

tasse et vigilantiae non minus fuerit ponendum in hoc opere quam ipse ab initio posuerit Aristarchus.

Hunc igitur mea industria in pristinum nitorem restitutum, et perpolitum, una cum Pappi Alexandrini explicationibus quibusdam, sub tui illustrissimi nominis tutela et patrocinio in lucem prodire volui...

In his edition Commandinus prints a number of his own short comments, and it is probably to these, rather than to a full commentary, that he refers in the Preface.

*Commentary* (ed. 1572). *Quod faciet sectiones in sphaeris maximos circulos* (Propositio I). Ex primam (sic) propositione sphaericorum Theodosii.

*Et anguli qui ad CG recti. Ex 34 primi Eucl. parallelogramorum enim locorum anguli, qui ex opposito, aequales sunt.../... [Expl]. Ex aequali igitur C ad B minorem proportionem habebit quam 60 ad 19 (Propositio XVII). . . ex aequali C ad B minor rem habebit proportionem, quam 3 ad 19, hoc est quam 60 and 10.*

20

*Manuscript:*

See above, at beginning of *Addenda et Corrigenda*.

*Editions:*

See Vol. I, 165-66 and *Addenda et Corrigenda* to 166a 3.

*Biography:*

See Vol. I, 166.

## AUTOLYCUS. ADDENDA ET CORRIGENDA

by PAUL OSKAR KRISTELLER

vol. I, p. 171, line 12, Add :

Madrid, Academia de la Historia, ms. Cortes 675 (now 2787), s. XVI, fols. 183-

185v. Autolycus, *De sphaera mota*, tr. Maurolycus, with preface to Octavius Spinola.

## GREGORIUS NAZIANZENUS. ADDENDA ET CORRIGENDA

by SISTER AGNES CLARE WAY, C. D. P.

(Our Lady of the Lake University)

The Addenda consist of a number of new translations and the identification of a translator listed as anonymous in the original article. I am indebted to Paul Oskar Kristeller for informing me of some of the new translations as well as for procuring for me microfilms or xerox copies of them.

The addenda and corrigenda are arranged in the order of the article on Gregorius Nazianzenus in CTC II, 43-192.

### I.1 1512 Edition and Reprint

vol. II p. 53a, line 38. Read : 38  
p. 186b, line 14. Insert : Rh.

Notice of this error and omission was given by K. Krautter in his review in *Gnomon* XLV (1973) 188.

### I.5 1540 (1) Edition and Derivatives

vol. II, page 54a Delete : lines 40-43.  
page 54a, line 44. Read : 1547 (2).

### I.6 1540 (2) Edition and Reprints

vol. II, page 55b, after line 4.  
Add :(\*) 1547, Basileae (Basel) : apud A. et A. Frobenium (in Basilii Magni opera omnia, with other translators). Hoffmann BL I.443; Graesse I. 306. Reprint of preceding edition.

page 55b, line 9. Read : eighty letters.

## II.2 KYRIACUS ANCONITANUS

The title of Kyriacus' translation of the Seven Wonders of the World is written in his own handwriting in his dedication: Ex Gregorio Nazianzeno Theologo De septem mundi spectaculis Kyriaci Anconitani brevis in Latinum expositio ad R. P. D. Petrum Donatum episcopum Patavine Urbis. This form was copied in practically all of the later dedications. In five of the manuscripts of his Latin text, including the one in his own handwriting, there is a Greek version of which the Latin is almost a verbatim translation; however this Greek version is not found in any collection of Gregory's works. J. Morelli, *Bibliotheca manuscripta graeca et latina*, p. 391, gives a complete copy of the Greek and Latin versions of the manuscript of Kyriacus on the seven wonders; he adds the two verses of the epigram of Gregory Nazianzen in Greek, and he comments, "Ex eo Cyriacus hausit, eandemque spectaculorum descriptionem Latinam ad Fridericum Contarenum et Joannem Cornelium patricios Venetos misit." Henri Omont, "Les sept merveilles du monde au moyen âge," *Bibl. de l'École des Chartes* 43. 41-59, gives seven versions of the seven wonders of the world, the first five in Latin, the last two in Greek. The fourth version has the title: Ex Gregorio Nazianzeno theologo de VII mundi spectaculis Kyriaci Anconitani brevis in latinum expositio ad R. P. D. Petrum Donatum episcopum Patavine urbis. Number VI, the first of the Greek versions, which has the title *ΠΕΡΙ ΤΩΝ ΕΙΤΑ ΘΕΑΜΑΤΩΝ* and which makes no mention of the author seems to be the Greek version (it is similar to those in the manuscripts) translated by Kyriacus into Latin. In fact, Omont in a note at the end of Kyriacus' version writes: Voy. Nicetas et l'anonyme περὶ τῶν ἔπη θεαμάτων, presque littéralement traduit par Ciriaco. The two-line epigram of Gregory (Migne 38, Sec. 2.2.50) is a simple enumeration of the seven wonders; a literal translation made by Ludovicus Antonius Muratorius in 1709, reads:

Septem in orbe sunt mira, moenia,  
simulacrum,

horti, pyramides, templum, simulacrum, sepulchrum.

These wonders seem to be a brief listing of those of Philo of Byzantium. Philo named as the seven wonders of the world: the hanging gardens of Babylon, the pyramids of Memphis, the statue of the Olympian Zeus, the Colossus of Rhodes, the walls of Babylon, the temple of Diana at Ephesus, and the tomb of Mausolus. In his version Kyriacus names as the seven wonders: Thebes of Egypt, the walls of Babylon, the tomb of Mausolus, the pyramids, the Colossus of Rhodes, the Capitol of Rome, the temple of Hadrian in Cyzicus.

Despite the fact that Gregory made no mention of which temple or statues he had in mind, Kyriacus seems to have thought that the wonders as stated in the anonymous text were those that Gregory had written. However, in the epigram Gregory did not name the Egyptian Thebes, while Kyriacus did not include the hanging gardens of Babylon. Moreover, being a Greek, Gregory would most probably prefer the statue of the Olympian Zeus of Phidias, and not the Capitolium of Rome. Even Kyriacus, although he lists as the seventh wonder "Septimum vero celeberrimum illud in Cyzico Hadriani delubrum," adds afterwards "Ego praecellentissimum illud Dianae Ephesiae templum a Gregorio hac in parte praetermissum esse miror." But Gregory, because he was a Greek, most assuredly would have meant the Temple of Diana at Ephesus, as Philo did. From these facts I conclude that Kyriacus, on the basis of these two lines, translated the anonymous *De septem mundi spectaculis*, perhaps believing it to be the work of Gregory, and called it *Ex Gregorio Nazianzeno de septem mundi spectaculis Kyriaci Anconitani brevis in latinum expositio*. As a consequence, the *De septem mundi spectaculis*, as translated by Kyriacus Anconitanus must be considered another's work, not Gregory's, and as such should be marked with a star in the Table of Translations.

This investigation was prompted by an inquiry from Rev. E. W. Bodnar, S. J., the author of *Cyriacus of Ancona and Athens*, Brussels, 1960, who asked where he would

find this poem in the works of Gregory Nazianzen. He was not satisfied that the epigram was the poem translated by Kyriacus, since several manuscripts, in which are found the Latin translation of Kyriacus, contain a Greek version of which the Latin version of Kyriacus is an almost literal translation.

