edition, p. 1047). Lectori Salutem. [Inc.] : In his Epistolis transferendis, quia exemplaribus manuscriptis destituebar, ex Graeco Frobenii Basilio, cui Theologi nostri Epistolae innexae sunt, multa correxi quae in Hervagiano codice depravate legebantur. In multis etiam locis, ambos errore concordes offendens, ex meipso veram lectionem restituere conatus sum. Quod an sim consecutus tibi, candide Lector, pronunciandum relinquo. Sunt tamen quedam loca, sed paucissima, ita misere foedata et corrupta ut in iis emendandis non tam sagaci interprete aut coniectore quam divinitatore mihi opus esse videatur. Unam aut alteram Basillii epistolam bis inferendam duxi, quo nonnihil lucis sequentibus epistolis accederet. Argumenta etiam, ubi res ita postulare visa est, addidi, subjectisque scholiis ea quae difficiliora videbantur explanare tentavi. Quodque in omnibus libris accurate agendum est, ex observatione temporum quibus Epistolae scriptae sunt ea meliori quam prius erant ordine digessi. Atque ut intelligas quo ordine in Graeco codice sequantur quoque illas sequi volui, singularum inscriptionem dupli numero inclusi, quorum prior meum, posterior autem Graeci codicis ordinem te docebit. Vale et fruere.

Translation of Letters (1583 edition, pp. 1047-1141). [Inc.] : (Letter 114, *Celeusio Praesidi*) Quoniam silentium et rusticitatem mihi obiicis, vir belle et urbane, age fabulam minime inscitam tibi effingam, ut experiar

num hac saltem ratione ineptam istam loquacitatem compescere queam. . . [Expl.] : silentium nostrum inepte carpere atque insectari desine. Alioqui proverbium dicam ut verissimum ita etiam brevissimum : Tum cantabunt cygni, cum graculi tacuerint. [Expl.] : (Letter 66, Eusebio Samosatensi) ac familiaritatem habentem, ut alios etiam tum sermone tum exemplo Deo conciliare atque adiungere possit, aliquo loco ac numero simus.

Billius' 1583 version of letters translated by various translators and appearing separately :

Letter 12, Nicobulo (1583 edition). [Inc.] : Alypianam apud nos cavillis incessis, ut parvam ac tua proceritate indignam, magne et vaste ac gigantine, tum forma cum robore. Nunc demum intellexi animum mensurae. . . [Expl.] : Si haec ad hunc modum consideres, iocari desines eamque ut parvam deridere tuumque coniugium faustum et felix iudicabis.

Translation of Letter 115, Theodoro (1583 edition). [Inc.] : Festum quoque literae ipsae sunt. Quodque praestantius est, animi studio atque alacritate festum antevertis, illud nobis tribuens ut festi celeritatem anticipemus. . . [Expl.] : Hoc munus et accipias velim et utilitatis ex eo perceptae argumentum nobis praebeas, nimirum et a studio ac diligentia et a spiritu adjutus.

Letter 152, Ad Theodosium (1583 version). [Inc.] : Tempus mihi est illud Scripturae usurandi. Ad quem vociferabor iniuriam perpetiens? Quis mihi oppresso manum porriget? Ad quem Ecclesiae, tam male affectae ac solatae. . . [Expl.] : ne alioqui ex adversa nostra valetudine incommodo ac detimento afficiatur. Quid autem deinceps sequatur, vos intelligetis.

Letter 165, Timotheo (1583 version). [Inc.] : Te calamitatem minime philosophico animo ferre audio nec laudo, vera enim scribere oportet praesertim ad hominem amicum ac probitatis et honestatis studiosum. . . [Expl.] : Haec tibi ipsi accine ac melius habebis. Imo vero non dubito quin et iam accinueris et rursum accinas etiamsi ad te minime scribamus.

Letter 223, Theclae (1583 version). [Inc.] : Doles, ut verisimile est, nobis relictis, nos

autem magis, quod a tua pietate disiuncti sumus. Deo tamen gratias agimus quod usque ad te pervenerimus. . . [Expl.]: ita vicissim te philosophiae ac patientiae sociam accepisse, quod quidem fortasse huic nostrae canicie ac Dei causa susceptis laboribus debetur.

Letter 238, Fraternitati Sannabadiensi (1583 version). [Inc.]: Id quidem quod Dei consilio ac providentia contigit prudentibus viris lachrymarum materia non est, nempe quod athleta post praeclarum certamen quo perfunctus est. . . [Expl.]: Sanos vos et incolumes atque et animo et corpore proficientes, nostrique in precibus vestris memores, in Spiritus sancti virtute Dominus protegat.

Greek Sources: For the letters of the 1583 edition, the Greek edition of Basil's works published by Frobenius, in which Gregory's letters were included, was utilized to correct errors in the 1550 edition published by Hervagius.

Contents: See above, I. 8. b.

Editions:

1583: See above, I. 8. b.

(*) 1598, Ingolstadii: Adam Sartorius (Gr.-Lat.): Fabricius BG 8.412; Hoffmann BL 2.313. *Gregorii Nazianeni selectarum epistolarum libri quatuor*.

1599, Ingolstadii: ex Typographia Adami Sartorii (Gr.-Lat.) This is the second edition of the preceding work (*secunda editio* is found on the title page) but I have not found it mentioned in any bibliography examined. (NNUT).

Contents: Billius' 1583 version of the following letters: 226, 73, 75, 54, 53, 157, 36, 35, 69, 159, 229, 84, 1, 180, 89, 239, 83, 97, 201, 27, 85, 242, 72, 122, 169, 237, 181, 134, 137, 105, 149, 172, 81, 25, 26, 115, 175, 188, Letter of Basil to Gregory contained as number 205 in the 1583 edition, 177, 60, 8, 80, 92, 210, 228, 82, 17, 56, 189, 187, 155, 74, 240, 3, 128, 234, 142, 232, 90, 37, 179, 18, 96, 227, 225, 136, 208, 112, 94, 131, 106, 66, 45, 91, 30, 47, 150, 133, 70, 13, 98, 186, 120, 132, 21, 23, 39, 38, 24, 9, 200, 15, 230, 174, 129, 68, 231, 104, 143, 166, 224, 12, 184, 126, 46, 154, 182, 162, 176, 156, 71, 144, 164, 192, 148, 196, 140, 199, 67, 198, 195, 33, 64, 76, 14, 145, 138, 20, 125, 31, 235, 222, 87, 5, 65,

173, 34, 40, 78, 114, 207, 203, 16, 146, 238, 44, 63, 165, 197, 29, 206, 7, 190, 178, 223, 32, 141.

(*) 1602, Ingolstadii: ex Typograph. Ederiana (Gr.-Lat., misc.). Hoffmann BL 2.313; Graesse 3.146; BM. Editio tertia. A reprint of the 1598 edition of letters. Hoffmann also mentions a 1610 edition.

(*) 1605, Valentiae: apud Ph. Mey (Gr.-Lat.). *Catal. de la Bibl. de R. Heredia*, Paris, 1894, Part 4, p. 17. No. 3932. This contains *Breviores aliquot epistolae*. No further information has been found.

1609-11: See above, I. 8. b.

1612: See above, I. 8. b.

(*) 1619, Ingolstadii: ex Typographeo Ederiano (Gr.-Lat., misc.): Hoffmann BL 2.313; Graesse 3.148. This is the fourth edition of *Selectarum epistolarum libri quatuor*.

1630, 1690, 1753, 1778-1840, 1778-1841, 1778-1842, 1780 (1), 1835-40, 1837-42, 1842 (1), 1842 (2), 1857-58, 1857-62, 1872: See above, I. 8. b.

Biogr.:

See above, II. 16. c.

11. JOANNES LEVVENKLAIUS

Joannes Levvenklaius had found Letter 115 of Gregory Nazianzen in a manuscript of Origen's *Philocalia* (see below, *Lectori*) and since it had not yet been published he made a translation and added it in his 1571 edition to the collection of letters translated by Billius which was dedicated as a whole to Bishop Joannes of Munster (see above, II. 17).

Lectori. Libuit hoc loco scriptam ad Theodorum Tyanensem epistolam Gregorii subiicere quam non editam hactenus manuscripto Philocaliae Origenis libro praefixam reperimus. Scimus et alias Nazianzeni nostri non paucas epistolas alicubi superesse quas ut aliquando consequamur ac publicemus operam daturi sumus.

Translation of Letter 115. [Inc.]: Et festum et litteras tibi debemus atque etiam hoc maius, quod animi studio singulari tempus ipsum antevertis et nobis in eo gratificaris . . . [Expl.]: Eum libenter accipere te cupimus ac tum a (sic) diligentia tum spiritu

adiutum specimen nobis percepti ex eo
fructus edere. Vale.

Greek source : A manuscript of Origen's *Philocalia* (see above, *Lectori*).

Edition :

1571 : See above, I. 8. a.

Biogr. :

See above, II. 17.

12. GILBERTUS GENEBRARDUS

A translation of Letter 115 of Gregory Nazianzen was made by Gilbertus Genebrardus and was published in 1573 (see below, *Epistola*).

Epistola (1583 edition, p. 1092). *Lectori*. Libuit hoc loco scriptam ad Theodorum Tyanensem epistolam Gregorii subiicere, quam non editam hactenus manuscripto *Philocaliae* Origenis libro praefixam cum eadem *Philocalia* ante aliquot annos amicus noster Gilbertus Genebrardus Theologus Parisiensis et Professor Regius convertit et publicavit.

Translation of Letter 115. [Inc.] : Festum etiam sunt tuae literae, quodque maius duco, quoniam anteveritis tempus diligentia, ante tempus nos festum celebrare facis. Ac ista quidem a tua pietate. . . *[Expl.]* : Hanc et suscipias cupimus, et significationem nobis des utilitatis studio atque spiritu favens.

Greek Source : A Greek manuscript of the *Philocalia* of Origen to which this letter was prefixed (see *Epistola* above).

Editions :

(reported by P. O. Kristeller) 1573, Paris : G. Chaudière (with *Origenis Philocalia*) : BN.

1583 : See above, I. 8. b.

Biogr. :

Gilbertus Genebrardus was born at Riom in Auvergne in 1537 and died at Semur on March 14, 1597. He made his profession in the Benedictine Abbey of Mozac and was immediately sent to the University of Paris, where he studied under Adrianus Turnebus, Jacques Charpentier, and Claude Sainctes. In 1563 he received his degree and was named Professor of the Hebrew language at the Collège Royal. In 1591 he was named Archbishop of Aix, but, because of the civil wars, entered his episcopal city only in 1593. Because he refused to acknowledge Henry IV,

he was forced to withdraw from Aix to Marseilles. Although in 1595 he acknowledged Henry, the parliament banished him the following year from the kingdom, confiscated his goods, and burnt his book, *De sacrarum electionum jure*, in which he vindicated the right of the people and clergy to choose their own bishops. He retired at first to Avignon. There he obtained the right to live in his priory at Semur, where he died shortly after. He was a prolific writer and had many friends among the eminent men of his time.

Works : He wrote and translated from the Hebrew many books on Hebrew language and literature ; he translated from the works of Origen and Josephus, and from the Greek Liturgy, Menology, and Euchologium ; he wrote commentaries on the *Psalms* and on the *Canticle of Canticles*, also treatises on ecclesiastical matters, and in 1591, *Librorum Gilberti Genebrardi catalogus*. For a complete list of his works consult *Dict. de Théologie Catholique*.

Bibl. : *Dictionnaire de Théologie Catholique* 6.1183-85 (by B. Heurtebize) ; *Enciclopedia Universal Ilustrada* 25.1214 ; G. Grenet, *Dictionnaire des Lettres Françaises* II (1951) 346 ; H. Hurter, *Nomenclator* 1. 100-102 ; J. P. Nicéron, *Mémoires*, 22. 1-18 ; J. H. Zedler, *Universal Lexicon* 10.834.

Gilbertus Desvoye, 'Étude Historique sur Gilbert Genebrard,' *Revue de Marseille et de Provence* (1885) 327-353 ; Ziegelbauer, *Hist. lit. O.S.B.* 3.361-366.

13. ANONYMUS G.

An anonymous translation of three consolatory letters — Letter 238, *Cuidam religiosorum hominum societati* ; Letter 165, *Timotheo* ; Letter 223, *Theclae* — and one admonitory letter — Letter 12, *Nicobulo* — of Gregory Nazianzen is found in a sixteenth century manuscript with no indication of the translator.

Translation of Letter 238, Cuidam religiosorum hominum societati. [Inc.] : Quod secundum dispensationem Dei factum est id profecto non debet bene satis lachrimarum materiam praebere, egregium scilicet athletam post bonum certamen. . . *[Expl.]* : Valentes vos animo et corporibus, in virtute

spiritus sancti proficientes protegat dominus,
nostrī in vestris precibus non immemores.

Translation of Letter 165, Timotheo. [Inc.] : Audio te magis quam sapientem deceat animo perturbari, nec laudo. Verum enim scribendum est ad hominem praeſertim amicum. . .[Expl.] : et eris animo profecto tranquilliore quamquam quin id iam feceris et facturus sis, etiam nobis tacentibus, non dubito.

Translation of Letter 223, Theclae. [Inc.] : Doles tu quidem, ut par est, nos te subsequitos non esse, nos vero multo magis tuam a nobis pietatem divulsam sane dolemus. . .[Expl.] : sic etiam habuerimus te nostrae philosophiae sociam, quod fortasse canis hisce nostris et laboribus secundum Deum exantlatis debetur.

Translation of Letter 12, Nicobulo. [Inc.] : Cavillaris nobis Alypianam ut parvam nec dignam amplitudine tua, o vir tu quidem magne, inexplicabilis et admirabilis tum specie tum robore. . .[Expl.] : Haec si ita expendas, desistes profecto ludere atque illudere eam ut parvam, et tuum beatum duces coniugium.

Manuscript :

(micro.) Vatican City, Vat. Lat. 3483 : s. XVI, misc., fols. 152-156. (microfilm of unpublished catalogue of the Vatican Library at St. Louis University). Kristeller, *Iter* II. 320.

14. FEDERICUS MORELLUS JUNIOR

Federicus Morellus in his 1609-11 edition added the translation of thirty-five letters to the 207 letters of the 1583 edition of Gregory Nazianzen's works (see I. 8. b.). Among these letters is one of Basil's, Letter 208, and an ancient Latin version of Letter 183 for which there is a marginal note which reads: 'Tralatio vetus Viridunensi Cod. recognita.' The translation given by Morellus is the same as in Cod. Vat. Lat. 1340 of the fourteenth century (see above, III. 2) with slight changes at the end of the letter. The Verdun codex was not found. The remaining thirty-three letters of Gregory were translated by Morellus. All were published in the first volume of his 1609-1611 edition of Gregory's works, which he dedicat-

ed to Pope Paul V, March 21, 1609 (see above, II. 26, *Epistola IV*).

Translation of Letters (1609 ed., I.902-916 and Appendix pp. 5-10). [Inc.] : (Letter 52) Autumno flores a prato poscis, et Nestorem aetate provectum armas, dum a me elegans et scitum quiddam in sermonibus petis, qui iamdudum omnis orationis et vitae amoeniorem cultum amisi. . .[Expl.] : (Letter 241) utque videaris aliquando nos utique tabescimus ; tantum enim vita nobis vitalis est, ut spirare solum licet.

Morellus' translation of a letter found separately rendered by other translators :

Translation of Letter 51, Nicobulo. [Inc.] : Ex iis qui scribunt epistolās (quandoquidem hoc etiam flagitas) alii longiores scribunt quam par est, alii vero multo breviores. . .[Expl.] : cetera ipse tuo tibi studio comparabis cum docilitate valeas et qui in his clari sunt et celebres te docebunt.

Greek Sources : See above, II. 26.

Contents : See above, I. 8. b.

Editions :

1609-11, 1612, 1630, 1690, 1753, 1778-1840, 1778-1841, 1778-1842, 1835-40, 1837-42, 1842 (1), 1842 (2), 1857-58, 1857-62, 1872 : See above, I. 8. b.

Biogr. :

See CTC vol. I, p. 162.

15. JOANNES CASELIUS

A translation of Letters 51 and 54, *Nicobulo*, of Gregory Nazianzen, made by Joannes Caselius, was published in 1614. Joecher, *Allgemeines Gelehrten-Lexicon I.* (1750) 1720-22, attributes to Joannes Caselius the translation from Greek into Latin of 'orationes 2, unam ad Eunomianos, alteram, cur in Pontum fugerit ; eiusd. poematum quaedam selectiora.' We have so far been unable to obtain any information concerning the texts of either the orations or the poems in manuscripts or in editions. The libraries in Berlin, Rostock, and Wolfenbüttel have indicated that they do not possess any manuscripts or editions of them.

Translation of letters. [Inc.] : (Letter 51) Qui epistolās scribunt, quoniam et hoc petis, eorum alii pluribus verbis scribunt quam conveniat, alii vero etiam ita paucis

. . . [Expl.] : (Letter 54) Sic et maxime breviloquum dico Homerum et multiloquum Antimachum. Qua ratione? rebus videlicet aestimans longitudinem, non autem literis.

Edition :

(micro. and reported by Mme. Anne Basanoff) 1614, Hamburgi : excudebat Paulus Longus (Gr.-Lat., in *Philologica*, with Quintilian, etc.) : BN ; Brunet, 2.583. Microfilm from BN was used.

Biogr. ()*

Johannes Caselius (Chessel, Kessel, Bracht, Bractus), a German humanist, was born of a noble family in Göttingen on May 18, 1533 and died at Helmstedt on April 9, 1613. He received a good foundation in his studies under Michael Neander and in 1551 went to Wittenberg where he studied under Philip Melanchthon and became Magister Artium in 1553. He also studied in Leipzig under Joachim Camerarius and in 1557 was continuing his studies at Frankfurt a. d. Oder. In 1558 he was in charge of a private school in Wittenberg. He made two trips to Italy, in 1560 and 1565-66, when he took a law degree at Pisa. During this time he became a close friend of Petrus Victorius, Paulus Manutius, Carolus Sagonius, M. Antonius Muretus, and of many other learned men. He was successively professor of philosophy and eloquence at Rostock (1563-89), tutor of the sons of John Albert, Duke of Mecklenburg, and professor of philosophy at the University of Helmstedt.

Works : *Opus episticum exhibens J. Caselii epistolae*; a collection of Greek and Latin poems; works on grammar, rhetoric, and moral philosophy; translations of Aeschylus, Basilius, Demetrius Phalereus, Cebes, Chion, Demosthenes, Galen, Lucian, Plutarch, and Xenophon.

Bibl. : Hoefer 8.958 ; Joecher I (1750) 1720-22 ; Michaud, *Biographie Universelle* 7. 109 ; Schottenloher, *Bibliographie* 1. 113-114.

M. Adam, *Vitae philosophorum Germanorum* p. 239-241 ; *Allgemeine Deutsche Bio-*

(*) The biography is based in part on information reported by Vera R. Lachmann (Brooklyn College) and by Bernard Weinberg (University of Chicago).

graphie

4(1876)40-43 by H. Kaemmel ; Georg Ellinger, *Die neulateinische Lyrik Deutschlands in der ersten Hälfte des sechzehnten Jahrhunderts* 2 (1929)147-149 ; F. Koldewey, *Jugendgedichte des Humanisten Johannes Caselius* (Braunschweig, 1902) ; *Neue Deutsche Biographie* 3 (1957) 164, by R. Newald ; J. Simler, *Bibliotheca Universalis* p. 419.

16. *Testamentum Gregorii Nazianzeni*

TRANSLATIONS

a. JACOBUS SIRMONDUS

A translation of the *Testamentum Gregorii Nazianzeni* by Jacobus Sirmondus was first published by Cardinal Baronius in his *Annales ecclesiastici* in 1592.

Introduction (*Annales Eccles.*, 1601 edition, p. 592). [Inc.] : Latet illud (testamentum) quidem inter Brissonii viri sane valde periti formulas graece editum ; sed cum mendosum vehementer inventum esset et multilum vehemensque urgeret de impostura suspicio, rem contuli cum Jacobo Sirmondo meo studiosissimo Parisiensi professore Societatis Jesu omnium plane literarum genere exultissimo ; qui infatigabili studio penetralia quaeque bibliothecae Vaticanae perlustrans invenit tandem in duobus antiquis codicibus ejusmodi testamentum, quod contulit, emendavit atque latinitati primus omnium tradidit deditque nobis, sicut hic habes descriptum.

Translation of the Testamentum. [Inc.] : Gregorius episcopus Catholicae Constantinopolis Ecclesiae vivens ac prudens sanoque judicio et integris animi sensibus condidi hoc Testamentum, quod quidem jubeo et volo in quovis fore. . . [Expl.] : tamquam voluntatem ipsum seu codicillum valere volo. Qui vero ipsum evertere tentaverit, rationem reddet in die judicii et poenam sustinebit. In nomine Patris et Filii et Spiritus sancti.

There follow the signatures of all the witnesses, beginning with Gregory himself : ‘Gregorius Episcopus Catholicae Constantinopolis Ecclesiae relegi Testamentum et omnia probans subscripsi manu mea et vim obtinere volo ac jubeo.’ The last statement

is that of the Notary : ' Joannes sanctissimae Nazianzi Ecclesiae Lector et Notarius, exemplum divini Testamenti, quod in sanctissima Ecclesia mea reconditum est, sancti et illustris ac Theologi Gregorii exscripti et edidi.'

Greek Sources : Two ancient manuscripts of the *Testamentum* found by Sirmondus in the Vatican Library and the 1583 Greek edition of the *Testamentum* by Brissonius (see above, Introduction).

Editions :

(*) 1592, Romae : (in Baronius, *Annales ecclesiastici* 4.592 f.) : *Catholic Encyclopedia* 2.306.

(*) 1593, Romae : ex *Typographia Congreg. Oratorii apud S. Mariam* (in Baronius, *ibid.*) : BM ; BN. This edition is a reprint with additions and corrections of the first edition.

(*) 1595, Venice : (in Baronius, *ibid.*) : Hurter, *Nomenclator* I. 213. Reprint of 1593 edition.

(*) 1596, Cologne : (in Baronius, *ibid.*) : Hurter, *Nomenclator* I. 213. Reprint of 1593 edition.

(*) 1597, Antwerp : (in Baronius, *ibid.*) : Hurter, *Nomenclator* I. 213. Reprint of 1593 edition.

1601, Antverpiae : ex officina Plantiniana (in Baronius, *ibidem*) : BM ; BN. (DCU).

(*) 1601-1608, Moguntiae (Mainz) : sumptibus I. Gymnici et A. Hierati (in Baronius, *ibid.*) : BM.

(*) 1609, Coloniae Agrippinae (Cologne) : sumptibus I. Gymnici et A. Hierati (in Baronius, *ibid.*) : BM ; BN.

1609 : See above, I. 8. b. 1609-11. In this edition Morellus has added the Greek text and has as his title in both Latin and Greek : 'Exemplum Testamenti Sancti Gregorii Theologi descriptum ex archetypo exemplari, in quo propriae manus suscriptiones extant tam ipsius quam testium qui suscripserunt, Jacobo Sirmondo, Societatis Jesu Presbytero interprete. Flavio Eucherio et Flavio Evagrio viris clarissimis Consulibus, pridie kalendas Januarias.' Morellus has also written extensive scholia on the *Testamentum*.

1612 : See above, I. 8. b.

1624, Coloniae Argippinae (Cologne) :

sumptibus J. Gymnici et A. Hierati (in Baronius, *op. cit.* 4.637f.) : BN. (DCU).

1630 : See above, I. 8. b.

1685, Coloniae Agrippinae (Cologne) : Apud Jo. Wilhelmum Friessem (in Baronius, *ibidem*). (NNUT).

1690 : See above, I. 8. b.

1738, Augustae Vindelicorum (Augsburg) : (in Baronius, *op. cit.* 4.678 f.). The title page contains the statement : 'Prostant Venetiis, apud Stephanum Monti.' (NNUT).

1740, Luccae : Typis Leonardi Venturini (in Baronius, *op. cit.* 6.43 f.) : BM ; BN. (DCU, NNUT).

1753 : See above, I. 8. b.

1759, Romae : ex *Typographia Komarek* (in Baronius, *Epistolae et opuscula* 2.344 f.). (CtY).

1778-1840 : See above, I. 8. b.

(*) 1778-1841 : See above, I. 8. b.

1778-1842 : See above, I. 8. b.

(*) 1780 (1) : See above, I. 8. b.

(*) 1835-1840 : See above, I. 8. b.

(*) 1837-1842 : See above, I. 8. b.

1842 (1) : See above, I. 8. b.

1842 (2) : See above, I. 8. b.

1857-58 : See above, I. 8. b.

1857-62 : See above, I. 8. b.

(*) 1864-83, Parisiis : Barri-Ducis (in Baronius, *op. cit.*) : BM ; BN.

1872 : See above, I. 8. b.

Biogr. :

Jacobus Sirmondus (Jacques Sirmond) was born at Riom in Auvergne on October 12, 1559, and died on October 7, 1651. At the age of ten years he entered the College of the Jesuits in Billon. After completing his studies in 1576, he entered the Order and prepared himself to teach the ancient languages. At the completion of his novitiate he was sent to Paris to teach rhetoric. Among his pupils were Charles of Valois, the Duke of Angoulême and Saint Francis de Sales. During his stay in Paris he perfected himself in his knowledge of the Greek and Latin authors. In 1590 he was called to Rome and was for sixteen years secretary to the Superior General. In this capacity he soon came to know and to be known by some of the most learned and distinguished men of Italy, including the Cardinals Toletus, Bellarminus, Perroni-

us, Ossatus, and Baronius. Through the influence of Cardinal Baronius he was admitted to the Vatican Library where he spent his time in a most thorough study of ancient manuscripts, coins, and inscriptions. In a short time he became known as one of the most learned men of his time. As he had access to the libraries and archives of the convents, he succeeded in saving important manuscripts whose value was not understood by many at the time. In 1608 he returned to France to continue his life of study and writing, but was appointed confessor to King Louis XIII from 1637-1643. Being again allowed to return to his monastery at the death of the King, he gave himself up once more to his studies until his death in 1651 at the age of 92 years.

Works : Sirmondus wrote few things but edited many. He translated the *Testamentum* of Gregory Nazianzen and helped Baronius with the *Annales ecclesiastici*; he edited works of Eusebius of Caesarea, of Marcellinus and Faustinus, of Rufinus, of Sidonius Apollinaris, of Avitus of Vienna, of St. Augustine, of Anastasius Bibliothecarius, and of innumerable others. A complete list of his works may be found in Nicéron, *Mémoires*.

Bibl. :

H. Hurter, *Nomenclator* 1.449-453 ; M. Michaud, *Biographie Universelle* 42.427 f. ; J. P. Nicéron, *Mémoires* 17.153-180. De Backer-Sommervogel VII. 1237-61.

P. Galtier, 'Jacques Sirmond' in *Dictionnaire de théologie catholique* 14. coll. 2186-94 ; Giuseppe de Libero, 'Jacques Sirmond' in *Enciclopedia cattolica* 11.760.

b. JOANNES LEVVENKLAIUS

A Latin translation of the *Testamentum* of Gregory Nazianzen was made by Joannes Levvenklaius. It was included with a Greek text carefully emended by Levvenklaius in the *Ius Graeco-Romanum* in 1596 by Marquardus Freherus.

Translation of the Testamentum (1596 ed., II. 203-206). Formula Testandi Vetus, qua continetur Gregorii Nazianzeni Testamentum Consulatu Flavii Eucherii et Flavii Evagrii, virorum clarissimorum, pridie Kalend. [Inc.] :

Gregorius episcopus ecclesiae catholicae Constantinopolitanae vivens ac prudens iudicio sano et integris viribus rationis praeditus hoc testamentum condidi quod iubeo et volo esse ratum ac firmum. . .[Expl.] : volo tamen id valere tanquam voluntatem meam sive codicillum. Qui vero conabitur hoc irritum facere ac rescindere, facti sui rationem in die iudicii reddet idque ipsi faciendum erit ad nomen patris et filii et spiritus sancti.

There follow the signatures of all the witnesses, beginning with Gregory : 'Gregorius episcopus ecclesiae catholicae Constantinopolitanae hoc testamento lecto et adprobatis omnibus in eo perscriptis manu mea subscripsi ac valere testamentum hoc iubeo atque volo.' The statement of the Notary is not given in this translation, the last being the signature of the priest Cledonius : 'Cledonius presbyter Iconiensis ecclesiae praesens et cetera.'

Edition :

(micro.) 1596, Francofurti : edente Marquardo Frehero (in *Ius Graeco-Romanum tam canonicum quam civile* II. 203-206, Gr.-Lat.) : Bodl. Libr. 2.193 ; Hoffmann BL 2.320 (e codice Palatino graeco). Microfilm supplied by Bodleian Library.

Biogr. : See above, II. 17.

17. COMMENTARY

a. JACOBUS BILLIUS PRUNAEUS

Billius wrote commentaries in the form of *argumenta* and *scholia* for the letters of the 1569 edition of his translation of Gregory Nazianzen's works (see above, I. 8. a).

Epistola I : See above, II. 16. a.

Epistola II : See above, II. 16. a.

Argumentum to Letter 114, Celeusio : See above, III. 10. a.

Scholia on Letter 114, Celeusio (p. 698).

[Inc.] : *Pandionem, Athenas*. Tereus, rex Thraciae, cum Progenen Pandionis Athenarum regis filiam uxorem duxisset, eius etiam sororem Philomelam per speciem visendae sororis abductam vitiauit vitiaxae linguam praecidit. Quod facinus cum illa alioqui indicare non posset, crux suo depictum sorori transmisit. . .[Expl.] : (Letter 61, *Aerio et Alypio*, page 743).

2) *Domos fulcientem*. Alludit ad illud Sapientis : Benedictio patris firmat domos filiorum et maledictio matris eradicat fundamenta. Hic autem vitiouse legitur *μητροί* pro *μητρός*. 3) *Parce feratis*. Alludit ad illud Apostoli : Qui parce seminat, parce et metet ; et qui seminat in benedictionibus, de benedictionibus et metet. 4) *Bonam haereditatem*. Legendum enim ἀγαθὸν κλῆρον non ἀγαθῶν.

Contents : See above, I. 8. a.

Editions :

1569 (1), 1569 (2), 1570 (1), 1570 (2). See above, I. 8. a.

Biogr. : See II. 16. c.

IV. *Orationes*

TRANSLATIONS

1. TYRANNIUS RUFINUS

The translation of nine orations of Gregory Nazianzen by Rufinus was made c. 399 or 400 (cf. A. Engelbrecht, C.S.E.L. 46. xvi-xviii), shortly after Rufinus left Rome, and it was dedicated to Apronianus (see below, *Prologue*). The orations, *De Fide* and *De Fide Nicaena*, falsely attributed to Gregory Nazianzen, are often included as translations made by Rufinus. These two works have been proved quite conclusively to be the works of Gregory of Elvira and not translations at all (cf. Engelbrecht, *op. cit.* pp. ix-xvi). The origin of the attribution of these orations to Gregory Nazianzen lies most probably in the statement of St. Augustine in Letter 148 : II, 10. (CSEL 44, 340) : 'Gregorius etiam, sanctus episcopus orientalis, apertissime dicit deum natura invisibilem, quando patribus visus est sicut Moysi, cum quo facie ad faciem loquebatur, alicuius conspicabilis materiae dispositione adsumpta salva sua invisibilitate videri potuisse.' These words are taken from paragraphs XV and XVI of *De fide*. Hence the orations must have been added by Rufinus himself deliberately to the nine orations of Gregory Nazianzen which he had translated, or were interpolated by others at an early date. St. Jerome in *De viris illustribus*, P.L. 23.703 [742], however, says : 'Gregorius Baeticus Eliberi episcopus, usque ad extremam senectutem diversos mediocri-

sermone tractatus composuit et 'de fide' elegantem librum hodieque superesse dicitur.'

The two orations are published in Migne P.L. 20.31-50 among the works of Phoebadius, in Migne P.L. 17.549-568 among the works of Ambrose, and in Migne P.L. 62.449-463 and 466-468 among the works of Vigilius of Thapsus. In Migne P.G. 36.669-76 the Monitum to both orations *De fide* and a reference to the orations in P.L. 20.31-50 are found among the works of Gregory Nazianzen. In the Benedictine edition of Gregory Nazianzen's works, edited by Caillau, including the 1872 reprint, the complete orations are contained. It was early concluded, however, that none of the last three writers was the author of the orations. Among the many scholars who have been interested in the question, the Benedictine editors consider Phoebadius the author, as does also A. Durengues in *La question du De Fide*, 1909. Quesnel, Tillemont, Morin, and Wilmart believe that they are the work of Gregory of Elvira, and at present this is the opinion generally accepted. For a further discussion of this subject, see Engelbrecht, C.S.E.L. 46. VII-XVI.

Praefatio Rufini ad Apronianum (1910 edition, p. 3). [Inc.] : Proficiscenti mihi ex urbe magnopere iniungebas, Aproniane fili carissime, ut tibi absens quoque aliquid operis impenderem, ne nos a consuetis studiis necessitas meae profectionis inhiberet . . . [Expl.] : (p. 5) in quo utrum nostri sermonis paupertas an ipsa interpretationis natura hoc agat, tu, qui utriusque linguae habes peritiam, magis probato.

1. *Translation of Oration 2, Apologeticus* (1910 edition, p. 7). [Inc.] : Victus sum et fateor me esse superatum ; subjectus sum domino et obsecravi eum. Dignum etenim est ut mihi beatus David aperiat sermonis ostium. . . [Expl.] : (p. 83) in splendoribus sanctorum, ut in templo eius omnes dicamus gloriam, grex simul et pastores, in Christo Iesu domino nostro cui gloria in saecula saeculorum. Amen.

2. *Translation of Oration 38, De Epiphaniis* (1910 edition, p. 87). [Inc.] : Christus nascitur ; gloriamini ; Christus e caelis ; occurrite ; Christus in terris ; exaltamini.

Cantate domino, omnis terra, et — ut simul utrumque complectar — laetentur caeli et exultet terra propter caelestem, deinde etiam terrestrem. . .[Expl.]: (p. 108) in quantum vinctis in carne possibile est, per Christum Jesum dominum nostrum, cui est gloria et potestas in saecula saeculorum. Amen.

3. *Translation of Oration 39, De Luminibus* (1910 edition, p. 111). [Inc.]: Iterum Jesus meus et iterum mysterium, mysterium non erroris alicuius aut turpitudinis, sicut se habet gentilis error et temulentia, sed mysterium excelsum et divinum, quod etiam hominibus superna conciliat. . .[Expl.]: (p. 137) et clarius et inlustrius lux vestra fulgeat coram hominibus per Christum dominum nostrum, cui est gloria in saecula saeculorum. Amen.

4. *Translation of Oration 41, De Pentecoste et de Spiritu Sancto* (1910 edition, p. 141). [Inc.]: De solemnitate huius diei pauca dicenda sunt, ut laetemur in spiritu, quoniam quidem aliae aliis sollemnitates geruntur. cultoribus autem verbi in verbo est celebra festivitas. . .[Expl.]: (p. 163) qui est vera et viva festivitas et exultatio sanctorum, cum quo est deo patri gloria et potestas in spiritu sancto in saecula saeculorum. Amen.

5. *Translation of Oration 26, In semet ipsum de agro regressum* (1910 edition, p. 167). [Inc.]: Desiderabam vos, o filii, quia et pari mensura desiderabar a vobis. certus sum enim nec dubito quod in cordibus nostris estis ad convivendum et ad commoriendum per vestram gloriam, fratres, quam habeo in Christo Iesu. . .[Expl.]: (p. 188) fortassis autem quandoque totus vel certe multo amplius quam nunc cognosceris ab his, qui te recte hic quaesierint vita et fide probabili. Tibi glora et potestas in saecula saeculorum. Amen.

