

Sixtus of Siena, O.P.

BIBLIOTHECA SANCTA — BOOK IV

On the Catholic expositors of the divine volumes

English translation — Bibliotheca Sancta, Book IV

Note on the Latin sources. This English version is drawn from two copies of Sixtus's *Bibliotheca Sancta*. The front matter and pages 6–108 were translated from the 1586 Cologne edition (Maternus Cholinus), which carries few marginal notes; the marginal glosses were then supplied from a second, more heavily annotated copy of the same work. From page 109 onward the translation is made directly from that margin-rich copy. The printed leaf- and page-numbers in both copies are frequently misprinted, so pages are aligned by content and scan sequence rather than by the printed folios.

*(Rich PDF p. 190 [printed folio 190]. The title page and **Preface** of **BOOK IV** — On the Catholic Expositors of the Divine Volumes, an alphabetical catalog of biblical expositors — then the catalog's **letter A** begins (the Abbot of Vercelli, Abbo of Fleury, Acacius). Running head: F. SIXTI SENENSIS ... BIBLIOTHECAE SANCTAE.)*

F. Sixtus of Siena, of the Order of Preachers — On the Catholic Expositors of the Divine Volumes. The Holy Library, Book Four.

Preface

The Third book of our Library set forth the art of expounding the sacred letters, and all the modes of explaining the sacred volumes familiar to the divine expositors. The Fourth book, which we now arrange according to the alphabetical order of the letters, comprehends — of all the Catholic expositors, both extant and not extant, who from the three-hundredth year before Christ down to this day have expounded the divine volumes — their names, surnames, family, dignities [offices], dates, the number and variety of their commentaries, their language, style, kind of exposition, and method of expounding, together with the judgments of illustrious men upon the writings of most of the noble expositors. To these, as by way of appendix, there will follow at the end of the volume a Catalogue of the Hebrew expositors, who explained in Hebrew the Hebrew scriptures of the Old Testament; and likewise a brief admonition concerning the causes of false ascriptions [of titles], and by what conjectures their falsity may be detected.

All which things we have gathered both from the most approved authors of Ecclesiastical History — Eusebius, Theodoret, Socrates, Sozomen, Evagrius, Zonaras, and Nicephorus — and from those who published Catalogues of the illustrious writers of the church, among whom we have chiefly followed Jerome, Gennadius, Isidore, Honorius, Sigebert, Notger, and Trithemius.¹ The rest we have supplied as best we could from the various Libraries [catalogs] of Italy, Gaul, Spain, and Greece, which — partly through friends, partly through ourselves, having undertaken many journeys through Italy and Gaul — we have surveyed, not without great labor.²

But lest anyone wonder, or impute it to me as a fault, that in this volume I have omitted very many works of various kinds written by Catholic expositors, let him know that this alone was my care: that I should gather only the **exegetical** writings which the Orthodox explainers had expressly destined for the explanation of the holy volumes chiefly — but should omit the rest, which had flowed from them on other occasions and toward other ends, as it were "exoteric." Not indeed that I would defraud those most excellent men of any part of their labors (from whom, being brighter than the light of the Sun, my silence can take nothing away, nor can my speech add anything), but because the plan of the present work admitted only those things which pertain to the interpretative kind of writing. Moreover, we have deferred the censures and corrections which the noble fathers of the church [made] upon the various commentaries of the more illustrious expositors to the next following book, lest the size of the present volume should grow more than is fair — [the present volume] which we now begin from the first letter of the Alphabet.

A

The Abbot of Vercelli [Abbas Vercellensis], whose name I have not yet been able to find — a man (as his Paraphrase on Dionysius the Areopagite shows) of the highest erudition and religion — composed expositions on the Song of Songs of Solomon, of a style not to be despised, in which he insisted chiefly upon the anagogical sense, taking the likeness of the supreme created love which is in the seraphic spirits, to whose sublimity he strove to raise the soul, and in a certain way to transform it into God. John Gerson

mentions this work in the preface of his commentaries on the Song of Songs. He flourished in the year of the Lord 1400.

Abbo of Fleury [Abbo Floriacensis], abbot of the monastery [of Fleury], wrote homilies on the Gospels. He lived in the year 1000.