The following information was furnished to me by P. O. Kristeller :

Vol. II, page 61b, Manuscripts. Add : Como, Bibl. Comunale Ms. 3.2.45 : s. XVI, cart. misc. Folios not numbered. At the beginning, a preface of Kyriacus Anconitanus to Eugene IV. Then : Ex Gregorio Nazanzeno... de VII mundi spectaculis Kyriaci Anconitani brevissima in latinum expositio ad Io. Fred. F. Cornelium. This is not listed in Mazzatinti or in Kristeller, *Iter Italicum*.

page 63b, Bibl. Add : Ludwig Bertalot and Augusto Campana, "Gli scritti di Jacopo Zeno e il suo elogio di Ciriaco d'Ancona," *La Bibliofilia* 41, 1939, 356-376. This article is now being reprinted as follows : Ludwig Bertalot, *Studien zum italienischen und deutschen Humanismus*, ed. P. O. Kristeller, vol. 2, Rome, *Edizioni di Storia Letteratura*, p. 311-332.

Information of the following errors was furnished by Rev. E. W. Bodnar, S. J. : Vol. II, page 62a, line 28. Read :

pp. 344-345. line 29.  
Insert : (after versions) of *De Septem Mundi Spectaculis*.

page 63a, lines 39-40. Delete : where he obtained many manuscripts.

line 44. Add : In his travels he collected, in addition to inscriptions, many Greek manuscripts.

## II.5 JOANNES FRANCISCUS BRIXIANUS

vol. II, page 65a, line 44. Read : actutum.

## II.6 Aldus Manutius.

Vol. II, page 67a, line 12. Add : (reported by P. O. Kristeller, photo supplied by Dr. J. P. Bodmer) Zurich, Zentralbibliothek, ms. D. 218 : s. XVI-XVII, misc., fol. 125-28. Ex Gregorii Nazianzeni carminibus, in Greek and Latin. (*Katalog der Handschr. der Zentralbibliothek*, E. Gagliardi and L. Forrer, fasc. 2, col. 442-443.

A Latin translation of ten poems of Gregory Nanzianzen is found on folios 125-28 of this manuscript. No translator is mentioned. Of the ten only one is a complete poem, containing six verses. The other nine are excerpts, of from two to nineteen lines. The poems are given in the Greek version followed by the Latin translation. They all prove to be excerpts from the translation of Aldus Manutius.

*Translation of excerpt 1* (II.I.45, lines 183-186). [Inc.] : Carnem accipiens, crucique impactus, figensque nigrum Figmenti errorem, et beliae victoriam... [Expl.] : Ut regeniti et e sepulchro exilientes Christo cum magno gloriam habeamus superius.

*Translation of excerpt 2* (II.I.43, lines 30-31). Christe Rex, tu vero mihi patria, robur, opes, omnia. Tibi vero utique recreem vitam, et dolores permutans.

*Translation of excerpt 3* (I.II.15, lines 147-154). [Inc.] : Ast ego Christum apprehendens, nunquam desinam A vinculis huius vitae solutus terrestris... [Expl.] : Ut fontis fluxus est cursorius, ardens autem Ignis viam unam novit immutabilem, salit supra.

*Translation of excerpt 4* (I.II.17, lines 3-8). [Inc.] : Beatus qui multis admixtus, non in multis Volutatur, sed Deo misit totum cor.... [Expl.] : Beatus, qui puris suis facultatibus imperitans, Manu Dei fert indigentibus.

*Translation of excerpt 5* (II.I.55, lines 11 and 12) : Crucem mei membris feram, crucem autem cessui Crucem corde, Crux mihi gloria.

*Translation of excerpt 6* (II.I.49, lines 7-8) : Sed me solve, rex, solve terrestribus a vinculis, Et me chorum statuas in coelestem.

*Translation of Poem 7* (II.I.81). [Inc.] : Anime aspice sursum, terrestrium autem obliviiscere omnium, Neque te vincat, ad malitiam corpus... [Expl.] : Solius autem vitae purae

vita firma est semper, Et multa, quam vivere est melius.

*Translation of excerpt 8* (II.II.1, lines 320-322) : Ultimum sane verbum loquar infirmus, Ovili nostro parce, parce ovili Ovili nostro, cui sane timeo.

*Translation of excerpt 9* (I.I.36, lines 1-2, 19-32). [Inc.] : Christe rex, qui omnia existis tuis hominibus Bona, et in omnibus via recta constas,. . . [Expl.] : Tibi tollam pedis vestigium, quoniam tu me manu tegis. Sed me etiam nunc agas ad bonam finem itineris.

*Translation of excerpt 10* (II.I.38, lines 39-48) [Inc.] : Hodie ex mortuis Christus magnus, quibus mistus est, Expergefactus est, et mortis aculeum dissipavit. . . . [Expl.] : Hodie splendens te magnus chorus circum oblectatur Angelicus, canens hymnum coronalem.

*Contents* : The poem and excerpts contained in this manuscript are from : Poems II.I.45, II.I.43, I.II.15, I.II.17, II.I.55, II.I.49, II.I.81 (complete poem), II.II.1, I.I.36, II.I.38, arranged in their order in the manuscript.

## II.7a Damianus Benessa

A Latin translation of the poem *In silentium ieunii* (II.1.34) was found by P. O. Kristeller in two mss., one of them autograph, among the Latin poems of Damianus Benessa. The translation is preceded in ms. 78 by the Greek text of Gregorius (p. 290-97). Before this text there is the following preface (p. 290) : Et quia eiusdem et praeceptionis et studii est ad parandam et locupletandam orationem de Graecis Latina facere, visum est cum superioribus simul hic ponere, quam de Gregorio Nazianzeno traduximus elegiam (?) quare et Graecam habebis et nostram Latinam. This preface indicates that the translation of Gregorius from the Greek was meant to be a rhetorical exercise, as are the preceding verse paraphrases of Baptista Mantuanus (264-85, with a preface on p. 263) and of Tibullus and Martial (285-290, with a preface on p. 285). The translation of Gregorius was evidently dedicated to the same Bartulinus to whom the two preceding prefaces are addressed. An epilogue following the Gregorius translation in the manuscript (p. 305-08) refers to

the entire collection of Benessa's *Carmina*, not specifically to the translations. The epilogue indicates, however, that the author intended the entire collection to be printed.

*Translation of Carmen II.1.34, In silentium ieunii.* Damiano Benesse translata. [Inc.] : (p. 297) Lingua tace et mutas distinguat charta loquelas,

Percurrantque oculi corde notata mei.  
Distringor Christi mortali quando dolore  
Utque obeam vitae mystica sacra fero  
....

[Expl.] : (p. 305) Fac ubi perpetuo referam  
tibi carmina cantu  
Alituum (sic, for *alitum*) aeternis  
aggreger ipse choris  
Interea sine voce manus cape dona  
loquentis.

Arguta haec tacitis sint monumenta notis.