6. *Translation of Oration 17, Ad cives Nazianzenos gravi timore percusso* (1910 edition, p. 193). [Inc.]: Ventrem meum, ventrem meum doleo et sensus mei turbati sunt ait in quibusdam locis sermonum suorum Hieremias, eximius prophetarum, plenus misericordiae et deflens populi Israhel incredulitatem. . .[Expl.]: (p. 206) a quo omnes et in praesenti et in futuro misericordiam speramus per Christum Iesum dominum nostrum viventem secum et

regnantem cum spiritu sancto in saecula saeculorum. Amen.

7. *Translation of Oration 6, De reconciliatione et unitate monachorum* (1910 edition, p. 209). [Inc.]: Lingua nostram solvit alacritas et hominum legem contemnimus propter sancti spiritus legem nec cedimus cuiquam, sed pacis iam verba proferimus. ante hoc, dum adversum se membra certarent. . .[Expl.]: (p. 233) pax autem dei, quae superat omnem mentem, custodiat corda vestra in Christo Iesu domino nostro, cui gloria et potestas in saecula saeculorum. Amen.

8. *Translation of Oration 16, De grandinis vastatione* (1910 edition, p. 237). [Inc.]: Quid laudabilem solvit ordinem? quid impellitis linguam legi iustissime servientem? quid provocatis sermonem spiritui cedentem? quid intermittentes caput festinatis ad pedes? quid relinquentes Aaron producitis Eleazar? . .[Expl.]: (p. 260) dabit dominus benedictionem et terra nostra dabit fructum suum, ista quae deorsum est cottidianum et nostra terra perpetuum, quem fructificavit primo in Christo Iesu domino nostro, cui est gloria et potestas in saecula saeculorum. Amen.

9. *Translation of Oration 27, De Arrianis* (1910 edition, p. 265). [Inc.]: Ad eos qui in sermone callent sermo nobis est et de scripturis incipiam. ecce ego ad te inquit, contumeliosa. sunt etenim quidam auribus pruientes et lingua, iam vero, ut video, etiam manu, qui profanis vocum novitatibus et quaestionibus. . .[Expl.]: (p. 276) et in hoc accipiemus gratiam nunc quidem parvam pro viribus, postmodum vero etiam perfectiorem in Christo Iesu domino nostro, cui est gloria et potestas in saecula saeculorum. Amen.

Translation of Primus tractatus de fide (spurious; 1508 edition), [Inc.]: Fides conscripta apud Niceam a recte credentibus episcopis trecentis decem et octo. Credimus in unum deum, patrem omnipotentem, omnium visibilium et invisibilium factorem. . .[Expl.]: ut reddat credentibus praemia, non credentibus vero supplicia. Cuius regnum aeternum immortale nec inicium habet nec finem. Cuius est honor et gloria in secula seculorum. Amen.

This is followed immediately by a short admonition to the readers of about ten lines : [Inc.] : Haec qui legis per deum obsercro ne simplicitatem sensus in ambiguum torqueas aut alias quae dicta sunt trahas quam nos patrem. . .[Expl.] : Nicene autem sinodi tractatum, omni animi nisu ex tota fide servantes, amplectimur. Hunc enim tractatum scimus contra omnes hereses invicta veritate oppositum.

Translation of Secundus tractatus de fide (spurious), [Inc.] : Credimus in unum deum, patrem omnipotentem, et in unigenitum filium ejus Jesum Christum, deum et dominum salvatorem nostrum, et spiritum sanctum. . .[Expl.] : et animas cum hac carne, vel corpora nostra accepturos ; ab eo autem vitam aeternam praemium boni meriti, aut sententiam pro peccatis aeterni supplicii.

Bibl. : O. Bardenhewer, *Geschichte der altkirchlichen Literatur*, 3.397-8 ; P. Courcelle, *Les Lettres grecques en occident*, p. 189 ; A. Engelbrecht, *Tyrannii Rufini orationum Gregorii Nazianzeni novem interpretatio*, in *C.S.E.L.* 46 (1910) ; U. Moricca, *Storia della letteratura latina cristiana*, II. 1. 12 f. ; G. Morin, ‘L’attribution du De Fide à Grégoire d’Elvire,’ *Revue Bénédictine*, 19 (1902) 229-35 ; P. Quesnel, ‘Dissert. 14, in Migne, *P.L.* 56.1049-53.

Contents :

Orations 2, 38, 39, 41, 26, 17, 6, 16, 27. In manuscripts or editions containing the spurious Orations *De Fide*, the two Orations *De Fide* are usually inserted between Orations 39 and 41.

Manuscripts :

Besides the 40 manuscripts mentioned by Engelbrecht (*op. cit.* pp. XXVI-XLIV), there are numerous others containing the ten, nine or eight orations translated or supposedly translated by Rufinus, besides many more having from one to six orations. In the latter group more than fifty manuscripts have the translation of the *Apologeticus* either alone or with several other orations. The manuscripts seem to have followed three traditions : those containing all ten orations, as in the 1508 edition, those containing nine orations, from which has been omitted either the *De Fide* and *De Fide Nicaena*, considered as one, or the Ora-

tion 27, *De Arrianis* ; and those containing eight orations, from which are omitted both the *De Fide* and *De Fide Nicaena* and the *De Arrianis*, whose attribution to Rufinus has never been questioned.

In addition to the manuscripts listed by Engelbrecht, the following may be mentioned.

(*) Angers, Publique 146 (138) : s. X, 75 fols. (*Catal. gén. Fr. Dept.* XXXI, 233). It contains Orations 2, 38, 39, 41, 26, 17, and 6.

(*) Angers, Publ. 295 (286) : s. XII, misc., fols. 136-175. (*Catal. gén. Fr. Dept.* XXXI. 289). Contains eight orations.

(*) Basel, Öffentliche Bibliothek der Universität, ms. A.V.26. (Haenel, *Catalogus librorum manuscriptorum*, p. 638). It contains the *Apologeticus* and preface and also *De dictis Ieremiae ad imperatorem*.

(*) Berlin, Staatsbibliothek, ms. theol. lat. fol. 270 : s. XII, misc., fol. 98. (Rose II. 146, no. 341). Contains Orat. 41, *De Spiritu Sancto*.

(*) Berlin, Staatsbibliothek, ms. theol. lat. qu. 189 : s. XII, misc., fols. 58-87. (Rose II. 120-121, no. 330). Contains the *Apologeticus* and preface.

(*) Berlin, Staatsbibliothek, ms. Lat. qu. 675 : s. XIII, misc., fols. 112-189. (Rose, III. 23-25, Goerres 31). Contains seven of the orations, omitting no. 16.

(*) Bern, Burgerbibliothek 374 : s. XII, misc., fols. 2-71a. (Hagen, *Cat. cod. Bernensis*, p. 353) Contains Orations 2, 17, 6, 16, 26, and the preface.

(*) Bologna, Universitaria 2267 (lat. 1132) : s. XV, misc., fols. 61-187. (L. Frati, ‘Indice dei codici Latini conservati nella R. Biblioteca Universitaria di Bologna,’ in *Studi ital. di filologia class.* XVII (1909) 20. Contains eight orations.

(*) Brussels, Bibliothèque Royale, ms. 4929-32 : s. XIV, misc. fols. 84-127v. (Van den Ghijn II. 381, no. 1485). Contains Oration 2, *Apologeticus*, and prologue.

(micro.) Brussels, Bibliothèque Royale, ms. 5041-46 : s. XIII, misc., fols. 44v-66, 82v-101v. (Van den Ghijn II. 140, no. 1107). Contains Orations 17, 38, 41, and 2. Microfilm obtained from the Bibliothèque Royale.

(*) Brussels, Bibliothèque Royale, ms. 8414-19 : s. XV, misc., fols. 36-72. (Van den

Gheyn II. 31-32, no. 945). Contains Orations 2, 39, 38, and 17.

(micro.) Brussels, Bibliothèque Royale, ms. 10274-80 : s. XII, misc., fols. 71-94. (Van den Gheyn II. 27-28, no. 939). Contains Oration 2, *Apologeticus*. Microfilm obtained from the Bibliothèque Royale.

(*) Brussels, Bibl. Royale 10625 : s. XII. (*Cat des mss. des Ducs de Bourgogne* I. 213). Contains Oration 27, *De Arrianis*.

(*) Brussels, Bibl. Royale ms. II. 2570 : s. X, misc., fols. 4-74. (J. Van den Gheyn, II. 30-31, no. 944). Contains the eight orations. After the seventh oration there is a note : Usque huc contuli de codice sanctae Melaniae Rome.' On folio 3 is a picture of Gregory offering a book to Christ. *Archiv der Gesellschaft für ältere deutsche Geschichtskunde* XI. 516, under the heading, 'Handschriften von Stabio - Einige in der Burgundischen Bibliothek in Brüssel,' mentions a copy of the eight orations of Gregory Nazianzen made from the codex of St. Melania at Rome and gives the eleventh century as the date. It is probably the same manuscript which is described by Van den Gheyn as of the tenth century.

(*) Burgo de Osma, Catedral 101 : s. XIII, misc., fols. 1-44. (T. Rojo Orcajo, *Catalogo descriptivo*. p. 183). Contains eight orations.

(*) Burgo de Osma, Catedral 108 : s. XV, misc., fols. 1-63. (T. Rojo Orcajo, *Catalogo descriptivo*. p. 189). Contains eight orations.

(*) Burgo de Osma, Catedral 141 : s. XV, misc., fols. 124-147. (T. Rojo Orcajo, *Catalogo descriptivo*. p. 227). Contains Oration 2, *Apologeticus* and prologue.

(*) Cambrai, Bibl. de la Ville 589 (367) : s. XII, misc., fols. 42-105. (*Cat. gén. Fr. Dept.* 17.143). Contains the eight orations.

(*) Cambridge, Univ. Libr. 951- Ee. II. 33 : s. XIII, misc., fols. 1-58. (*Cat. Univ. Cambridge* 3.620). Contains the eight orations.

(micro.) Cambridge, Univ. Libr. 1820-II. IV. 23 : s. XV, misc., 144^b-148^a. (*Cat. Univ. Cambridge* 3.462. Contains Oration 38. The manuscript was copied by Crome and given to the Library in 1444.

(*) Cambridge, Univ. Libr. 1985- Kk. II. 22 : s. XV, misc., fols. 50a-122a. (*Cat. Univ. Cambridge* 3.620). Contains the eight orations.

(micro.) Cambridge, St. John's College A 21 : s. XII, misc. fols. 34a-39b and 117b-123b. It contains Oration 38 and 39. (M. R. James, St. John's College, 26-30).

(*) Châlons-sur-Marne 67 (75) : s. XII, misc., fols. 88-128. (*Cat. gén. Fr. Dept.* III. 29). Contains the *Apologeticus* with the prologue.

(*) Cortona, Comune e Accad. Etrusca 39 : s. XV, with other translators, fols. 17-92. (Mazzatinti 18 (1912) 21). Contains the eight orations.

(*) Cracow, Univ. Jagellonska 1347 (AA I 25) : an. 1446, misc. (Wislocki, *Cat. cod. mss. Bibl. Univ. Jagellonicae* I. 335 f.). Contains the eight orations.

(*) Cracow, Univ. Jagellonska 1406 (AA II 1) : an. 1448, misc., fols. 342-623. (Wislocki, *Cat. cod. mss. Bibl. Univ. Jagellonicae* I. 348). Contains the eight orations.

(*) Douai, Bibl. de la Ville 208 : s. XII, misc., fols. 69-126. (*Cat. gén. Fr. Dept. Quarto VI* 102). Contains the eight orations.

(*) Douai, Bibl. de la Ville 209 : s. XII, misc. (*Cat. gén. Fr. Dept. Quarto VI* 103). Contains the eight orations.

(*) Dublin, Trinity College B. 2. 2 : s. XIII or XIV, misc. (*Cat. MSS. in Libr. of Trinity College, Dublin.* p. 26, no. 187). Contains Oration 41.

(*) Erlangen, Universitätsbibl. Perg. 163 : s. XIV, misc. fols. 2-37. (H. Fischer, *Die lateinischen Pergamenthandschriften der Universitätsbibl. Erlangen*, I. 172). Contains the eight orations.

(*) Evreux, Bibl. de la Ville 22 : s. XII, misc., fols. 127. (*Cat. gén. Fr. Dept. Octavo II*. 414). Contains the eight orations.

(*) Florence, Laurent. Plut. 67, Cod. 4 : s. XV, misc., fols. 1-168. (Bandini, *Catalogus* II. 816 f.). Contains the eight orations and the *Vita Gregorii Nazianzeni* translated by Ambrosius Traversarius.

(*) Florence, Laurenziana, Conv. Soppr. 27 (Badia 2727) : s. XV, fols. 1-72. It contains the Preface, and Oration 2, 17, and 26. Cf. Kristeller, *Iter I*, 72. Description furnished by Dott. Irma Merolle Tondi.

(*) Florence, Laurent. Santa Croce, Plut. 18, Dext. 8 : s. XIII, misc., fols. 34-84. (Bandini, *Catalogus* IV, 538). Contains the eight orations.

(*) (confirmed by Dott. Irma Merolle Tondi, Direttore) Florence, Laurent. S. Marco 579 : s. XI, 121 folios. (F. A. Zaccaria, *Iter litt. per Ital. ab anno 1753 ad 1757.* p. 50). Contains nine orations, including the spurious *De fide*. There is also added Cyprian's *Sermo de inventione capitis sancti Johannis Baptistae*, falsely attributed to Gregory. Kristeller, *Iter I*, 76.

(*) Florence, Riccardiana 345 (formerly K III 21) : misc. s. XV (J. Lamius, *Cat. cod. mss. in Bibl. Riccard.* p. 224). Contains nine orations, including the *De fide Nicaena*. At the beginning is the note: 'Istum librum donavit mihi Fratri Matteo de Viterbio litteratissimus vir Nicolaus de Niccolis.' Kristeller, *Iter I*, 190.

(*) Göttingen, Theol. 92 : an. 1489, misc., fols. 115-163. (*Verzeichnis Hands. im Preussischen Staate II.* 341). Contains eight orations.

Hartford, Case Memorial A. 195.29 : an. 1494, 63 fols. (De Ricci, II. 2250). Contains the eight orations.

(*) Hereford, Cathedral O. 1. 2 (1605) : s. XIII, misc., fols. 39-43. (A. T. Bannister, *A Descriptive Catalogue of the Manuscripts in the Hereford Cathedral Library.* p. 4) Contains Oration 26.

(*) Lisbon, Biblioteca Nacional, ms. Alcobaça 356 (formerly 67), s. XIII, fols. 137-169^v (*Inventario dos codices alcobacenses*, Lisbon 1930-32. p. 327-328 ; verified by Dr. Fernando Bandeira Ferreira). Contains Preface, Oration 2 and five other orations.

(micro.) London, BM Harl. 3445 : April 29, 1448, misc. (*Cat. Harleian MSS. in British Museum III.* 26 and 27) Contains Orations 2, 38, 16, 39, and 41.

(micro.) London, BM Eg. 2889 : s. IX or X, misc., fols. 61b-66b. (*Catal. Add. MSS. 1906-1910.* p. 275). Contains Oration 38.

(*) London, BM Royal 5. E. XXII : s. XII, 113 folios. (Warner, 119, and Casley, *Catal. MSS. King's Library.* p. 87). Contains the eight orations.

(*) Luxembourg, Bibliothèque nationale 67, s. XIII, f. 1 (-72). (N. Van Werveke, *Catalogue des mss. de la Bibliothèque de Luxembourg*, 1894, 166-167). Contains the prologue and eight orations. The end of oration 6 and the beginning of oration 16

are missing. (Information from P. O. Kristeller).

(reported by P. O. Kristeller) Madrid, Acad. de la Historia, Cortes 13(12-11-1) : s. XV-XVI. Contains the eight orations.

(*) Madrid, Bibl. Nac. 207 (olim B 7) : s. XII-XIII, misc., fols. 42-58. (*Inventario General de Mss. de la Bibl. Nacional.* p. 164). Contains Oration 2.

(*) Milan, Bibl. Nazionale Braidense, AD IX, 12 : s. XV, misc., article 1 (Kristeller, *Iter I.* 354). Contains Oration 2 in Rufinus' version, and Orations 6 and 23 in Ambrosius Traversarius' version. Description furnished by P. O. Kristeller and Rembert Weakland, O.S.B.

(*) Oxford, Bodleiana, ms. Barlow 14 : s. XV, misc., fols. 41-90. (H. Schenkl, *Bibliotheca Patrum Latinorum Britannica I.* 1.50 ; *Summary Catalogue II.* 2. 1060, no. 6478). Contains Oration 2 and the prologue.

(*) Oxford, Bodleiana, ms. Rawlinson A 431 : s. XVI, misc. (Quarto Catalogue V. 1. 413). Contains Oration 2 and prologue.

(*) Oxford, Bodleiana, ms. Rawlinson C 291 : s. XII or XIII, 112 fols. (Quarto Catalogue V. 2. 127). Contains the eight orations.

(*) Oxford, Bodleiana, ms. Selden supra 35 : s. XII in., misc., fols. 89-120. (H. Schenkl, *Bibl. Patr. Lat. Britannica I.* 1. 59 ; *Summary Catalogue II.* 1. 628-629, no. 3423). Contains Oration 2 and prologue.

(*) Oxford, Jesus College 3 : s. XI, misc.. fols. 1-79. (Coxe, *Colleges II, Jesus College.* p. 1) Contains the eight orations.

(*) Oxford, Trinity College 4 : s. XI, misc., fols. 112-142^b. (Coxe, *Colleges II, S. Trinitatis.* p. 6). Contains Oration 2.

(*) Padua, Universitaria 1435 : s. X, fols, 1-158 (microfilm at Library of Congress of Cat. MSS. Bibl. Universitaria). It contains the prologue and Orations 2, 41, 38, 6, 16, 26, and 17. Cf. Kristeller, *Iter II.* 16.

(*) Padua, Universitaria 1532 : s. XIV (microfilm at Library of Congress of Cat. MSS. Bibl. Universitaria). It contains Oration 2 with the Prologue. Cf. Kristeller, *Iter II.* 17.

(*) Paris, Arsénal 176 (377 T.L.): s. XV, misc., fols. 1-27^v. (*Cat. gén. Fr. Arsénal I.* 91). Contains Orations 2, 38, 39 41, 26, 17, and 6.

- (*) Paris, Arsénal 344 (375 T.L.) : s. XV, misc., fols. 14-35. (*Cat. gén. Fr. Arsénal I.* 209). Contains Oration 2 and the prologue.
- (*) Paris, Arsénal 471 (618 T.L.) : s. XII, misc., fols. 91-99^v. (*Cat. gén. Fr. Arsénal I.* 317). Contains Orations 38 and 39.
- (*) Paris, Arsénal 539 (594 T.L.) : s. XV, misc., fols. 205-226. (*Cat. gén. Fr. Arsénal I.* 400). Contains the eight orations.
- (*) Paris, BN Lat. 1649 : s. XII-XIII, misc., fols. 160^v-196. (*Lauer II.* 107). Contains Orations 2, 17, and 26 and the prologue.
- (*) Paris, BN Lat. 1706 : s. X, misc., fols. 1-20^v. (*Lauer II.* 133). Contains Oration 2.
- (*) Paris, BN Lat. 1707 : s. XII, misc., fols. 1-48. (*Lauer II.* 134). Contains the eight orations.
- (*) Paris, BN Lat. 1708 : s. XII, misc., fols. 1-32. (*Lauer II.* 134). Contains the eight orations.
- (*) Paris, BN Lat. 1709 : s. XII, misc., fols. 1^v-56^v. (*Lauer II.* 135). Contains the eight orations.
- (*) Paris, BN Lat. 1786 : s. XI-XII, misc., fol. 148^r. (*Lauer II.* 174). Contains the prologue and a fragment of Oration 2.
- (*) Paris, BN Lat. 1996 : s. XIII, misc. (*Lauer II.* 212-273). Contains Orations 2, 38, 39, and 41.
- (*) Paris, BN Lat. 2159 : s. XIII in., misc., fols. 94^v-130. (*Lauer II.* 347). Contains Orations 2, 26, 17, 6, 16.
- (*) Paris, BN Lat. 2160 : s. XIII in., misc., fols. 100-138. (*Lauer II.* 347). Contains Orations 2, 38, 26, 17, 6, 16.
- (*) Paris, BN Lat. 2635 : s. XIII, misc., fols. 3-108. (*Lauer II.* 558). Contains the eight orations.
- (*) Paris, BN Lat. 2811 : s. XII, misc., sec. 8-15. (*Lauer III.* 104). Contains the eight orations.
- (*) Paris, BN Lat. 2948 : s. XII, misc., fols. 113-136. (*Lauer III.* 321). Contains Oration 2 and prologue. The last pages of the oration are lacking.
- (micro.) Paris, BN Lat. 3819 : s. XIV, misc., fols. 21^r-25^v and 66^r-71^v. (*Catal. Bibl. Regiae III.* 509). Contains Orations 38 and 39.
- (micro.) Paris, BN Lat. 5322 : s. XIII, misc., fols. 78^r-81^v. (*Catal. Bibl. Regiae IV.* 93). Contains Oration 41.
- (*) Paris BN Lat. 8699 : s. XIII, misc. (*Catal. Bibl. Regiae IV.* 465). Contains Orations 2, 26, 41.
- (micro.) Paris, BN Lat. 8716 : s. XIV and XV, misc., fols. 43-79. (*Catal. Bibl. Regiae IV.* 485). Contains Orations 2, 38, and 39.
- (micro.) Paris, BN Lat. 14845 : s. XV, misc., fols. 1-38. (*Bibl. de l'école des Chartes* 30, 1869, 53). Contains Orations 2 and 41.
- (micro.) Paris, BN Lat. 14856 : s. XII, misc., fols. 42^v-73^r. (*Bibl. de l'école des Chartes* 30, 1869, 53). Contains Orations 2, 26, 17, 6, 16.
- (*) Paris, BN Nouv. acq. Lat. 2390 : s. XI, misc., fols. 12-17. (*Omont, Nouvelles acquisitions*, 1891-1910, p. 131). Contains Oration 41.
- (*) Paris, Mazarine 559 : s. XV, misc., fols. 1-62. (*Cat. gén. Fr. Mazarine I.* 225). Contains the eight orations.
- (*) Paris, Mazarine 581 (905) : an. 1410, misc., fols. 169^v-207. (*Cat. gén. Fr. Mazarine I.* 247). Contains Oration 2 and the prologue.
- (*) Paris, Mazarine 620 (867) : s. XII, misc., fols. 75-126. (*Cat. gén. Fr. Mazarine I.* 268). Contains Orations 2, 26, 17, 6, 16.
- (micro.) Poitiers, Bibl. de la Ville 60 (253) : s. XI, misc., fols. 7-24^v. (*Cat. gén. Fr. Dept. Octavo XXV.* 17). Contains Orations 17 and 26.
- (*) Prague, Publ. et Univ. 1557 : s. XII, misc., fols. 1^a-65^a. (*Cat. Bibl. Publ. et Univ. Pragensis I.* 576). Contains Oration 2 and the prologue.
- (*) Reims, Bibl. de la Ville 374 (E. 222) : s. X, misc., fols. 16-28, 51^v. (*Cat. gén. Fr. Dept. Octavo 38.481*). Contains Oration 2 and the prologue; also a fragment of Oration 26.
- (*) Rouen, Bibl. de la Ville 56 (A 327) : s. XIII, misc., fols. 143-158. (*Cat. gén. Fr. Dept. Octavo I.* 12). Contains Orations 38, 39, and 41.
- (*) Salisbury, Cathedral 9 : s. XII, misc., fols. 19-22^b. (*A Catalogue of the Cathedral Library of Salisbury*, 1880, 4-5; Schenkl, *Bibl. Patr. Lat. Britannica I.* pt. 1. V. 3). Contains Oration 17.
- (Photo) St. Gall, Stiftsbibliothek 89 : s. IX, misc., fols. 138-159. (G. Scherrer, *Verzeich-*

nis der Hands. der Stiftsbibl. p. 34). Contains Oration 17.

(*) St. Gall, Stiftsbibliothek 150 : s. X and XI, misc. (G. Scherrer, *Verzeichnis der Hands. der Stiftsbibl.* p. 56). Contains Oration 17.

(*) Soissons, 132 (123) : s. XII, misc., fols. 442-460. (*Cat. gén. Fr. Dept. Octavo III.* 112). Contains Orations 2 and 16.

(*) Trier, Stadtbibliothek 476 (1216) : s. XV, misc., fols. 233-315. (M. Keuffer, *Beschreibendes Verzeichnis der Hss. der Stadtb. zu Trier 8.244*). Contains the eight orations. After Oration 7 is written: 'Usque huc contuli de codice s. Melaniae Romae.'

(*) Troyes, Publique 5 : s. XII, misc. (*Cat. gén. Fr. Dept. Quarto II.* 9). Contains the eight orations.

(*) Troyes, Publique 1388 : s. XII, misc. (*Cat. gén. Fr. Dept. Quarto II.* 576). Contains Oration 2 and the prologue.

(micro.) Turin, Nazionale E IV 32 : s. XII, 98 folios. (Mazzatinti 28, 1922, 74). Contains the eight orations. Microfilm presented by Biblioteca Nazionale di Torino.

(*) Utrecht, Bibliotheek der Rijksuniversiteit, ms. 117 : an. 1490, misc., fols. 100-114^b, 129^a-159^a. (*Catal. Utrecht I.* 34). Contains Orations 16, 17, 2, and the prologue.

(micro.) Vatican City, Pal. Lat. 566 : s. XV, misc., fols. 98-124. (Stevenson, p. 182). Microfilm seen at Knights of Columbus Vatican Film Libr., St. Louis Univ. Contains Oration 2 and the prologue.

(*) Vatican City, Regin. Lat. 138 : s. XV, misc. (Wilmart I. 327). Contains Oration 41.

(*) Vatican City, Vat. Lat. 208 : s. XIV-XV, misc., fols. 246-280. (*Cod. Vat. Lat. I.* 164). Contains the eight orations.

(micro.) Vatican City, Vat. Lat. 305 : Apr. 19, 1452, misc., fols. 1-28. (*Cod. Vat. Lat. I.* 220). Oration 2 and the prologue. Seen in microfilm at Knights of Columbus Library, St. Louis University.

(micro.) Vatican City, Vat. Lat. 409 : s. XV, misc., fols. 124-129. (*Cod. Vat. Lat. I.* 316 f.). Contains Oration 38 and an index of other orations of Gregory. Seen in microfilm at Knights of Columbus Vatican Film Library, St. Louis University.

(micro.) Vatican City, Vat. Lat. 3835 : s. VI or VII, misc., fols. 291^r-294^r. (Unpub-

lished catalogue of Vatican Library in microfilm at St. Louis University). A fragment of Oration 2. (In C.S.E.L. 46, Sec. 51. 2-56. 2 ; p. 42, line 18-p. 46, line 21).

(*) Vatican City, Vat. Lat. 10155 (Olim 10174) : s. XV, 72 folios. (*Cod. Vat. Lat. V.* 512). Contains nine orations including the *De fide Nicaena*.

(*) Verdun, Publique 63 : s. XII, misc. (*Cat. gén. Fr. Dept. Quarto V.* 468). Contains Oration 2 and the prologue.

(*) Verdun, Publique 173 : s. XII, misc. (*Cat. gén. Fr. Dept. Quarto V.* 620). Contains the eight orations.

Washington, Folger Shakespeare Library V. a. 84 (Smedley 7) : an. 1504, misc., fols. 2^v-63^r. (De Ricci I. 443). Contains the prologue of Rufinus and his translation of the *Apologeticus*. Before the prologue is written: 'Appologia (sic) hec divi Gregorii Nazanzeni scripta est expensis venerabilis viri domini Christophori Vrswyke Illustrissimi Regis Henrici VII quondam elemosynarii magni. Anno Domini 1504.'

Of the manuscripts listed by Engelbrecht, *op. cit.*, six contain nine orations and four contain ten. The rest, except two, which have four and seven orations, contain eight orations each.

Editions :

(micro.) 1508, Argentine (Strasbourg) : per Joannem Knobloch : Panzer VI. 41, 120 ; BM. J. Walter, *Cat. gén. Bibl. Municipale Sélestat* 1929, p. 370-371, nos. 1436-37. Works contained in this first edition : See above, *Contents*.

1522 : See above, I. 3. 1522. Omits oration 38, *De nativitate Christi*.

(*) 1532 : See above, I. 4. 1532. Contains only the *De fide* (2) and Orations 27 and 2.

1550 : See above, I. 5. 1550. Contains only the two spurious orations *De fide* attributed to Rufinus. These same two orations are also found under Rufinus' name in the 1569, 1571, 1583, 1609, 1630, 1690, 1753, 1840, 1842, and 1872 editions, for which see above : I. 8. a and b.

1910, Vindobonae (Vienna) : F. Tempsky (In C.S.E.L. 46). Cf. J.T. Muckle, 'Greek Works translated into Latin before 1350,' *Mediaeval Studies* V. 111. (DCU, DLC, NNC, TxU). This edition contains the most complete

modern study of the orations of Gregory Nazianzen translated by Rufinus. In it many of the principal manuscripts and the 1508 and 1522 editions of the orations are fully described. The authenticity of the two orations *De fide*, at present acknowledged by scholars to be not translations, but Latin works of Gregory of Elvira, is discussed at length (pp. ix-xvi). The editor, A. Engelbrecht, omits them in this 1910 edition, which contains only the nine authentic orations of Gregory Nazianzen translated by Rufinus.

Biogr. :

Tyrannius Rufinus was born of an ancient and wealthy family at Concordia in 345, and died in 410 at Messina. He entered the monastery at Aquileia where he studied with St. Jerome with whom he formed a close friendship. After his baptism in 371, he left Aquileia and accompanied St. Melania the Elder to the East. In Egypt he visited the anchorites and, because of the Arian persecution, remained there some time with St. Macarius and St. Isidore. He also continued his studies under Didymus, Serapion, and others. In 377 he founded a convent on the Mount of Olives at Jerusalem. He lived in Jerusalem approximately twenty years and here he again met St. Melania and shared her good works. During this time he had translated some Homilies of Origen on the Old Testament and in 394 he supported John, Bishop of Jerusalem, who was suspected of professing the errors of Origen. Being accused along with Bishop John and St. Jerome of Origenism, he alone felt called upon to refute the charge. This caused a break in the close friendship that had existed between St. Jerome and Rufinus and produced much bitterness, which is manifested in their later writings. At the death of his mother in 398 Rufinus returned to Rome. He established himself at Aquileia shortly afterwards and, with the encouragement of Bishop Chromatius, continued his translations of the Greek Fathers. In 407 he returned to Rome, to the family of St. Melania. In 408, at the approach of Alaric, he passed over into Sicily. He died at Messina on June 14, 410.

Works : *De benedictionibus Judae et reliquorum patriarcharum*; *Historiae ecclesiastico-*

cae libri II; *Apologia pro Origene*; *Alia pro eodem Apologia*; *Epistola sive Apologia ad Anastasium papam de fide sua*; *Invectiva adversus Hieronymum altera*; *Professio fidei sive Palinodia*; *Historia monachorum et itineraria per Aegyptum*; commentaries on *Psalms*, on *Joel* and *Amos*, and on the *Apostles' Creed*; and translations of works of Adamantius, Basil, Clemens Romanus, Euagrius, Eusebius, Josephus, Origen, Pamphilus, Sextus or Xystus Pythagoricus, and the *Historia Monachorum in Aegypto*. A number of works have been ascribed to Rufinus which have been shown to be works of other authors.

Bibl. : Chevalier I. 4094-95; *Dictionnaire de Théologie Catholique* 14.153-160 (by G. Bardy); Fabricius BLMA 6.428-432; Hoefer 42. 877-879; *Lexikon fuer Theologie und Kirche* 9 (1964) 61-62 (by F.X. Murphy); Michaud 37. 59-61; Migne, *Patrologia Latina* 21. 75-294 (by Dominicus Vallarsius); Schanz IV 1 (2nd ed., 1914) 412-427.

F. X. Murphy, *Rufinus of Aquileia* (Washington 1945); Sister M. Monica Wagner, *Rufinus the Translator* (Washington 1945).

2. ANONYMUS A

An anonymous translation of two orations of Gregory Nazianzen, 45, *De Paschate*, and 19, *De Sermonibus*, made before the ninth century, is found in eight manuscripts, with two letters and a poem of Gregory Nazianzen apparently rendered by the same translator (see above, II. 1.).

Translation of Orations. [Inc.] : (Oration 45) Supra custodiam meam stabo, dixit admirabilis Abacuch, et ego hodie cum ipso data mihi a spiritu potestate et speculazione et speculabor et agnoscam. . . [Expl.] : (Oration 19) et aspicientes et exaltantes divinitatis gloriam et claritatem, quia ipsi gloria et honor et adoratio in secula seculorum. Amen. Finis.

Manuscripts : See above, II. 1.

In addition to these manuscripts containing the five anonymously translated works of Gregory there is also found one which contains the translation of only Oration 19 by this same translator.

(micro.) Vatican City, Ottob. Lat. 70 : s. XV or XVI, misc. fols. 88^r-95^r. (Micro-

film of unpublished catalogues of Vatican Library at St. Louis Univ.) Microfilm of ms. Ottob. Lat. 70 is at St. Louis University. Kristeller, *Iter II.* 423.

3. AMBROSIUS TRAVERSARIUS

A Latin translation of Orations 18, *De Obitu patris*, and 6, 23, and 22, the three orations *De pace*, was made by Ambrosius Traversarius in 1436. *De obitu patris* was dedicated to Alphonsus, Bishop of Burgos, and the three orations *De pace* were dedicated to Franciscus Piccolpassus, Archbishop of Milan (see below, Epp. I and II).

Epistola I (*Ambrosii Traversarii epistolae*, ed. Cannetus, Florence 1759, p. 188, Lib. III, Ep. 59) : Ad Christophorum de S. Marcello Episcopum Cerviensem... Transtuli nuper rime Gregorii Nazianzeni orationem praeclaram de patris obitu, quam Episcopo Burgensi dedicavi, viro optimo et integerrimo Pontificique nostro deditissimo; ita enim illi sum Basileae pollicitus quando de patris obitu aequo Episcopi consolari eum studui. Tres quoque de pace orationes eiusdem in manibus habeo, quae fortasse antequam istas legas absolventur Archiepiscopo item Mediolanensi dedicandae. Sic enim illi oranti pollicitus sum. Satisfaciat ora aliunde seni illi Pontifex noster, et nobis subsidia de nostro subpeditet, ut rationi consentaneum est. (July 21, 1436).

Epistola II (ed. cit. 190, Lib. III, Ep. 60). Ad eundem. [Expl.] : Converti nuper orationem Gregorii Nazianzeni de Patris obitu, et tres itidem ipsius de Pace orationes fere absolvi. Sed, ut dixi, multum impedit librariorum defectus qui ex inopia provenit, quam si relevare Pontifex quomodolibet perget, confido in Domino solitudinem hanc nostram fructus nobis et universali Ecclesiae non iniucundos paritaram. Vale, mi Pater, et nos fac constantissime diligas; ipsi enim te diligimus plurimum. vi. Kal. Augusti. 1436.