*Manuscripts* (reported by P. O. Kristeller) :

Dubrovnik, Biblioteka Samostana Male Braće (Franciscan Library), ms. 78, misc., s. XVI (autograph), pp. 297-305. Cf. M. Brlek, Rukopisi Knjižnice Male Braće u Dubrovniku I (Zagreb, 1952), pp. 88-89. Biblioteca di Fra Innocenzo Ciulich nella Libreria de' RR. PP. Francescani di Ragusa (Zara, 1860), p. 110, no. 276.

—, ms. 256, misc. s. XIX, pp. 587-594. Cf. Brlek, pp. 260-262. Biblioteca di Fra Innocenzo Ciulich, p. 111, no. 278.

### Biography :

Damianus Benessa (Benessius, Damjan Beneša or Benešić, a humanist and Latin poet, from Dubrovnik (Ragusa), born about 1476, d. 1539 (or 1540). He studied in the humanistic gymnasium at Dubrovnik and perhaps elsewhere ; among his teachers was the humanist and poet Ilija Crijević (Aelius Lampridius Cervinus). He was probably in Florence around 1499, and surely in Lyons around 1513-1514 where he was active as a merchant. He held many important offices in the Republic of Ragusa, was a member of its Senate and governing councils (Consilium Maius, Consilium Minus, and Consilium Rogatorum), and served three times as Rector of the Republic. Three of his epigrams are printed with Georgius Benignus, *De natura angelica*

(Florence, 1499, GW 3843). He also edited Silius Italicus, with a preface and epilogue to Giovanni Battista Soderini (Lyons, Bartholomaeus Troth, 1514, a few copies reportedly are dated 1513; cf. Baudrier VIII 425-427; A. A. Renouard, *Annales de l'imprimerie des Alde*, 3rd ed., 1834, p. 313, no. 44). A few more Latin poems were recently published in *Hrvatski Latinisti I* (Zagreb, 1969), 521-541. His epic poem *De morte Christi*, in 10 books, survives in ms. 4 of the Public Library in Dubrovnik, and a large collection of his shorter poems in ms. 78 of the Franciscan Library in the same city, both of them autograph. Ms. 256 of the Franciscan Library is a nineteenth-century copy of both mss. The collection in ms. 78 includes some Greek poems, and some Latin versions from the Greek Anthology as well as one from Gregorius Nazianzenus.

*Bibl.* : F. M. Appendini, *Notizie istorico-critiche sulle antichità storia e letteratura de' Ragusei II* (Ragusa, 1803) pp. 132-33; Cosenza I, 512; S. Dolci, *Fasti Litterario-Ragusini* (Venice, 1767) 16-17; *Enciklopedija Jugoslavije I* (Zagreb, 1955) p. 434; *Enciklopedija Leksikografskog Zavoda I* (Zagreb, 1966) p. 356; L. Ferrari, *Onomasticon* p. 95; S. Gliubich, *Dizionario Biografico degli Uomini Illustri della Dalmazia* (Vienna and Zara, 1856) p. 27; *Hrvatski Latinisti, Croatici Auctores qui Latine scripserunt I* (Zagreb, 1969) 515-19; D. Körbler, *Rad Jugoslavenske Akademije Znanosti i Umjetnosti* 206 (1915) 218-252 at 226-227 and 239-52; M. Pantić, "Damjan Benešić," in: *Leksikon pisaca Jugoslavije A-Dz* (Novi Sad, 1972) 208-09. (I am grateful to P. O. Kristeller for his generous assistance in the preparation of this note on Benessa's translation. I am also grateful for bibliographical information on Benessa to Father Marijo Sikić, O. F. M. and to Professor Mato Bete, both of Dubrovnik).

## II 23 FALESIUS FRANCISCUS de BURGUNDIA

A manuscript recently noticed by P. O. Kristeller contains further information about Falesius Franciscus de Burgundia. This information he forwarded to me.

vol. II, p. 94a, *Works*, line 32. Add : Madrid, Biblioteca Nacional, cod. 2630 (formerly M

208) : s. XVI, mbr., 35 ff. (Cf. *Inventario VIII*, pp. 135-136). Franc. (Falesius) a Burgundia. It contains his epistola congratulatoria ad principem Hispanum Philippum (ff. 1v-24); carmina, including one to the same, an elegy on Erasmus, and an epitaph of Vives. Cf. J. Lopez de Toro, "Francisco de Borgoña, compilador de Calvete de Estrella," *Hispania* IV (1944) 383-487, in which he discusses and gives the text of all of these works.

## II.33d FRANCISCUS FABRICIUS

vol. II, page 110a, line 20. Read : Hoefer.

## III.1 ANONYMUS A

vol. II, page 111b, line 41. Read : Chartes.

Attention to this error called by review of Blanche B. Boyer, *Renaissance Quarterly*, XXVI (1973), 182.

## III 2 ANONYMUS F

Recently a manuscript was described by Mlle. Elisabeth Pellegrin for P. O. Kristeller in the Bibliothèque Nationale which contains five letters of Gregory Nazianzen, Letters 152, 121, 139, 183, and 77, translated from the Greek into Latin. The manuscript belongs to the ixth or xth century and furnishes no indication of the translator. The first four of the letters in the same translation are described in CTC II, p. 111-112 art. III. 2, Anonymus F, as contained in a Vatican manuscript. There is also mention of a Göttweig manuscript which contains Letter 152 and the first sentence followed by a later excerpt from Letter 77.

*Translation of Letter 77.* Eiusdem Sancti Gregorii ad eundem venerabilem Theodorum Mopsuestinum Episcopum. [Inc.] : (f. 121v) Per omnia reverendo et dei amatori fratri et co-episcopo Theodoro Gregorius in domino salutem. Audio te graviter ferre a monachis nobis et pauperibus factas iniurias, et mirum nihil cum necdum plagatus sis et nostrorum malorum in experimento non veniris (sic, for *veneris*?)...[Expl.] : indulgeat deus quae in nobis excessit.

*Manuscript :*

(information from Elisabeth Pellegrin through P. O. Kristeller) Paris, BN Lat.

12098 : s. IX or X, ff. 120<sup>r</sup>-122v. Ff. 120<sup>r</sup>-120v, Ep. 152 ; f. 120v, Ep. 121 ; f. 120v-121<sup>r</sup>, Ep. 139 ; ff. 121<sup>r</sup>-121v, Ep. 183 ; ff. 121v-122v, Ep. 77.

Since the incipit and explicit of Letter 77 is not given among Billius' translations in Vol. II, I shall insert it here for a comparison with Anon. F.

*Translation of Letter 77* (Billius translation). [Inc.] : Audio te contumelias eas, quas Monachi ac pauperes nobis intulerunt, graviter molesteque ferre. Nec vero mirum est, te qui nullum adhuc vulnus accepisti, nec calamitatum nostrarum periculum fecisti...[Expl.] : multo velim tibi gravius videatur, nos haec tibi suadentes minime exaudiri. Pulchro autem Plutoni utinam Deus ea quae in nos contumeliose perpetravit condonet.

Besides the anonymous translation of these letters only the 1583 translation of Letter 77 and of Letter 152 of Jacobus Billius and the slightly late 1609 translation of Letters 121, 139, and 183 of Federicus Morellus have been found. With the exception of Letter 77 of Billius' translation, which was copied almost verbatim in the Migne edition, the remaining four letters were more or less revised by the Benedictine editors and are so found in the Migne edition.

### III.6a JOANNES OECOLAMPADIUS

A manuscript of 78 folios in the Zentralbibliothek of Zurich, Cod. D 210, which contains works of Gregorius Nazianzenus was seen by P. O. Kristeller, to whom I am indebted for a microfilm of it. However, it was too late to be included in volume 2. The manuscript is very difficult to decipher and the title on the first page is entirely misleading. At the top of fol. 1<sup>r</sup> there is a single indecipherable word. Lines 2-5 read : "\_\_\_\_avos (first letters blotted out), sine auxilio, calvus, inopinabilis, immensus, [sine] remedio, difficilis, imp \_\_\_\_ bilis, sine pugna, ἀπορος." About two inches lower, lines 6-8, there is a title in large and heavy lettering, "Gregorius Nazianzenus / de / reconciliatione Monachorum." Again, after a space of about two inches, on lines

10 and 11, is written, "Oecolampadio interprete / in gratiam studiosorum." On fol. 1<sup>v</sup> the first line seems to be, "Invitat Gregorium Nazianzenum \_\_\_\_\_ mum theologo sed illo..." Line 5 ends, "fuit familiarissimus Basilius \_\_\_\_." On line 6, in large letters is written the single word, "Argumentum." Lines 7-14 inc. : "Institutio vite monastice. Et videmus nostros monachos omnino degenerare ab iis Basili | . . . [Expl.] : dicit διάπασῶν distare aliis monachis.

On the following line, without further introduction, he begins Letter 2 of Basil to Gregory. Since this is St. Basil's famous letter to St. Gregory, asking Gregory to join him in the monastic life and describing the life that he was living there on the Pontus, it seems evident that the explanation and the argumentum on page 1<sup>v</sup> belong to Basil's letter. The second letter of those that follow this, on fol. 17<sup>r</sup>, is among Basil's letters as number 47 (according to Migne) and is also found as number 42 among Gregory's letters. It is now generally assigned by scholars to the elder Gregory, as written for him by his son, the more famous Gregorius Nazianzenus, to Eusebius of Samosata, on the death of Eusebius of Caesarea, asking his assistance for the consecration of Basil as Archbishop of Caesarea. Since Eusebius died in the year 370 when both Basil and Gregory were barely forty years of age, and since in it the author says, "And this [I ask you to come] not only to comfort my old age..." neither could have been the author of the letter.

The manuscript contains twelve letters assigned to Basil the Great and Letters 42, 114, 91, 186, 172, 120, 60, 1, 4, 5, assigned to Gregory Nazianzen.

*Translation of Ep. 42, [Eusebio]* (Argumentum, f. 17<sup>r</sup>). Deplorat mortem Eusebii Episcopi et Ieronimum (?) vocat ad ordinationem alterius Episcopi. [Inc.] : (Epistola) Quis dabit mihi alas quasi columbae? Vel quomodo renovabitur mea senectus, ita ut ego valeam, et possim transire ad vestram charitatem? Et hoc desiderium requiescat quod habeo erga vos...[Expl.] : (f. 18<sup>v</sup>) Caeterum obsecro et iterum et saepius omnem ignaviam seponentes vel suspendentes vel, abiecta omni mora, occurrere ac

praeoccupetis difficultates et difficilia ex hyeme.

*Translation of Ep. 114, Keleusio, principi (Argumentum, f. 36<sup>r</sup>, lines 18-19) : Narrat Persiam fabellam et ——. [Inc.] : (Ep. 114, f. 36<sup>v</sup>, lines 1-7) Quando quidem silentium improporas mihi ac rusticitatem, o bone et civilis vir et urbane, age utique, narrabo si (?) tibi fabulam non illiteratam et indoctam... [Expl.] : (f. 38<sup>r</sup>, lines 17-21) Vel dicam tibi parabolam maxime quidem veram, maxime autem brevem, Cygni quod tunc cantabunt, quando graculi tacebunt.*

*Translation of Ep. 91, Nectario (Argumentum, f. 38<sup>v</sup>, line 3) : De suo otio scribit. [Inc.] : (Ep.) Tamen res nostrae habent sicut habent et consedimus sine bello et negotiis appreciantes prae omnibus sine periculo honorem silentii et aliquid... [Expl.] : (f. 39<sup>v</sup>) Mens autem eius est dicere otium exercitui nudum quoniam nulla vita absque violencia a malis et ipse nosti et scis.*

*Translation of Ep. 186, [Nectario] (Argumentum, f. 40<sup>r</sup>) : Commendat illi viro rem suam et filios fratres. [Inc.] : (Epistola) Quid fecisses si ipse praesens habuissem negotia et noveris manifestum? Posuisses omne studium ut liberum me faceres a vi et tyrrannide... [Expl.] : (f. 41<sup>r</sup>) Ut ne laboret diu et fatigetur longe curis ac illis a multifaria afflictione. Quamvis maxime sciam et manifeste quia tua pietas etiam alienam faciet sibi propriam.*

*Translation of Ep. 172, Helladio (Argumentum, f. 41<sup>v</sup>) [Inc.] : (Epistola) Gavisus sum et oblectatus literis et scriptis, quomodo non futurus eram quidem, oblectatus eram in eo quod tibi memoria fuerit etiam mortuorum... [Expl.] : (f. 42<sup>r</sup>) si autem non, te transferre ad ea quae illic, et veram festi(vi)tatem accipere et videre. Ibi laetantium omnium habitatio. Satiati sumus vicissitudinibus vitae.*

*Translation of Ep. 120, [Helladio] (Argumentum, f. 42<sup>r</sup>) De ratione paschae aliqua dicit, fortassis alludit ad illa quae ille scripsit, quasi de vita sua ad aliam vitam transierit. [Inc.] : (Epistola) Edocti horum videre ea quae sperantur a longe (utar enim tuo prohemio) letamur eis in litteris quae praesentia sunt. Scio etenim sanctum diem paschae in quem occurrimus et perveni-*

mus. [Expl.] : (f. 43<sup>v</sup>) et inde dededimus (sic cod.) quem spiritus sanctus demonstraverit et facientes opus bonum et operantes ac, ut sic dicam, dignum paternis benedictionibus.