No manuscripts or editions of these four orations have been found, although Traversari makes mention of them in several of his letters as edited by Cannetus. Besides the two letters quoted, we may refer to Lib. IV, Ep. 31; Lib. XII, Ep. 29; Lib. XIII, Epp. 7 and 8, all written in 1436. It is

possible that these orations were lost even before they were presented to the persons to whom they were dedicated since the dedicatory letters have not been found. Moreover, in Ep. XIII 8, Traversari writes : 'Ambrosius Michaeli filio nostro salutem... Sermones de pace a nobis anno praeterito traductos, si sunt penes te, oro ut mittas; quia illos nusquam reperire valemus, nisi duos priores manu tua. Volumus autem mittas ad nos orationem illam Nazianzeni de Patris obitu, quam a me sive a Nicolao nostro verius accepisti transcribendam. Duas praeterea de pace quas Nicolao Benedictus cognatus noster dedit...' In the Vatican Library there are two fifteenth century codices, Vat. Lat. 555 and Regin. Lat. 1612, and at Milan, one codex, Naz. Braidense AD IX 12, which contain the same translation of the two orations *De pace* of Gregory Nazianzen with no mention of the translator. The first codex has both orations complete preceded by an oration of Ambrosius Traversarius delivered in 1435 at the Council of Basel, and the second codex contains the first oration with a part of the second. This codex contains the same oration of Ambrosius as the first codex as well as two other translations made by him. In both codices, following the last page of the translations, there are a number of blank folios before the next text begins. In the Milan codex the two orations *De pace* were added at the end of a codex written by several hands, whose first text is Rufinus' translation of the *Apologeticus* of Gregory Nazianzen. A study of these codices seems to confirm the conjecture that the two orations are the translation of Traversari, probably the first unfinished copy made by Michael and copies made from it. More complete information on these orations may be found in 'The Lost Translations made by Ambrosius Traversarius of the Orations of Gregory Nazianzen,' *Renaissance News* 14.2 (1961), by Sister Agnes Clare Way, C.D.P.

Translation of Orations 6 and 23, (Vat. Lat. 555, fols. 27v-38r). [Inc.] : Lingua michi solvit alacritas despicioque humanas leges ut sancti spiritus legibus obsequar; et paci verbi vela trado cum antea nihil extorquere potuisset. . . [Expl.] : cum effu-

gerit dolor ac tristitia ac gemitus, nunc et in futuro seculo in Christo Iesu Domino nostro cui gloria et imperium in secula seculorum. Amen.

Greek Sources : Traversari mentions two books containing orations of Gregory Nazianzen in Greek to which he had access. One book containing 30 orations was given to him by Franciscus Barbarus (*ed. cit.* 561, Ep. XI, 73) and another was lent to him by the Abbot Gomes of the Florentine Badia (G. Mercati, ‘Traversariana,’ *Studi e Testi* 90, 1939, pp. 32 f.).

Manuscripts :

(description furnished by P. O. Kristeller and Rembert Weakland, O. S. B.) Milan, Biblioteca Nazionale Braidense, ms. AD IX 12 : s. XV, misc., fols. 251-69. The manuscript has as its first text Rufinus’ translation of the *Apologeticus* of Gregory Nazianzen and as its last, this anonymous version of the two orations *De pace*, 6 and 23. Kristeller, *Iter* I. 354.

(micro.) Vatican City, Vat. Lat. 555 ; s. XV, misc., fols. 27^v-37^v. Fols. 38^r-41 are blank. (Cod. Vat. Lat. 1.417).

(micro.) Vatican City, Regin. Lat. 1612 : s. XV-XVI, misc., fols. 1-13. The second oration in this manuscript is unfinished and fols. 13^v-24^v are blank. (Microfilm of unpublished catalogues of the Vatican Library at St. Louis University). Kristeller, *Iter* II. 409.

Biogr. :

Ambrosius Traversarius (Ambrosius Camaldulensis) was born in Portico in 1376 and died in Florence in 1439. He had as teachers Joannes Ferretus of Ravenna and Emanuel Chrysoloras of Byzantium. He entered the Camaldoles Order at the age of twenty-two ; later he became prior and in 1431 General of the whole Order. In 1435 Pope Eugenius IV sent him as his representative to the Council of Basel and to that of Ferrara-Florence, where he surprised even the Greeks by the facility with which he spoke Greek. The Pope destined him for the Cardinalate. According to his wish he was buried at Camaldoli with no tomb or even inscription to mark his grave.

Works : He wrote *Unionis formula inter ecclesias graecam et latinam*, *Hodoeporicon*, *Libri duo earum rerum quas gessit Abbas*

Generalis Camaldulensem, *Vita Eugeniae Virginis et Sanctorum Proti et Hyacinthi*, many orations, and twenty books of letters ; he translated the life of St. John Chrysostom and that of St. Gregory Nazianzen, also works of Diogenes Laertius, Eusebius, Ephrem, Athanasius, Basil, Gregory Nazianzen, John Chrysostom, Palladius, Johannes Climacus, John Damascene, Andreas of Crete, Manuel Calecas, Pseudo-Dionysius the Areopagite, and Jo. Moschus.

Bibl. : *Dictionnaire de théologie catholique* I. 1, 953 ; Fabricius BLMA 1. 78-79 ; Hutton I. 83-91 ; Hurter, *Nomenclator* 4.682-83 ; J. P. Nicéron, *Mémoires* 19.1-21 ; G. Prezzolini, *Repertorio Bibliografico* 1. 2 (1939) 1006 ; Zedler, *Univ. Lexicon* 1.1704-05 ; A. Zeno, *Dissertazioni Vossiane* 1.75-81.

D. Mariano Armellini, *Bibliotheca Benedictino-Casinensis*, 1731, App. p. 1 ; L. Berlatot, ‘Zwölf Briefe des Ambrogio Traversari,’ *Römische Quartalschrift für christliche Altertumskunde und für Kirchengeschichte* 29 (1915) 91*-106* ; Hefele-Leclercq, *Histoire des Conciles* 7.889-894 ; F. P. Luiso, *Riordinamento dell'Epistolario di A. Traversari*, Florence, 1903 ; G. Mercati, ‘Traversariana,’ *Studi e Testi* 90 (1939) 1-87 ; L. Melhus, *Vita Ambrosii Traversarii*, Florence 1759.

4. GEORGIUS TRAPEZUNTII

A translation of two orations of Gregory Nazianzen, 43, *In Basiliū Magnum*, and 21, *In Athanasium*, was made by Trapezuntius between the years 1450, the date at which he was accepted by pope Nicholas V as Papal Secretary, and 1455, the year of the death of the Pope, at whose order the translation was made and to whom it was dedicated (see below, *Praefatio*). It was never published.

Praefatio (Vat. Lat. 4249, fol. 1). Georgii Trapezuntii in traductionem orationum...ad Beatissimum pp. Nicolaum Quintum. [Inc.] : Gregorius ille Nazianzenus cui cognomen theologia dedit, vir sanctitate praecipuus, eloquentia summus, auctoritate magnus, qui cum esset Constantinopolitanus pontifex magnum ecclesiae doctrina sua prudentiaque fecit incrementum, in Athanasium Alexan-

drinum et Basilium Caesariae Cappadociensis pontificem laudes inscripsit. Ita pontifex eloquentissimus atque sanctissimus cuius scripta ad haec usque tempora universali ecclesiae prosunt duos pontifices similiter sanctos atque doctissimos, quorum alter Arii alter etiam Eunomii perniciosa heresim tum dicendo tum maxime scribendo extirpavit, oratione sua posteris imitandos proposuit. Eas orationes iussu tuo Beatissime Pater Nicolae Quinte latinas nunc fecimus. Ita viri sancti et pontificis de duorum pontificum et sanctorum virorum laudibus orationes e greco modo traductae tibi summo pontifici dedicentur. Et tres orientalis atque adeo universalis ecclesiae doctores praeculari tua ope ac opera quasi e tenebris in lucem prodeunt. . . [Expl.] : Quem etsi usque ad hodiernum diem graeci omnes summopere admirati sunt, nemo tamen recte imitari unquam potuit. Sermones de laudibus eius alias ; nunc ipsi latine dicenti aures suas tua sanctitas praebeat.

Translation of Oration 43. [Inc.] : (Vat. lat. 4249, f. 3) Cum multas nobis dicendi causas magnus Basilius semper proponeret meaque oratione tantum afficeretur quantum nemo umquam omnium sua, futurum erat certe. . . . [Expl.] : (f. 65) Sed tibi quidem hec conscripta est a nobis oratio. Nos autem si quicquam laude orationeque dignum fecerimus, quis laudabit post te nature cessuros ?

Translation of Oration 21 [Inc.] : (f. 65v) Cum laudandi Athanasii munus suscep-
rim, virtutem ipsam mihi opus est laudare. Idem enim est Athanasii laudes complecti et virtutem laudare. . . . [Expl.] : (f. 92) et tecum atque tuis collo-
ques, quamvis magna petitio sit, in ipso Christo Domino nostro cui gloria in secula seculorum. Amen. (Data supplied by Mr. John Monfasani).

Manuscripts :

(reported by P. O. Kristeller) Padua, Capitolare, D 44 : s. XV, misc., fols. 106-170v and 262-277v. Kristeller, *Iter II*. 6.

(reported by P. O. Kristeller) Rieti, Comunale, Cod. O I 21 : s. XV, misc. Contains excerpts only. Kristeller, *Iter II*. 86.

(reported by P. O. Kristeller) Valencia, Catedral 231 (olim 191) : s. XV, misc., fols.

126-170v. Olmos Canaldo (2nd ed.), p. 168.

(micro.) Vatican City, Vat. Lat. 4249 : s. XV, misc., fols. 1-92. (A. Zeno, *Dissertazioni Vossiane*, II. 9). Micro. from Vat. Library used. Kristeller, *Iter II*. 326.

(*) Venice, Marc. Lat. X 83 (3302) : s. XV, misc. (Valentinelli, VI. 45-47). Kristeller, *Iter II*. 231.

(reported by P. O. Kristeller) Warsaw, Bibl. Narodowa, Ms. Baworowski 74 : s. XV, misc., fols. 1-36 and 36-50.

Biogr. :

Georgius Trapezuntius (George of Trebizond) was born April 4, 1395 or 1396 in Canidia on the island of Crete of a family originally of Trebizond and died in Rome between 1484 and 1486. Invited by Francesco Barbaro, he went to Venice probably in 1412. In 1416 he studied at the University of Padua under Vittorino da Feltre and had Francesco Filelfo as a fellow-student. In 1417-1418 he was a pupil of Guarino da Verona. Later he taught in Vicenza and Rome, where he had pupils from all Italy, France, Spain, and Germany. From 1430-1432 he was with Vittorino da Feltre at Mantua. A prolific writer, he was acknowledged one of the most learned men in Italy. In 1437, with the aid of Barbaro, he was received into the pontifical curia, which he accompanied uninterruptedly to Bologna, Ferrara, and Florence, as interpreter between the Latins and Greeks from 1437 through 1443. In 1450 he became Papal Secretary under Nicolas V. The superiority of Theodore Gaza's translation of Aristotle's *Problemata* and the attack of Lorenzo Valla caused him to lose his preeminent position among scholars. A quarrelsome disposition and carelessness and deliberate omissions of even whole pages in his translations brought about his dismissal by Pope Nicolas. After some time spent in Naples he was reconciled with the pope in 1453 through the efforts of his friend, Francesco Filelfo and returned to Rome where, after another forced withdrawal to Venice from 1459 through 1466, he spent the rest of his days until his death at the age of nearly ninety years. In the controversy raised by Georgios Gemistos Plethon concerning Plato and Aristotle he sided with the partisans of Aristotle. His attack on Plato caused him

to lose the friendship of Bessarion, who on account of this attack wrote in 1464 his great work *In calumniatorem Platonis*, in the fifth book of which he points out 259 mistakes in Trebizond's translation of the *Laws* of Plato.

Works: Treatises in Latin and Greek on theology, philosophy and rhetoric; Latin commentaries on Ptolemy; translations of Aristotle, Plato, Eusebius, Basil the Great, Gregory Nazianzen, Gregory of Nyssa, John Chrysostom, and Cyril of Alexandria.

Bibl.: U. Chevalier, *Répertoire*, I. 1726; *Enciclopedia Italiana*, 1933-41, 17.180; Hoefer, 20.127-130; H. Hurter, *Nomenclator* 4.850-53; E. Legrand BH III. 427; M. Michaud, *Biographie Universelle* 16.265; J. P. Nicéron, *Mémoires* 14.322-39; V. Rossi, *Il Quattrocento, passim*; J. E. Sandys, *History of Classical Scholarship* 2(1908) 54, 63, 66, 75; G. Tiraboschi, *Storia della letteratura italiana* VI. (1823) 478-85; A. Zeno, *Dissertazioni Vossiane* 2.2-27. *Opus Epistolarum Des. Erasmi Roterodami*, ed. P. S. Allen, 1(1906) 135; Brunet, *Manuel*, 1861, 2.1543; J. P. Migne, *Patrologia Graeca* 161.745-908.

C. Castellani 'Giorgio da Trebisonda maestro di eloquenza a Vicenza e a Venezia,' *Nuovo Archivio Veneto* 11(1896) 123-142; R. Klibansky, 'Plato's Parmenides in the Middle Ages and the Renaissance,' *Mediaeval and Renaissance Studies* 1(1943) 289-304; R. Sabbadini, 'Briciole umanistiche,' *Giornale storico della letteratura italiana* 18(1891) 230-241.

5. DAMIANUS DE BURGO

A translation of a fragment of eight lines of Gregory Nazianzen's Oration 41, *In Pentecosten*, made by Damianus de Burgo is found in a manuscript of the Biblioteca Guarneriana of San Daniele. The translation was probably made about 1457 since an introductory letter to the preceding item in the manuscript which is written in the same handwriting is dated 1457.

Translation of Oration 41, Oratio beati Gregorii Nazianeni e greco sermone in Latinum versa. [Inc.]: De festi celebritate pauca quae nobis ratio dictat brevi liceat sermone perquirere ut festum spiritualiter

celebremus. Neque enim huic vel eadem est festi celebritas...[Expl.]: Quorum hi quidem viciorum conditores, hi autem ex viciis cultum suscepserunt. Idcirco vicium ipsorum est festi celebritas; ut quod...

Manuscript:

(information and microfilm furnished by P. O. Kristeller) San Daniele del Friuli, Biblioteca Civica Guarneriana, cod. 44; s. XV, misc., fol. 255. (Mazzatinti III, p. 115-116. P. O. Kristeller, *Iter II*. 566).

Biogr.:

Damianus de Burgo (Damiano dal Borgo), of Verona but of a family formerly from Cremona, was a minor at the death of his father in 1406 and was still a minor in 1410. He died in 1465 or 1466. In 1432 he was Chancellor of the Treasury. Damianus carried on a correspondence with several influential men of the time, among them Guarino Veronese. He also had a rich and lively correspondence, some of which is preserved, with Isotta Nogarola.

Works: Letters; translation of a homily of Eusebius of Emesa with a dedication to Luigi Foscarini, not published, but found in Cod. Guarneriano 44, f. 251.

Bibl.: Eugenius Abel, *Isotae Nogarolae Veronensis opera quae supersunt omnia*. Vol. I. 34 and 125-126; Mario E. Cosenza, *Biographical and Bibliographical Dictionary of Italian Humanists in Italy 1300-1800*. Vol. II. 1176; Scipione Maffei, *Verona illustrata*. Vol. II. III. 188; V. Rossi, p. 53; R. Sabbadini, 'Notizie sulla vita e gli scritti di alcuni dotti umanisti del secolo XV,' *Giornale Storico della Letteratura Italiana* VI (1885) 165; the same, 'Briciole umanistiche,' *ibid.* 43 (1904) 251.

6. PETRUS BALBUS

A Latin translation of six homilies is found in Ms. Harl. 1347, f. 206-296. The ms. once belonged to Nicolaus Cusanus. At the end, there appears the following note: Ex Archetypo R. di Patris d. Petri Balbi epi. Jo. An. episcopus Acciensis descriptsit in Castroplebis dicionis Perusine fideliter die VIII mensis decembris MCCCCLXII. B. L. Ullman (*Speculum* 13, 1938, 196) recognized that Petrus Balbus was the translator of the

six homilies and identified the last of them as a work of John Chrysostom. I was able to identify the other five as works of St. Gregory Nazianzen, Orations 27-31, and this has since been confirmed by Krchnak. F. Ughelli (*Italia Sacra*, 2nd ed., Venice, 1721, col. 468) also mentions a manuscript which Camillus Pellegrinus (died in 1663) describes as found in the treasury of the Church of Capua and as containing ‘Sapientissimi atque eloquentissimi doctoris Gregorii Nazianzeni de amore paupertatis sermo, per D. Petrum Balbum, et in Latinum versus ad Reverendissimum et Humanissimum Praesulem D. Oliverium Card. Neapolitanum.’ This Capua manuscript containing the translation by Balbus of Gregory’s *De amore paupertatis sermo* has been lost. (Information furnished by Dott. Guerriera Guerrieri to P. O. Kristeller).

Translation of Oration 27 (fols. 206-211). [Inc.] : Ad homines callidos versutosque hic fiet sermo et ut a sacris litteris capiamus exordium, ecce, ego in te contumeliam retorquebo. . . [Expl.] : nunc quidem pauca sed paulo post fortasse abundantius perfectiusque in ipso Jesu Christo domino nostro cui gloria in secula. Amen.

Translation of Oration 28 (fols. 212-232). [Inc.] : Quoniam nostra oratione dilucidavimus qualem esse theologum oporteat ac quibus philosophandum et quando et quantum exposuimus, quam fieri potest puris. . . [Expl.] : hoc quippe conatus est patefecisse quod intellectu melius et secundorum natura, non quod prime et solius, piget me dicere super omnia. Finis.

Translation of Oration 29 (fols. 233-245). [Inc.] : Quae igitur dicat quisquam ad tantum eorum apparatum comprimentum celeritatemque circa orationem. Ac nulla est prorsus in ipsa celeritate securitas. . . [Expl.] : atque ullo sine dubitationis scrupulo, usque ad perfectam rerum desyderatarum ostensionem, in ipso Christo domino nostro cui gloria in secula seculorum. Amen.

Translation of Oration 30 (fols. 246-257). [Inc.] : Quoniam tibi et cogitationum versutias distortionesque in Spiritus sancti virtute sufficienter quassavimus, et instantias ac contradictiones quibus qui litterarum sunt sacrilegi. . . [Expl.] : ante omnia illud

serva et non erres in altioribus et humilioribus nominibus. Iesus Christus heri et hodie corporaliter, idem spiritualiter et in secula. Amen.

Translation of Oration 31 (fols. 258-274). [Inc.] : Sermo sane de Filio ita se habet et sic lapidantes effugit quum per eorum medium penetrasset. Sermo enim non lapidatur sed lapidat quando velit. . . [Expl.] : Patrem et Filium et sanctum Spiritum colere unam divinitatem unamque potentiam, quoniam huic omnis gloria, honor, et potestas in secula seculorum. Amen.

Manuscript:

(Reported by P. O. Kristeller; micro.) London, BM Harl. 1347 : s. XV, misc., fols. 206-274. (B. L. Ullman, ‘Manuscripts of Nicholas of Cues,’ *Speculum* 13, 1938, 194-197; A. Krchnak in *Mitteilungen und Forschungsbeitraege der Cusanus-Gesellschaft* III (1963), 25-32 and facsimile after p. 32).

Biogr. :

Petrus Balbus was born at Pisa in 1399 and died at Rome in 1479. His studies, begun at Padua, were continued at Mantua under Vittorino da Feltre. Later he returned for a brief stay to Pisa and then transferred to Rome. Here, through Cardinal Pietro Barbo, nephew of Pope Eugenius IV and later to become Pope Paul II, he was introduced into the pontifical court and met with much favor because of his great learning, especially in Latin and Greek. On January 18, 1462, he was made bishop of Nicotera by Pope Pius II but after a few months was transferred to the episcopal see of Tropea. His virtue and tenacious defence of the Church put him in disfavor with the civil powers and he later returned to Rome where he remained until his death. He was a close associate of Card. Nicolaus Cusanus.

Works : Translated works of Lucian, a letter of Basil the Great, an oration, *De amore paupertatis* of Gregory Nazianzen, works of Gregory of Nyssa, John Chrysostom, Cyril of Alexandria, Maximus Confessor, John Damascene, Alcinous and Proclus.

Bibl. : *Dizionario Biografico degli Italiani*, 5 (1963) 378-79; *Enciclopedia Universal Ilustrada* 7. 324, 327; G. M. Mazzuchelli, *Gli scrittori d’Italia*, Brescia, 1758. Vol. II. 1. 89-90.

V. Capialbi, *Memorie per servire alla storia della santa Chiesa Tropeana*, Naples, 1852. pp. 30-38 ; C. Eubel, *Hierarchia catholica medii aevi*, Monasterii, 1914. Vol. 2.203, 257 ; D. Taccone Gallucci, *Monografia delle diocesi di Nicotera et Tropea*, Reggio Calabria, 1904. pp. 21, 70, 166, 169.

7. MATTHIAS MONACHUS

A translation of thirty orations of Gregory Nazianzen was made by Matthias, a monk of the Congregation of Monte Cassino and S. Justina, between 1504, the year in which the two monasteries were united, and 1507, the year of the death of Petrus Barrocius, Bishop of Padua, to whom the translation was dedicated (see below, Dedicatory verses). Among these orations are the two spurious orations, *In Ecclesiasten* and *In Ezechielem*. Besides the thirty orations there are translations of the *Vita*, of three letters, and of one poem of Gregory.

The pages of the manuscript, without page numbering originally, were numbered throughout by Dr. T. Pignatti, Director of the Museo Correr, Venice, who also sent a complete microfilm of the manuscript to Prof. P. O. Kristeller. Professor Kristeller has given me much help in reading the manuscript, of which I had an incomplete microfilm which I had requested, presented to me by Prof. Giovanni Mariacher, Director of the Museo Correr at the time. Page 561 contains only three deleted lines, which Prof. Kristeller believes are evidently the explicit of an oration which had been deleted and torn out of the manuscript. This would explain why the preceding oration was numbered 29 and the following was numbered 31.

Contents of the manuscript : Dedicatory verses, Joannes Chrysostomus Petro Baroccio (p. 1-2) ; Testimonia Gregorii of Theodoritus, of Hieronymus, of Nicetas, and of Suidas (p. 3-4) ; Vita ex Gregorio Caesariensi presbytero S. Gregorii theologi... per compendium contracta (p. 5-24. See below, Appendix I. 4) ; Orat. 2, Apologeticus (p. 25-91) ; (p. 92, blank) ; Orat. 20, De dogmate et constitutione episcoporum (p. 93-102) ; (p. 103-104, blank) ; Orat. 27, Theologica prima (p. 105-113) ; Orat. 28, Theologica

secunda (p. 114-144) ; Orat. 29, Theologica tertia (p. 145-164) ; (p. 165-168, blank) ; Orat. 30, Theologica quarta (p. 169-187) ; Orat. 31, Theologica quinta (p. 188-211) ; Orat. 33, Adversus Arianos et de seipso (p. 212-224) ; Orat. 26, In seipsum, cum rure rediisset (p. 225-240) ; Orat. 36, Ad eos qui ipsum in Cathedram Constantinopolitanam affectare dicebant (p. 241-250) ; Orat. 32, De moderatione in disputationibus servanda (p. 251-275) ; Orat. 6, Prima de pace (p. 276-292) ; Orat. 23, Secunda de pace (p. 293-302) ; Orat. 22, Tertia de pace (p. 294-316) ; Orat. 17, Ad cives Nazianzenos (p. 316-325) ; Orat. 34, In Aegytorum adventum (p. 325-334) ; Orat. 37, In dictum Evangelii (p. 334-349) ; Orat. 7, Funebris Caesarii (p. 349-368) ; Orat. 8, Funebris Gorgoniae (p. 369-384) ; Orat. 18, Funebris in patrem (p. 385-420) ; Orat. 3, Ad eos ipsum accientes (p. 420-424) ; Orat. 13, In consecratione Eulalii Doaren-sium Episcopi (p. 424-426) ; Orat. 25, In laudem Heronis (p. 427-443) ; Letter 101, Ad Cledonium presbyterum prima (p. 444-453. See above, III. 3.) ; Letter 102, Ad Cledo-nium secunda (p. 454-457. See above III. 3) ; Letter 202, Ad Nectarium (p. 458-460. See above III. 3) ; Orat. 4, Contra gentiles et adv. Julianum prima (p. 460-528) ; Orat. 5, Adversus Julianum secunda (p. 529-558) ; Poem 1. 2. 3, Ad virginem admonitorius (see above II. 7 ; p. 558-560) ; three deleted lines, probably the explicit of an Oration that was torn out (p. 561) ; Appendix 1, In Iezekielem (spurious, p. 561-562) ; Orat. 10, Excusatio post redditum de fuga (p. 563-565) ; Orat. 12, In se ipsum et senem quando iussus fuit Nazianzenam curare ecclesiam (p. 565-569) ; Appendix 2, In Ecclesiasten (spurious, p. 570-588) ; Orat. 9, Apologeticus ad patrem (p. 588-592).

Translation of Dedicatory Verses : Joannes Chrysostomus Petro Baroccio Coepiscopo Salutem et Vitam dicit aeternam (p. 1-2). [Inc.] : Ordinis o nostri carissime tempore in isto ! O Petre visceribus semper habenda meis ! Ut tibi de nobis est cura piissima, meque Gregoriumque colis, Bassiliumque meum. . . [Expl.] : Fac prosint Latio gens-que Latina legat. An quia sub tenebris infelix Graecia languet, Gratia quam misit spiritus ipsa perit ? Non ita, sed postquam graecis

prodesse nequimus, Hesperiis pateat gentibus
oris honor.

Translation of Orations, Oration 2, Apologeticus, [Inc.]: (p. 25-91) Victus sum et victum me fateor; factus sum subditus domino, et oravi eum. Meum nanque sermonem beatissimus David ordiatur, immo vero qui per David locutus per eundem hactenus quoque loquitur Deus. . .[Expl.]: in sanctorum splendore ut omnes in eius templo dicamus gloriam, grex simul et pastores, in Christo Iesu domino nostro cui omnis gloria in saecula saeculorum. Amen. Deo gratias. Amen.

Translation of Oration 9, Apologeticus ad patrem, (p. 588-592), [Inc.] : Super me rursus unctio et spiritus, et ego rursus lugens et maestus ambulo. Admiramini fortassis. . .[Expl.]: summique pontificus nostri Iesu Christi per quem et cum quo patri omnipotenti cum sancto bonoque spiritu et nunc et in saecula saeculorum. Amen. Finis ad Dei trini et unius gloriam.

Matthias' version of orations translated and published separately by others :

Translation of Oration 4, Ad Julianum (p. 460-528), [Inc.] : Audite haec omnes gentes, auribus percipite, omnes qui habitatis terram. Omnes enim voco tanquam ex eminenti et mediterranea specula. . .[Expl.]: usque ad perfectionem et deificationem ad quam facti sumus et ad quam festinamus spiritu viatores et aliquid Dei magnificentia dignum sperantes. Deo gratias. Amen.

Translation of Oration 5, Ad Julianum (p. 529-558), [Inc.] : Primum quidem sermonum meorum certamen peractum et expeditum est, etenim viri malignitatem satis ostendimus in iis quae contra nos fecit. . .[Expl.]: omnesque reliquos instruentem, ne talem contra Deum audeant insolentiam ne talibus actis pares quoque subeant retribuciones. Deo gratias.

Translation of Oration 6, Prima de pace (p. 275-292), [Inc.] : Linguam mihi solvit alacritas et humanam contemno legem propter spiritualem et dico paci sermonem quod nondum antea cuiquam concessi. . .[Expl.]: Et Deus pacis erit nobiscum quae superat omnem intelligentiam, in Christo Iesu domino nostro. Amen.

Translation of Oration 7, Funebris in

Caesarium (p. 349-368), [Inc.]: Existimatis me forsitan, o amici et fratres et patres, dulce negocium et nomen, defuncto luctum et lamentationes exhibitrum libenter sermonem suscipere. . .[Expl.]: sed ad illam festinantes vitam diuturnam atque beatam, quae est in Christo Iesu domino nostro cui gloria in saecula. Amen.

Translation of Oration 17, Ad cives Nazianzenos (p. 316-325), [Inc.] : Ventrem meum, ventrem meum doleo et sensus cordis mei turbati sunt, in quodam eloquiorum suorum ait Hieremias prophetarum misericordissimus deplorans Israelem. . .[Expl.]: cui potestas, honor, imperium et gloria cum patre et spiritu sancto, sicut erat et ante erat et erit et nunc et in saecula saeculorum. Amen.

Translation of Oration 23, Tertia de Pace (p. 293-302), [Inc.] : Fervens zelus, lenis spiritus, humanum quid karitas vel potius per se humanitas, longanime spes; zelus accedit, spiritus lenit, spes expectat, et in nobis. . .[Expl.]: fugiente penitus dolore tristitia et gemitu nunc et in futurum, in Christo Iesu domino nostro cui gloria in saecula. Amen.

Translation of Oration 26, Cum rure redisset (p. 225-240), [Inc.] : Optabam vos o filii parique mensura vicissim optabar. Sic mihi nanque persuadeo, si verbis quoque fides est habenda. . .[Expl.]: ab iis qui per vitam et contemplationem te bene quaesierunt, cui tota gloria, honor et imperium in saecula saeculorum. Amen.

Translation of Oration 27, Theologica prima (p. 105-113), [Inc.] : Ad viros in dicendo iactabundos sermo. Et (ut a scriptura exordiar) : Ecce ego ad te contumeliatricem : Sunt enim sunt quidam auribus prurientes et lingua. . .[Expl.]: Deo autem occurramus nunc quidem parce, paulo post vero forte perfectius in ipso Christo Iesu domino nostro cui gloria in saecula. Amen.

Translation of Oration 31, Theologica Quinta (p. 188-211), [Inc.] : De filio quidem sermo talis et ita lapidantes effugit per medium transiens eorum. Verbum enim non lapidatur. . .[Expl.]: ut patrem et filium et sanctum adorent spiritum, divinitatem atque virtutem unam, quoniam ipsi omnis gloria, honor et potestas in saecula saeculorum. Amen.

Translation of Oration 32, De moderatione in Disputationibus (p. 250-275), [Inc.] : Postquam convenistis alacriter et frequens est concio et propterea maxime tempus operationis age vobis aliquod demus. . . [Expl.] : sermoneque tutiores Deo propinquantes illam assequamini veritatem et contemplationem in Christo Iesu domino nostro cui omnis gloria in saecula. Amen.

Translation of In Ezechiel (spurious oration, p. 561-562), [Inc.] : Putamus hominem esse vim rationalem, leonem irascibilem, vitulum concupiscibilem, aquilam conscientiam superis superpositam quod apud Paulum dicitur spiritus hominis. . . [Expl.] : et in throno sedens totius mundi rex esse videbitur et ad mundi veniet desolationem. Dicuntur tres pueri fornacis Babyloniae fuisse Ezekiae filii. This text is cancelled.

Translation of In Ecclesiasten (spurious oration, p. 570-588), [Inc.] : Haec dicit Salomon David regis et prophetae filius universae Dei ecclesiae : super omnes homines rex honoratissimus et sapientissimus propheta : quod vana sunt et inutilia hominum negotia. . . [Expl.] : Credere autem omnia postmodum iudicanda et quenque suis dignam operibus mercedem recepturum, bonorumque simul et bonorum (sic) retributionem.

Manuscript :

(reported by P. O. Kristeller ; micro.) Venezia, Museo Civico Correr, Ms. Cicogna 988 : s. XVI early, 592 pages (see II. 7, III. 3, Appendix I. 4). Cf. Kristeller, *Iter II.* 284.

Biogr. :

It has been impossible to establish with any signs of certainty the identity of Matthias, since most of the early records of the monastery were destroyed in the last war. From his signature we know that Matthias was a monk of Monte Cassino after 1504 and that he wrote the translations before 1507, since Peter Baroccio to whom he dedicated them died in that year. Of the monks of that period, Matthias Venetus seems a probable translator. He was Abbot in 1538. Consequently, he could have been a young monk at the time of the translation. Moreover, as a Venetian, he could very easily have known the Bishop of Padua.

Works : This translation of the thirty orations, three letters, one poem, and the life of Gregory Nazianzen.

Bibliography : Placidus Puccinnelli, *Nomenclatura omnium abbatum*, 1645, p. 31.

8. JOANNES CONO

A translation of eleven orations of Gregory Nazianzen is found in a manuscript of the Bibliothèque municipale of Sélestat. It seems to have been Cono's first attempt at the translation of these works of Gregory Nazianzen. There are many corrections, and often Greek words, phrases, or sentences are inserted in the Latin text. The first oration (oration 33) appears on fols. 2-8, and again in a different version on fols. 10-16. Several orations have an argumentum and many have marginal notes. There is an 'Argumentum Orationis Expositionis in Primam Orationem de Pace,' Oration 6, on fols. 67^v-68, but no translation of the oration. There are also argumenta for Orations 34 and 17 on fols. 74 and 74^v, although these orations are not translated. Oration 45 begins on fol. 76^v and is interrupted at the bottom of the same page, with the note : 'Vide in sequenti quaterno,' but the manuscript ends on f. 80, and there is no continuation. On f. 77-77^v we find the dedicatory letter to Thomas Truchsess, but fragmentary at the end (see *Epistola II*, below). The entire manuscript is quite confused, and evidently autograph. It would seem to require a more detailed study than we can offer here. The date 1511 appears repeatedly in the manuscript, and the translation of one oration (oration 11) was printed in 1512.

Epistola I (ms., fol. 16^v). Reverendo in Christo patri ac domino, Domino Christophoro e Utenheim Ecclesie Basileensis episcopo F. Jo. C. S.P. [Inc.] : Cum nuper tua innata singularique bonita anite (sic, i.e., bonitate) fretus, presul dignissime, primitias meas transferendi e greco in latinum felicibus auspiciis. . . [Expl.] : (f. 17) interpretem diutius Basilee manendum duxeris atque foveris. Vale ex (deleted : Basilea) conventu fratrum or. Sancti Dominici Basilien(sis) civitatis 1511 septimo Aprilis.

Epistola II (ms., fol. 77). Tho(mae) Truchsess Vice Episcopi in spiritualibus.

[*Inc.*] : Cum viros gloriosos, vir eximie, hor-tatu Ecclesiastici laudare iubemur ut duces nostros, venerari ut patres, et ut pastores imitari, quippe qui dum hic viverent... [*Expl.*] : (Ed. 1512, fol. 49) Hanc igitur orationem si gratam perlegeris, tui Jo. Nori-montani memor esto. Cupio tuam excellen-tiam suaviter valere. Ex Basilea Fériis Dionysiaca MDXII.

Argumentum to Oration 33 (ms. fol. 2). [*Inc.*] : Ariani indigne admodum ferentes gloriam (supr. : et famam) quam ab omnibus habebat S. Gregorius et (corr. : tum ob) vi dicendi et summa theologici sermonis excellen-tia (corr. : theologice veritatis excellen-tiam)... [*Expl.*] : Loquitur autem oratio-nem hanc in Arianos veluti fugitivos neque videre neque videri ausis et dicit (no period ; in the margin : *πολλοῦ δέω λέγειν πρὸς ἀμιλλαν ἀποδύσασθαι*).

(Other version of the same argumentum). [*Inc.*] : (f. 10) Ariani indigne admodum ferentes beati Gregorii Nazianzeni famam glori- osam quam passim tum ob eximiam vim dicendi tum ob theologice veritatis et divi-norum dogmatum assercionem rectissimam... [*Expl.*] : facit autem hanc orationem in Arianos tanquam in fugitivos qui neque eum videre neque coram eo comparere audebant. Itaque extensa manu quasi dicit.