*Translation of Ep. 60, [Basilio] (Argumentum, f. 48<sup>v</sup>) Excusat se quare non veniret nempe impetus per aegritudinem matris. [Inc.] : (Epistola) Preceptum et impositum tibi implere est quidem in nobis ex parte; partim autem, et opinor (sic), maxima, est in tua pietate; in nobis quidem est impetus et alacritas... [Expl.] : (f. 49<sup>v</sup>) iuva aegram illam ad bonam valetudinem precibus tuis; succurre nos ad viam.*

*Translation of Ep. 1, [Basilio] : (f. 49<sup>v</sup>) Eiusdem argumenti. [Inc.] : (Epistola) Fatoefer feelli promissionem esse tecum et affore tibi et simul philosophari in hoc quod partim et sicut confessum est ex amicitia... [Expl.] : (f. 50<sup>r</sup>) Ut sint omnia communia ac ut sit ipsa amicitia eiusdem honoris et paris (50<sup>v</sup>) sic et existet et futurum est et erit ac hoc non contristari et non offendere illos (parentes) et compotes tui fieri, et aderimus tibi.*

*Translation of Ep. 4, [Basilio] : (f. 50<sup>v</sup>, title only, τῷ μεγάλῳ. Rest of page and f. 51<sup>r</sup> blank. Translation starts only on 51<sup>v</sup>, which in the Caillau edition is line 11 of the letter) [Inc.] : (f. 51<sup>v</sup>) Si quid ego intelligo te quemadmodum ii qui rostra, et opercula, et superiores partes vasorum ut aliunde attrahant, talia nobis semper tua verba M(agne) videntur esse. Porro ego admiror tuum Pontum.... [Expl.] : (fol. 55<sup>v</sup>) tu autem siquidem tuleris mediocriter et modeste correptionem istam et eruditionem recte facies. Si autem non, ac plura adiciemus et apponemus.*

*Translation of Ep. 5, [Basilio] : (f. 55<sup>v</sup>) Eiusdem argumenti Epistola illa. [Inc.] : (f. 56<sup>r</sup>) Quoniam feres modeste eruditionem, ex iis et reliqua adiciemus, initium autem sit ex Homero "porro et igitur ingredere ac canta internum cultum." (Because of the similarity of this sentence to the last one of the preceding letter, the Benedictine editors believed that it was a continuation of the preceding letter)... [Expl.] : (f. 57<sup>v</sup>) nos etiam plura praeteribimus ob reverentiam aliorum plurimam quibus pluribus festi (?) sumus et usi et in... habemus.*

*Manuscript* : (microfilm furnished by Dr. J. P. Bodmer through P. O. Kristeller) Zuerich, Zentralbibl. Ms. D 210 : 78 fols. (Cf. Gagliardi, p. 441).

*Biography* :

See vol. II, p. 69.

III.7 WOLFGANGUS MUSCULUS

vol. II, page 117a, line 41. Read : 3.775.  
line 45. Read : pp. 176-186.

III.10b JACOBUS BILLIUS

vol. II, page 120b, line 33. Read : Theodorum.

III 19a ANONYMUS M

A Latin translation of Epistola 130, *Procopio*, of Gregory Nazianzen was found in a miscellaneous manuscript of the Stadtbibliothek of Nuernberg, with no mention of the translator and with no other works of Gregory. The manuscript contains letters and short articles by Melanchthon, Luther, Caspar Cruciger, Martin Bucer, Justus Jonas, and Veit Dietrich. The letter was preceded by works of Luther. Professor Kristeller, who saw the manuscript and found the letter in it, would suggest Melanchthon as the probable translator.

*Translation of Letter 130, Procopio. [Inc.]* : (Exemplum epistolae Nazanzeni (sic) quo (sic) evocatus ad Synodus negat se ventrum esse quia nullius synodi exitum bonum viderit) Siquidem dicendum est quod res est, vere hoc scribere possum omnes Episcoporum synodos fugiendas esse, quia nullius synodi exitum vidi utilem. . . . [Expl.] : Ideo velim mihi ignoscas et pienissimo Imperatori me excuses ne imbecillitatem meam interpretetur desidiam esse. Neque enim ignorat se mihi petenti propter illam caussam prae alio beneficio concessisse ut in secessum commigrarem.

*Manuscript* :

(information and photo furnished by the Library through P. O. Kristeller) Nuernberg, Stadtb. Solger Ms. 70. 2<sup>o</sup> : s. XVI, f. 45<sup>v</sup>.

Letter 130 was also translated by Janus Cornarius, Wolfgangus Musculus, and Jacobus Billius.

IV.1 TYRANNIUS RUFINUS

Four additional manuscripts containing orations of Gregory Nazianzen translated by Tyrannius Rufinus were reported by P. O. Kristeller. vol. II, p. 133b, after line 29 add : Genève-Cologny, Bodmeriana Ms. s.n., s. XII, mbr. Contains the Prologue and three pages of Oration 2. The first seven words of the Oration are missing. The well-known prologue of Rufinus, inc. *Proficisciendi mihi ex urbe*, is here attributed to the Blessed Jerome Presbyter.

Hildesheim, Dombibliothek 658, s. XII-XIV, misc., mbr., ff. 139<sup>r</sup>-162<sup>v</sup>. Contains : f. 139<sup>r</sup>, Prologus Rufini ; ff. 139<sup>v</sup>-150<sup>v</sup>, Orat. 2, *Apologeticus* ; ff. 150<sup>v</sup>-154<sup>r</sup>, Orat. 38, *In nativitatem Christi* ; ff. 154<sup>r</sup>-157<sup>r</sup>, Orat. 39, *In sancta lumina* ; ff. 157<sup>v</sup>-161<sup>v</sup> and 162<sup>r</sup>-162<sup>v</sup>, *De fide* and *De fide Nicaena*. A fragment of *In Pentecosten*, Orat. 41, was listed on folio 162 but could not be found. This part of the manuscript should be dated to the thirteenth century.

Paris, BN Lat. 17401, s. XII, mbr., misc., 82 folios. Damaged. Contains : f. 49<sup>v</sup>-50, Prologus de *Apologetico* beati Gregorii Nazanzeni (sic) ; ff. 50<sup>v</sup>-82<sup>v</sup>, Orat. 2, *Apologeticus*.

Paris, BN Lat. 16835, s. XIII, mbr., misc., 2 coll. Contains f. 111, Sermo 38, Gregorii Nazanzeni (sic) *De theophania domini* ; f. 113<sup>v</sup>, Sermo 39 eiusdem, *De baptismo Christi*. (All information on these was given by P. O. Kristeller)

(\*) Florence, Laur. Ashburnham 990 (921), s. XV. It contains Oratt. 2, 38, 39, 41, 26, 6, 16. (Kristeller, *Iter I*, 92).

IV.18a ABRAHAM MUSCULUS

A Latin translation of Gregory Nazianzen's Oration 38, *De nativitate salvatoris*, made by Abraham Musculus as a New Year's present for his distinguished father, Wolfgangus Musculus, was found in the Stadtbibliothek at Zofingen, Switzerland, by P. O. Kristeller, who furnished me with a xerox copy sent to him by the librarian, Mr. M. E. Lehmann. The manuscript contains 233 items. This text consists of items 227, the preface (two pages), and 228, the translation

(twelve pages). The translation was finished on December 27, 1553 (see below, *Dedicatory preface*).

*Dedicatory preface.* Insigni tum eruditione tum pietate claro viro D. Wolfgango Musculo, Theologiae sacrae in schola Bernensi professori celeberrimo, patri suo observandissimo Abrahamus filius S. D. [Inc.] : Si Gregorii Nazianzeni, summi Theologi, laudes et encomia, observandissime parens, longa apud te oratione dicere proposuisse, merito summae audaciae atque immo-destiae vitium incurrere fuisse, eo quod sus (ut proverbio dici consultum est) Minervam docere instituat. Mihi enim qui in illius sanctissimi viri scriptis nunquam antehac versatus sum, nequaquam convenit te, qui in assidua eius autoris lectione fere consenuisti, de eruditione et pietate summa, qua clarissimus ille vir preeditus fuit, monere. . . . Duae vero potissimum sunt causae quae me ut hoc negotium susciperem impulerunt, quarum prima est, quia hunc nobis clarissimum nativitatis Christi diem illucescit denuo ; nos etiam, ut pura mente eum aspicere possimus, sua gratia Deus optimus, Maximus (sic) sustentare dignatus est, in quo Dominus noster Jesus Christus, immensa sua φιλανθρωπία ductus, in mundum hunc nostra carne indutus venit, quo nos satanae laqueis vinctos suo sanguine redimeret, atque patri ob peccata irato reconciliaret per suam obedientiam. Ob quam ineffabilem benevolentiam decet nos, ut per totam nostram vitam ipsi immortales a genteis (sic) gratias de ipsius ἐραυθρωπήσει (sic?) assidue cogitemus atque meditemur. Cum igitur in hanc orationem Nazianzeni Christi maximum beneficium diligenter enarrantem for[te] fortuna incidisse, opere pretium iudicavi ut exeritii (sic) gratia Graeca latinis mutarem. . . . Multo autem studiis meis commodius esse iudicavi in illis rebus exerceri quae non tantum ad eruditionem parandam, sed etiam pietatem conservandam augendamque momentum haud contemnendum afferunt, quam iis multum laboris tribuere quae praeter linguarum cognitionem nullam de Deo suisque operibus notitiam afferunt, sed vanitatem meram prae se ferunt, nam ut docte et eleganter Gregorius noster ait : κακῶν διδασκάλων κάκα

(sic) τα μαθήματα, καὶ πονερῶν σπερμάτων πονερὰ τά γεώργια. . . . [Expl.] : Hoc . . . bono paterno erga me animo suscipe atque quae errata sunt benigniter corrige. Vale Optime cum matre chariss. totaque familia, pater observandissime : Datae Basileae. 27. Decemb. Anno a Christo nato 1553.

Greg. Nazianz. Orationem Latine versam Patri pro strena mittit. (This title is by a later hand).

*Translation of Oration 38, Gregorii Nazianzeni theologi oratio in festum manifestationis divinae sive nativitatis Salvatoris.* [Inc.] : Christus nascitur, gloria eum affice; Christus ex coelis descendit, obviam illi ite; Christus in terram venit, exaltate eum. Cantet Domino omnis terra, et ut omnia summatim dicam, laetentur coeli, et exultet terra. . . . [Expl.] : qui in trinitate adoratur, atque glorificatur, quem etiam nunc nobis illustrari optamus, quatenus illis qui carne vincti sunt, facultas datur, in Christo Jesu Domino nostro cui sit gloria in secula. Amen. Τῷ θεῷ δόξα.

*Manuscript :* (Information and photo furnished by P. O. Kristeller) Zofingen, Stadtbibliothek Pa 14/1, s. XVI, misc., nos. 227 and 228.

#### *Biography :*

Abraham Musculus (Meuslin, Mäuszlin, Moesel, Müsli, Müssli, Meusel), the son of Wolfgangus Musculus, was born in 1534 and died in 1591. He entered the service of the Church and was a preacher, first at Thun, later in Bern, and in 1586, was appointed the head Dean of the clergy of Bern. He is the author of a valuable Chronicle of his time, and was much esteemed by Theodore Beza, who considered him a worthy son of his great father. The life of his father, Wolfgangus Musculus, written by Abraham, was edited and published by his son in 1595 at Basel in the *Synopsis festivalium concionum* of W. M. Dusanus.

*Bibl. :* Allgemeine Deutsche Biographie, XXIII(1886) 97; Hoefer 35.259; Joecher, Chr. G., Allgemeines Gelehrten-Lexicon 3.776; Larousse, Grand Dictionnaire Universel 11.730; Schaff-Herzog, Encyclopedie VIII.61; Zedler, J. H., Grosses vollstaendiges Universal Lexicon aller Wissenschaften und Kuenste 22.1346.

## IV 23b JACOBUS BILLIUS PRUNAEUS

A manuscript, containing a translation of the *Vita* of Gregory Nazianzen, written by Gregorius Presbyter, and of thirty-four of his orations, all in a revised version of the 1583 edition of the translations of Jacobus Billius, was found in the Bibliothèque Nationale of Paris by Elisabeth Pellegrin. The order of the orations is the same as that of the 1583 edition, starting from Oration 3 in the 1583 edition and transferring Oration 20 to the first place, making it Oration 1 in Ms. 10595.

The contents of Ms. 10595, placed in the order of their presentation, i.e., *Vita* and Orations 1-34, according to the Migne numbering, are : *Vita*, Oratt. 43, 4, 5, 10, 11, 9, 12, 19, 7, 8, 6, 23, 22, 16, 14, 17, 24, 18, 21, 15, 25, 34, 33, 32, 36, 26, 20, 13, 37, 42, 27, 28, 29, 30.

*Manuscript :*

(Information furnished by Elisabeth Pellegrin) Paris, BN Lat. 10595, s. XVII. pp. 1-415.

## IV 25a PETRUS GALESINIUS

A Latin translation by Petrus Galesinius of about eight lines of Oration 43, *Monodia* or *Funebris in Basilium*, is found in a manuscript of the Biblioteca Ambrosiana in Milan ; the manuscript also contains translations of some works of St. Basil. Fil. Argelatus, *Bibliotheca Scriptorum Mediolanensium* II. 2 2117 also mentions *S. Gregorii Nazianzeni Theologi opera* a Petro Galesinio Protonotario Apostolico conversa. Commentariis Patrum Graecorum et Notationibus suis illustrata. Ad Sanctiss. Gregorium XIII, Pont. Opt. Max. This manuscript, however, has not been found.

*Translation of the Monodia. [Inc.]* : Omnes pene mei libri cum sanctissimi viri, Basili Magni, laudum pleni sint cumque eum ipsum, dum hac vita fuit, et colere et summo in honore habere nunquam destiterim, certe hoc tempore quo ex vita migravit . . . [Expl.] : qui nihil aliud agunt quique omne tempus et studium in hac dicendi arte consumunt, indeque sibi laudem colligere student . . .

*Manuscript :*

Milan, Ambrosiana P.243 Sup., s. XVI, misc., fol. 60. Contains eight lines of Orat. 43, *Monodia*, of Gregory Nazianzen. (P. O. Kristeller, *Iter I*, 338).

*Biography :*

Petrus Galesinius (Pietro Gallesini), an Ecclesiastical Antiquarian and Protonotary Apostolic, was born in Milan in the first half of the sixteenth century, and died c. 1590. He worked with St. Charles Borromeo to revive the Ambrosian rite and restore the discipline of the Church, and was at the same time a prolific writer. In a dedicatory letter of Galesinius to St. Charles Borromeo in his edition of *Haymonis Halberstadiensis Sacrae Historiae Epitome, adjunctis in tres posteriores Petri Galesinii Notationibus*, vol. 1, in fol. Romae, 1564, Galesinius (p. 8) says that he had dedicated himself to the translation of the Greek Fathers, being aroused by the very poor versions of the works of St. Basil and St. Gregory of Nazianzen, which he calls "rough, crude, and corrupt." As a rule, his translations contained also commentaries and annotations.