Translation of orations. [*Inc.*] : (Oration 33, ms., fol. 2) Ubinam tandem comparent qui paupertatem nobis exprobrant et qui divitias suas summis laudibus extollunt qui ecclesiam dei ex ipsa multitudine definiunt... (Another version of the same oration, ms. fol. 10). Ubinam tandem sunt qui inopiam nobis exprobrant et divicias suas tam insolenter extollunt qui ex multitudine sola ecclesiam dei definiunt... [*Expl.*] : Oration 45, Sec. III C, f. 76v) comprehensione nos trahat ad se, incomprehensibilitate autem nobis significet (interrupted).

Argumentum to Oration 11, In Gregorium Nyssenum (1512 edition). [*Inc.*] : Beatus Gregorius Nazianzenus, invitus tractusque a sancto Basilio Magno in episcopum ordi-natus, speravit rursus liberari et non confir-mari in episcopatu suo... [*Expl.*] : Genus huius orationis est demonstrativum in pane-gyri habitae, cuius exordium est a laude

personae. Reliqua sunt admonitionis sanctae instituta.

Translation of Oration 11 (1512 edition, fol. 50r). [*Inc.*] : Amico fideli nulla digna estimatio invenitur, nec aequa lance pree-stantia illius librari poterit. Amicus fidus est protectio firma, est praesidium regium, fidus amicus thesaurus est vivus... [*Expl.*] : ubi omnium gaudiorum est habitaculum, ubi apparentes in iustitia sacrabimur a mani-festatione gloriae suae in Christo Iesu domino nostro, cui gloria in saecula. Amen. Ora-tionis Gregorii Nazianzeni in Gregorium Nyssenum a F. Ioanne Conone nuper tra-ductae Finis.

Greek Source : Probably the book of Gregory's works belonging to Musurus (see III. 4. above).

The works contained in the manuscript are translations of Orations 33, 27, 28, 20, 3, 13, 1, 32, 22, 11, and 45, also Argumenta for Orations 6, 34, and 17 ; and two dedica-tory letters. Apparently Oration 11 is the only one that was ever published.

Manuscript :

(reported by P. O. Kristeller ; micro.) Sélestat, Bibl. et Archives Municipales 141 : 1511, misc., fols. 1-77. Information and microfilm supplied by the librarian, M. P. Adam.

Editions :

1512 : See above, I. 1.

(*) 1512, Basileae (Basel) : Graesse III. 147 ; Panzer VI. 189, 109. Hoffmann BL 2. 317.

(*) 1513 : See above, I. 1.

(*) 1537, Coloniae (Cologne) : ex officina M. Novesiani (in *Opera omnia Gregorii Nysseni*) : BN. The BN Catalogue also has the note : 'Un autre ex. dont le titre porte, au lieu de la marque de M. Novesianus, celle d'Arnold Birkman.'

(information furnished by Bernard Peebles) 1551, Coloniae (Cologne) : ex officina Mel-chioris Novesiani (in *Opera omnia Gregorii Nysseni*). (MB).

All the editions contain only Oration 11 of Gregory Nazianzen translated by Joannes Cono.

Biogr. :

See above, III. 4.

9. RAPHAEL VOLATERRANUS

A translation of Oration 43, *Monodia Gregorii Nazianzeni in Magnum Basilium*, made by Raphael Volaterranus, was first published in the *Opera Basili Magni* in 1515.

Epistola (1523 edition, fol. 58r). Raphael Volaterranus Mario Mapheo Volaterrano fratri Salutem. [Inc.]: Cum ante hos annos me gravior aetas receptui iam canere et studii ac propositi prope alterius admoneret, rebus Romanis theatroque illo non expectato fabulae fine salutem potius dicendam censui. . .[Expl.]: si haec probas, et ad stomachum faciant (sic) tuum, Christi domini mihi pacem in principis apostolorum Basilica, cuius geris curam, pro talibus exposce. Vale.

Translation of Monodia (1523 edition, fol. 58r). [Inc.]: Cum magni Basilii viri sanctissimi praeconiis mea paene omnia scripta sint referta ipsumque dum viveret et admirari et in honore summo habere nunquam destiterim. . .[Expl.]: hortare ita me aequo ferre animo, ut hinc demum discedentem me in aeterna tabernacula recipias et beatam trinitatem eo quo est modo tecum pariter contemplari valeam.

Editions :

(*) 1515, Romae : apud J. Mazochium (in *Opera Basili Magni*) : Hoffmann BL 1.443 ; BM ; Panzer 8. 255, 92.

(*) 1520, Parisiis : J. Badius Ascensius (in *Opera Basili Magni*) : BM ; DK 12.6481.

1523, Coloniae (Cologne) : in aedibus Eucharii Cervicorni (in *Opera Basili Magni*, fols. 58-68) : BM ; DK 12.6482 ; Hoffmann BL 1.443. (NNUT, MB). Panzer VI. 388, 377. Description furnished by Bernard Peebles.

(*) 1523, Parisiis : apud Jod. Badium Ascensium (in *Opera Basili Magni*) : DK 12.6483 ; BN ; Panzer VIII 82, 1364.

(*) 1531, Coloniae (Cologne) : in aedibus Eucharii Cervicorni (in *Opera Basili Magni*) : Hoffmann BL 1.443 ; Legrand BH 3.334 ; DK 12.6484.

1540 : See above, I. 6.

(micro.) 1540 : See above, I. 5.

1548 : See above, I. 6.

1552 : See above, I. 6.

1565 : See above, I. 5.

1566 : See above, I. 6.

Biogr. :

Raphael Volaterranus (Raffaello Maffei) was born at Volterra in 1451 and died at Rome in 1522. He studied philosophy, theology, and Greek under George of Trebizond and is said to have been a pupil of Politian also, although he was three years his senior. Among Politian's letters there is one written in Greek to Volaterranus, in which he congratulates him on his speedy acquisition of Greek. In 1477 he accompanied Cardinal Luigi d'Aragona to Hungary. Later in Volterra he established an Academy in his house and devoted his whole life to study. He was renowned as a man of exceptional erudition as well as of remarkable piety.

Works : His most important work is the *Commentarii Urbani*, an encyclopedia of the knowledge of the day. It was published in 1506 and reprinted in 1526, 1530, 1544, 1552, and 1603. Other works are : *Libellus de grammatica*, *Commentaria de magistratibus et sacerdotiis Romanorum*, lives of Sixtus IV, Innocent VIII, Alexander VI, Pius III, Jacobus de Certaldo, St. Victor ; translations of the *Odyssey*, of works of Xenophon, St. Basil, St. Gregory Nazianzen, and Procopius.

Bibl. : *Enciclopedia Italiana* 21.862 ; Fabricius BLMA 6.353-55 ; Hoefer, 32. 650-51 ; Hutton I, 142 ; M. Michaud, *Biographie Universelle* 26. 17-18 ; G. Tiraboschi, *Storia della letteratura italiana* VI (1812) 3. 792-93 ; Zedler, *Universal Lexicon* 50.345.

B. Falconcini, *Vita di Raffaello Volaterrano*, 1722.

10. GREGORIUS CORTESIUS

A translation of Gregory Nazianzen's Oration 14, *De pauperibus diligendis*, by Cardinal Cortese was dedicated to Ottaviano Fregoso (see below, *Epistola*) probably between the years 1513-1515 when Fregoso was Doge of Genoa, or possibly a few years later, before 1522 while he was the French governor of Genoa.

Epistola. Ad Octavianum Fregosum Genuae Ducem. [Inc.]: Cum diu antea statuisse nihil omnino laboris summi (i. e. sumi) a nobis deberi in convertendis graecis autoribus idipsum ad hanc diem a me constantissime observatum. . .Enimvero cum mihi opera

quaedam Gregorii Nazianzeni dono dedisses dixissesque fore ut a te etiam intelligi possent, nisi desyderio tuo in ea re decesset voluntas mea, non ingratum me modo et beneficiorum tuorum immemorem, sed impium etiam et, ut ita dicam, maxime contaminatum scelere habendum esse eduxi nisi diuturnam illam deliberationem penitus abiecerissem praeposuisseque et rei difficultati et periculo meo desiderium tuum. . . Primumque celebrem illam apud graecos concionem Nazianzeni de pauperibus diligendis latinam feci, quae et artificio et eloquentia a graecis qui rhetorica tractarunt summopere est commendata. Dedique operam ut cum nihil sensibus immutaretur, cursus tamen et impetus ipse ut ita dicam orationis, dispositis pro libito meo verbis, non omnino periret. . . [Expl.] : Porro de Anthia pisce, quem et Homerus et Aristoteles sacrum (sic), et compluribus aliis qui id cognomen sortiti erant plurima Athenaeus in septimo Dipnosophiston. Nunc vero obsequentissimum apud Graecos autorem latine vix balbuentem audiamus.

Translation of Oration 14. [Inc.] : Viri fratres et qui mecum pauperem vitam agitis, quamvis enim alius alium excellere videtur metientibus ipsos parva mensura, omnes tamen aequa pauperes sumus. . . [Expl.] : non ab eo qui nos pessundedit atque devicit, intuere. Opitulare naturam quoad omnis sibi potest. Amplectere pristinam libertatem. Verere in aliis. . .

The manuscript is very defective ; many of the pages have been so damaged on one edge that some of the words are lacking entirely or in part and about one-third of the oration is missing.

Greek Source : Certain works of Gregory Nazianzen given to the Cardinal by Octavianus Fregosus (see above, *Epistola*).

Manuscript :

(reported by P. O. Kristeller ; microfilm) Florence, Biblioteca Nazionale Centrale, Fondo Rinuccini, filza 18 : s. XVI, misc. 19 pages, fragmentary at the end, approximately one-third missing. On the last page is written : ‘Traduzione del Cardinale Rmo Cortese et di suo (sic) mano propria.’ Kristeller, *Iter II*. 168.

Biogr. :

Giovanni Andrea Cortese, better known as Gregorio (his name as a Benedictine monk) was born in Modena in 1483 and died on September 21, 1548. In his early years he was instructed by the Cistercian Severo Varnino of Piacenza and became a great lover of Cicero. Later he studied civil and canon law at Bologna and received the Doctorate at the age of seventeen years. He served as *Auditor causarum* for Cardinal Giovanni de' Medici. In 1507 he entered the Benedictine Monastery of S. Giustina in Padua. Cortese was soon engaged in epistolary intercourse with the supporters of the reform movement in Italy : Gasparo Contarini, Pole, Sadoleto, Fregoso, and Giberti. In 1516 he was sent to Lérins at the inducement of Bishop Grimaldi of Grasse, where he occupied himself with literary work. In 1527 he changed to St. Peter in Modena, in 1528 to St. Peter in Perugia, and in 1532 to S. Giorgio Maggiore in Venice, where he was again in constant association with the learned men of the day. At the recommendation of Contarini, now a Cardinal, he was called in 1536 to work with Pole, Giberti of Verona, Gianpietro Caraffa, Fregoso, Thomas Badia, Aleander, and Sadoleto on the Reform Commission. In 1538 Cortese went to live in the Cloister of St. Benedict at Polirone near Mantua, because it numbered among its members two men well versed in Latin and Greek, Luciano degli Ottoni and Giambattista Folegno ; he went from there to Cava or Monte Cassino. In 1540 he was elected Visitor General of the whole Congregation. In 1542 he was made a Cardinal by Pope Paul III and in 1543 named bishop of Urbino without the obligation of residence.

Works : Not in print or no longer in existence : Revision of the Vulgate with Greek texts as a basis ; translations of works of the Greek Fathers, of fragments of Hilarius and Eucherius, and of works of Gregory Nazianzen and Chrysostom ; philosophical and theological tracts. His extant works are found in *Opera omnia Greg. Cort. Mon. Cassin.*, 2 vols., Patavii, 1774, in Latin and Italian : letters, poems, and historical works, also *De direptione urbis Genovensis*

and *De itinere Romano S. Petri ad Adrianum VI Libri II.*

Bibl. : Encyclopedia Cattolica 4.665 ; Hurter, *Nomenclator* 4.1278-79 ; G. Tiraboschi, *Biblioteca Modenese* 2. 178-91 ; the same, *Storia della letteratura italiana* VII. (1784) 16-17, 285-89.

A.-J. Ansart, *Vie de Gregoire Cortez*, Paris, 1786 ; M. Armellini, *Bibliotheca Benedictino-Casinensis*, Assisi, 1731, 1. 183-87 ; Wetzer and Welte, *Kirchenlexicon* 3. 1135-39 ; Arnoldus Wion, *Lignum Vitae*, 215-216 ; Ziegelbauer, *Hist. litt. O.S.B.* 3. 339-344.

11. PETRUS MOSELLANUS

A translation of Oration 38, *In natalitia Christi festa*, and of Orations 27-31, *De theologia*, was made by Petrus Mosellanus. Oration 38 was published separately in 1518. The translation of Oration 27, *De theologia liber primus*, dedicated at Meissen to D. Martinus of Lochau, Abbot, was published in 1519 (see below, *Epistola I*). In this same dedicatory letter he mentions that he had translated this first book on theology before this time. Since no indication of a previous edition has been found, it is probable that it was now offered to the printer for the first time. In 1522 the five books *De theologia* and Oration 38 were published at Leipzig, June 13, with a dedication to D. Richardus, Archbishop of Trier (see below, *Epistola II*).

Epistola I (1519 edition). Reverendo... D. Martino a Lochau, theologo clarissimo, Abbat... Petrus Mosellanus S.D.P. [Inc.] : Vix dici potest, benignissime pater, quam mihi displiceat typographorum quorundam sive avaricia sive stultitia qui sui compendii gratia in studiosorum omnium... [Expl.] : in manibus, maiori alacritate latinis hominibus tradere pergam. Optime vale, reverende pater, et ut Coenobio tuo bonisque omnibus diu valeas cura. Misne, ex aedibus tuis. Anno M.D.XIX.

Epistola II (1522 ed., fol. 1^r). Reverendissimo... D. Richardo ecclesiae Treverensis archiepiscopo... Petrus Mosellanus Protegensis S.D.P. [Inc.] : Cogitanti mihi varia studia eorumque exitus cum veteres memoria repetenti tum recentes etiamnum et in propinquos positos consideranti, nihil aequa rarum ac

mirabile... [Expl.] : Meum vero, votis piis apud deum Opt. Max. contendere ut is te ecclesiae suae Archiepiscopum et Romano Imperio Principem electorem diu servet incolumem. Lipsiae Idibus Iunii, Anno M.D. XXII.

Translation of Oration 27, De theologia liber primus (1519 edition). [Inc.] : Qui disserendi artificio abutuntur, eos disputatio haec nostra obiurgabit. Et ut scripturae verbis exordiar, ecce ego adversum te, iniuriatrix. Sunt enim, sunt quidam... [Expl.] : Deum vero interpellamus, in hac quidem vita pro nostra fragilitate utecumque, verum haud ita multo post perfectius fortasse, idque in Christo Iesu domino nostro, cui sit gloria in secula seculorum. Amen.

Argumentum to De theologia liber primus (1522 edition). [Inc.] : Aetius quidam Syrus, nempe Antiochenus, humilibus natus est parentibus. Is in prima aetate auri faciendo artem sectatus, cum ingenio esset impotenti, iuvenis iam factus altius aliquid spectare coepit... [Expl.] : Oremus ergo patrem nostrum caelestem ut is filii sui Iesu Christi increpatione periculosissimam hanc ecclesiae tempestatem compescat.

Translation of Orations 27-31, De theologia (1522 edition). [Inc.] : (fol. 8, Oration 27) See above, 1519 edition. Mosellanus has made one change in the wording, using *conviciatrix* where in the 1519 edition he used *iniuriatrix*. . . [Inc.] : (Oration 31) Enim-vero sermo de filio nobis susceptus est talis : Atque ideo lapidantes per eorum medium ingressus sic effugit... [Expl.] : et spiritum sanctum, unam et deitatem et potentiam. Quando ipsi gloria, honor, et majestas omnis debetur in secula seculorum. Amen.

Translation of Oration 38, In natalitia Christi festa. [Inc.] : (1522 edition, fols. 109^v-118^v) Christus nascitur, deo gloriam dicite ; Christus e caelo proficiscitur, occurrite ; Christus in terris agit, exaltamini. Cantate domino omnis terra... [Expl.] : crassae huius carnis vinculis sumus inclusi, quantum licet ostendi optamus, in Christo Iesu Domino nostro cui sit gloria in secula seculorum. Amen. Finis.

Editions :

(*) 1518, Coloniae (Cologne) : apud Nicolaum Caesarem : Hoffmann BL 2.318 ; Pan-

zer VI. 381, 303 ; Walchius, *Bibl. patrist.* 191. Contains Oration 38.

(*) 1519, Lipsiae (Leipzig) : per Melchiorrem Lotherum : Panzer 7. 207, 690 ; BM ; Hoffmann BL 2.319. (IU). Contains *De theologia liber primus*, Oration 27.

(micro.) 1519, Hagnae (Hagenau) : Joseph Walter, *Catalogue général de la bibliothèque municipale de Sélestat*, 1929, p. 370, no. 1433 ; Panzer VII. 116, 405 ; Hoffmann BL 2. 318. Microfilm from Sélestat. Contains *De theologia liber primus*.

1522 : See above, I. 3.

1523, Basileae (Basel) : apud Jo. Frobenium : Panzer 6. 238, 484 ; BM ; Walter, *Sélestat* 1435. (DCU). This edition contains the *De theologia libri quinque* with the dedicatory letter of the 1522 edition before the orations and that of the 1519 edition after the orations.

(*) 1532 : See above, I. 4.

1550 : See above, I. 5.

Biogr. :

Petrus Mosellanus (Peter Schade) was born at Bruttich in the diocese of Trier in 1493 and died in Leipzig on April 29, 1524, at the age of thirty-one. In 1512 he studied at Cologne under Joannes Caesarius, Herm. Buschius, and Sobius, but at the end of the following year he departed for Freiberg where he taught in the school of Joannes Aesticampanus. In April of 1515 he became a teacher of Latin and Greek in the Academy of Freiberg and in 1517 succeeded Richardus Crocus in the University of Leipzig. He had as pupils Camerarius, Cruciger, and Trotzendorf. He carried on a correspondence with Erasmus and Philip Melanchthon.

Works : Some small educational treatises, letters, an edition of Aristophanes' *Plutus*, annotations of Gellius and Quintilian, and translations of Isocrates, Lucian, Basil, Chrysostom, and Gregory Nazianzen.

Bibl. : *Allgemeine Deutsche Biographie* 22. 358-59 ; M. Michaud, *Biographie Universelle* 29.393 ; W. Poekel, *Philologisches Schriftstellerlexicon*, p. 181 ; K. Schottenloher, *Bibliographie* 2. 67-68 ; J. H. Zedler, *Grosses vollstaendiges Universal Lexicon* 34. 719.

M. Adam, *Vitae Philosophorum Germanorum*, p. 26-29 ; Allen, *Erasmus* 2. 517-18 ;

Froelund, *Vita Magistri Petri Schade*, 1712 ; Horstius, *Vita Petri Mosellani*, 1693 ; H. Schultz, *Lebensbeschreibung P. Mosellani*, 1724 ; O. G. Schmidt, *Petrus Mosellanus*, 1867.

12. JOANNES OECOLAMPADIUS

The translations of Oration 14, *De amandis pauperibus*, and Oration 15, *In laudes Macchabaeorum*, first published in 1519 with the Poem 1. 2. 3, were separately dedicated, the first to Bernard and Conrad Adelmann, Canons of Augsburg, Feb. 13, 1519 (see *Epistola I*, below), the second, to Jacob Spigelius, Feb. 18, 1519 (see *Epistola II*, below). A translation of Orations 1, *In pascha*, 37, *In dictum Matthaei*, and 24, *Laudes Cypriani martyris*, was published on June 1, 1519, and was dedicated to Conrad Thüngen (see below, *Epistola III*). A translation of Oration 32, *De moderandis disputationibus*, was dedicated to Augustin Lesch of Hilgartshausen on June 20, 1521 (see below, *Epistola IV*). There is a translation also by Jo. Oecolampadius of the oration *In Ecclesiasten* which is often included among Gregory Nazianzen's works, but which in the case of Oecolampadius is assigned to its real author, Gregorius Thaumaturgus Neocaesariensis. It was printed in 1520, and dedicated to the Count Palatine Philip, Bishop of Freising (see below, *Epistola V*).

Epistola I (1519 ed.). Domino Bernardo et Domino Chunrado Adelmannis de Adelmannfelden fratribus, Augustae Vindelicorum Canonicis . . . Oecolampadius S. [Inc.] : Iterum specimen aliquod, si non ingenii, certe gratitudinis exhibitus, Adelmanni vere nobiles, sermonem divi Gregorii Nazianzeni περὶ φιλοπτωχίας id est de amandis pauperibus, nuper latinitate donatum in vulgus prodire facio, vestro potissimum gloriabundum patrocinio. . . . [Expl.] : paucioribus, immo nullis quod ego sciam, latine hactenus copia fuit, hodie nostra lucubratiuncula luci asseritur, id quod et mihi et vobis optimis patronis honorificum magis quam invidiosum fore confido. Valete, Augustae, Anno domini, M C XIX. Idibus Febru.

Epistola II, see above, II. 8.

Epistola III (1519 ed.). Jacobo Spigelio Consultissimo Iurisperito Oecolampadius S. [Inc.]: Vetus illa, mi Spigeli, atque constans familiaritas et tecum et cum avunculo tuo Wimpelingio integerrimo illo theologo facit ut tibi, quem atratum moerentemque conspicor ob Maximiliani optimi peculiariterque tui Caesaris obitum, παραμνθικόν τι offerendum putem. . .[Expl.]: ut tuo hic genio sacratus invulgetur, videbor etenim sic nihil quod ad amicitiae rationem attinet praetermittere. Quam et tu mutuiter foveas precor. Vale. Augustae Anno domini M D XIX. XII Kalen. Martii.

Epistola IV (1519 edition). Reverendo in Christo Patri et domino, Domino Chunrado ex nobili Thunganorum familia. . .Io. Oecolampadius S. D. [Inc.]: Gratulaturus Amplitudini tuae, Antistes ornatissime, ob pontificatum nuper initum, non Chunrado Thungano cui nihil cum ambitione, sed seculo nostro gratulabor, quod superioribus longe cultius et splendidius omnigenarum virtutum tuarum radiis adornatur egregie. . .[Expl.]: Quem gratulatorio hoc munusculo, si non facundo, certe eruditio potius quam panegyrico declarare adnisus sum. Valeat Dignitas tua felicissima. Ex Augusta Kl. Iunii, Anno domini M. D. XIX.

Epistola V (1521 edition, pp. 2-4). Ioannes Oecolampadius Nobili ac Clarissimo Augustino Lesch de Hilgartshausen. . .S. [Inc.]: Nuper optima fortuna, imo valde propitio Deo, Augustine clarissime, incidi in sapientissimum hunc Gregorii Nazianzeni sermonem tam dignum mea sententia qui a multis atque adeo ab omnibus legatur quam indigne hactenus est neglectus et quantum ego sciam a nostris ignoratus. . .[Expl.]: Age, habe me, ut lubet, modo tuum, sitque id munusculum pignus animi mei grati tibique deditissimi. Vale ex monasterio S. Altonis, Anno M.D.XXI. XII Calendas Julii.

Epistola VI (1520 edition). Reverendo et Illustrissimo Domino Philippo Comiti Palatino Rheni. . .Jo. Oecolampadius. . .[Inc.]: Quum nuper in tranquillus et innocentius vivendi genus me abduxeris sacras mihi manus tuas imponendo, pontifex clementissime, ingratus iure videar nisi tantum beneficium. . .[Expl.]: cum semetipsum commen-

det liber nisi ego hac occasione reverenda dominationi tuae commendari voluisse ut non est aliud quod a mortali principe tam cupiam. Vale praesulum decus. Ex Monasterio divi Altonis, Anno Domini M.D.XX. kal. Iulii.

Translation of Oration 14. [Inc.]: Viri fratres et commendici, sumus enim omnes mendici divinaeque gratiae indigi, tametsi alii alias parvis quibusdam mensuris antecellere videamur, accipite, quaeso. . .[Expl.]: ut cum hinc migraverimus, accipiat nos in aeterna tabernacula in ipso Christo Domino, cui gloria in saecula. Amen.

Translation of Oration 15. [Inc.]: At quid de Maccabaeis quorum hodierna est solemnitas? Ii quamvis a nonnullis minus honofice coluntur quod non post Christum certaverint, veneratione tamen omnium digni. . .[Expl.]: et a suis cognoscitur, necnon et se confitentes confitetur, et se glorificantes glorificat in ipso Christo cui gloria in seculum. Amen.

Translation of Oration 1, In sanctum pascha. [Inc.]: Resurrectionis hic dies est, faustum sane auspicium. Alacres itaque adsimus festivitati et mutuis nos charitatis amplexibus excipiamus. . .[Expl.]: utinam longe absimus, congregemur autem simul in Christo Iesu nunc et in futura requie cui gloria et imperium in saecula. Amen.

Translation of Oration 24, In laudem Cypriani. [Inc.]: Cyprianus prope nos effugisset, o gravem iacturam. Et vos poteratis ferre quibus vir ille maxime omnium admirabilis est. . .[Expl.]: cui astemus synceri et inoffensi, eaque fruamur perfecti perfecte in ipso Christo Domino nostro cui omnis gloria et imperium in secula. Amen.

Translation of Oration 32, De moderandis disputationibus. [Inc.]: In tam alaci conventu tamque populosa concione vestra summa nobis navanda opera offertur opportunitas. Age, quid mercis vobis exhibebimus? Desit licet quod communi huic respondeat alacritati. . .[Expl.]: ita deo appropinquate ut eam quae alibi est veritatem et felicitatem feliciter assequamini in Christo Ihesu domino nostro cui omnis gloria in secula. Amen. Finis.

Translation of Metaphrasis in Ecclesiasten (1520 edition). [Inc.]: In hunc modum

dicit Solomon ille, David regis atque prophetae filius, tam regni gloria quam vaticinandi sapientia, omnium clarissimus ad universam ecclesiam dei. . .[Expl.] : Et persuasum habeat unusquisque omnia posthac iudicanda et singulos iuxta merita operum suorum sive bona sive mala retributionem accepturos. Finis. Laus Christo.

Editions :

1519, Mar. 19 : See above, I. 2.

(micro.) 1519, June 1, Augustae Vindelicorum (Augsburg) : in officina Sig. Grimm et Marci Wirsung (misc.) ; Panzer VI. 155, 155 ; BM ; Graesse 3. 147. Contains the three orations, 1, 37, and 24.

(micro.) 1520, Augustae Vindelicorum (Augsburg) : Sigm. Grimm and Marcus Wirsung : Hoffmann BL 2. 319 ; Maittaire, *Annales* II. 593 ; Fabricius BG 9. 392. Contains the spurious oration *In Ecclesiasten* assigned by these bibliographers to Gregory Nazianzen and frequently found among his works, but ascribed by Oecolampadius to Gregory Thaumaturgus (Neocaesariensis) in his edition. The microfilm was obtained from the Staats- und Stadtbibliothek Augsburg.

(*) 1521 : See above, I. 2.

(*) 1521 : Augustae Vindelicorum (Augsburg) : in officina S. Grimm and M. Wirsung : BN ; Panzer VI. 161, 202. Contains Oration 32, *De moderandis disputationibus*.

1521, mense Septembris, Basileae (Basel) : apud Andream Cratandrum : BM ; Hoffmann BL 2. 318. Panzer 6. 228, 410. (ICU). This copy, containing Oration 32, is bound with the 1519 edition of Oration 14, Poem 1. 2. 3, and Oration 15 published at Augsburg.

(*) 1537, Coloniae (Cologne) : in officina M. Novesiani (in *Opera Gregorii Nysseni*) : BN. Contains Oration 32.

(information furnished by Bernard Peebles). 1551, Coloniae : in aedibus Melchioris Novesiani (in *Opera Gregorii Nysseni*). (MB). Contains Oration 32.

Doubtful :

(*) 1508, Augustae Vindelicorum (Augsburg). D.A.B. Caillau, *Gregorii Theologi opera omnia* I. m (1872 ed.). Contains seven orations translated by Oecolampadius. No copy of such an edition was found. Moreover, it is stated in his biographies that Oecolampadius began his study of Greek

under Reuchlin in 1512. In 1518, while a preacher in the Cathedral at Augsburg, he translated the works of Gregory Nazianzen. These works, with the exception of one oration, were printed in Augsburg for the first time in 1519 and were reprinted in 1521 with an additional oration. All the dedicatory letters are dated 1519 except that of the last oration published, which has the date 1521. Hence, the year 1508 must be a mistake.

(*) 1519, March 19, Augustae Vindelicorum (Augsburg) : per Sigm. Grimm and M. Wirsung : Hoffmann BL 2. 318 ; Panzer VI. 156, 163 ; Proctor, *Index* II. 1. 89. Contains Oration 32, *De moderandis disputationibus*. No copy of this edition could be found and the 1521 edition contains a dedicatory letter dated June 20, 1521 (see above, *Epistola* V). The 1521 edition of this Oration 32 which was examined is bound with the March 19, 1519 edition of Oration 14, Poem 1. 2. 3, and Oration 15 published at Augsburg. It is possible that the bibliographers took their information from this edition. Dr. Geisler of the Staats- und-Stadtbibliothek of Augsburg has no knowledge of the existence of a 1519 edition.

Biogr. :

See above, II. 8.

13. PHILIPPUS MELANCHTHON

The translation of *In Secunda Encenia* of Gregory Nazianzen by Philip Melanchthon was made in one day in August, 1519, and was dedicated to John of Staupitz, Vicar of the Augustinians (see *Epistola Dedicatoria*, below).

Epistola Dedicatoria (1519 edition). Reverendo patri D. Johanni de Staupitz Augustinianorum Vicario per Germaniam Philippus Melanchthon S. [Inc.] : Everti e graeco sermone in latinum obiter et (ut aiunt) suspensa manu Gregorii Nazianzeni Encenia homiliam in paucis elegantem. Neque vero sic verti, ut cum authore verborum ornatu et splendore prorsus inimitabili certarem, sed utcumque sententias latinis appenderem. Hanc tibi, R. P., operam unius diei dedico testem studii erga te mei et officiosae voluntatis argumentum. Quod si tu probaveris,

felicia me amicitiae nostrae encenia fecisse
spero. Vale mense Augus. M.D.XIX.
Vuittenburgi.

This letter is also printed in O. Clemen, 'Melanchthoniana,' *Zeitschrift für Kirchengeschichte* 32 (1911) 283, and in *Supplementa Melanchthoniana*, Sechste Abteilung, *Melanchthons Briefwechsel*, vol. 1, Leipzig, 1926, p. 77 (reported by P. O. Kristeller; photo.).

Translation of Oration 44. [Inc.]: Neque temere neque nuper sancita lege iubemur Encenia facere, immo per encenia nova quaedam dedicare, neque id semel, verum iterum atque iterum, quoties scilicet eiusdem diei memoriam singula annorum spacia revocant... [Expl.]: Id quod contingat nobis decadentibus per mortem quo novi ad novam vitam transeamus in Christo Ihesu domino nostro. Cui omnis gloria, honos, et potentia esto cum sancto spiritu in gloria dei patris. Amen.

Editions:

(micro.) 1519, *Ephurdiae* (Erfurt): *Mattheus Maler excussit*: Hoffmann BL 2. 318; Maittaire, *Annales* 2. 328; Panzer 6. 500, 43. Microfilm was obtained at the request of P. O. Kristeller from the Ratsbibliothek, Zwickau, by the kindness of Frl. Marianne Vater. This library possesses the only existing copy known. Two copies at Munich, mentioned by Clemen, were lost during the war.

Doubtful:

(*) 1519, *Hagenoae* (Hagenau): Panzer 7. 89, 170; Hoffmann BL 2. 318. All attempts to verify this edition have proved unsuccessful. The libraries of Hagenau, Strasbourg, and Sélestat, and those of Munich and of Cologne are unacquainted with such an edition.

Biogr.:

Philippus Melanchthon (Philipp Schwarzerd), German humanist and Reformer, was born in 1497 at Bretten in the Palatinate and died April 12, 1560. As a boy he had Johannes Ungar, an excellent Latinist, as teacher. In 1507 he went to Pforzheim, where G. Simler was his teacher and Simon Grynaeus, his companion. He lived at this time with a relative, the sister of Reuchlin, his great uncle, by whom he was chiefly influenced, and began here his intimacy with the cele-

brated men who contributed so much to the period of the German Renaissance. On October 13, 1509, at the age of twelve, he registered in the University of Heidelberg. In 1512 he entered the University of Tübingen. In 1514, after studying Latin, Greek, mathematics, medicine, and jurisprudence, he received his bachelor's degree. The same year, at the age of seventeen, he wrote the preface to the *Epistolae clarorum virorum ad Joannem Reuchlin*. The opposition of the University of Tübingen to the reforms which he instituted there caused him in 1518 to accept the invitation to become professor of Greek at the University of Wittenberg. Here he became a good friend of Luther. Melanchthon's importance for the Reformation was due to the fact that he systematized Luther's ideas, defended them in public, and made them the basis of a religious education. By his activities for the schools and by his publications he became the founder of the learned schools of Protestant Germany, combining humanistic with Christian ideals.

Works: Greek and Latin grammars; many editions of the classics; commentaries on Cicero, Terence, Sallust, Ovid, Quintilian, and Aristotle; editions of Hesiod, Theognis, Aristophanes, Pindar, Euripides, Thucydides, and Demosthenes; declamations and letters; translations of Oration 45 of Gregory Nazianzen and of the oration *In calumniam* of Lucian. For a more complete list of his works, see W. Poekel, *Philologisches Schriftstellerlexicon*. See Melanchthon, *Opera* (28 vols., Halle 1834-60); *Supplementa Melanchthoniana* (5 vols., Leipzig 1910-26).

Bibl.: ADB 21. 268-79; Hoefer, 34. 794-808; Chr. G. Joecher, *Allgemeines Gelehrten-Lexicon* 3. 388-91; M. Michaud, *Biographie Universelle* 27. 545-46; W. Poekel, *Philologisches Schriftstellerlexicon* p. 172-73; J. E. Sandys, *History of Classical Scholarship* 2. 265; K. Schottenloher, *Bibliographie* 2. 18-47; J. H. Zedler, *Universal Lexicon* 20. 420-442.

Allen, *Erasmi Epistolae* 2. 319; Georg Ellinger, *Die neulateinische Lyrik Deutschlands in der ersten Hälfte des sechzehnten Jahrhunderts* 2. 65-68; P. Fraenkel, *Testimonia Patrum*, Geneva, 1961; K. Hartfelder,

Philip Melanchthon als praceptor Germaniae (Berlin 1920); F. Hildebrandt, *Melanchthon: Alien or Ally?* Cambridge, 1946; M. Planck, *Praeceptor Germaniae*, Nördl., 1860; Leo Stern, *Philip Melanchthon, Humanist, Reformator, Praeceptor Germaniae*, Halle, 1960; Robert Stupperich, *Melanchthon*, Berlin, 1960; *Luther and Melanchthon in the history and theology of the Reformation*, (ed. V. Vajta, Philadelphia 1961); *Philip Melanchthon, Gedenkschrift*, ed. G. Urban (Bretten 1960); *Philip Melanchthon, Forschungsbeitraege*, ed. W. Elliger (Goettingen 1961).