*Works* : *Roman Martyrology*, with historical annotations, Milan, 1567 ; Venice, 1578 ; he published the *Ecclesiastical History* of Haymon of Halberstadt, with annotations of his own on the *In tres posteriores* of Salvianus, also the *Sacred History* of Sulpicius Severus, and homilies of Maximus of Turin, all in 1564. He translated into Latin and annotated many works of the Greek Fathers, St. Gregory of Nyssa, St. Gregory Nazianzen, Theodoret, and St. Basil the Great. A complete list of his works may be found in Fil. Argelati *Bibl. Script. Mediol.* II.2.2114-2119.

*Bibl.* : Fil. Argelatus, *Bibliotheca Scriptorum Mediolanensium* II.2.2113-2119 ; *Bibliotheca Britannica. A General Index to British and Foreign Literature* by Robert Watt (Edinburgh, 1824) I, 396w ; L. Ferrari, *Onomasticon*, p. 333 ; H. Hurter, *Nomenclator* I.117 ; Chr. S. Joecher, *Allgemeine Gelehrten-Lexicon* 2.834 ; J. Zedler, *Universal Lexicon* 10.119.

IV.30 GUILELMUS SIRLETUS (olim  
ANONYMUS J)

The Latin translation of the two orations, *De amore in pauperes* and *Apologeticus*, found in a manuscript of the Vatican Library, Barb. Lat. 481, and described under the heading of Anonymus J in Vol. II, p. 169, may be assigned to Guilelmus Sirletus. Annibale Caro, an Italian scholar of the sixteenth century, translated these two orations of Gregory Nazianzen into Italian from the Latin translation of the orations made by Cardinal Guilelmus Sirletus, according to M. Michaud (*Biographie Universelle* 39.414) and L. A. Lenzi (*Gli scrittori calabresi*, p. 237). This manuscript is the only one that I have found containing the translation of these two orations. The learned Cardinal Sirletus was a well-known collector and translator of manuscripts, which he frequently loaned to scholars for translation. Moreover, since during most of the years from 1548 until his death in 1585 he was actively working in the Vatican Library where all his works are preserved, and Caro lived in Rome from 1542 until his death in 1566, it seems evident that this is the Latin translation which Caro used for his Italian translation of these orations of Gregory. Therefore, I am assigning Cardinal Guilelmus Sirletus as the translator of these orations. It may also be mentioned here that Annibale Caro translated the *Testamentum* and Letters 80 and 36 of Gregory from the original Greek into Italian.

*Translation of Oration 14, Gregorii Nazianzeni Theologi De amore in pauperes.* [Inc.] : Viri fratres et compauperes, pauperes enim omnes et divinae gratiae indigentes quamvis alius alio praestare videatur parvis mensuris dimensus, accipite orationem. . . [Expl.] : commiserationem hanc afferamus ipsi per indigentes et humi hodie coniectos ut cum hinc migraverimus accipiант nos in eterna tabernacula. In ipso Christo Domino nostro, cui gloria et imperium in saecula. Amen.

*Translation of Oration 2, Gregorii Nazianzeni Theologi Oratio apologetica.* Fuge ipsius causa in Pontum, et redditus illius post sacerdotii electionem in gloria sacer-

dotii professionis, et qualem decet esse epis copum. [Inc.] : Victus sum et victimum me esse fateor. Subdidi me domino et suppli cavi illi. Beatissimus enim David incipiat mihi orationem, immo vero, qui in Davide intonuit, et etiam nunc per ipsum intonat. . . [Expl.] : in habitatione laetantium et in sanctorum splendore, ut in templo ipsius omnes celebremus gloriam. Et rex simul ac pastores in Christo Jesu Domino nostro, cum quo convenit patri honor et imperium, simul cum Sancto Spiritu in saecula saeculorum. Amen.

*Manuscript :*

(Micro. St. Louis Univ. and Vat. Library) Vatican City, Barb. Lat. 481 (int. 1) and (int. 2), s. XVI, 76 ff. (Kristeller, *Iter II*, 445).

*Biography :*

Guilelmus Sirletus, a Tridentine Scholar, Vatican Librarian, and a Cardinal of the Church, was born in 1514, at Guardavalle, Calabria, Italy, and died in Rome in 1585. In Naples he studied Greek and Hebrew, theology and patrology. Later, going to Rome, he made the acquaintance of many illustrious persons, worked with Cardinal Cervini, the future Pope Marcellus II, on editions of Greek writers, both sacred and profane, and was the teacher of St. Charles Borromeo. He was appointed custodian of the Vatican Library in 1549, and in 1557, a Protonotary Apostolic. In 1565, in recognition of his virtue and learning and active participation as intermediary of the Holy See in the negotiations for the revival of the Council of Trent he was made a Cardinal. He became Bishop of San Marco in Calabria in 1566 and of his native diocese of Squillace in 1568. During this time he remained in Rome and governed his bishopric through his nephew Marcello until 1573, when he renounced it in favor of this nephew. In 1569 he was appointed by Pope Pius V to a commission for the publication of the Vulgate. He also co-operated in the publication of the Greek Bible or Septuagint and of the Polyglot of Antwerp, and at the same time applied himself to patristic studies, emended the Latin liturgical books, and corrected the Julian Calendar. In the course of this work he acquired many Greek codices. From March 18, 1570, until his

death in 1585, he served as Prefect of the Vatican Library. After his death his vast personal library was bought by Cardinal Ascanio Colonna, but was brought back to the Vatican Library by Pope Benedict XIV (1740-58), where it remains to this day.

*Works*: *Vitae Sanctorum in latinum versae, et a Metaphraste editae*, in the last two volumes of *Vitae Sanctorum*, published by Lippomani, Venice, 1551-1558; "Annotationes in Psalmos" in *Polyglotte Bible* of Antwerp, 1569; "Menologium Graecorum," in *Antiquae Lectiones* of Canisius, Ingolstadt, 1601; many unpublished manuscripts, among them, letters of St. Basil the Great and a number of his homilies.

*Bibl.*: *Dict. Cath. Biogr.* (1961) p. 1064; *Enc. Ital.* 31.908; *Grande Dizionario Encyclopedico* XVII (Torino, 1972) 353; Hoefer 44.40-41; H. Hurter, *Nomenclator* 3.258-61; Joecher, IV, 623; L. A. Lenzi, *Gli scrittori calabresi* pp. 235-37; M. Michaud, *Biographie Universelle* 39.414-15; *New Catholic Encyclopedia* 13 (1967) 260; Tafuri, *Scrittori... nel Regno di Napoli* III, 5, p. 200.

D. Taccone-Gallucci, *Monografia del Card. Guglielmo Sirleto* (Rome, 1909); H. Omont, "La Bibl. Vat. sous le Card. Sirleto" *Revue des Bibliothèques* XXIII (1913) 269 ff.; P. Paschini, "Note per la biogr. del Card. Guil. Sirleto" *Archivio storico della Calabria* V (1917) 44-104; id. "Guil. Sirleto prima del cardinalato" *Tre ricerche sulla storia della Chiesa nel 1500* (Rome, 1945); idem, "Il cardinale Guglielmo Sirleto in Calabria" *Rivista di Storia delle Chiese in Italia* I (1947) 22-37.

vol. II, page 169a, line 35. Omit : et.  
line 40. Read : convenit patri.