14. BILIBALDUS PIRCKHEIMERUS

Pirkheimerus translated thirty-eight orations of Gregory Nazianzen. Six of these, dedicated to the Reverend Venzeslaus Linicus, were published in 1521 (see below, *Epistola I*). The two Orations, *Contra Julianum*, were published in 1522 by Mosellanus. Oration 2, *Apologeticus*, was dedicated to Udalrichus Zasius and published in 1529 (see below, *Epistola II*). The remaining twenty-nine orations comprised the greater part of his 1531 edition which was published after his death by his son-in-law, Joannes Straub (see II. 9 *Epistola III*).

Epistola I (1521 edition). Bilibaldus Pirckheimerus Reverendo Patri Venzeslao Linco Sacrae Theologiae Doctori... S.D. [Inc.]: En tibi, Pater Reverende, Divi Gregorii orationes quas ni tantopere efflagitasses diutius pressissem. Verum memineris et iubentis et obsequentis periculum esse commune. . .[Expl.]: ego quod potui feci, non ignarus bonitatem divinam animum etiam ubi vires deficiunt paterne respicere. Bene vale, pater observande, Nurenbergae ex aedibus nostris quarto Non. Martii. Anno Salutis M.D.XXI.

Epistola II (1529 edition). Clarissimo Viro Udalricho Zasio iuris apud Friburgam interpreti primario Bilibaldus Pirckheimerus S.P.D. [Inc.]: Nil mirum optime ac doctissime Zasi, si te eruditissimi ac sanctissimi Gregorii Nazanzeni (sic) scripta vehementer oblectent, quoniam non solum elegantissima sint, expolita ac omni dicendi genere ornata, sed et nil nisi sanctum et sublime planeque

coeleste spirent. . . [Expl.]: tametsi quae-dam elegantius repraesentare potuissem, si longius a graeca phrasi discedere voluisse, sed ita libuit. Foeliciter igitur age Zasi doctissime et munuscum nostrum benigne suscipe. Nurenbergae, Idibus Martii Anno salutis M.D.XXIX.

Epistola III: See II. 9, *Epistola I*.

Epistola IV: See II. 9, *Epistola II*.

Translation of Oration 38, In Theophania.

[Inc.]: Christus nascitur, gloriarnini. Christus ex coelis, occurrite. Christus super terram, exaltemini. Cantate domino omnis terra, et ut simul utraque complectar. . . [Expl.]: quantum carne vinctis est comprehensibilis, optamus in Christo Iesu Domino nostro cui sit gloria in secula. Amen.

Translation of Oration 44, In novam dominicam. [Inc.]: Ut encaenia honorentur vetusta lex est et quae bene se habet, seu potius ut nova per encaenia colantur. . . [Expl.]: ad vitam transmittemur novam in Christo Iesu Domino nostro cui omnis gloria, honor, et potestas cum sancto spiritu in gloriam Dei patris. Amen.

Translation of orations 4 and 5, Adversus Julianum (fols. 199r-254r, 1522 edition). [Inc.]: (Oration 4) Audite haec omnes gentes, percipite universi qui habitatis orbem terrarum, siquidem omnes adpello, tamquam e specula quadam sublimi et in medio constituta magno et alto praeconio . . .[Expl.]: (Oration 5) te ac facta tua infamia notans ac reliquos omnes erudiens, quo non tam effreni audacia Deo resistere audeant ne cum talia ficerent aequalia etiam illis contingant.

Translation of Oration 2, Apologeticus (1529 edition). [Inc.]: Devictus sum ac me superatum esse plane confiteor, subieci me domino et rogavi illum, sermonem enim beatissimus mihi David inchoet, seu potius ille qui per David os loquutus est. . .[Expl.]: in splendore sanctorum quo nos omnes in templo eius gloriam dicamus, tam grex quam pastores, in Christo Iesu domino nostro, cum quo patri honor debetur ac potestas simulque spiritui sancto nunc et semper et in saecula saeculorum. Amen.

Translation of orations (1531 edition, pp. 23-280). [Inc.]: (Oration 3, *Ad Nazianzenses*) Quomodo, fratres charissimi, ad sermonem nostrum audiendum tam segnes

estis ; quum tamen violentia feceritis per quam. . .[Expl.] : sicque nostra bene se habebunt nunc et in disquisitione futura in Christo Jesu Domino nostro cui sit gloria in secula. Amen. . .[Expl.] : (Oration 42) Filioli servate mihi depositum ; memores estote lapidationis. Gratia Domini nostri Jesu Christi sit cum omnibus vobis.

Translation of Oration 13, In consecratione Eulalii (pp. 290-291). [Inc.] : Fratres, sermonem nostrum suscipe ; licet minimus sit, licet multum destituatur dignitate, Deus tamen dominus misericordiam iudicio ponderare novit iusto. . .[Expl.] : per quam maligni iacula ignita extinguere valeas et adducere domino populum acceptum, gentem sanctam, sacerdotium regium in Christo domino nostro cui sit gloria in secula. Amen.

Translation of Oration 37, In dictum Evangelii (pp. 293-302). [Inc.] : Jesus, qui piscatores elegit et ipse piscatur, locumque ex loco permutat ; quam ob rem non ideo solum ut plures Dei amatores accessione sua. . .[Expl.] : Ego et ante omnes qui haec dico. Ego et post omnes et cum omnibus in ipso Domino nostro Christo cui sit gloria et imperium in secula. Amen.

Pirckheimerus' version of orations translated separately by other translators :

Translation of Oration 6, Prima de pace. [Inc.] : Linguam mihi solvit alacritas ac hominum legem propter spiritus legem contemno pacique sermonem tribuo, qua in re nemini prius concessi. . .[Expl.] : Deus autem pacis quae omnem exuperat mentem sit nobiscum in Christo Iesu Domino nostro. Amen.

Translation of Oration 7, In laudem Cæsarii. [Inc.] : Arbitramini fortassis, patres, amici, et fratres, tam re quam nomine suavissimi, alacriter me orandi munus hoc suscepisse. . .[Expl.] : sed prompte nos ad vitam quae illic est longaevam et beatam excipe in Christo Domino nostro cui sit gloria in secula saeculorum. Amen.

Translation of Oration 14, De pauperum amore. [Inc.] : Viri fratres et commendici, omnes enim pauperes sumus ac divinae gratiae indigi, tametsi aliis alium praecellere videatur. . .[Expl.] : in aeterna nos tabernacula suscipiant, in ipso Christo Domino nostro cui sit gloria in saecula. Amen.

Translation of Oration 15, In Machabaeorum laudem. [Inc.] : Quid autem Machabæi ? Horum enim praesens est festivitas qui licet minus honorantur a plerisque quod non Christi certarunt gratia. . .[Expl.] : et a suis cognoscitur, confessus et confitens, glorificatus et glorificans in ipso Christo cui sit gloria in secula. Amen.

Translation of Oration 19, De suis sermonibus. [Inc.] : Quaenam haec est tyrannis qua semper per delectionem cogimur ; qualis mea est philosophia et scientia ob quam in singulis oppugnamur conventionibus. . .[Expl.] : et animi elevatione divinitatis splendorem glorificemus cui sit gloria, honor, et adoratio in secula saeculorum. Amen.

Translation of Oration 21, In laudem magni Athanasii. [Inc.] : Athanasium laudans, virtutem ipsam laudabo ; hunc enim solum nominare virtutem ipsam est laudare, quoniam omnem virtutem in se comprehensdens habebat. . .[Expl.] : et iis qui tales sunt ut tu, etiamsi magna sit petitio, in ipso Christo Domino nostro cui omnis gloria, honor, potentia in secula. Amen.

Translation of Oration 23, Tertia de pace. [Inc.] : Fervidus zelus, mansuetus spiritus, humana dilectio, seu potius humanitas ipsa, spes longanimis ; zelus accedit, spiritus mitigat, spes permanet. . .[Expl.] : penitusque aufugiant luctus et dolor et suspiria nunc et postea in Christo Domino nostro cui sit gloria in secula. Amen.

Translation of Oration 24, In laudem Cypriani. [Inc.] : Parum defuit quin Cyprianus nos effugisset, o iacturam gravem, idque vos tolerare oportuisset quibus vir hic præ cunctis aliis admodum mirabilis. . .[Expl.] : cui et paulo post assistemus sinceriiores et illaesi in ipso Christo Domino nostro cui omnis gloria, honor, et imperium in secula. Amen.

Translation of Oration 41, In Pentecosten. [Inc.] : De festivitate ista paucis philosophabimur ut spiritualiter festivitatem peragamus, alia enim circa alia est solemnitas. Verbi autem cultoribus. . .[Expl.] : et Deo et Domino nostro Iesu Christo vera salvandorum festivitate et exultatione cum quo gloria et honor patri cum sancto spiritu nunc et in secula. Amen.

Translation of Oration 43, In laudem Basillii (found separately in many editions of the works of Basil). [Inc.]: Quum Basilius Magnus semper nobis sermonum argumenta praestiterit, plus enim meis celebratus est orationibus quam nemo umquam propriis . . . [Expl.]: nos autem quis post te quum vitam exegimus laudabit, si saltem quid laude dignum praestitimus sermonibus, in Christo Iesu Domino nostro cui sit gloria in secula. Amen.

Translation of Oration 45, In sanctum pascha. [Inc.]: Super custodiam meam stabo, admirandus ille Abacus inquit et ego cum ipso hodie, concesso mihi a spiritu potestate ac contemplatione, et considerabo et cognoscam. . . [Expl.]: tibi sacrificabimus super sancto suo altari, O pater et sermo et spiritus sancte, quoniam tibi omnis gloria, honor, potestas in saecula. Amen.

Contents: See above, I. 4.

Manuscripts:

(reported by P. O. Kristeller; micro.) Nürnberg, Stadtbibliothek, PP 337: 1529. This manuscript is among the Pirckheimer Papers and has Pirckheimer's corrections. It contains only the preface of the 1529 edition which is addressed to Zasius.

(reported by P. O. Kristeller; micro.) Nürnberg, Stadtbibliothek, PP 364, fasc. 2: 1529. This manuscript of Oration 2 is found among the Pirckheimer Papers and is the corrected copy of the oration for the 1529 edition.

(reported by P. O. Kristeller; micro.) Salzburg, Studienbibliothek M I 95: misc., s. XVI, fols. 76-80^r. This manuscript contains sec. 1-13 of *Gregorii Nazianzeni in theophania seu natalem salvatoris oratio* translated by Pirckheimer.

Editions:

(micro.) 1521, Norimbergae (Nürnberg): per Foedericum Peypum: Panzer VII. 462, 161; Bibl. Colombina. Microfilm from Biblioteca Colombina used. Edition contains Orations 38, 39, 40, 45, 41, and 44.

1522: See above, I. 3. This edition contains Orations 4 and 5.

(*) 1528, Norimbergae (Nürnberg): per Fridericum Arthemisium: Hoffmann BL 2. 317; Panzer 7. 473, 247. This edition contains only Orations 4 and 5.

1529, Norimbergae (Nürnberg): excudebat Foedericus Peypus. Hoffmann BL 2. 318; BM; Panzer VII. 474, 255. This edition contains the preface and Oration 2. (NNUT).

(*) 1529, Norimbergae (Nürnberg): apud Io. Petreum. Panzer VII. 476, 262. A reprint of the preceding edition.

1531: See above, I. 4.

(*) 1532: See above, I. 4.

1547 (1), 1547 (2), 1547 (3), 1550, 1566 (1), 1566 (2), 1566 (3), 1568, 1569, 1570, 1571, 1603: See above, I. 5.

Biogr.:

See above, II. 9.

15. VALERIUS CENTANNIUS

A translation of Oration 38, *In apparitionem seu natalitia salvatoris*, of Gregory Nazianzen by Centannius was finished and dedicated to Marco Morosini (see *Praefatio*, below) by October, 1533.

Praefatio (f. A II). Valerius Centannius Vicentinus Marco Mauroceno Patritio V.S. [Inc.]: Mirum est vel potius detestandum, Marce illustrissime, pluribus ante annis tam frigidam humanis animis ignaviam insedisse ut nemo fere aut bonarum litterarum desiderio percitus aut saltem iam tum in praeceps ruentis medicinae pietate compulsus, graecae litteraturae capessendae adeo insudaverit ut veram inter caeteros artem profiteri et ipsam apud latinos eruditis tralationibus posset locupletare. . . Plurima quoque Gregorii Nazanzeni opera nuper traducta veneunt in quibus una Christi natalitia celebrans oratio clauditur, quam etiamlicet oculatior interpres verterit, cum tamen Argus aliquando sopitus fuerit, reliquis adiicere non dubitavi nihil sane metuens aut incongruam aeditionem facere aut videri a medicinalibus aliena contemplari. Siquidem Lucas quoque quamvis esset medicus evangelium tamen actusque apostolorum scribere non recusavit, et nobis illa medicinae vitis feracior credenda est quam ulmus Christi sustentaverit. . . [Expl.]: ad severiora concitabimur, sin minus, aut omnino sententiam mutabimus aut certe in scribendo cautius agemus. Vale et sub alis amplitudinis tuae nos fove et protege.

Translation of Oration 38. [Inc.] : Christus nascitur, gloriam date. Christus e coelis, occurrite. Christus in terra, exaltamini. Cantate Domino omnis terra atque, ut utraque summatim dicam, ob coelestem, mox terrestrem laetentur coeli et exultet terra . . . [Expl.] : prout sub obtutum venit, intuentes quem nunc etiam, prout iis est possibile, qui carnis vinculis obnoxii sunt, nobis optamus manifestari in Christo Iesu domino nostro, cui sit gloria in secula. Amen.

Edition :

(information supplied by Bernard Peebles) 1533, Venetiis (Venice) : per Aurelium Pintium Venetum (with Galen, pp. 63-79) : Angiolgabriello di Santa Maria, *Biblioteca e storia di . . . scrittori . . . di Vicenza*, 1775, 3. 192. (MH).

Biogr. : Valerius Centannius was born c. 1498 in Vicenza of a good family. He studied medicine at Padua under Matteo Curzio and became a medical doctor and a philosopher. He had a good knowledge of Greek and produced several translations from the Greek.

Works : Translations of Galen, *Comitiali puero consilium* and *Libellus de parvae pilae exercitio*; *Gregorii Nazianzeni Theologi oratio in apparitionem sive natalitia Salvatoris*; a sonnet to Trissino.

Bibl. : Angiolgabriello di Santa Maria, *Biblioteca e storia di . . . scrittori . . . di Vicenza*, 1775, 3. 191-97; U. Chevalier, *Répertoire des sources historiques* 1. 835; Jo. Simler, *Bibliotheca Universalis*, p. 810.

16. ANONYMUS H

An anonymous translation of the sixteenth century of Orations 2 and 24 of Gregory Nazianzen, *Apologeticus* and *In laudem martyris Cypriani*, is found in a manuscript of the Biblioteca Angelica with no indication of the translator, but dated Rome 1546 and 1542.

Translation of Oration 2, Apologeticus. [Inc.] : (ff. 1-34) Victus sum et fateor victoriā; subditus fui Domino et precatus sum eum. Beatissimus enim David mihi orationem exordiatur, immo vero qui in Davide loquutus est . . . [Expl.] : ut in templo ipsius omnes dicamus gloriam grex simul atque

pastores in Christo Jesu domino nostro cum quo convenit patri honor et imperium simul cum sancto spiritu in secula seculorum. Amen. V Febr. MDXLVI.

Translation of Oration 24. [Inc.] : (fols. 41-48) Ad sanctum sacrum martirem Cypriani oratio. Fere Cyprianus effugerat nos, o damnum, et vos tolleravissetis qui maxime virum hunc omnium admiramini et per annum illum honoratis honoribusque et celebritatibus. . . [Expl.] : adorantes patrem in filio, filium in spiritu sancto, cui [sc. Trinitati] et assistamus posterius synceri et illesi, quam et participemus perfecti perfecte in ipso Christo Domino nostro cui omnis gloria, honor, et imperium in secula seculorum. Amen.

Manuscript :

(micro.) Rome, Bibl. Angelica 1160 : a. 1546 and 1542, fols. 1-34 and 41-48. (H. Narducci, Cat. Cod. MSS. praeter Gr. et Orient. in Bibl. Angelica, p. 488).

17. PETRUS FRANCISCUS ZINUS

A translation of Gregory Nazianzen's Oration 14, *De pauperibus amandis*, by Zinus was dedicated on July 31, 1546, at Padua to Pietro Contarini (see below, *Epistola*), and was published in 1547.

Epistola (1547 edition). Optimo atque clarissimo viro Petro Contareno Patricio Veneto Petrus Franciscus Zinus S.D. [Inc.] : Philosophiae studia, quibus anno iam amplius Patavii operam navo, praeclara sunt illa quidem et omnium cognitione dignissima. . . [Expl.] : Quod si pro tua singulari humanitate feceris, ut spero, ad maxima atque innumera-bilia tua erga me officia et merita non mediocrem accessisse cumulum existimabo. Vale. Patavii. Pridie Kal. Augusti. M.D.XLVI.

Translation of Oration 14 (1547 edition). [Inc.] : Viri Fratres, quique in eadem mecum egestate versamini, licet enim alias alium habendo superare videamur, dum nos exiguis modulis metimur, pauperes tamen sumus omnes. . . [Expl.] : hanc illi per manus eorum pauperum qui hodie humi prostrati iacent offeramus, ut quando hinc decesserimus recipient nos in aeterna tabernacula in ipso Christo domino nostro cui gloria in aeternum. Amen. Finis. Venetiis M D XLVII.

Editions :

(micro.) 1547, Venetiis (Venice) : Gryphus (Vatican Library).

1550, Lutetiae (Paris) : apud Vascosanum (misc.) : BN ; Hoffmann BL 2. 318 ; Fabricius BG 8. 394. (ICU).

(*) 1553, Venetiis (Venice) : Aldi filii (with Gregory of Nyssa) : Audiffredus, *Bibl. Casanatensis catal.* 3. 590 ; Fabricius BG 8. 394.

(*) 1554, Venetiis : P. Manutius (with Gregory of Nyssa) : BM.

(*) 1574, Venetiis : apud B. Zalterium (with Gregory Thaumaturgus, etc.) : BN ; Index Bibl. Barbar. Libr. 1. 493.

Biogr. :

Petrus Franciscus Zinus (Pier Francesco Zini) was born at Brescia in 1520. He was archpriest of Lonato in the diocese of Verona and later, archpriest and Canon of the Church of St. Stephen at Verona. Hence he called himself 'Veronensis.' Editors and printers, however, preferred to connect his name with Brescia. Some of his patrons and friends were: Reginald Pole, Luigi Lippomano, Agostino Valier, Bernardo Navagero, Tolomeo Gallio, S. Carlo Borromeo, Marc' Antonio Maffei, Cardinal Marcello Cervino, and Cardinal Sirleto.

Works : Orations *In adventu episcopi Veronensis*, *De philosophiae laudibus*, *De juris et legum laudibus* ; translations of works of Gregory Thaumaturgus, Ephraem Syrus, Gregory Nazianzen, Gregory of Nyssa, Theodore of Cyrus, Josephus, Euthymius, Nilus, Abbot Marcus, Abbot Isaias, John Damascene, Eleusis presbyter, Alexander monk of Cyprus and Psellus.

Bibl. : Hurter, *Nomenclator* 1. 33 ; Joecher, *Allgemeines Gelehrten-Lexicon* 4. 2210 ; Jo. Simler, *Bibliotheca Universalis*, p. 672 ; Zedler, *Universal Lexicon* 62. 1125.

Ugo da Como, *Umanisti del secolo XVI* : Pier Francesco Zini, suoi amici e congiunti nei recordi di Lonato, Bologna, 1928 ; Scipione Maffei, *Verona Illustrata*, Milan, 1825, 3. 309.

18. WOLFGANGUS MUSCULUS

A translation of two orations of Gregory Nazianzen, Orations 2 and 1, and a trans-

lation of the two spurious orations, *In Ezechielem* and *In Ecclesiasten*, frequently attributed to Gregory at this time, were finished by Musculus before May 16, 1550, and published in his edition of Gregory's works (see above, I. 5 and III. 7. *Epistola II*).

Translation of Oration 2, Apologeticus (pp. 1-24). [Inc.] : Victus sum ac fateor etiam esse me victum. Subiectus sum Domino, illique supplicavi. Convenit enim ut orationis meae exordium beatissimus David subministret . . . [Expl.] : in splendore sanctorum ut in templo ipsius omnes dicamus gloriam, et grex simul et pastores, in Christo Iesu Domino nostro, cui sit omnis gloria in secula. Amen.

Translation of Oration 1, De paschate (pp. 310-311). [Inc.] : Resurrectionis dies est et bene auspicatum principium. Sumus alacres in hac panegyri et complectamur nos invicem. Alloquamur ut fratres non eos duntaxat qui per dilectionem. . . [Expl.] : qui pascuntur unum simus omnes in Domino Iesu et nunc et in futura refocillatione cui sit gloria et imperium in secula. Amen.

Spurious Orations :

Argumentum of spurious oration, In Ezechielem. (p. 332) Sciendum est in dubium vocari a nonnullis sit ne [sic : read sitne] sequens sermo Gregorii Nazianzeni vel secus. Ipsae vero annotationes non Ezechieli tantum sed et aliis scriptoribus competit. Forsan illas quisquam sic ut reperit coniunctim scripsit propterea quod ipsum patrem (Gregorium) ad hunc modum eas in libello suo, cui huiusmodi annotationes inserere consuevit, inscripsisse ac principio quidem in Ezechielem nonnulla annotasse, subinde tamen et alias Sanctae scripturae annotationes adiecisse invenit. Qui libellus omnium opinione profitetur quod sit sancti huius viri manu conscriptus alioqui admodum ambiguus.

Translation of In Ezechielem. [Inc.] : Nostro iudicio homo vis rationis est, leo vis animi, vitulus vis concupiscenti, aquila conscientia reliquis imposita, quae a Paulo spiritus hominis dicitur. . . [Expl.] : et totius orbis Rex fore putetur ; venturus est autem ad desolationum (sic) mundi. Est enim abominationis desolationis. Tres pueri illi in Babylone, qui in camino ardenti fuerunt,

Ezechiae filii fuisse feruntur, et de Ezechiele dicitur, quod primum servus Hieremiae fuerit.

Translation of marginal note: Scholia Graeca in margine et hanc lucubrationem Gregorii esse dubitant.

Translation of In Ecclesiasten. [Inc.]: Haec Salomon Davidis Regis et prophetae filius, apud omnes mortales Rex honoratissimus, universae Ecclesiae Dei dicit, quod videlicet vana sint. . . [Expl.]: ac praecepta illius custodiatis credatisque cuncta posthac ventura ad iudicium et unumquemque operum suorum cum bonorum tum malorum mercedem condignam recepturum.

Edition: See above, I. 5.

Biogr.:

See above, III. 7.

19. ANTONIUS COOKE

A translation of Gregory Nazianzen's Oration 38, *Theophania*, was completed by Anthony Cooke January 7, 1560, and was dedicated to Queen Elizabeth of England (see *Dedicatory Letter* below).

Dedicatory Letter, To the gracious Ladie Quene Elizabeth her most excellente Majestie. [Inc.]: Being unable for lacke of strengthe to visite as I wolde further of, I have kept a goode parte of this Christemas with one of myne olde acquayntaunce Gregory Nazianzene, being nere hande, who longe agoe prepared liberally to welcome his gestes at this tyme. His cheere and enterteynemente I have liked so well that I were very uncurteyse, if I wolde not make goode reporte and muche commende it. Not unto all men (for that is not his mynde) but to suche as have bene acquaynted with the like diett and can well iudge of it. Amonge whom because your highnes is knownen to have suche skill, as not onely no other hathe of your estate and dignitie Which is a rare and singuler gifte; but also fewe other of those that professe to be conninge, I think I cannot doe more pleasure to Nazianzene, nor shewe myselfe more thankfull, then to make declaration thereof in latyn to your highnes, not as his Worthines requireth, for that I cannot, but as my habilitie suffreth. . . I send your highnes this remembrance of the newe yere

not of gold or silver, whereof ye have plentie as apperteineth, and I little. . . [Expl.]: the continuance and increase whereof [of knowledge] to his glory I daily wish and pray for. Hee graunte unto your Majestie many yeres to reigne with all honour and felicitie. the viij of January 1560.

Your humble and faithfull subiecte.

Anthony Cooke.

Translation of Oration 38. [Inc.]: Christus nascitur, date gloriam. Christus e coelis, ite obviam. Christus in terris, extollamini. Canite Domino tota terra. Et ut breviter utrunque dicam, laetentur celi, exultet terra . . . [Expl.]: quem et nobis patefieri, vota facimus, quantum carne vinci possumus assequi, per Christum Jesum Dominum nostrum, cui gloria in secula seculorum. Amen.

Manuscript:

(photo) London, BM, ms. Royal 5 E XVII: Jan. 7, 1560, fols. 16. The manuscript was offered as a New Year's gift to Queen Elizabeth. (Warner and Gilson, *Catal. of Western MSS. in Old Royal and King's Collection*, 1. 118; D. Casley, *Catal. of MSS. of the King's Libr.*, p. 86).

Biogr.:

Antonius Cooke (Sir Anthony Cooke) was born in 1504, the son of John Cooke of Gidea Hall, Essex, and great-grandson of Sir Thomas Cooke, Lord Mayor of London in 1462. He died June 11, 1576. Privately educated, he soon became exceptionally learned in Latin, Greek, history, poetry, and mathematics. He had four sons and five daughters, to whose education he devoted all his energies. His daughters, Mildred, wife of Lord Burghley, and Ann, wife of Nicholas Bacon, were the most learned women in England. The son of Lord Seymour was admitted as a pupil with his own children. Due to his success as a teacher he was appointed tutor to Prince Edward, later Edward VI. He served in Parliament and on several ecclesiastical commissions. On July 27, 1553, he was committed to the Tower on suspicion of complicity in Lady Jane Grey's movement, but escaped to Strasbourg in May, 1554, where he remained until Elizabeth's accession. While in Strasbourg, he attended Peter Martyr Vermigli's lectures and became

the friend of the scholars Sturm, Carr, and John Poynet. After his return to England he was elected a member of Parliament 1558-59 and was appointed commissioner to visit the University of Cambridge, the dioceses of Norwich and Ely, and Eton College, and to receive the oaths of the clergy. In July, 1572, he was associated with the Lord Mayor in the government of London during the absence of Elizabeth.

Works: He translated the *Theophania* of Gregory Nazianzen; composed Latin verses for collections published on the deaths of Martin Bucer, Catherine and Margaret Neville, and for Carr's translation of Demosthenes; edited John Poynet's *Diallacticon de veritate, natura, atque substantia corporis et sanguinis Christi in Eucharistia*.

Bibl.: Cooper, *Athenae Cantab.* 1. 351-3, 563; *Enciclopedia Universal Ilustrada* 15. 314; Kippis, *Biog. Brit.* 94-100; Sidney Lee, 'Sir Anthony Cooke,' DNB 4, 1887, 1001-2.

20. CONSTANTIUS SEBASTIANUS OLIVETANUS

A translation of Oration 2, *Apologeticus*, of Gregory Nazianzen was made by Sebastianus in the sixteenth century.

Translation of Oration 2. [Inc.]: Victus sum et me victimum fateor. Subditus fui domino et oravi eum. Sit sanctissimus David nostri sermonis exordium, magis vero qui est Davidis ore locutus, quique etiam nunc per ipsum loqui non cessat. . .[Expl.]: in splendore sanctorum, ut in templo eius omnes ei gloriam dicamus, grex simul et pastores Domino nostro in Christo Jesu, quem decet cum Patre et Spiritu Sancto honor et potestas in secula seculorum. Amen.

Manuscript:

(photo) Vatican, Vat. Lat. 3500 : s. XVI, fols. 1^a-53^b. (microfilm of unpublished catalogue of Vat. Libr. in St. Louis Univ.). Kristeller, *Iter II*. 320.

Biogr.:

It is very probable that Constantius Sebastianus Olivetanus was a monk of the monastery of Monte Oliveto. A certain D. Constantius Sebastianus (Costanzo Sebastianiano) lived during the second half of the sixteenth century and was acquainted with Cardinal Sirletus. A letter addressed

by him to Cardinal Sirletus in which Constantius congratulates him on receiving the cardinalate is found on fol. 438 of Codex Vat. Lat. 6184. The letter is dated July 1, 1565. Two other letters from him to Cardinal Sirletus are also found in the collection of letters of Sirletus, but the writing is no longer legible. In the records of the Benedictine Order there is mention of a Constantius Amalphitanus of the Congregation of S. Maria Montis Oliveti, a very learned man and an excellent theologian who flourished in 1550 and who translated from Greek into Latin many works of St. Gregory Nazianzen and of St. John Chrysostom. According to the dates this could easily be the same man. The omission of the surname and in its place the name derived from his native city, as found in the monastery records, would be quite common. As a professed monk of Monte Oliveto, he would identify himself by adding Olivetanus to his name and hence become Constantius Sebastianus Olivetanus.

Works: Translations of many works of St. Gregory Nazianzen and of St. John Chrysostom.

Bibl.: M. Armellini, *Bibliotheca Benedictino-Casinensis*, 'S. Maria Montis Oliveti,' 2. 42, among *Scriptores*; Secundus Lancelotus, *Historia Olivetana* I. 1. 98, Venice, 1623; Ms. Codex Vat. Lat. 6184, fol. 438.

21. GEORGIUS WYRFFEL

A Latin translation of Oration 13, *In consecratione Eulalii*, of Gregory Nazianzen was made by Georg Wyrffel in 1567. This translation is found only in Ms. Vat. Lat. 12607, which offers no further information. The handwritten inventory of the Vatican Library, however, gives the following description of it: 'Oratio Gregorii Nazianzeni theologi habita ad Doarensem populum et Eulalium, cum nimirum ipse Eulalius in episcopum Doarensum eligeretur, in latinum translati (sic) per G. Wyrffel Ratisponae 1567.'

Translation of Oration 13. [Inc.]: Suscipe hunc nostrum sermonem, fratres, licet sit tenuissimus, licet ei ad debitam dignitatem multum desit. Veruntamen expendere

novit Dominus Deus iusto iuditio suam misericordiam...[Expl.]: et adducere Domine populum acceptabilem, gentem sanctam, regale sacerdotium, in Christo Jesu Domino, cui gloria in saecula. Amen.

Manuscript:

(reported by P. O. Kristeller; description furnished by Charles Ermatinger; photo) Vatican City, Vat. Lat. 12607: s. XVI, misc., fols. 228-29. (P. O. Kristeller, *Iter II.* 348).

Biogr.:

Georg Wirffel (Wyrffel, Würffel) is mentioned as a printer at Ingolstadt in the years 1496 and 1497 by Chevalier, *Répertoire 2.* 4781, and by Proctor, I. 1. 207, and is included by Copinger in the section, 'Printers and Publishers of the XVth century,' II. II. 643. Joecher 4. 2088 and Vogel-Gardthausen, 'Die griechischen Schreiber des Mittelalters,' Supplement to *Zentralblatt für Bibliothekswesen* 33 (1909) 464, mention his name among the humanists. No further information concerning him could be found. Since the translation of Gregory's oration was made at Ratisbon in 1567 it seems probable that this Georg Wirffel was the father or some relative of the translator.

22. ANTONELLUS ARCIMBOLDIUS

A translation of three orations, 38, 39, and 37, was made by Arcimboldius and included in his 1569 edition of eight orations of Basil (see above, II. 15.).

Epistola I: See above, II. 15.

Translation of orations 38 and 39. [Inc.]: (*In diem natalem*) Christus exoritur, laudibus concelebrate. Christus e caelis, obviam prodite. Christus in terris, et ut simul utraque comprehendam laetentur caeli...[Expl.]: quantum licet in hisce corporis vinculis retentis contueri ac perspicere discupimus in ipso Christo Jesu Domino nostro cui gloria in saecula. Amen. [Expl.]: (Oration 39) splendescatis; cuius nunc unus ex una Deitate radius nos modice collustravit, in Christo Jesu Domino nostro cui gloria in saecula. Amen.

Translation of Oration 37 (fols. 171-182). [Inc.]: Qui piscatores eligit Jesus et retia tendit, idem loca locis mutat. Cur? non

solum ut plures Dei cultores suo adventu acquirat, sed ut etiam, mea sententia, plures locos sanctificet...[Expl.]: vel potius adoremus, ego ante omnes qui haec pronuncio, ego post omnes, ego cum omnibus in eodem Domino nostro Iesu Christo, cui gloria et imperium in secula. Amen.

Edition:

(micro.) 1569: See above, I. 7.

Biogr.:

See above, II. 15.

23. JACOBUS BILLIUS PRUNAEUS

a. 1569 VERSION

The translation of forty-four of the forty-five orations of Gregory Nazianzen was completed by Billius by the end of the year 1568 (see above, II. 16. a, *Epistola I*). Besides the forty-four genuine works of Gregory, the edition contains the two spurious works, *In Ezechiel* and *In Ecclesiasten*, translated by Billius. Billius gives a Censura before both *In Ezechiel* and *In Ecclesiasten*. The Benedictine editors replaced these by more lengthy Monita. In his edition Migne (P.G. 36. 663-670) retained the Monita but gave only a reference to the Oration *In Ecclesiasten* which is contained in volume 10 among the works of Gregory Thaumaturgus. According to the Benedictine editors, from the testimony offered by Billius in the Censura to his translation and above all by the marginal scholia in several of the ancient Greek codices, the *Significatio in Ezechiel* is a disorderly mass of notes on Ezechiel and other parts of the Sacred Scripture, totally unworthy of Gregory Nazianzen. No one in particular is named as the author of these notes. On the other hand, the *Metaphrasis in Ecclesiasten* is declared by Rufinus in Eusebius' *Historia Eccl.* Lib. 7, chap. 25 to be the work of Gregory Thaumaturgus. Jerome offers the same testimony in *De viris illustribus* c. 65 and in *Commentary in Ecclesiasten* 4. 13 ff. Billius in his Argumentum to the *Metaphrasis in Ecclesiasten* refers to the testimony of these last two, and assigns the work to Gregory Thaumaturgus rather than to Gregory Nazianzen. Moreover, this oration was included by Gerard

Vossius in his 1604 edition, vol. I, p. 149 of *Opera Gregorii Neocaesareae*.

Epistola II: See above, II. 16. a.

Argumentum to Apologeticus, Oration 2 (1569 ed.). [Inc.]: Expositurus causas cur episcopatu repudiato in Pontum fugerit, primum ea quae ipsi obiici poterant occupando depellit. Negat enim eam sibi defugiendi. . .[Expl.]: et quibusdam scripturae testimonis confirmat. Ad extremum manus dat, seque totum Ecclesiastici munera iugo submittit, et Dei opem implorat.

Translation of orations (1569 edition). [Inc.]: (*Apologeticus*) Victus sum, idque agnosco ingenuaque fateor; subdidi me domino et oravi eum. Libet enim a beatissimo Davide initium dicendi facere . . .[Expl.]: (*Apologeticus*) ut in templo ipsius et greges et pastores omnes gloriam dicamus in Christo Jesu Domino nostro cui omnis gloria in secula seculorum. Amen. [Expl.]: (*Oration 5, Secunda in Julianum*) et admonentem ne eadem audacia adversus Deum efferantur, ne alioqui eadem crimina perpetrantes iisdem quoque poenis mulcentur.

Billius' 1569 version of orations rendered by various translators and appearing separately:

Translation of Oration 1, In sanctum pascha. [Inc.]: Resurrectionis dies laetumque principium, ob hanc proinde festi celebritatem splendescamus ac nos mutuo complectamur. Dicamus, fratres, his etiam qui nos oderunt. . .[Expl.]: unumque omnes simus in Christo Jesu nunc et in alterius vitae requie, cui gloria et imperium in secula seculorum. Amen.

Translation of Orations 4 and 5, Adversus Julianum. [Inc.]: (*Oration 4*) Audite haec omnes gentes, auribus percipite omnes qui habitatis terram. Omnes enim, quasi ex edita quadam et mediterranea specula. . .[Expl.]: (*Oration 5*) et admonentem ne eadem audacia adversus Deum efferantur, ne alioqui eadem crimina perpetrantes iisdem quoque poenis mulcentur.

Translation of Oration 6, Prima de pace. [Inc.]: Lingam meam solvit alacritas nihilque iam moror legis humanae placita propter legem spiritus ac sermonem nondum cuiquam concessum paci dono offero. . .[Expl.]: quae intellectum omnem exuperat

nobiscum erit in Christo Jesu Domino nostro, cui gloria in secula seculorum. Amen.

Translation of Oration 11, Ad Gregorium Nyssenum. [Inc.]: Amico fideli nullum est in rebus humanis par premium nec bonitas illius pondere ullo aestimari potest. Amicus fidelis protectio fortis. . .[Expl.]: et cum iustitia apparentes gloria sua satiet quae quidem cernitur in Christo Jesu Domino nostro cui gloria et potentia et honor et adoratio in secula seculorum. Amen.

Translation of Oration 14, De pauperum amore. [Inc.]: Viri fratres et mecum pauperitate coniuncti, quamvis enim hominum opinione atque iudicio alii aliis, si ad exiguum lancem expendantur, antecellant. . .[Expl.]: ut cum hinc excesserimus in aeterna tabernacula nos accipient in ipso Christo Domino nostro cui gloria in secula. Amen.

Translation of Oration 15, In Macchabaeorum laudem. [Inc.]: Quid autem Macchabaei (horum enim nomine diem festum agitamus) qui tametsi ob eam causam apud paucos honorentur, quod eorum certamen Christi aetatem praecesserit. . .[Expl.]: et a suis cognoscitur, et confitentes se confitetur, et glorificantes glorificat, in ipso Christo cui gloria in secula. Amen.

Translation of Oration 19, De suis sermonibus. [Inc.]: Quaenam vis haec tyrannica quae nobis ob amorem inferri non desinit? Quaenam sapientia nostra atque doctrina ob quam festis omnibus diebus oppugnamur? . . .[Expl.]: et Spiritus sancti divinitatis gloriam et splendorem intuentes, laudibus celebrantes, cui gloria et honor et adoratio in secula seculorum. Amen.

Argumentum to Oration 21, In laudem Athanasii. [Inc.]: Simpliciter laudatoria est haec oratio et non funebris, ut quidam existimarent. Neque enim lamentationes ullas habet nec consolationes nec ad sepulchrum Athanasii pronunciata est. . .[Expl.]: Athanasius antea Valente imperium obtinente ad Deum migraverat cum totos quadraginta sex annos Alexandrinam Ecclesiam non sine gravissimis laboribus rexisset.

Translation of Oration 21, In laudem Athanasii. [Inc.]: Athanasium laudans virtutem laudabo. Idem enim est illud dicere quod virtutem laudibus efferre, quoniam virtutes omnes complexu suo tenebat. . .

[Expl.]: et cum tui similibus colloces tametsi magnum sit quod postulo, in ipso Christo Domino nostro, cui omnis gloria, honor, et imperium in secula. Amen.

Translation of Oration 23, Tertia de pace. [Inc.]: Fervidus zelus, clemens spiritus, benigna charitas, vel potius ipsamet benignitas, aequanimis spes, zelus accedit, Spiritus mitigat, spes expectat, charitas constringit . . . [Expl.]: moerore ac gemitu nunc et in posterum in Christo Jesu Domino nostro, cui gloria et robur in secula seculorum. Amen.

Translation of Oration 24, In laudem sancti Cypriani. [Inc.]: Cyprianus fere nobis effluxit (o grave damnum) idque vos passi estis qui in eum omnium maxime suspicitis annuisque honoribus festisque celebratis. . . [Expl.]: et ab omni offendiculo liberi astemus eaque perfecti perfecte fruamur, in ipso Christo Domino nostro cui omnis gloria, honor, et imperium in secula seculorum. Amen.

Argumentum to Oration 27, Theologica prima. [Inc.]: Prima hac oratione quae in quatuor sequentes velut praefationis cuiusdam vice est qualem esse Theologicae rei professorem oporteat docet. . . [Expl.]: ut deinceps omnes qui pestiferum hunc errorem asserebant non ab Aetio, sed ab Eunomio cognomentum traherent.

Translation of Oration 27, Theologica prima. [Inc.]: Ad eos qui sermonis ornatus atque elegantia valent mihi sermo erit. Et ut Scripturae verbis exordiar: Ecce ego adversum te contumeliosam tam in dicendo quam in audiendo. . . [Expl.]: aliquanto post autem fortasse plenius commercium habebimus, in ipso Christo Jesu Domino nostro cui sit gloria in secula seculorum. Amen.

Argumentum to Oration 31, Theologica quinta. [Inc.]: Perorata filii causa refutare hac oratione aggreditur obiectiones eorum qui de Spiritus sancti divinitate pestifere sentiebant. Erant autem in dupli genere . . . [Expl.]: ex quibus ipsa apertissime colligi possit, nec adeo anxie de nominum sono litigandum esse cum res ipsas Scripturae autoritate comprobatas esse constet.

Translation of Oration 31, Theologica quinta. [Inc.]: Ac de Filio quidem haec a nobis dicta sunt atque ad hunc modum

lapidantium impetum oratio effugit, per medium ipsorum transiens. . . [Expl.]: ut Patrem et Filium et Spiritum sanctum adorent, unam divinitatem ac potentiam, quoniam ipsi omnis gloria, honor, imperium in secula seculorum. Amen.

Argumentum to Oration 32, De moderatione in disputationibus servanda. [Inc.]: Nunquam uno tempore tot haeresum procellis concussa, tot errorum fluctibus agitata fuerat Ecclesiae navis quam cum hanc Orationem habuit Theologus. . . [Expl.]: Probatur assumptio ex eo Evangelii loco ubi ait Christus: In domo Patris mei multae mansiones sunt.

Translation of Oration 32. [Inc.]: Quoniam prompto animo frequentissimo coetu convenistis ob eamque maxime causam nobis negotiandi munus incumbit, age merces quasdam vobis offeramus. . . [Expl.]: ad Deum accedentes ad alterius seculi veritatem et contemplationem perveniatis in Christo Jesu Domino nostro cui gloria in saecula saeculorum. Amen.

Argumentum to Oration 37, In dictum Evangelii. [Inc.]: Unam hanc Gregorii homiliam habemus in qua concionatorio dicens genere Evangelicum textum exponat. . . [Expl.]: quod semel atque iterum a Christo dictum est. Quibus datum est, copiose atque ornate explicat.

Translation of Oration 37, In dictum Evangelii. [Inc.]: Iesus, qui prius piscatores elegerat, ipse quoque piscatur, everriculoque utitur ac loca subinde commutat, idque non ea tantum causa. . . [Expl.]: ego qui haec loquor et ante omnes post omnes et cum omnibus in ipso Domino Christo nostro, cui gloria et imperium in saecula. Amen.

Argumentum to Oration 38, In Christi nativitatem. Orationem hanc in urbe Constantinopolitana Theologus edidit. Ob eamque causam factum est ut, quia cum haereticis certamen haberet, divinitatis doctrinam perquam accurate tractarit.

Translation of Oration 38. [Inc.]: Christus dignitur, glorificate; Christus e coelis, obviam prodite; Christus in terra, subvehimini. Cantate Domino omnis terra. Atque ut haec duo in unum contraham. . . [Expl.]: Quem nunc quoque nobis quantum carnis vinculo constrictis licet inclarescere optamus in

Christo Jesu Domino cui gloria in saecula saeculorum. Amen.

Argumentum to Oration 41, In Pentecosten. Generis demonstrativi speciem quoque prae se fert haec oratio. Non tamen magis demonstrativa est quam iudicallis propter incurrentes ex adverso oppositiones ac necessario sequentes solutiones. Principium ab ipsa re sumitur, propositionis autem confirmatio a causa.

Translation of Oration 41. [Inc.] : De hoc festo pauca disseramus ut spirituali modo festum diem agitemus. Alius nanque alia festi celebrandi ratione oblectatur, at cultor Verbi sermone gaudet. . .[Expl.] : festo et exultatione, cum quo gloria et veneratio Patri cum sancto Spiritu nunc et in saecula saeculorum. Amen.

Argumentum to Oration 43, Funebris in Basiliū. [Inc.] : Illustris est haec oratio et princeps inter eas quae in demonstrativo genere versantur. In qua, tanquam pulcherrimi artifices in pulcherrima materia, omnes ingenii. . .[Expl.] : Hanc porro orationem post suum ex urbe Constantinopolitana in patriam redditum ad Basilii Magni (quem Abbas Urspergensis qui ante 330 annos scripsit, obiisse narrat anno salutis nostrae 383 et sequenti anno Synodus 150 Episcoporum Constantinopoli habitam) sepulchrum habuit Gregorius.

Translation of Oration 43. [Inc.] : Ergo hoc oportebat ut cum multa nobis Basilius magnus orationum argumenta proposuisset (sic enim meis orationibus gestiebat ut nemo unquam perinde suis). . .[Expl.] : tamen aliquam laudis materiam orationi suppeditaverimus in Christo Jesu Domino nostro cui gloria in saecula. Amen.

Argumentum to Oration 44. [Inc.] : Demonstrativi quoque generis est haec oratio, in qua tamen suasorum quodammodo admixtum est. Admonitionem enim habet partim que ad virtutem amplectendam. . .[Expl.] : ut ad promiscuam plebeiamque multitudinem habita, magis ad perspicuitatem et facilitatem attemperata est plusque suasorii generis habet quam demonstrativi.

Translation of Oration 44, In novam dominicam. [Inc.] : De Encaeniis honorandis lex vetus est, eaque praclare constituta, vel potius de rebus novis per Encaenia honorifice

celebrandis (honore complectendis), idque non semel. . .[Expl.] : ac novi ad novam vitam transmittamur in Christo Iesu Domino nostro, cui gloria, honor, et imperium cum Sancto Spiritu, ad gloriam Dei Patris. Amen.

Argumentum to Oration 45, In sanctum pascha. [Inc.] : Orationem hanc elaborate conscriptam Arianzi, quod avitum ipsius praedium erat, in lucem emisit multis post annis quam praecedentem orationem habuerat. . .[Expl.] : Arianzum enim locus erat non multum a Nazianzo dissitus. In quo villam habebat Gregorius, quemadmodum testatur Gregorius Presbyter in ipsius vita.

Translation of Oration 45, In sanctum pascha. [Inc.] : Super custodiam meam stabo, inquit egregius Habacuc, atque ego hodierno die cum ipso, hoc est, super potentiam et speculationem Spiritus Sancti beneficio. . .[Expl.] : grata sacrificia offeremus o Pater et Verbum et Spiritus Sancte, quia tibi debetur omnis gloria, honor, et imperium in secula seculorum. Amen.

Censura in Ezechielem : Dubitant Graeci an haec lucubratiuncula Gregorio tribuenda sit. Et sane hic ita involuta et intricata sunt omnia, immo ita inversa atque confusa, atque adeo stilus ipse ita salebrosus et perturbatus, ut mihi hoc opusculum tanti authoris nomen nullo modo sustinere posse videatur. Plane scopas dissolutas esse dixeris. Titulus praefert significationem sive annotationem in Ezechielem ; hic multa alia loca diversorum scriptorum exponuntur, ab hoc arguento prorsus aliena, et ut Graeci dicunt, ἀπροσδιόνυσα. Fortasse quispiam (ut ex Graeca censura vertit Germanus interpres) illas annotationes, sicut reperit, conjunctim scripsit, propterea quod Gregorium eas ad hunc modum in libello suo, cui huiusmodi annotationes inserere consuevit, inscripsisse invenit, ac principio quidem in Ezechielem nonnulla annotasse, subinde tamen et alias sacrarum scripturarum expositiones eodem concessisse.

Note : Billius is evidently referring to Musculus ; see above, IV, 18, *Argumentum of In Ezechielem.*

Translation of In Ezechielem (spurious). [Inc.] : Existimamus per hominem vim rationalem intelligi, per leonem irascibilem, per

vitulum concupiscibilem, per aquilam conscientiam reliquis incumbentem, quae a Paulo spiritus hominis dicitur. . .[Expl.] : totiusque orbis terrarum Rex esse videatur. Porro ad mundi desolationem et vastitatem veniet. Abominatio siquidem desolationis est. Feruntur tres illi pueri, in Babylone in fornacem conjecti, Ezechiae filii fuisse atque Ezechielem Hieremiae servum prius extitisse.

Censura in Ecclesiasten. [Inc.] : Hoc quoque opus an sit huius Gregorii apud Graecos in controversia est. Certe in eo libro, qui a permultorum veterum opusculorum collectione et consarcinazione *μικροπρεσβυτικόν* dicitur, non Gregorii Nazianzeni, sed Neocaesariensis nomen praefert, quem et ex Euseb. Histor. Eccles. lib. 7, cap. 25, et ex Hieronymo in libro de scriptoribus Ecclesiast. et ex Haymone Episcopo Halberstatense lib. 7, cap. 8 de Christianarum rerum memoria luculentam metaphrasim in Ecclesiasten scripsisse constat. . .[Expl.] : Nec enim verisimile est doctissimos viros ab aliorum laboribus laudem sibi libare atque alienis, ut dicitur, pennis sese impudenter ornare voluisse. Huius rei duo exempla a nobis inter legendum annotata proferemus. Basilii praefatio Graeca in Psalms cum Latina Augustini praefatione prorsus eadem est, id quod tamen fortasse notariis, a quibus ille Augustini in Psalms tractatus exceptus fuisse dicitur, tribuendum videri possit. Est et alia Basilii, sive ut alii malunt, Eustathii Sebastiensis, in Asceticis Homilia de Spirituali militia, quae in Chrysostomi operibus exstat, Tomo quinto. Plura huiusmodi deprehendet, qui antiquos scriptores sedula manu versabit.

Translation of In Ecclesiasten (spurious). [Inc.] : His verbis Solomon, Davidis regis et Prophetae filius, rex mortalium omnium clarissimus et Prophetae sapientissimus universam Dei Ecclesiam affatur. Quam vana et inutilia sunt omnia ea hominum negotia . . .[Expl.] : eiusque praecepta servetis vobisque persuadeatis, omnia postea iudicium subitura, atque unumquemque operum suorum tam bonorum quam malorum mercedem pro dignitate accepturum.

Greek Sources : See above, II. 16. a.

Contents : See above, I. 8. a.

Editions :

1569 (1), 1569 (2), 1570 (1), 1570 (2), 1571 : See above, I. 8. a.

1600, Heidelberg : ex officina Comeliniana (in *Opera omnia Athanasii* II. 499-517, Gr.-Lat.) : BM ; Bodl. Libr. 2. 193. (MH). Contains Billius' 1569 version of Oration 21, *In laudem magni Athanasii*.

1627, Parisiis : sumptibus Michaelis Sonnii, Claudii Morelli, et Sebastiani Cramoisy (in *Opera Athanasii* 2. 3-25, Gr.-Lat., with other transl.) : Hoffmann BL 2. 313 : Bodl. Libr. 2. 193. (DCU). Same as the preceding edition.

(*) 1670, Cygneae (Zwickau) : (in *Divorum patrum in festum Christi nativitatis homiliae*, pp. 26 ff.) : Hoffmann BL 2. 313 ; Fabricius BG 9. 409. Contains Billius' 1569 version of Oration 38, *In Christi nativitatem*.

1686, Coloniae (Cologne) : sumptibus Mauritii Gregorii Weidmanni (in *Opera omnia Sancti Patris Athanasii*, Gr.-Lat.) : BM ; (NN ; CtY). Reprint of Billius' 1569 Oration 21, *In laudem Athanasii*, as in 1600 edition above.

1698, Parisiis : sumptibus Joannis Anisson (in *Opera omnia Athanasii*, Gr.-Lat., with other transl.) : Bodl. Libr. 2. 193 ; BM ; (NNUT). Contains Billius' 1569 version of Oration 21, *In Athanasium*, as above, 1600 edition.

1777, Patavii (Padua) : ex Typographia Seminarii apud Jo. Manfre (in *Opera omnia Athanasii*, Gr.-Lat.) : (NNUT ; DCU). Contains Billius' 1569 version of Oration 21, *In laudem Athanasii*.

b. 1583 VERSION

The translation of the orations of the 1569 edition was revised by Billius, in some cases slightly and in others more extensively, and Oration 35, *De martyribus et adversus Arianos*, was translated and added to the orations. This work was completed before December 25, 1581, dedicated to Pope Gregory XIII on July 1, 1582, and published in 1583 (see above, *Epistola VIII*, II. 16. c).

Argumentum to Oration 2, Apologeticus (1583 edition, p. 33). [Inc.] : Expositurus causas cur episcopatu repudiato in Pontum fugerit, primum ea quae ipsi obici poterant

occupando depellit. Negat enim eam sibi defugiendi huius muneric causam extitisse . . . [Expl.] : cum sequentem prius in Ecclesia pronuntiasset, tamen tum propter ipsius magnitudinem tum propter argumenti gravitatem dignam duxi quae primum locum occuparet.

Translation of Orations (1583 edition, pp. 33-996). [Inc.] : (Oration 2, *Apologeticus*) Victus sum idque agnosco et fateor ; subditus sum Domino et oravi eum. Libet enim a beatissimo Davide sermonis initium sumere. . . [Expl.] : ut in templo eius omnes dicamus gloriam, grex simul ac pastores, in Christo Jesu Domino nostro cui omnis gloria in saecula saeculorum. Amen. . . [Expl.] : (Oration 35, *Adversus Arianos*) Propterea e divinis quidem septis electa est haeresis atque omni laetitia piorum domus perfusae nec quicquam ad iucunditatem desideratur. Adsunt convivatores, convivae, ac probis cibis referta mensa.

Billius' 1583 version of orations translated by various translators and appearing separately :

Translation of Oration 1, In sanctum pascha. [Inc.] : Resurrectionis dies faustumque principium, proinde ob festum diem exsplendescamus ac nos mutuo complectamur. . . [Expl.] : See above, IV. 23. a.

Translation of Orations 4 and 5, Adversus Julianum. [Inc.] : (Oration 4) See above, IV. 23. a. . . [Expl.] : (Oration 5) ne huiusmodi quandam adversus Deum rebellionem aggrediantur erudientem et admonentem ne alioqui eadem perpetrantes eadem quoque recipient.

Translation of Oration 6, Prima de pace. [Inc.] : Lingua meam solvit alacritas legemque humanam propter spiritus legem contemno, ac sermonem quem nondum ulli prius concessi paci dono offero. . . [Expl.] : See above, IV. 23. a.

Translation of Oration 7, In laudem Cae-sarii. [Inc.] : Existimatis fortasse, o amici et fratres et patres, non re duntaxat sed nomine quoque ipso dulces, me cupide ad dicendum prodire. . . [Expl.] : alacriter ad beatam illam et sempiternam vitam pro-fiscentes, quae est in Christo Iesu Do-mino nostro, cui gloria in secula seculorum. Amen.

Translation of Oration 11, Ad Gregorium Nyssenum. [Inc.] : Amico fidi nulla est comparatio et non est digna ponderatio auri et argenti contra bonitatem illius. Amicus fidelis protectio fortis. . . [Expl.] : See above, IV. 23. a.

Translation of Oration 14, De pauperum amore. [Inc.] : Viri fratres ac paupertatis socii, quamvis enim adhibitis parvis mensuris alius alium antecellere videatur, pauperes tamen omnes re vera sumus. . . [Expl.] : See above, IV. 23. a.

Translation of Oration 15, In Macchabaeorum laudem. [Inc.] : Quid autem Macchabaei (horum enim nomine diem hunc festum agitamus) qui quamvis apud multos non honorentur, quia non post Christum decer-tarunt. . . [Expl.] : See above, IV. 23. a.

Translation of Oration 19, De suis sermonibus. [Inc.] : Quaenam haec tyrannis est qua ex charitate assidue premimur ? Quaenam sapientia nostra et scientia ob quam festis omnibus diebus oppugnamur? . . . [Expl.] : See above, IV. 23. a.

Translation of Oration 27, Theologica pri-ma. [Inc.] : Ad eos qui in sermone sciti sunt mihi sermo erit. Et ut Scripturae verbis exordiar, Ecce ego adversum te contumelio-sam in dicendo quam in audiendo et cogitando . . . [Expl.] : See above, IV. 23. a.

Translation of Oration 31, Theologica quin-ta. [Inc.] : Ac de Filio quidem talis est nostra oratio atque ad hunc modum lapidantium impetum effugit. . . [Expl.] : See above, IV. 23. a.

Translation of Oration 32, De moderatione in disputationibus. [Inc.] : Quoniam prompto animo convenistis ac dies hic festus maxima hominum frequentia celebratur ob idque potissimum negotiandi occasio se offert, age, merces quasdam vobis offeramus. . . [Expl.] : See above, IV. 23. a.

Translation of Oration 41, In Pentecosten. [Inc.] : De hoc festo pauca disseramus ut spirituali modo festum diem agitemus. Aliud namque alii festum est. Verbi autem cultori sermo et ex sermonibus is. . . [Expl.] : See above, IV. 23. a.

Translation of Oration 43, In funere Basili. [Inc.] : Scilicet hoc restabat ut cum magnus ille Basilius multa nobis orationum argumenta proposuisset (sic enim meis ora-

tionibus gloriabatur ut nemo unquam omnium perinde suis). . . [Expl.] : si quid tamen laude dignum orationi suppeditemus in Christo Jesu Domino nostro cui gloria in secula. Amen.

Greek Sources : See above, II. 16. c.

Contents : See above, I. 8. b.

Manuscript :

(micro.) Vatican City, Barb. Lat. 893 : s. XVII, misc., fols. 105-120. (Microfilm of the unpublished Cat. of the Vat. Libr. MoSU). This manuscript contains Oration 42, *Supremam vale*, with corrections. It corresponds to the version in the 1609-11 edition.

Editions :

1583, 1609-11, 1612, 1616, 1617, 1630 : See above, I. 8. b.

1662, Parisiis : Antonius Bertier (in Fr. Combefisii *Bibl. concionatoria* 6. 551 ff.) : Hoffmann BL 2. 318 ; Walchius, *Bibl. patriistica* p. 58. (DCL). Contains the oration, *In funere Basilii*.

1690 : See above, I. 8. b.

(*) 1709, Romae : (in *Institut. theolog. antiquorum patrum* I. 67-157 and 158-185, Gr.-Lat.) : Hoffmann BL 2. 312. Contains Billius' 1583 version of Orations 32 and 27, *De moderatione in disputationibus servanda*, and *Oratio prima de theologia*.

1712, Cantabrigiae (Cambridge) : Typis Academicis (Gr.-Lat., with Chrysostom) : BM ; Fabricius BG 9. 404. (DCU ; NNUT). Contains Billius' 1583 version of *Apologeticus*, Oration 2. Both copies used for information.

1769, Romae : ex *Typographia Palearini* : Bodl. Libr. 2. 193. (CtY). A reprint of the 1709 edition.

1778-1840 : See above, I. 8. b.

(*) 1778-1841 : See above, I. 8. b.

1778-1842 : See above, I. 8. b.

(*) 1780 (1) : See above, I. 8. b.

(micro.) 1791, Florentiae : (in *S. Cath. eccl. dogmatum et morum ex selectis vet. patr. operibus veritas demonstrata*, Tom. 1) : BM. Contains Billius' 1583 version of Orations 27 and 32.

(*) 1820, Parisiis : ex Typis A. Delalain : BN. Contains Billius' 1583 version of Oration 7, *In laudem Caesarii*.

(*) 1835-40 : See above, I. 8. b.

(*) 1837-42 : See above, I. 8. b.

(micro.) 1838, Parisiis : J. Delalain : BN.

Contains Oration 7, *In laudem Caesarii*, in Billius' 1583 version.

1842 (1) : See above, I. 8. b.

1842 (2) : See above, I. 8. b.

(micro.) 1846, Lovanii (Louvain) : (in *Bibl. ascetica*, ed. J. B. Malou, Tom. 5) : BM. Contains 14, *De pauperum amore*.

1854 : See above, I. 8. b.

1857-58 : See above, I. 8. b.

1857-62 : See above, I. 8. b.

1872 : See above, I. 8. b.

1875, Oeniponti (Innsbruck) : Libraria Acad. Wagneriana (in *Sanctorum patrum opuscula selecta* 29, with Chrysostom) : BM (dated 1784) ; (DCU ; NNUT). Contains *Gregorii Nazianzeni theologicae Orationes quinque*, in Billius' 1583 version.

1879, Oeniponti (Innsbruck) : Libraria Acad. Wagneriana (in *Sanctorum patrum opuscula selecta* 40, misc.) : BM ; (DCU ; NNUT). Contains *Oratio Apologetica*, Oration 2, in Billius' 1583 version.

Biogr. :

See above, II. 16. c.

24. JOANNES LEVVENKLAIUS

A translation of twenty orations was completed by Joannes Levvenklaius between the years 1567 and 1570 and was dedicated with his translation of poems and a letter to Bishop Joannes of Münster (see above, II. 17).

Translation of Orations (1571 ed., vol. I, pp. 2-396). [Inc.] : (Oration 27) Facturi verba sumus ad homines in dicendo elegantes, atque uti a Sacrarum litterarum verbis ordiar : En ego te petulantem et improbam in erudiendo et audiendo et cogitando adoriar. . . [Expl.] : (Oration 35, *Adversus Arianos*) Eorum vero loco religiosae pietatis amantum (sic) omnis laeticiae plenae voces introductae sunt, nec ad delectationem summam vel convivae vel convivatores vel bonis delicatisque cibis abundans mensa vel quidquam aliud denique desideratur.

Levvenklaius' version of orations rendered by various translators and appearing separately :

Translation of Oration 3, Ad eos qui ipsum acciverant. [Inc.] : Qui segniter adeo, fratres et amici, nostram ad orationem audiendam

acceditis quum et in adhibenda vi et nobis avellendis ab arce nostra... [Expl.]: Sic bene comparatae erunt res nostrae tum in hoc aeo tum in alterius vitae censura, idque beneficio Christi Iesu Domini nostri cui gloria saeculis infinitis. Amen.

Translation of Oration 6, Prima de pace. [Inc.]: Solvit linguam meam alacritas animi, humanamque legem propter legem spiritus contemno et paci orationem hanc tribuo... [Expl.]: priusquam sanitatem nostram eis impertiamur; et nobiscum erit Deus illius pacis quae omnem mentem superat.

Translation of Oration 23, Tertia de pace. [Inc.]: Fervida est aemulatio, spiritus mitis, caritas humana, vel ipsa potius humanitas, spes tolerans; ascendit aemulatio, spiritus mitigat, spes exspectat... [Expl.]: posteaquam omnis plane dolor, maestitia, gemitus aufugerit et nunc et deinceps in Christo Jesu Domino nostro.

Translation of Oration 27, Theologica prima. [Inc.]: See above... [Expl.]: In altera vero fortasse perfectius, idque beneficio Iesu Christi Domini nostri, cui gloria saeculis infinitis tribuatur. Amen.

Translation of Oration 31, Theologica quinta. [Inc.]: Talis quidem est oratio de filio nostra et in hunc modum vim lapidantium se effugit perque medios illos evasit... [Expl.]: ut patrem et filium et spiritum sanctum, deitatem ac potestatem unam, adorent, cui omnis et gloria et honos et imperium saeculis infinitis debetur. Amen.

Translation of Oration 32, De moderatione in disputationibus. [Inc.]: Quando convenitis alacriter et celebritatem habemus hominum copia frequentem ideoque vel maxime tempus est negotiationis, age mercem quamdam vobis offeramus... [Expl.]: alterius vitae veritatem et contemplationem adsequemini, idque in Christo Jesu Domino nostro cui omnis gloria saeculis infinitis debetur. Amen.

Greek Sources: See above, II. 17.

Contents: See above, I. 8. a.

Edition:

1571 : See above, I. 8. a.

Biogr.:

See above, II. 17.

25. JULIUS GABRIELIUS

A translation and commentary of Orations 2, 14, and 38 of Gregory Nazianzen, *Apologeticus*, *De amore erga pauperes*, and *In natalem diem Salvatoris nostri*, were finished and dedicated by Julius Gabrielius to Antonius Cardinal Carafa at Rome on May 21, 1571 (see below, *Epistola I*).

Epistola I (1573 edition). Antonio Carafae Cardinali amplissimo Julius Gabrielius S.P. D. [Inc.]: Vetus institutum quod ad hanc diem tenui, quoties volui aliquid a me elaboratum emittere, ut scilicet illud principi cuiquam viro dicarem, id ipsum mihi in hoc paulo maiorum vigiliarum munere edendo eo minus praetermittendum duxi quo magis verebar non defuturos qui consilium meum reprehenderent, vel quod in sacris litteris non ita diu versatus ausus fuerim theologum adeo gravem atque difficilem omnino attin gere, vel quod ea e Graeco in Latinum verterim quae a pluribus iam essent conversa. Quibus tamen ego ut non solum auctoritate obsistam tua, Cardinalis amplissime, sed etiam rationibus quasi praeteriens satisfaci am, ita responsum volo hanc me provinciam suscepisse non tam meis viribus confisum quam aliorum fretum auxiliis, tum illis quae in epistola ad Lectorem commodius explicabo, tum eo quod cum audivissem esse apud Joannem Baptistam Carum magnum ac nobilem in Apologeticum et alias nonnullas Nazianzeni orationes interpretem, Heliam scilicet Cretensem, eius mihi praetereunti tamen quasi per transennam (est enim domino merito carissimus) aliquoties aspiciendi potestas facta est bonorum omnium amantissimi ac beneficentissimi Gulielmi Sirleti Cardinalis auctoritate et gratia... [Expl.]: te enim potissimum approbante ac suadente factum est ut hunc libellum divulgarem, ut non sit verendum quin illum tu auctoritate ac dignitate tua praedclare sis ab hominum calumniis defensurus. Quod ut facias te vehementer oro atque obsecro, non tam mea quidem causa quam ipsius Gregorii unius omnium sanctissimi ac doctissimi nomine, cuius in scriptis non solum perlegendis sed etiam convertendis solitus es et ipse magna cum laude versari. Id enim ego non ignorans, simul et summam tuam erga me

benignitatem mecum ipse cogitans, neminem habui potiorem cui primos hosce in hoc genere fructus exigui ingenii mei deferrem. Quos si tu, ut videtur eximia humanitas tua itemque singulare meum erga te studium postulare, benigne complexus fueris, animi fortasse intelliges mihi quidem te ad maiora Deo duce conanda non parum addidisse. Vale. Romae XII. Cal. Iun. M.D.LXXI.

Although Gabrielius seems here to indicate that Cardinal Carafa was engaged in translating as well as reading Gregory's writings, no translation has been found that is attributed to him.

Epistola II (1573 edition, pp. 9-15). Lectori Julius Gabrielius S. D. [Inc.] : Postquam Deo, quae ipsius est benignitas, meae menti lumina paeferente sensi tandem me pulchram illam quidem sed captivam mulierem, humanam sapientiam, adamasse, nihil mihi fuit potius. . . decrevi profanorum studiorum vanitate posthabita ad sacrarum litterarum gravitatem confugere, et iis relictis scriptoribus, ex quibus linguae nitorem compararem, eos in posterum sequi, unde possem animae splendorem percipere. In his cum praecipuum ex Graecis esse Gregorium Nazianzenum, sanctissimum virum, audirem cum ex aliis, tum ex Hieronymo Bentivolo, cive eodem et amico meo, illius atque omnium bonarum artium doctorum studiosissimo, hunc mihi in primis legendum et cognoscendum proposui, praesertim cum multa mihi ab eodem, ut est vir probus et ad benemerendum mirifice propensus, adiumenta ad id consequendum et benigne promissa et abunde paeftita fuerint; nec enim satis habuit Nazianzeni mihi codicem summa ipsius diligentia ac sumptu, cui quidem ille nunquam in his rebus pepercit, emendatum simulque Nicetae in sexdecim eius orationes commentarium commodare, sed aditum mihi ad Antonii Agelli clerici regularis, religiosissimi viri et bonarum disciplinarum peritisimi, amicitiam aperuit quam facillimum. His igitur fultus auxiliis et, quod caput est, Dei ope atque auxilio fretus, non dubitavi summi huius et dicendi et vivendi paeceptoris monumenta attingere, atque adeo, quo interius sapientissimae illius sententiae in memoria insiderent mea, in latinum convertere. . . [Expl.] : Vale et si cupis animum

iucunda simul et salutari exornare doctrinam, Nazianzeno utique delectare, nec te ab eo repellat obscuritas, quo enim maiore quidque labore acquirimus, eo et amplectimur libenter et custodimus studiosius. Romae, XI. Calend. Iun. M.D.LXXI.

Translation of Oration 2, Apologeticus. [Inc.] : Victus sum et victimum me esse fateor, subditus fui Domino et oravi eum; volo enim beatissimus David dicendi mihi suppeditet exordium, vel potius is qui in Davide . . . [Expl.] : ut in templo eius omnes dicamus gloriam, grex simul et pastores, in Christo Jesu Domino nostro quocum decet patrem honor et imperium una cum spiritu sancto in saecula saeculorum. Amen.

Translation of Oration 14, De pauperum amore. [Inc.] : Accipite, fratres carissimi et compauperes (pauperes enim omnes plane sumus ac divina gratia indigentes, quamvis alius alii paeftare videatur, parvis dimensus mensuris). . . [Expl.] : ut cum hinc decesserimus, recipient nos in aeterna tabernacula in ipso Christo Domino nostro, cui gloria et imperium in saecula saeculorum. Amen.

Translation of Oration 38, Natalitia Salvatoris. [Inc.] : Christus nascitur, glorificate, Christus de coelis, occurrite, Christus super terram, exaltamini. Cantate Domino omnis terra et ut utraque in unum comprehendam . . . [Expl.] : quem etiam nunc manifestari nobis precamur, quantum potest ab his comprehendendi qui carnis vinculis sunt astricti in Christo Jesu Domino nostro, cui gloria in secula. Amen.

Greek Sources : A Greek manuscript of St. Gregory's orations and of the commentary of Nicetas on sixteen orations of St. Gregory belonging to and corrected by Hieronymus Bentivolus; also the commentary of Elias of Crete on the Apologeticus and some other orations of St. Gregory Nazianzen, which were at that time in the possession of Johannes Baptista Carus (see above, *Epp.* 1 and 2).

Edition :

(micro.) 1573, Antverpiae (Antwerp) : excudebat Christophorus Plantinus (with comm. : BN ; Hoffmann BL 2. 318 ; Ruelens, *Annales Plantiniennes* (1866) 136, no. 7.

Biogr. :

Julius Gabrielius Eugubinus (Giulio Gabrielli da Gubbio) died on March 12, 1579.

He was a priest, philosopher, and orator. For several years he was in the service of Cardinal Ercole Gonzaga and accompanied him as secretary to the Council of Trent where he gave the funeral oration for Ferrante Gonzaga and also preached on the feast of the Epiphany.

Works : He translated into Latin and wrote commentaries on some works of Plutarch, Xenophon, Demosthenes, and Gregory Nazianzen. He also translated into Latin a letter on Indian Affairs written in Italian by a Jesuit. He published two books of orations and letters.

Bibl. : Hoefer, 19. 113 ; Lod. Jacobilli, *Bibliotheca Umbriae*, Fulginiae, 1658 ; Chr. G. Joecher, *Allgemeines Gelehrten-Lexicon* 2. 819-20 ; Filippo Vecchietti and Tom. Moro, *Biblioteca Picena*, Osimo, 1795, Vol. 4. 244-46.