#### IV 31a ANONYMUS N

A Latin translation of five orations of Gregory Nazianzen, numbers 1, 45, 44, 14, and 38 — *In Pasca* (sic) *et in excusatione tarditatis*, *In sancta Pasca* (sic), *In Encaenia et in Martyrem Maman*, *De amore erga pauperes*, and *In Theophania sive Natalitia Salvatoris* — are contained in a sixteenth century manuscript of the Biblioteca Nazionale of Florence. There is no indication of the translator. The pages of the manuscript

are unnumbered, but the orations cover folios 1<sup>r</sup>-28<sup>v</sup>. Folios 14<sup>r</sup> and 15<sup>r</sup> and 15<sup>v</sup> are blank. The manuscript was evidently rebound and some pages were misplaced, for the last two folios of Oration 38, containing a little less than one third of the oration, were inserted as folios 24 and 25 in Oration 14. This is in the only part of Oration 38 that is preserved.

*Translation of Oration 1. [Inc.]* : (ff. 1<sup>r</sup>-1<sup>v</sup>) Resurrectionis dies adest felixque principium quo et hilares nos fieri et invicem alter alterum amplecti decet. Haec dicimus, fratres, iis etiam qui nos oderunt. . . [Expl.] : quasi noxiam lethalemque herbam vos et pastores et gregem vitare cupio nec ex ea alere aut ali, unum esse omnes in Christo Jesu nunc et in futura requie cui gloria et imperium in secula seculorum. Amen.

*Translation of Oration 45 (ff. 2<sup>r</sup>-11<sup>v</sup>).* [Inc.] : In custodia mei stetero, admirandus inquit Abacuc. Ego hodie simul cum eo ex potestate contemplandique facultate mihi aspectu concessa, explorabo. . . [Expl.] : si voti compotes in sancta fuerimus excepti tabernacula tibi forsan offeremus in sacrificium quae sancto altari sint accepta, o pater, verbum, ac spiritus sancte. Quoniam tibi omnis gloria, honos, et imperium in secula seculorum. Amen.

*Translation of Oration 44 (ff. 11<sup>v</sup>-14<sup>r</sup>).* [Inc.] : Antiquus mos recte quidem institutus iubet nos Encaenia colere, immo per encaenia bono raro honorare que acta sunt, idque non semel tantum sed frequenter. . . [Expl.] : Id autem assequemur si ad bona honestaque conversi ac renovati ad novam vitam transmigrabimus in Christo Jesu Domino nostro cui gloria in secula seculorum. Amen.

*Translation of Oration 14 (ff. 16<sup>r</sup>-23<sup>v</sup> and 26<sup>r</sup>-28<sup>v</sup>).* [Inc.] : Viri fratres atque una nobiscum pauperes (omnes enim inopes sumus et divine gratie indigentes, licet alias excellere videatur parva mensura demensus. . . [Expl.] : et hos hodie humi projectos offeremus ut qui primum ex hoc mundo migraverimus recipient nos in eterna tabernacula in ipso Deo et Domino nostro cui gloria in aeternum. Amen.

*Translation from Oration 38 (ff. 24<sup>r</sup>-25<sup>v</sup>). [Inc.] : peiora ipse assumit, quod qui-dem priori divinius est, ac mente sana pre-ditis excelsius appetet. Quid contra nos circa haec effutunt sycophante. . . [Expl.] : quem et nobis in presentia revelari preca-mur quatenus carnis vinculis alligatis id concedi potest. In Christo Jesu Domino nostro cui gloria in aeternum. Amen.*

*Manuscript :*

(micro.) Firenze, Naz. Centr., cod. Naz. II.IV.522 (Magl. Cl. XXXIX, num. 50) : s. XVI, 39 folios. (Mazzatinti, XI.81).

Vol. II, p. 175a, line 15, insert :

(\*) Vatican City, Vat. Ross. 50 (VII a 50), s. XV, misc. mbr., fol. 177 (Kristeller, Iter II, 468 ; Information supplied by P. O. Kristeller).

## Table of Translations

vol. II, page 182, Poem II.1.49.

Transfer : An D2 to col. 12.

page 191, Orat. 24, col. 4.

Read : Oe 5.

page 192, App. 2, col. 4.

Read : Oe 7.

## HERMETICA PHILOSOPHICA. ADDENDA ET CORRIGENDA.

by MARIE-THÉRÈSE D'ALVERNY

(Centre National de la Recherche Scientifique and Université de Poitiers)

## vol. I, 151-54. IV. LIBER XXIV PHILOSOPHORUM

Add the following data on manuscripts :

## I. Sentences alone, with or without prologue.

vol. I, p. 153a,

line 8. Read : 22 sentences.

line 10. Add. The manuscript ends :

Deus est ex quo est quidquid est non participatione per quem est non variatione in quo est quod est non c(om)mixtione. I am indebted for information on the Ex-plicit to Dr. L. Sturlese in his review of CTC II in *Annali della Scuola Normale Superiore di Pisa*, Classe di Lettere e Filosofia, Ser. III, III (1973) 1174.

vol. I, page 153a, line 11. Add :

(micro.) Křivoklát, Castle Library (formerly Prague, Fuerstenbergische Bibliothek), ms. I e 10, membr., s. XIV-XV, fols. 30-30v.

23 sentences. No prologue. Title : Tri-ginta quatuor (sic) philosophorum diffinitiones de Deo communi assensu constitute. (J. Prazak, *Codices manuscripti Bibliothecae Castri Křivoklát*, Prague 1969, p. 205).

vol. I, p. 153a, line 26. Add :

Vienna, Bibliotheca conventus Fratrum Praedicatorum, 151/121, membr., s. XIII, fol. 146v.

23 sentences. No prologue. Title (later hand) : Propositiones Termeg<isti> (Cf. M. T. d'Alverny, "Avicenna Latinus VI", *Arch. d'hist. doctr. et litt. du Moyen Age* XXXIII (1966) 319 ; *Aristoteles Latinus, Codices I*, 276-77 [the *Liber XXIV Philosophorum* is not noted in the description]).

## II. Sentences with first commentary.

vol. I, p. 153a, line 49 through 153b, line 2. Delete the description of the Göttweig manuscript here and see the new description below under Group III.

vol. I, p. 153b, lines 6-9. Delete the descrip-tion of the Leipzig manuscript here and see the new description below under Group III.

vol. I, p. 153b, lines 24-37. The Perugia manuscript does not belong in this group and should be transferred to Group III ; it contains the sentences with the second commentary.

## III. Sentences with a first commentary and a second commentary.

vol. I, p. 153b, line 45. Add :

Göttweig, Stiftsbibliothek, cod. 59(69), membr., s. XIII, fols 230-232v.

23 sentences with prologue, first and se-  
cond commentary. Title : Incipit Terme-gistus.