F. G. Freytag, *Analecta Litteraria de libris rarioribus*, p. 1110 ; Ant. Possevinus, *Apparat. sac.* I. 989 ; Josias Simler, *Bibliotheca*, p. 525.

26. MATTHAEUS DRESSERUS

A translation of Oration 41, *De Pentecoste*, of Gregory Nazianzen with a commentary was finished by Dresserus and dedicated to Georgius Wirtus on May 1, 1582 (see below, *Epistola*).

Epistola (1582 edition). Virtute et Doctrinae Eruditione Excellentissimi D. Georgio Wirto. . . S.P. [Inc.] : Quod Gregorio Nassianiseno (sic) scribenti hanc orationem propositum fuit, ut pietatis et literarum studiosos in sancto pentecostes festo doctrina salutari erudiret, idem mihi in latinum sermonem eam convertenti et scholiis explicanti fuit propositum. . . [Expl.] : Vale igitur et me cum Nassianseni (sic) hac oratione ad te venientem amicitiamque tuam expetentem benigne admitte, suscipe, et benevolentia fideque tua virtute et eruditione digna prosequere. Lipsiae, Cal. Maii, Anno LXXXII. Matthaeus Dresserus.

Summa et Series Partium Orationis (1582 ed., p. 7). [Inc.] : Concionatur in hac oratione Gregorius de festo pentecostes hoc ordine : Principium sumit a re ipsa, hoc est, a spirituali celebratione huius festi. . .

[Expl.] : donec in caelestem Ecclesiam translati pleno ore et integris animis Deum cognoscamus atque laudemus.

Translation of Oration 41 (1582 ed., pp. 9-69). [Inc.] : De festo breviter disseremus ut spiritualiter festum celebremus. Alii enim alia est publica celebritas. Orationis cultori oratio placet et quidem oratio temporis maxime conveniens. . . [Expl.] : vero scilicet salvatorum festo et exultatione, cum quo sit gloria et veneratio Patri cum Spiritu sancto nunc et in saecula. Amen.

Edition :

(micro.) 1582, Lipsiae : imprimebat J. Steinmann (Gr.-Lat., with scholia) : Hoffmann BL 2. 313 ; Bodl. Libr. ; BN. Microfilm from Bodleian Library used.

Biogr. :

Matthaeus Dresserus (Dresser or Drescher) was born at Erfurt, August 24, 1536, and died at Leipzig, October 5, 1607. He studied at Wittenberg under Luther and Melanchthon and learned Greek from Moritz Sidemann. In 1560 he was appointed Professor of Greek in Erfurt and in 1574, Professor of History at Jena. He left this position to become Rector of the school of Meissen and later Professor of Greek and Latin at Leipzig in 1581. In 1599 he was appointed Rector of the University.

Works : *Rhetorica* ; *Gymnasmata litteraturae Graecae* ; *Isagoge historica* ; *De festis diebus Christianorum, Judaeorum et Ethnicorum* ; *De partibus corporis humani et de anima* ; *Martini Lutheri historia* ; *Confutatio Bellarmini de translatione Imperii Romani ad Germanos* ; *Saechsisch Chronicon* ; *Ungnadtische Chronica* ; *Historien und Bericht von . . . China, Item von . . . Virginia*. Editions of Homer and Sophocles, edition and commentary of Cicero. Orations and theological works.

Bibl. : ADB 5 (1877) 398-401 ; Fabricius BG 6. 468 ; 14. 755 ; Chr. G. Joecher, *Allgemeines Gelehrten-Lexicon* 2. 218 ; M. Michaud, *Biographie Universelle* 11. 302 ; Zedler, *Universal Lexicon* 7. 2433-34.

27. ISIDORUS

A Latin translation of Oration 2, *Apologeticus*, of Gregory Nazianzen, made by a

certain Isidorus is found in a sixteenth century manuscript.

Translation of Oration 2. [Inc.] : Superatus sum, idque plane confiteor, subiectus sum domino et supplex oravi eum. Mihi enim beatissimus David dicendi initium faciat velim. . .[Expl.] : in habitaculo laetantium, in splendore sanctorum, ut templo eius omnes dicamus gloriam et grex simul et pastores in Christo Jesu Domino nostro, cum quo decet patrem honor et potestas cum Sancto Spiritu in secula seculorum. Amen.

Manuscript :

(micro.) Vatican City, Vat. Lat. 4712 : s. XVI, misc. fols. 1-25. (microfilm of unpublished catalogues of the Vatican Library, St. Louis Univ.) Kristeller, *Iter II*. 369.

Biogr. :

That this translation was made by Isidorus is mentioned in the unpublished catalogue of the Vatican Library. However, the name of Isidorus is not found in the manuscript containing the translation. According to the information received from the late Cardinal A.M. Albareda, Prefect of the Vatican Library, it seems certain that the seventeenth century compiler of the inventory found the name of the translator, which was most probably in the ancient binding of the manuscript, and that this name had disappeared when the manuscript was rebound at the end of the eighteenth century. Although it is impossible without further information to identify Isidorus positively, however, since no surname is given, Isidorus was probably a monk. Of the monks of that period with the name of Isidorus, a possible translator of the oration seems to be Isidorus Montacutius, who is known as a translator from Greek into Latin. He was born of a noble family of Florence and was professed in the Badia in 1514. He was conspicuous for his knowledge of sacred doctrine, of Greek and Latin letters, and for his remarkable piety and prudence. After having served in various positions of responsibility, he governed, as abbot, the monastery at Arezzo in 1540, at Florence in 1543, and afterwards many others. In 1570 Cosimo I, Grand Duke of Tuscany, appointed him Prefect of the Hospital of S. Maria Nuova,

and Abbot of the Monastery of S. Egidio. He died in this monastery in 1573.

Works : He left many manuscripts, among which are: *Philosophia Nili Monachi antiquissimi e graeco in Latinum sermonem conversa*; *Regestum, seu Matricula omnium monachorum Florentiae professorum* from the year 1420 until 1530; *Necrologium*, of the same monastery from the year 1425 until 1531.

Bibl. : M. Armellini, *Bibliotheca Benedictino-Casinensis* 2. 59-61; Giulio Negri, S. J., *Istoria degli scrittori fiorentini*, p. 342; Ant. Possevinus, *Apparatus sacer* 2. 296; Placidus Puccinellus, *Apparatus de illustribus abbatiae Florentinae viris*, Mediolani, 1645, p. 25; idem, *Chron. abbatum Florent.* 82 ff.; Arnoldus Wion, *Lignum Vitae*, lib. 2, chap. 70, p. 431.

28. ADRIANUS TURNEBUS (?)

A translation of Oration 15 of Gregory Nazianzen, *De Macchabaeis*, is found in a sixteenth century manuscript containing translations of Adrianus Turnebus and is most probably his work, although his name does not appear.

A copy of the Greek text, Gregorii Nazianzeni *In Maccabaeos Oratio* (Paris. Gul. Morelius, 1552), in the Burgerbibliothek, Bern (shelf mark G 62.2) contains a few marginal notes in Latin and Greek. A note on p. 3 reads: 'interprete Adr. Turneb. 1554.' The notes are in a handwriting different from that of the manuscript containing Turnebus' translation. The copy may have been the one used by him in making his translation.

Translation of Oration 15. [Inc.] : Quid vero Machabaei? horum enim praesens celebritas non apud multos hononoratorum (sic) quod non post Christum certamen eorum, ab omnibus dignorum qui celebrantur quod pro institutiis (sic) patriis virtute. . .[Expl.] : et cognoscens suos et cognitus a suis confessusque et confitens glorificatus et gloriificans in ipso Christo cum gloria in saecula.

Manuscript :

(reported by P. O. Kristeller; micro.) Paris, BN Lat. 13042 : s. XVI, misc., fols. 93-96. Delisle, *Bibl. Ecole Chartes* 28 (1867) 550.

Biogr. :

See CTC I, p. 150, and above, under Aeschylus, IV. 2.

29. ANONYMUS I.

An anonymous translation of Gregory Nazianzen's Oration 15, *De Machabaeis*, is found in a sixteenth century manuscript with no indication as to the translator.

Translation of Oration 15. [Inc.]: Quid vero Maccabei? Eorum enim praesens festum celebratur, qui non a multis quidem honorantur quod non post Christum decertaverint, sed digni sunt qui ab omnibus honorentur quod pro patriis legibus...[Expl.]: qui in filio et spiritu sancto glorificatur et suos cognoscit et cognoscitur, qui et confitetur et quem confitentur, qui glorificat et glorificatur, in ipso Christo, cui gloria in secula seculorum. Amen.

Manuscript :

(micro.) Vatican City, Vat. Lat. 6176 : s. XVI, fols. 263-268. (Microfilm of unpublished catalogue of Vatican Library in St. Louis University). Microfilm from Vatican Library used. Kristeller, *Iter II*. 338.

30. ANONYMUS J

An anonymous translation of two orations of Gregory Nazianzen, Orations 14 and 2, *De amore in pauperes* and *Apologeticus*, is preserved in a sixteenth century manuscript with no indication of the translator.

Translation of Orations 14 and 2. [Inc.]: (Oration 14), Viri fratres et compauperes, pauperes enim omnes et divinae gratiae indigentes et quamvis alias alio praestare videatur parvis mensuris dimensis, accipite orationem... [Expl.]: (Oration 2) ut in templo ipsius omnes celebremus gloriam, et grex simul ac pastores in Christo Jesu Domino nostro cum quo convenit potestas, honor, imperium simul cum Sancto Spiritu in secula seculorum. Amen.

Manuscript :

(micro.) Vatican City, Barb. Lat. 481 : s. XVI, 76 fols. (microfilm of unpublished catalogue of the Vatican Library in St. Louis University). Microfilm used at St. Louis University. Kristeller, *Iter II*. 445.

31. ANONYMUS K.

An anonymous translation of Oration 38 of Gregory Nazianzen, *In natalitia Servatoris*, is preserved in a sixteenth to seventeenth century manuscript. There is no indication of the translator.

Translation of Oration 38 (fols. 54-66). [Inc.]: Christus nascitur, praeconiis concelebrate. Christus ex coelo, occurrite. Christus super terram, exaltamini. Cantate Domino universa terra. Atque (ut simul utrumque dicam) laetentur coeli et exultet terra... [Expl.]: Enim ac nunc quoque nobis illucescere pro carneorum istorum capacitate vinculorum praecamur. In Christo Jesu domino nostro cui gloria in secula. Amen.

Manuscript :

(reported by P. O. Kristeller ; microfilm) Berlin, Staatsbibliothek, Theol. Lat. Quarto 147 : misc. s. XVI-XVII, fols. 54-66. Microfilm from Westdeutsche Bibliothek in Marburg-Lahn used.

32. NICOLAUS PETREIUS (DOUBTFUL)

Some orations of Gregory Nazianzen were translated by Nicolaus Petreius. However, no copy nor any description of the orations translated has been found.

Biogr. :

Nicolaus Petreius Corcyraeus was born January 15, 1486, at Corfu and died in 1568. Sergius Stissus, a professor who enjoyed some renown, taught him the Greek language and literature ; later, he studied philosophy at Padua. Petreius devoted himself to the study of Diocles, Hippocrates, Melampus, Meletius Phrygius, and Polemo Atheniensis. He assisted Luca Gaurico in the revision of the Latin translation of the *Almagest* by Georgius Trapezuntius, which was published in 1528. In 1540 Guillaume Pellicier, Ambassador from France to Venice, wrote that Nicolas Petreius, a most learned man, had been assisting him with the greatest diligence in the search for Greek manuscripts.

Works : He translated into Latin the Orations of Gregory Nazianzen ; composed discourses, letters both in prose and in verse, and epigrams. The work for which he is best

known is *Meletii philosophi de natura structuraque hominis opus*. . . Nicolao Petreio Corcyraeo interprete. Venetiis MDLII.

Bibl. : Mario Cosenza, *Dictionary* 3.2698 ; L. Gaurico, *Tractatus astrologicus*, 1552, f. 71 ; Josias Simler, *Bibl. Universalis*, p. 630 ; E. Legrand, *Bibliographie Hellénique* 1. 184-187.

33. JOANNES TORTELLIUS (DOUBTFUL)

Joannes Tortellius (1400-1466) is mentioned by Georg Voigt, *Die Wiederbelebung des Classischen Altertums oder das Erste Jahrhundert des Humanismus II*. 198, as the translator of the life of Athanasius written by Gregory Nazianzen. The *Encyclopedie Universal Ilustrada* 62.1521 attributes to Tortellius the life of Athanasius 'en los Bollandistas.' The life of Athanasius in the *Acta Sanctorum* of the Bollandists is not a translation of Gregory Nazianzen's oration on Athanasius but contains many quotations from it. In fact the last eight or ten lines of the life are a translation, evidently the author's own since it differs from all known translations, of the last eight or ten lines of Gregory Nazianzen's oration on Athanasius.

34. HILARION CORBETTA (DOUBTFUL)

M. Armellini in *Bibliotheca Benedictino-Casinensis* mentions among the works of a monk of the early sixteenth century, Hilarion Corbetta, a translation, *Gregorii Nazianzeni Orationes*, and also a commentary on the orations, in which he was assisted by other learned monks. No copy of the translation and commentary has been located. It is quite probable that this work was never published. In the catalogue of the Biblioteca Universitaria of Padua (microfilm 4067, at DLC) there is a manuscript, Codex 521, of the sixteenth century, which contains '*Declamatio contra Thelymanem*' (Telesmannum). The title is written in a 17th century hand 'Hilarionis de statu monachorum contra Thelymanem, saec. 16.' A later hand added 'Mon. S. Justinae 1501.' From Bacchini. 'The author is Ilarione Corbetta (Hilarion Corbetta) of Milan, brother of the senator

Gualtiero.' A letter of dedication from the monastery of San Salvatore in Padua precedes. Cf. Kristeller, *Iter II*. 13. There is also a manuscript : Modena, Biblioteca Estense, cod. Est. Lat. 794 (Alpha K 5, 33). cart. s. XVI. Hilarion Corbetta O.S.B. epistolae. The letters were written about 1550 to Caymus medicus, to and from Zacharias Caymus, to Gregorius Cortesius, to Gualterius frater, to and from Majoragius (or Majoranus) comes, to Georgius Beccharia, to and from Metellus, and others. P. O. Kristeller, *Iter*, I. 382.

Biogr. :

Hilarion Corbetta, brother of Gualterius Corbetta, a senator of Milan, was professed in the Monastery of San Salvatore at Padua on February 24, 1515. Hence the date, 1501, later written on the manuscript containing his works, is evidently an error. He was distinguished for his knowledge of philosophy, theology, law, Latin, and Greek and he translated many Greek works into Latin. Among his friends he counted many of the most learned men of his age, especially Gregorius Cortesius, Hieronymus Cardanus, and Laurentius Florus.

Works : A book of letters ; *Oratio in Telesmanum* ; orations of Gregory Nazianzen ; he also wrote a commentary on these with the help of other monks ; a translation, with their help too, of Isocrates and of Aristophanes ; translations of orations of Demosthenes, of works of Apollonius Rhetor and of Matthaeus Cantacuzenus' commentary on Canticles.

Bibl. : Fil. Argelati, *Bibliotheca Scriptorum Mediolanensium*, 1, 2, 463-64 ; M. Armellini, *Bibliotheca Benedictino-Casinensis*, Assisi, 1731, 1.225-226 ; *Encyclopedie Universal Ilustrada* 15. 499.

34a. JOANNES CASELIUS (DOUBTFUL)

C. G. Joecher, *Allgemeines Gelehrten-Lexicon* I. (1750) 1720-22 attributes to Joannes Caselius the translation of two orations of Gregory Nazianzen, 'unam ad Eunomianos, alteram, cur in Pontum fugerit', but no further information on these translations is available. See above, III. 15.

35. JOANNES NOVACIUS DE DYS

A translation into Latin of *Sententiae et Regulae Vitae*, ex Gregorii Nazianzeni scriptis collectae per Joannem Sambucum Pannonium, was made by M. Joannes Novaciust de Dys in 1578, and was dedicated to the Most Reverend Bishop Stanislas Carncovius (see below, Ep. Lectori). This work is a Latin translation, not of a particular work of Gregory Nazianzen, but of sententious passages taken from various orations.

Epistola I: Interpres Lectori S.D. [Inc.] : Superiori anno hasce Gregorii Nazianzeni γνώμας ex Graeco prius in Latinum traductas ac ita in libellum descriptas ut ex altera parte Latina Graecis responderent, Reverendissimo D. Domino Stanislao Carncovio episcopo Cuiaviensi dedicaveram. Quas ille, ut in publicum Latine simul et Graece exeant, si dignas esse arbitratus fuerit, facile . . . in obscuro consenescere minime patietur. Interim tamen . . . nolui te harum sententiarum aeditionis Latinae certa utilitate et fructu . . . carere, potissimum vero te, qui vel Graeca Latinis coniungere nolles... [Expl.] : Quem laborem nostrum vel hac ipsa novitate et brevitate fortassis non ingratum tibi fore confido. Vale. Cracoviae, mense Februario, Anno Domini MDLXXVIII.

Translation of Sententiae. [Inc.] : (p. 1) Caput I. De eo, quod semper oporteat meminisse Dei. (*Ex ordine initiali XXIIII litterarum*) Initium omnium et finem fac Deum. (*Ex Oratione Defensoria*) Optimus ordo cuiusque coepit, et orationis, et rei, a Deo exordiri, et in Deum desinere. (*Ex Oratione ad Eunomianos*) Dei recordandum est magis, quam respirandum. Et si possibile est dictu, neque aliud quid quam hoc faciendum. Caput II. De eo quod non oporteat iudicare, et de malicia et invidia. (*Ex Oratione Defensoria*) Nihil adeo suave est hominibus quam loqui de alienis, et maxime, si fuerint benevolentia aliqua aut odio eo pertracti ; a quibus etiam, ut plurimum, veritas obscurari solet. [Expl.] : (p. 75) Caput XXIII. (*Ex Oratione Funebri, in Mag. Athanasium*) Verum, o amabile et sacrum caput, pro nobis qui hic sumus, ora ; etsi revera pro inferiore, caeterum non longe remoto ab eo, quod in nostra situm

est facultate. Ipse autem desuper hilariter nos aspicias, et me orationem recitantem gubernes, facias perfectum perfectae Trinitatis adoratorem, quae cernitur et colitur in Patre et Filio et Sancto Spiritu. Et nos aut pacifice reducas ad unam de Trinitate sententiam aut ad se assumas, et constituas nos secum et cum Sanctis, qualis tu es ; etsi hoc magnum est quod petitur in ipso Christo Domino nostro, cui sit omnis gloria, honor, et imperium in saecula. Amen.

Edition :

(Photo and information by kindness of Dr. Zathey, Cracow) 1578, Cracoviae (Cracow) : Ex officina Lazari.

Biogr. :

Joannes Novaciust de Dys (Jan Nowa z Dyssa). He was a Greek scholar and a pupil of Stanislaus Grepsiust, and lived during the second half of the sixteenth century. No details of his life, or other works by him, are known.

Bibl. : J. Fijalek, *Polonia Sacra* 3 (1919) 199 ; K. Estreicher, *Bibliografia Polska* 23 (Ser. 3, vol. 12) 72.

36. COMMENTARY

a. JACOBUS BILLIUS

Commentaries often in the form of short argumenta and scholia were published by Billius with his translation of the orations of Gregory Nazianzen in 1569 (see above, I. 8. a). Billius also translated into Latin and included in his edition the commentaries of Elias of Crete, Nicetas Serronus, Psellus, and Nonnus. However, he kept his scholia distinct from theirs although he sometimes referred to them.

Epistola I : See above, II. 16. a.

Epistola II : See above, II. 16. a.

Argumentum to Oration 2, Apologeticus : See above, IV. 20. a.

Scholia on Oration 2 (page 28). [Inc.] : 1) *vel ab eo potius*. Alludit ad illud Pauli, quod est in capite epistolae ad Hebraeos : Multiphariam multisque modis Deus locutus est olim patribus in prophetis, etc. 2) *Quisquis enim vel orationem*. Haec ad verbum fere a Demosthene Gregorius sumpsit, sic enim ille in principio Epistolarum scribit παντὸς ἀρχομένω σπουδαῖον λόγον ἐν τοῖς καὶ ἔρ-

yov etc. . . [Expl.] : (Oration 5, p. 661) 101
Herculeis Columnis. Plinius in fine prologi lib. 3, Abilam Africæ Calpen autem Europæ montes laborum Herculis metas creditas esse et ab indigenis columnas eius dei vocatas, qui eas crediderint perfossas exclusa antea admissise maria et rerum mutasse faciem scribit.

Contents : See above, I. 8. a.

Editions :

1569 (1), 1569 (2), 1570 (1), 1570 (2) : See above, I. 8. a.

In the 1583 edition Billius revised these scholia somewhat and occasionally added others to them.

Biogr. :

See above, II. 16. c.

b. JULIUS GABRIELIUS

Commentaries on three orations of Gregory Nazianzen, 2, 14, and 38, were written by Julius Gabrielius and dedicated with the translation to Cardinal Carafa at Rome, May 21, 1571 (see IV. 25, above).

Epistola I : See above, IV. 25.

Epistola II : See above, IV. 25.

Commentary (pages 145-482). [Inc.] : (Oration 2) *Postquam presbyter creatus est.* Ne cui forte in sacris litteris parum exercitato, quibus in primis conabor scholiis hisce meis quantum fert ratio mei instituti consulere, aliqua iniiciatur dubitatio, dum videt simul nonnunquam presbyteri, sacerdotis, et epis copi mentionem fieri, non alienum putavi statim in ipsa huius luculentissimae orationis inscriptione, sive ab ipso auctore sive ab alio quoquam apposita illa quidem fuerit, aliqua de his tribus nominibus adnotare. . . [Expl.] : (Oration 38) ipsius S. Gregorii meritis, quem non destiti equidem suppliciter orare, ne gravaretur hunc meum laborem, eorum causa susceptum, qui sint bonarum simul et sacrarum litterarum studiosi, suis quique precibus adiuvare. Ei igitur gratiae, soli Deo honor et gloria in sempiterna secula. Amen.

Editions : See above, IV. 25.

Biogr. :

See above, IV. 25.

c. MATTHAEUS DRESSERUS

A commentary in the form of scholia was written by Dresserus in 1582 for Oration 41

of Gregory Nazianzen, *De Sancta Pentecoste*. These scholia are as extensive at least as the translation and are interspersed in the translation.

Epistola I : See above, IV. 26.

Summa et series partium orationis : See above, IV. 26.

Commentary (p. 10). [Inc.] : *Secundum literam*, id est, doctrinam et disciplinam externam, absque Spiritu sancto. 2) *Legem corpoream.* Verba Pauli ad Rom. 9. Israel sectans legem iusticiae ad legem iusticiae non pervenit. Ubi primo loco posita lex iusticiae significat operum legem vel corpoream secundum Nassianseni interpretationem, in posteriori vero fidei vel spiritualem.

. . . [Expl.] : (p. 68) *Habitantibus Hierosolymis.* Quaestio de Iudaeis viris religiosis, qui tempore pentecostes Hierosolymis fuerunt ex omni natione sub caelo. Ac responsio facilis quidem est de Iudaeis religiosis, quod dispersi in diversas gentes id temporis ad festum diem Pentecostes venerint et linguarum miraculo obstupefacti sint. Facta est autem haud dubie talis dispersio ut de Ethnicis etiam multi ad veri Dei agnitionem et cultum vocarentur. De captivitatibus vero Iudeorum nihil attinet explicare, sed satis sit haec de dispersione Iudeorum inter gentes tenere.

Edition : See above, IV. 26.

Biogr. :

See above, IV. 26.

d. LATE COMMENTARY

Richard Montagu in 1610 edited *S. Gregorii Nazianzeni in Julianum invectivæ duæ*. This work includes the Greek texts and many notes by Montagu on Orations 4 and 5, *Adversus Julianum*; Oration 35, *De martyribus et adversus Arianos*; the ten letters first translated and added by Fed. Morellus to the 1609-11 edition of Gregory's works, Letters 211, 227, 216, 228, 221, 99, 100, 171, 28, and 24; one letter to Alypius; the *Testamentum* of Gregory; and the *Vita sancti patris Gregorii Nazianzeni*. Of this last work variant readings and notes are given, but not the Greek text. Variant readings on all the rest of the orations of Gregory Nazianzen are also included. The work was published at Eton by Jos. Norton in 1610. (DFo ; NNUT).

APPENDIX. GREGORIUS PRESBYTER

I. *Vita Gregorii Nazianzeni*

TRANSLATIONS

1. ADEMARUS BENEVENTANUS

The first translation of the *Vita Gregorii Nazianzeni* (P.G. 35. 244-304) was made in 903 by Ademarus Lector Beneventanus for the priest Anastasius at his request (see *Praefatio in Vita*, below). Ademarus has omitted the last 26 lines according to the Migne edition.

Praefatio in Vita S. Gregorii Nazianzeni (*Catal. Cod. Hagiogr. Lat. Antiq. Saec. XVI in BN II. 226-27*), [Inc.] : Annorum nongentorum et trium a Jesu Christi Domini nostri incarnatione serie iam devoluta suscitavit Deus spiritum cuiusdam famuli sui Anastasii sacerdotis, ut vitam viri Dei beati Gregorii de graeco in latinum transferret sermonem. Et quidem sacerdos idem id desiderium operis eius ex plurimo jam tempore sese habuisse professus est, nullam tamen sibi affuisse occasionem perficiendi. Praesenti ergo hoc anno ad peragendum opus magis magisque succensus, accessit ad amicos sodalesque suos ac Dei servos petitionisque suae amorem, quae illi inerat, patefecit. Qui omnes uno ore tale dederunt consilium exhortatique sunt eum ut rem mente conceptam obnixe expeteret atque in opere expleret... Indicaveruntque illi quandam Ademarum, natione Beneventanum, quiq; et lector ab antistite eiusdem Beneventanae urbis fuerat ordinatus. Cum hoc, inquiunt, poteris quod desideras efficaciter adimplere. Perrexit igitur praefatus presbyter et jam dictum Ademarum lectorem repperit eique sui causam desiderii per omnem seriem intimavit. At ille nihil moratus monitioni illius libenter paruit accitoque graiorum interprete vitam beati Gregorii viri Dei summi pontificis brevi tempore sermone ab attico eloquium transtulit in latinum feliciter. Explicit praefatio.

Prologus Vitae (BN Lat. 11749, fol. 148r). [Inc.] : Advocati igitur, o dilectissimi fratres, a summo pontifice beato Gregorio cognomento theologo, accedamus ad tam sancti

huius convivii letitiam spiritalem. Ipse utique propositus est in spiritalibus opulentii... [Expl.] : imitor illos litogos (read : lithologos) id est minutos lapides colligentes unde moesta (sic) efficitur quoniam lapides brevissimos congregando unam collectionem in aedificio domus paulatim omnem macerem aptant.

Translation of the Vita (fols. 149r-170v). [Inc.] : Igitur patria beati Gregorii eximii confessoris, qui theologus cognominatus est, secunda Cappadocia fuit, civitas autem eius fuit Nazanzo, quae tantum per hunc famosissima facta est... [Expl.] : Simulque quia audierat quod scripsisset Apollinaris multorum versuum libros diversorum metrorum et post hoc factum rapuerat plurimos ad heresim istam, apparens quasi eruditissimus, cum esset miser deceptor animarum. (PG 35, 304, 16).

Manuscripts :

(*) Paris, BN Lat. 5323 : s. XIII, misc., fols. 39r-45r. (*Catal hagiogr. lat. in BN*, Paris. Tom. II, p. 216).

(Photo) Paris, BN Lat. 11749 : s. XI, misc., fols. 147v-170. *Bibl. de l'École des Chartes*, XXVI (1865) 196. With the prologue.

(*) Paris, BN Lat. 11756 : s. XIV, misc., fols. 209r-217r. (*Catal. cod. hagiogr. lat. in BN*, Paris. Tom. III. 66).

Edition :

1890, Brussels : (in *Catal. cod. hagiogr. lat. antiq. saec. XVI in BN*, Vol. II, pp. 226-27). Contains the preface only.

Biogr. :

In the year 903 Ademarus, a lector of the city of Beneventum, was approached by Anastasius, a priest, who was very eager to translate the life of Gregory Nazianzen but had no opportunity to do so, with the request that he translate it for him. Ademarus consented and made the translation with the help of a Greek. A positive identification of Anastasius is impossible. Anastasius Bibliothecarius seems the most probable originator of this translation, but, since his

death occurred about the year 886, his name must be eliminated if the date given in the manuscript is correct.

Bibl. : 'Praefatio in Vita S. Gregorii Nazianzeni,' *Cat. cod. hagiogr. lat. antiqu. saec. XVI* in BN 2.226-27; Albert Siegmund, *Die Überlieferung der Griechischen Christlichen Literatur*, 1949, p. 164. For Anastasius: Chevalier, *Répertoire* 1. 208; Graesse, 1.114; Chr. G Joecher, *Allgemeines Gelehrten-Lexicon* 1. 366-67; LTK² 1.493-94; Arnoldus Wion, *Lignum Vitae* 2. 178.

2. ANONYMUS L

An anonymous Latin translation of a compendium of approximately the first third of Gregory Presbyter's life of Gregory Nazianzen is found in an eleventh century manuscript. The translation contains a brief prologue of the translator and a compendium of the prologue of Gregory Presbyter and of the life of Gregory Nazianzen.

Translator's Prologue. [Inc.]: Cum satis laboriose et non satis lucide pergratis divinarum scripturarum paginis studens (ex parte enim cognoscimus et ex parte prophetamus) . . . [Expl.]: de vita beati gregorii nanzianzeni (sic) et theologi collectis ut potero utriusque testamenti testimoniis annuente domino id tractare conabor.

Translation of the Vita. [Inc.]: (Prologue) Ipse namque multum, o barones, nos in spiritalem verborum conventionem invitat; est etiam in ipsa gaudium et laetitia, epulatio et pastus animae religiosae omni corruptione sublimior. . . [Expl.]: sicut ipse fecit de sancto Basilio magno et aliis beatissimis martyribus eorum vitam instituens, sua vita a nobis sit edita. [Inc.]: (Vita). Igitur gregorius a nazianzensis (sic) civitate oriundus fuit, patria secunda cappadocie (sic). Pietate et bonitate nota, que civitas nanzianensis (sic) ab illo perspicua tantum facta est. . . [Expl.]: Ipse autem veniens, ei commilitans hereticorum falsam doctrinam enudando et impiorum dogmata incidendo fugacesque expugnatores proiecit.

Manuscript:

(photo) Vatican City, Vat. Lat. 1195: saec. XI, misc., fols. 118-121. (*Catal. cod. hagiogr. lat. Bibl. Vat.* 56); A. Siegmund,

Die Überlieferung der Griechischen Christlichen Literatur, 1949. p. 264).

3. AMBROSIUS TRAVERSARIUS

The translation of the *Vita* of Gregory Nazianzen by Ambrosius Traversarius was finished and dedicated to Cardinal Giuliano Cesarini in 1431 (cf. Mehus, *Vita Ambrosii Traversarii* p. 424).

Epistola (Vat. Lat. 2950). Domino venerabili. . . patri Juliano Ambrosius. [Inc.]: Vetus consuetudo est ut amicorum secundis successibus amici gratulentur eamque laetitiam gestientis animi cum officiis omnibus tum muneribus quoque significant. . . [Expl.]: Venerationem tuam incolumem atque prolixa aetate florentem Christi Domini nostri clementia servare dignetur, Domine merito mihi carissime semperque honorande Pater.

Translation of Prologus (Vat. Lat. 2950, fol. 2^r). [Inc.]: Invitat vos quidem, religiosissimi viri, Gregorius ille eximius cui a theologia nomen fluxit ad spirituale istud sermonum publicumque convivium. . . [Expl.]: aggrediar itaque inde narrationis initium sumens unde maxime convenit.

Translation of the Vita (Fol. 2^v). [Inc.]: Patria illi secunda Cappadocia fuit religione ac probitate celebris, civitas Nazanzus (sic) cui ob viri merita. . . [Expl.]: (Fol. 27) voluntatem enim suscipes alacritatemque propositi. Tua est enim illa vox sacra quae ait Deo gratum esse quod illi iuxta vires offertur.

Greek Source: A manuscript of Cincius which Cardinal Cesarini had received from Grottaferrata and had lent to Ambrosius, and which contained the Greek Life of Gregory by Gregory Presbyter (Cf. *Ambrosii Traversarii Epistolae*, ed. Cannetus, II. Book VIII, Letter 36).

Manuscripts:

(*) Cortona; Comune e Accad. Etrusca 39: s. XV, misc., fol. 104-105. (Mazzatinti 18 [1912] 21).

(*) Florence, Laurentiana, Plut. 67, Cod. 4: s. XV, fols. 1-32. (Bandini, *Catalogus* 2. 816).

(*) Florence, Laur. Fies. Cod. 45: s. XV, p. 143. (Bandini, *Suppl.* 2. 739-41).

(reported by P. O. Kristeller) Florence, Laur. Ashb. 992 (921) : s. XV, misc. fols. 1-35^v. (P. O. Kristeller, *Iter Italicum*, I. 92).

(*) London, BM Harl. 4923, No. 59 : s. XV, misc. *Catal. Harleian MSS.* 3.221b).

(*) Milan, Bibl. Ambros. F 18 Sup. : s. XVI, misc. (*Analecta Bollandiana* 11.321). Kristeller, *Iter* I. 298.

(*) Oxford, Magdalen College LXXVI : s. XV, misc., fols. 1-21. (Coxe, *Colleges II. Magd.* 43).

(*) Paris, BN Lat. 5578 : s. XV, misc., fols. 112^v-129^v. (*Catal. cod. hagiogr. lat. in BN*, Paris. 2.486-488).

(*) Vatican City, Urb. Lat. 389 : s. XV, misc. : fols. 103^v-123. (*Catal. cod. hagiogr. lat. Bibl. Vat.* p. 296 ; Stornaiolo 1.369-371).

(micro.) Vatican City, Vat. Lat. 2950 : s. XV, misc. : fols. 1-31^v. (*Catal. cod. hagiogr. lat. Bibl. Vat.* p. 98). (St. Louis Univ. Micro. Libr.). Kristeller, *Iter* II. 358.

(micro.) Vatican City, Vat. Lat. 4279 : s. XV, misc., fols. 7-31^r. (*Catal. cod. hagiogr. lat. Bibl. Vat.* p. 116) (St. Louis Univ. Micro. Libr.). Kristeller, *Iter* II. 326.

Edition :

1889-1893, Brussels : Praefatio interpretis in *Catal. cod. hagiogr. lat. antiqu. saec. XVI BN Paris.* Vol. 2.486-488. Preface only.

Biogr. :

See IV. 3.

4. MATTHIAS MONACHUS

The translation of a compendium of the life of Gregory Nazianzen written by Gregory Presbyter was made by Matthias, a monk of the Congregation of Monte Cassino or St. Justina, between the years 1504 and 1507 (See IV. 7.).

Dedicatory Verses : See IV. 7.

Translation of Vita, Ex Gregorio Caesariensi presbytero S. Gregorii Theologi Episcopi Nazianzeni mox Archiepiscopi Constantinopolitani, vita per compendium contracta (p. 5-24), *Inc.* : Prima Gregorio patria Caellestis Hierusalem ad quam omnes liberae matris filii tendimus ; secunda vero Cappadocum terrae civitas seu potius oppidum Nazanti sive Nazianzus, cui de viri meritis

tantum accessit claritatis . . . [Expl.] : exultat in conspectu Dei quam hic praedicaverat clarissima et optatissima luce sanctissimam intuens trinitatem, cui gloria, decus et imperium in aeterna seculorum secula. Amen. Per Matthiam monachum Casinensis congregationis sive S. Justine.

Manuscript :

(reported by P. O. Kristeller ; micro. presented by Prof. Giovanni Mariacher, Director of Museo Civico Correr) Venezia, Museo Civico Correr, Ms. Cicogna 988 : s. XVI early, 592 pages (see IV. 7). Cf. Kristeller, *Iter* II. 284.

Biogr. :

See IV. 7.

5. BILIBALDUS PIRCKHEIMERUS

The translation made by Pirckheimerus of the *Vita Gregorii Nazianzeni* written by Gregorius Presbyter was finished before December 1530, the date of his death (see above, II. 9), and was published with his translation of the orations of Gregory Nazianzen in 1531 (see above, I. 4).

Translation of the Prologus (1531 ed., p. 1). [*Inc.*] : Convocat vos, viri, Gregorius recte Theologi cognomine insignitus ad spirituale sermonum convivium apponitque vobis cibum immaterialem cunctis delitiis conditum ac omni corruptibili sublimorem. . . [Expl.] (p. 2) sed eas mihi per sermones eius hinc inde dispersos colligere necesse fuit aedificantium instar, qui undique calculos colligunt ac eos in unius domus supplementum coaptant.

Translation of the Vita (1531 ed. p. 2). [*Inc.*] : Incipiam igitur unde incipere est convenientissimum nempe a patria illius quae civitas fuit Nazianzensis, inter Cappadoces dignitate secunda quae tanti viri natiuitate adeo est. . . [Expl.] : (p. 23) siquidem non minus ad te quam ad deum ipsum sacra vox illa pertinet, acceptum esse quicquid fit pro viribus.

Editions :

1531 : See above, I. 4.

(*) 1532 : See above, I. 4.

1550 : See above, I. 5.

Biogr. :

See above, II. 9.

6. JACOBUS BILLIUS PRUNAEUS

The translation made by Jacobus Billius of the life of Gregory Nazianzen written by Gregorius Presbyter was finished by the end of the year 1568 and published in the 1569 edition of Gregory Nazianzen's works (see above, I. 8. a).

Argumentum to the *Vita* (1569 edition, fol. 8, unnumbered pages). Hanc Gregorii vitam sexaginta plus minus annis post nongentesimum a Christo nato annum primus quanquam prorsus barbare transtulit Anastasius quidam, ut adnotatum vidi in libro quodam manuscripto Dionysiocenae bibliothecae. Quodsi ita est, longe antiquorem esse Gregorium Presbyterum necesse est quam scripsit is qui anno superiore de cultu sanctorum scripsit.

Translation of the Prologus. [Inc.] : Ad spirituale sermonum convivium, viri audtores, egregius ille Gregorius cognomentum a Theologia consecutus vos invitat; atque ipse in cibum materiae expertem effertur epulumque corruptione omni sublimius. Nec vero mirum vobis videatur. . .[Expl.] : ita demum ad unam eandemque domum construendam et absolvendam eas omnes accommodant. Orationis porro initium hinc ducimus unde eam auspicari maxime decet.

Translation of the Vita. [Inc.] : Patriam igitur ipse secundam Cappadocum provinciam habuit, urbem Nazianzum, quae quidem ab eo adeo nobilitata est, ut apud extremos etiam orbis terrarum fines propter eum clara atque illustris extiterit. . .[Expl.] : idque de te verba faciens, promptitudinem tamen animi haudquaquam accusabis. Tua enim vox illa sacra est, Deo id gratum esse quod viribus respondet.

Greek Source : See above, II. 16. a.

Editions :

1569 (2 editions), 1570 (2 editions), 1583, 1609-11, 1612, 1630, 1690, 1753, 1778-1840, 1778-1841, 1778-1842, 1780, 1835-40, 1837-42, 1842 (2 editions), 1857-58, 1857-62, 1872, 1886 : See above, I. 8. a.

Biogr. :

See above, II. 16. c.

7. JOANNES LEVVENKLAIUS

The translation by Joannes Levvenklaius

of the *Vita Gregorii Nazianzeni* written by Gregorius Presbyter was completed before 1571 and was included in his edition of Gregory's works (see above, I. 8. a.)

Translation of the Prologus (1571 edition, vol. I, f. 24). [Inc.] : Convocat vos, viri, magnus ille Gregorius, cui a Theologia cognomentum est inditum, ad hoc spirituale orationis epulum, in quo ipse vobis instar condimenti de nulla externa materie confecti quasique deliciae quaedam interitus expertes apponitur. . .[Expl.] : mihi necesse fuit ex scriptis ipsis omnia sparsim colligenti eos imitari qui aedificium aliquod instituunt. Solent enim illi congestis undecunque lapidibus ad unam aliquam domum absolvendam omnia rite componere.

Translation of the Vita. [Inc.] : Placet autem inde orationis initium facere, unde nos ordiri ratio decori iubet. Fuit Gregorio patria Cappadocia secunda, cuius in oppido Nazianzo natus est, quod ex ipso tam illustre factum est. . .[Expl.] : Quamquam enim ob virium imbecillitatem haec de te longe infra dignitatem commemoro, studium tamen meum non aspernabere. Nam sacra illa vox tua est quae etiam Deo gratum esse tradit quicquid pro viribus fiat.

Greek Sources : See above, II. 17.

Edition :

1571 : See above, I. 8. a.

Biogr. :

See above, II. 17.

8. COMMENTARY

a. JACOBUS BILLIUS PRUNAEUS

A commentary in the form of an Argumentum and Scholia was written by Billius on the *Vita Gregorii Nazianzeni* and was published with the *Vita* in his 1569 edition (see above, I. 8. a), which was dedicated to Cardinal Carolus Lotharingus on December 18, 1568 (see above, II. 16. a).

Epistola I : See above, II. 16. a.

Epistola II : See above, II. 16. a.

Argumentum to the Vita : See above, Appendix I. 6.

Scholia on the Vita (1569 edition, unnumbered pages). [Inc.] : 1) *Quibus enim quisque delectatur.* In Hervagiano codice Graeca ita

habent, εἰ γὰρ τὸ οἰκεῖον πιέζει πᾶν κατὰ Πίνδαρον, οὓς ἔκαστος ἥδεται etc. Sed quia superiora haec verba nec in Bilibaldi translatione nec in vetustissimo exemplari habentur, nec etiam multum ad rem faciunt, idcirco ea praetermisimus, et ita vertimus ut in antiquissimo illo codice invenimus. 2) *Pella propter Alexandrum.* Pella obscurum prius Macedoniae oppidum nulliusque nominis Alexandri Magni nativitate nobilitatum est. Inde et Pellaeus Iuvenali saty. 10. dictus, Unus Pellaeo Iuveni, etc. . . [Expl.] : 23) *Trinitatem Herculis loco adorans.* Quod Cynici Herculem pae caeteris colant legisse me non memini. Id quidem de Antisthene huius sectae principe refert Laertius, eum quod labor bonum esset, magni Herculis ac Cyri exemplo persuadere solitum esse. Ac Diogenes ipse apud Lucian. in Vitarum auctione se Herculis non cultorem sed imitatorem esse profitetur, ideoque baculum (quem aptiori vocabulo clavam

vocat August. *de Civitat. Dei* lib. 14. cap. 20) ferre ac palliolum leoninae pellis vice. 24) *Theodosio.* qui genus. S. Aurelius Victor Theodosium genere Hispanum fuisse, originemque a Traiano principe, et a Gratiano Augusto apud Sirmium imperatorem effectum annis 27 regnasse scribit.

Greek Sources: See above, II. 16. a.

Editions:

1569 (1) : See above, I. 8. a.

(*) 1569 (2) : See above, I. 8. a.

1570 (1) : See above, I. 8. a.

1570 (2) : See above, I. 8. a.

1583 : See above, I. 8. b. Billius revised the argumentum and the scholia slightly and increased the number of scholia in his 1583 edition. Morellus rewrote and increased considerably the number of notes in his 1609 edition. These changes were retained in the 1630 and 1690 editions.

Biogr.:

See above, II. 16. c.

TABLE OF LATIN TRANSLATIONS

The works in this table are arranged in the following order: Carmina, Epistolae, Orationes. Within each division the translations are arranged chronologically. The numbers in each column denote the order of the article in the translators' edition. An asterisk (*) is placed before a work confirmed

by scholars as spurious; two asterisks (**) indicate a work of doubtful authenticity; and three asterisks (***) show works that have been questioned but with insufficient reason for serious doubt of their authenticity.

CARMINA

The abbreviations of the translators' names are: An = Anonymus, Ar = Arcimboldius, B = Brixianus, BG = Guarinus, Bu = Budaeus, Ch = Chytraeus, CR = Roilletus, E = Erhardus de Pappenheim, F = Falesius Franciscus, FF = Fabricius, GG = Garcia, GM = Guil. Morelius, Gr = Grepsiis, H = Hervetus, He = Hedeneccius, JC = Camerarius, K = Ky-

riacus, Ma = Matthias, Ml = Fed. Morellus, Ms = Molanus, Oe = Oecolampadius, Ph = Phaellus, Pi = Pirckheimerus, Ps = Portus, S = Selneccerus, SG = Guldebeccius, T = Tudertinus, Ts = Tricesius, W = Wolfius. *P*, *V*, or *O* placed after a number indicates respectively that the translation is in prose or verse form, or that it was numbered as an oration.

Migne PG 37 and 38	Various V 399-1504	Manutius V 1504	Various V 1505-49	Langus V 1550-67	Various V 1560-82	Billius P 1569	Levenklaius P 1571	Billius V 1575	Billius V 1583	Oliva V 16th cent.	Various V 1588-1600	Anonymous 16th cent.
<i>Liber 1, Sectio 1, Poemata dogmatica</i>												
I.1.1 De Patre							1					
I.1.2 De Filio							2					
I.1.3 De Spiritu sancto							3					
I.1.4 De Mundo							4					
I.1.5 De Providentia							5					
I.1.6 De eodem arguento							74					
I.1.7 De substantiis mente praeditis												
I.1.8 De anima							6					
I.1.9 De Testamentis							7					
I.1.10 De Incarnatione							8					
I.1.11 De Christi Incarnatione												
***I.1.12 De veris Scripturae libris	33			H 1	43			61				
I.1.13 Patriarchae filii Jacob	36				10-V							
I.1.14 Plagae Aegypti	34				44			62				
I.1.15 Moysis Decalog.	35				9-V							
**I.1.16 Eliae et Elisaei miracula								104				
**I.1.17 Epigramma in templum Eliae							83					
I.1.18 De Christi Genealogia	38				11-V			76				
I.1.19 Discipuli Christi duodecim	37					45						
I.1.20 Miracula Christi sec. Matthaeum	39				12-V							
I.1.21 Miracula Christi sec. Marcum	44					14-V						
I.1.22 Miracula Christi sec. Lucam	42					15-V						
**I.1.23 Miracula Christi sec. Joannem	41					17-V						
I.1.24 Parabolae Christi sec. Matthaeum	40					13-V						
I.1.25 Parabolae Christi sec. Marcum												
I.1.26 Parabolae Christi sec. Lucam	43					16-V						
I.1.27 Parabolae Christi sec. omnes Evang.	45					18-V						

Migne PG 37 and 38		Various V 399-1504	Manutius V 1504	Various V 1505-49	Langus V 1550-67	Various V 1560-82	Billius P 1569	Levenklaus P 1571	Billius V 1575	Billius V 1583	Oliva V 16th cent.	Various V 1588-1600	Anonymous 16th cent.
***I.1.28 Tempestas a Christo sedata									48				
*I.1.29 Hymnus ad Deum								24-P & V 2	65			MI 10	
I.1.30 Alius ad Deum					Ps 1								
**I.1.31 Hymnus alias					Ps 3			91					
**I.1.32 Hymnus Vespertinus													
I.1.33 - 1.1.35													
I.1.36 Precatio ante iter suscipiendum		53				53				35	17		
I.1.37 - 1.1.38													
<i>Liber 1, Sectio 2, Poemata moralia</i>													
I.2.1	In laudem Virginitatis	2		1		19-V					2		
I.2.2	Praecepta ad Virgines	3				20-V					3		
**I.2.3 Exhortatio ad Virginem		AnAP E 1 P	Ma1P Oe1P Pi29O	Ar1P	30 O	98						MI 15	
I.2.4	Ad Virginem					93	63						
I.2.5	Ad Monachos in monasterio	46				46				63	13		
I.2.6	De Pudicitia					94	22						
I.2.7	De Castitate					3							
I.2.8	Comparatio vitarum					25	18						
I.2.9	De Virtute	58			Gr. 1	58				9	19		
**I.2.10 De Virtute		T 1				82	17	105					
I.2.11	Dialogus cum Mundo					68	45						
I.2.12	De humanae Naturae fragilitate	24		9		35				52	33		
I.2.13	De eodem arguento	25		10		36				53	34		
I.2.14	De humana Natura	13				26		10			25		
I.2.15	De externi hominis vilitate	14				28				11	26		
I.2.16	De Vitae itineribus	15			Gr. 2	27				12	27		
I.2.17	Variorum vitae generum Beatitudines	16		24		29				13	28		
*I.2.18	De Vita humana									47			
*I.2.19	De eodem arguento			23						20			
*I.2.20	De Desiderio									59			
*I.2.21	De Morte Carorum									60			
I.2.22	De falsis Amicis									61			
I.2.23	De eodem arguento						73	62					

GREEK AUTHORS

Migne PG 37 and 38	Various V 399-1504	Manutius V 1504	Various V 1505-49	Langus V 1550-67	Various V 1560-82	Billius P 1569	Levenklaius P 1571	Billius V 1575	Billius V 1583	Oliva V 16th cent.	Various V 1588-1600	Anonymous 16th cent.
I.2.24 Dialogus adv. eos frequenter jurantes					96		107					
I.2.25 Adversus Iram				80			108					
I.2.26 In Nobilem male moratum	52				52	74-P & V	66		43		MI 7	
I.2.27 De eodem argumento					81							
I.2.28 Adv. opum amantes								109				
I.2.29 Adv. mulieres sese nimis ornantes	63				63				50	MI 1		
***I.2.30 Monosticha					JC 1					Ch 1		
					F 1	67-V	100			He 1	AnB1	
					GM 1					Ph 2	AnD4	
I.2.31 Disticha	62		22		62		15		49	Ch 2		
**I.2.32 Alia Disticha	65		21		65		19			Ch 4		
I.2.33 Tetrasticha	66		20		66	101	16			Ph 1		
					W 1					Ch 5		
I.2.34 Definitiones minus exactae						95		87				
I.2.35 De philosophica Paupertate						90		80				
I.2.36 De eodem argumento												
I.2.37 De Patientia							72	58				
I.2.38 De eodem argumento												
**I.2.39 De Fortuna et Prudentia								21			Ch 6	
**I.2.40 De rerum humanarum vanitate						78 & 79						
<i>Liber 2, Sectio 1, Poemata quae spectant ad se ipsum</i>												
II.1.1 De rebus suis	1		2,3,4 ex- cerpts		1-V				10			
II.1.2 Gregorii Iusurandum						30						
II.1.3 Itinerarium Constan- tinopolitanum							27					
II.1.4 De seipso							65					
II.1.5 Ad plebem Anastasiae							63					
II.1.6 Ad eosdem							64					
II.1.7 Vale ad inimicos dictum											MI 6	

Migne PG 37 and 38	Various V 399-1504	Manutius V 1504	Various V 1505-49	Langus V 1550-67	Various V 1560-82	Billius P 1569	Levenklaus P 1571	Billius V 1575	Billius V 1583	Oliva V 16th cent.	Various V 1588-1600	Anonymous 16th cent.
II.1.8 In invidos							62					
II.1.9 In eosdem							66					
II.1.10 Ad Constantinopolitanos	12								47	24		
II.1.11 De Vita Sua							Intr.		Intr.			
II.1.12 De Seipso et de Episcopis							77					
II.1.13 Ad Episcopos	11			5	S 1	24						
II.1.14 De seipso et adv. invidos							18-P & V		46	8		
II.1.15 De seipso post reditum ex urbe C.P.	57					57			73			
II.1.16 Somnium de Anastasia	9					22			39	46		
II.1.17 De diversis vitae generibus	10					23			44	22		
II.1.18 In invidos							61					
II.1.19 Querela de suis calamitatibus	5					2-V			45	23		
II.1.20 Oratio ad Christum in morbo							36	53 & 54		4		
**II.1.21 In Diabolum							92					
II.1.22 Carmen supplex	29		14 & 17			39			56	12		
II.1.23 In secessionem							7 & 8	57				
II.1.24 Precatio Matutina							28	27				
II.1.25 Precatio Vespertina							29	28				
II.1.26 Precatio Postridiana							30	29				
II.1.27 Luctus	28					38			55	36		
II.1.28 Carmen elegiacum								55				
II.1.29 De patientia							22	51				
II.1.30 De seipso					Ps 4		1-P & V		110			
II.1.31 Desiderium mortis							12		83			
II.1.32 De vitae huius vanitate	6					4-V			13	5		
II.1.33 Ad Christum								15		85		
II.1.34 In silentium jejunii	54					54		67		36	44	
II.1.35 De eodem argumento												
II.1.36												
II.1.37												
II.1.38 Hymnus ad Christum	55					55			37	45		
II.1.39 In suos versus												Ml 4

GREEK AUTHORS

Migne PG 37 and 38		Various V 399-1504	Manutius V 1504	Various V 1505-49	Langus V 1550-67	Various V 1560-82	Billius P 1569	Levenklaius P 1571	Billius V 1575	Billius V 1583	Oliva V 16th cent.	Various V 1588-1600	Anonymous 16th cent.
II.1.40	In invidos												Ml 8
II.1.41	Ad Maximum												Ml 5
II.1.42	Aerumnas suas luget	7						76			6		
II.1.43	Ad seipsum	8						75			7		
II.1.44	In monachorum ob- trectatores	59			12		59			40	47		
II.1.45	De animae suae ca- lamitatibus	4					21			43	21		
II.1.46	Adversus carnem	18					31			48	30		
***II.1.47	Objurgatio							19		79			
II.1.48	In mortuum mundo							53					Ml12
II.1.49	Luctus	22			7		33			50	31		AnD2
II.1.50	Contra Diabolum in morbo	60					60			41	48		
II.1.51	Carmen lugubre pro anima sua	27					8- V				11		
II.1.52	Lamentatio								43				
II.1.53	Lamentatio alia								44				
II.1.54	Adv. Diabolum	19					6- V				9		
II.1.55	Diabolum a se de- pellit	21			19		32			49			
II.1.56	Adv. eundem							70	33				
II.1.57	Adv. eundem	32			11		42		60	60	39		AnD5
II.1.58	Adv. eundem							60	32				
II.1.59	Adv. eundem								38				
II.1.60	Adv. eundem							17	39				
II.1.61	Lamentatio							16 & 34-35	37				
II.1.62	Supplicatio ad Christum							69	24				
II.1.63	Lamentatio ad Christum								5	25			
II.1.64	Alia ad Christum								59	31			
II.1.65	Alia lamentatio								20	35			
II.1.66	Alia ad Christum								33	36			
II.1.67	De seipso								14		84		
II.1.68	Item de seipso												
II.1.69	Oratio ad Christum							31-32	21				
II.1.70	Alia							48-52					Ml14
II.1.71	Precatio in morbo									42			
II.1.72	In exitum vitae							54-55	46				Ml11
II.1.73	Carmen depreca- torium									59	38		
II.1.74	Supplicatio ad Christum	31			18		41	13-P & V		77			

Migne PG 37 and 38		Various V 399-1504	Manutius V 1504	Various V 1505-49	Langus V 1550-67	Various V 1560-82	Billius P 1569	Levenklaus P 1571	Billius V 1575	Billius V 1583	Oliva V 16th cent.	Various V 1588-1600	Anonymous 16th cent.
II.1.75	Lamentatio ad Christum							10	40				
II.1.76	Alia lamentatio							11-P & V	41				
II.1.77	Oratio ad Christum							56-37	56				
II.1.78	Ad suam animam							57-P & V	23				
II.1.79	Ad suam animam							71	34				
II.1.80	Ad seipsum							58	30				
II.1.81	Ad animam suam	23		8	Tr 1	34				51	32	Ch 7	AnB1
II.1.82	De eodem argumento												
II.1.83	De daemonum pugnis												
II.1.84	Lamentatio												
II.1.85	Adhortatio ad seipsum	20					7-V					10	
II.1.86	Admonitio ad seipsum							6-P & V	52				
II.1.87	De Dei desiderio	26			15-16		37						
II.1.88	Ad suam animam					Ps 2		99	64				
II.1.89	In morbum							38-46					
II.1.90	In sui ipsius et parentum mortem							48-51					
II.1.91	In ipsorum omnium sepulcrum												
II.1.92	Epitaphium sui ipsius	30					40						
II.1.93 - II.1.99	Alia in se ipsum												
<i>Liber 2, Sectio 2, Poemata quae spectant ad alios</i>													
<i>CARMINA</i>													
II.2.1	Ad Hellenium	47					47			64	41		
II.2.2	Ad Julianum	48					48			65	42		
II.2.3	Ad Vitalianum	51					51			33	16		
II.2.4	Nicobuli filii ad patrem	49					49			31	14		
II.2.5	Nicobuli patris ad filium	50					50			32	15		
II.2.6	Ad Olympiadem	56					56			38	18		
II.2.7	Ad Nemesium	61	Bu 1				61			42	20		
**II.2.8	Ad Seleucum							97			75		
<i>EPITAPHIA</i>													
II.2.1 - 2.2.118													

GREEK AUTHORS

EPISTOLAE

Abbreviations used for the names of the translators of the Epistolae are:

An	=	Anonymus
C	=	Cono
Ca	=	Caselius
G	=	Genebrardus
Le	=	Levvenklaius
Ma	=	Matthias
My	=	Mycraeus
Pi	=	Pirckheimerus
Rh	=	Rhenanus
Si	=	Sirmondus

An O placed after a number indicates that it is numbered as an oration in the edition.

Migne PG 37

		Anonymous 800-1400	Various 1504-1531	Musculus 1540	Cornarius 1540	Billius 1569	Billius 1583	Various 1573-1614	Morellus 1609
1.	Basilio Sodali			9	9	5			
2.	Eidem			10	10	6			
3.	Evagrio						153		
4.	Basilio			11	11	7			
5.	Eidem			12	12	8			
6.	Eidem			13	13	9			
7.	Caesario			51	51	17			
8.	Basilio			15	15	11			
9.	Amphilochio						159		
10.	Candidiano						194		
11.	Gregorio Nysseno			37	37	43			
***12.	Nicobulo						155	AnG4	
13.	Amphilochio						160		
14.	Caesario						105		
15.	Lolliano						195		
16.	Eusebio Caesariensi			C 1	17	20			
17.	Eidem						169		
18.	Eidem						170		
19.	Basilio				16	19			
20.	Caesario				50	16			
21.	Sophronio præfecto						107		
22.	Eidem						110		
23.	Caesario						106		
24.	Themistio			Rh 2			140		

GREEK AUTHORS

Migne PG 37

	Anonymous 800-1400	Various 1504-1531	Musculus 1540	Cornarius 1540	Billius 1569	Billius 1583	Various 1573-1614	Morellus 1609
25. Amphilochio			46	46	12			
26. Eidem			47	47	13			
27. Eidem						163		
***28. Eidem								241
29. Sophronio praesidi			52	52	18	18		
30. Philagrio			30	30	40			
31. Eidem			64	64	70			
32. Eidem			58	58	64			
33. Eidem			61	61	67			
34. Eidem			60	60	66			
35. Eidem			62	62	68			
36. Eidem			63	63	69			
37. Sophronio						108		
38. Themistio						139		
39. Sophronio						109		
40. Basilio Magno			27	27	21			
41. Ad Caesarienses			18	18	22			
*42. Eusebio Samosatensi (also PG 32, Ep. 47, Basil)							Bas. 47	
43. Ad Episcopos			19	19	23			
44. Eusebio Samosatensi			74	74	29			
45. Basilio			25	25	24			
46. Eidem			14	14	10			
47. Eidem			26	26	25			
48. Eidem			22	22	31			
49. Eidem			23	23	32			
50. Eidem			24	24	33			
51. Nicobulo							Ca 1	209
52. Eidem								208
53. Eidem			1	1	2			
54. Eidem			2	2	3		Ca 2	
55. Eidem								154
56. Theclae								200
***57. Eidem								
58. Basilio			20	20	26			
59. Eidem			21	21	27			
60. Eidem			8	8	4			
61. Aerio et Alypio			80	80	80			162
62. Amphilochio Icon.								161
63. Amphilochio patri								
64. Eusebio Samosatensi			73	73	28			
***65. Eidem			75	75	30			
***66. Eidem							204	
67. Juliano								166
68. Eidem								168

Migne PG 37

	Anonymus 800-1400	Various 1504-1531	Musculus 1540	Cornarius 1540	Billius 1569	Billius 1583	Various 1573-1614	Morellus 1609
69. Eidem							167	
70. Eutropio							137	
71. Eidem							138	
72. Gregorio Nysseno		33	33	35				
73. Eidem		34	34	36				
***74. Eidem						142		
75. Vitaliano						145		
76. Gregorio Nysseno		35	35	37				
77. Theodoro						81		
78. Theotecnico						198		
79. Simpliciae		28	28	38				
80. Eudoxio Rhetori		29	29	39				
81. Gregorio Nysseno		32	32	34				
82. Alypio						148		
83. Eidem						149		
84. Eidem						151		
85. Eidem						152		
86. Eidem						150		
87. Philagrio		59	59	65				
89. Bosporio Coloniensi						141		
90. Procopio		43	43	56				
91. Nectario C.P.		4	4	51				
92. Philagrio		31	31	41				
93. Sophronio Praefecto		53	53	59				
94. Amazonio		70	70	73				
95. Leontio						103		
96. Hypatio						192		
97. Herculiano						156		
98. Ad eos qui rem publicam administrant						197		
99. Homophronio							237	
100. Gigantio							239	
101. Ad Cledonium presbyterum	AnA1	Ma 1 Pi 1			50 O	51 O		
102. Ad eundem	AnA2	Ma 2 Pi 2			51 O	52 O		
103. Palladio							228	
104. Olympio						174		
105. Eidem						173		
106. Eidem						177		
107. Cledonio						96		
108. Eidem						98		
109. Eidem						97		
110. Palladio						102		
111. Eulalio								231
112. Celeusio			71	71	74			

GREEK AUTHORS

Migne PG 37

	Anonymus 800-1400	Various 1504-1531	Musculus 1540	Cornarius 1540	Bilius 1569	Bilius 1583	Various 1573-1614	Morellus 1609
113. Eidem			72	72	75			
***114. Eidem			3	3	1		My 1	
115. Theodoro						87	Le 1	
116. Euladio							G 1	
117. Eidem							99	
118. Eidem								
119. Palladio								230
120. Helladio								
121. Theodoro								220
122. Eidem								
123. Eidem								221
124. Eidem								
125. Olympio								
126. Eidem								
127. Helladio								
128. Procopio								
129. Eidem								
130. Eidem			42	42	55			
131. Olympio			76	76	76			
132. Saturnino			69	69	72			
133. Victori							133	
134. Eidem							134	
135. Sophronio Praefecto			54	54	60			
136. Modario exercitus duci							135	
137. Eidem							136	
138. Bosporio Colonien.			48	48	14			
139. Theodoro								222
140. Olympio			78	78	78			
141. Eidem			40	40	49			
142. Eidem							172	
143. Eidem							175	
144. Eidem							176	
145. Veriano							181	
146. Olympio							179	
147. Asterio			66	66	47			
148. Eidem			67	67	48			
149. Georgio							182	
150. Asterio							126	
151. Nectario								
152. Theodoro							88	
153. Bosporio Colon.			49	49	15			
154. Olympio			41	41	50			
155. Asterio							125	
156. Eidem							127	

Migne PG 37

	Anonymus 800-1400	Various 1504-1531	Museulus 1540	Cornarius 1540	Billius 1569	Billius 1583	Various 1573-1614	Morellus 1609
157. Theodoro						83		
158. Eulalio						82		232
159. Theodoro						85		
160. Eidem						86		
161. Eidem						89		
162. Eidem						187		219
163. Eidem						189		
164. Timotheo						190	AnG2	
165. Eidem						91		
166. Eidem						92		
167. Helladio								218
168. Photio								
169. Strategio								
170. Palladio								229
171. Amphilochio								240
172. Helladio	6	6	53					
173. Postumiano	68	68	71					
174. Eudoxio Rhetori								115
175. Eidem								116
176. Eidem						117		
177. Eidem						119		
178. Eidem	57	57	63					
179. Eidem						120		
180. Eidem						121		
181. Saturnino						132		
182. Gregorio Nysseno	36	36	42					
183. Theodoro ep.						164		225
***184. Amphilochio								227
185. Nectario								
186. Eidem	5	5	52					
187. Eudoxio						118		
188. Stagirio						188		
189. Eustochio Soph.						111		
190. Eidem	55	55	61					
191. Eidem	56	56	62			191		
192. Stagirio								
193. Procopio	44	44	57					
194. Eidem	45	45	58					
195. Gregorio praesidi	38	38	44					
196. Ecebolio	39	39	45					
197. Gregorio Nysseno						95		
198. Nemesio						183		
199. Eidem	79	79	79					184
200. Eidem								185
201. Eidem								

GREEK AUTHORS

Migne PG 37

	Anonymus 800-1400	Various 1504-1531	Musculus 1540	Cornarius 1540	Billius 1569	Billius 1583	Various 1573-1614	Morellus 1609
202. Ad Nectarium C.P.O.	Ma 1	Pi 3		45-O	46-O			
203. Valentiniano					196			
204. Adelphio					128			
205. Eidem					129			
206. Eidem					130			
207. Jacobo					146			
208. Eidem					147			
209. Castori					93			
210. Eidem					94			
211. Cyriaco							233	
212. Sacerdoti							212	
213. Eidem							214	
214. Eidem							215	
215. Eidem							213	
216. Eudocio							235	
217. Eidem							224	
218. Eidem.							236	
219. Helladio							216	
220. Eidem							217	
221. Homophronio							237	
222. Theclae						202		
223. Eidem						201	AnG3	
224. Africano								
225. Ellebicho						123		
226. Anysio						144		
227. Urso						122		
228. Pansophio						112		
229. Eidem						113		
230. Theodosio vel Theodoro						114		
231. Eusebio amico						171		
232. Diocli						193		
233. Ablabio						131		
234. Olympiano						165		
235. Adamantio						199		
***236. Libanio Soph.						203		
237. Macedonio						124		
238. Fraternitati Sannabadensi						180	AnG1	
239. Epiphanio						104		
240. Meletio						143		
*241. Abugrio (also in PG 32, Ep. 196, Basil)								242
242. Petro						186		
*243. Ad Evagrium Monachum (also in PG 46, Ep. 26, Greg. Nyss.)								
**244. Basilissae								
245. Basilio								
		Pi 4			32 O	45 O		

ORATIONES

Abbreviations used for the names of the translators of the Orations are : A = Ambrosius Traversarius, An = Anonymus, Ar = Arcimboldius, Ba = Balbus, C = Cono, Ce = Centannius, Co = Cooke, Cs = Cortesius, CS = Constantius Sebastianus, Da = Damianus, D = Dresserus, Ga = Gabrielius, I = Isidorus, M = Musculus, Ma = Matthias, Me = Melanchthon, Mo = Mosellanus, N = Novacius, Oe = Oecolampadius, R = Rufinus, Tr = Trapezuntius, Tu = Turnebus, V = Volaterranus, W = Wyrffel, Z = Zinus.

Migne PG 35 and 36	Various 399-1500	Matthias 1504-1507	Cono 1511	Various 1512-31	Pirkheimerus 1521-31	Various 1531-50	Various 1551-69	Bilius 1569	Levenklaus 1571	Various 1571-1600	Bilius 1583
1. In Sanctum Pascha											41
2. Apologeticus	R 1	1	7	Oe 3	1529 ed.	M 2 M 1 AnH1	CS 1	1	Ga 2 I 1 AnJ1		1
3. Ad eos ipsum accientes		21	5		1			2	14		
4. Adv. Julianum (1)		24			37			48			3
5. Adv. Julianum (2)		25			38			49			4
6. Prima de pace	R 7	12	12		10			10	8		12
	A 1										
7. Funebris Caesarii		18			7			8			
8. Funebris Gorgoniae		19			9			9			11
9. Apologeticus ad patrem		30			4			5	15		
10. In seipsum ad patrem et Basilium		27			2			3	19		
11. Ad Gregorium Nyssenum			10		3			4			6
12. Ad patrem		28			5			6	17		
13. In consecratione Eulalii		22	6		28		W 1	29	16		
14. De pauperum amore	Ba 6			Oe 1 Cs 1 Oe 2	16 Z 1 20		Tu 1	14		Ga 1 AnJ2 AnI1	16
15. In Macchabaeorum laudem								20			22
16. In patrem tacentem	R 8				13			13			
17. Ad cives Nazianzenos	R 6	15			15			18	18		17
18. Funebris in patrem	A 4	20			14			15			19
19. De suis sermonibus	AnA1				6			7			9
20. De dogmate episcoporum		2	4		17			24	3		29
21. In laudem Athanasii	Tr 2				18			19			
22. Secunda de pace	A 3	14	9		12			12	10		
23. Tertia de pace	A 2	13			11			11	9		
24. In laudem Cypriani				Oe 3	19	AnH2		16			
25. In laudem Heronis		23			22			21			
26. Cum rure redisset	R 5	9			26			27	13		28
27. Theologica prima	R 9							33	1		33
28. Theologica secunda	Ba 1	3	2	Mo 1				34	2		34
	Ba 2	4	3	Mo 2							

GREEK AUTHORS

Migne PG 35 and 36											
29.	Theologica tertia	Ba 3	5	Various 399-1500	Matthias 1504-1507	Cono 1511					
30.	Theologica quarta	Ba 4	6		Mo 3			35	4		
31.	Theologica quinta	Ba 5	7		Mo 4			36	5		
32.	De moderatione in dis- putationibus		11	8	Oe 6	21		37	6		
33.	Adversus Arianos		8	1		24		22	11		
34.	In Aegyptiorum adventum		16			23		25			
*35.	De martyribus et adv. Arianos							20	48		
36.	Ad eos in Constantinop.		10			25		26	12		
37.	In dictum Evangelii		17		Oe 4	30	Ar 3	31			
38.	In Theophania	R 2			Mo 6	31	Ce1	38			
39.	In sancta lumina	R 3				32	Ar2	39			
40.	In sanctum Baptisma					33		40	40		
41.	In Pentecosten	R 4				35		44	Dr1 44		
42.	Supremum vale	Da 1				27		28	32		
43.	Funebris in Basilium	Tr 1			V 1	8		17	20		
44.	In novam Dominicam				Me 1	36		43			
45.	In sanctum Pascha	AnA1		11		34		42			
46.	Sententious excerpts								N 1		
<i>APPENDIX - Spurious</i>											
App.1	In Ezechielem			26		M 3		46			
App.2	In Ecclesiasten			29	Oe 8	M 4		47			
App.3	Prima de Fide	{}	R 10	falsely attributed to Rufinus							
App.4	Secunda de Fide										
Found in Migne PL											
20.31-50 - Phoebadius											
17.549-68 - Ambrose of Milan											
62.466-68 - Vigilius											
<i>DOUBTFUL TRANSLATIONS</i>											
Orations							Petreius				
Orations							Corbetta				