Acacius — whom, because he was one-eyed, they used to call Μονόφθαλμον, that is, "One-eyed" — bishop of the church of Caesarea in Palestine, disciple of Eusebius bishop of Caesarea and his successor in the bishopric; a man exercised in the divine scriptures, but perverted by the Arian impiety. He flourished so greatly under the Emperor Constantius, that [→ p208: ut in...]

¹ The authors whom the writer follows in this book. ² The author of the book traveled through Gaul and Italy.

(*Rich PDF p. 191 [printed folio 191]. Book IV, catalog letter A: a run of entries from Acacius of Caesarea through Alan of Lille, each giving the writer's works, style, and dates. Running head: LIBER QVARTVS.*)

[Acacius of Caesarea, continued from p207:]

...that he set up at Rome, in the place of Liberius, Felix the Arian as bishop. He elaborated, upon various passages of Divine Scripture, [a work] of συλλεκτῶν ζητημάτων — that is, a *Volume of Selected Questions* — from which many fragments are preserved in the Greek Catena of explanations on Genesis; and Jerome mentions this work in his epistle to Minerius and Alexander. He also composed seventeen volumes of commentaries on Ecclesiastes. I would not have listed him, had not Jerome done so before me. He flourished in the year of the Lord 350. His acts are written in the fifth book of the Tripartite History.

There are weighty Theologians who deny that this Felix was an Arian — although before his Pontificate he communicated with the Arians, whom, after he was made Pontiff [Pope], he detested, and was therefore killed by them, or at least sent into exile. See Rufinus, book 10 of the History, ch. 22; Theodoret, book 2 of the History, ch. 17; and Sozomen, book 4 of the History, ch. 10 and 14.

Adam Sasbout, of the Order of Minors [Franciscans], who for many years publicly professed the Sacred letters in the University of Louvain, published a succinct exposition on Isaiah, and on all the Pauline epistles, gathered from all the Orthodox fathers, both Greek and Latin, in which he confuted many errors of the heretics. He flourished in the year of the Lord 1540. ¹

Adam of Barking [Adamus Barkingensis], an Englishman, a monk of Clairvaux, wrote commentaries on the 4 Gospels. He lived in the year of the Lord 1216.

Adam Marsh [Adamus de Marisco], an Englishman, wrote an *Elucidarium* of Scripture. He flourished in the year 1260.

Adam Wodeham [Adamus Wodeham], of the Order of Minors, disciple of William of Occam, wrote commentaries on the Song of Songs, and a Postil on Ecclesiastes. He died in the year of the Lord 1358.

Adomnán [Adamannus], Presbyter and Abbot of the monks dwelling on the island of Hy [Iona], beyond Britain, wrote to Aldfrid, king of the English, a book on the holy places — most useful for the understanding of the whole scripture — which he gathered from the conversations of Arculf, a bishop of Gaul, who had surveyed all the holy land with his own eyes. He flourished under Justinian the Younger, Augustus, in the year of the Lord 690. This Adomnán, by surname Colodius, was by nation a Scot [Irishman], a man especially learned, from whose writings Bede borrowed not a few things.

Ailred [Adilredus / Aelred], abbot of a certain Cistercian monastery, studious of the Holy scriptures and not ignorant of secular philosophy, wrote many little works for the benefit of his brethren; among the rest, one homily on the boy Jesus at twelve years old, on the second chapter of Luke, which begins, *When Jesus was twelve years old*, and is found among the works of Bernard. He flourished under Henry the Sixth, in the year

of the Lord 1200.

Giles [of Rome] [Aegidius], Archbishop of Bourges, by fatherland a Roman, of the illustrious family Colonna, once Prior General of the Order of Hermits [Augustinians], disciple of St. Thomas Aquinas, a man most learned in the divine scriptures, and in Aristotelian Philosophy second to none in his time, of subtle intellect, scholastic in speech, and — for the constancy of his doctrine — one who obtained the surname of **the Most-Founded** [Doctor Fundatissimus]. He wrote on the sacred letters many excellent explanations, of which are reported:

- On the *Hexameron*, two books, filled with a multitude of scholastic questions, which we have read, printed for the first time at Venice in recent years; their beginning is, *Since [it is] concerning the works of the six days*.
- Likewise, on the Song of Songs, a Scholastic Lecture, distinguished into nineteen lections, which begins, *Let thy voice sound, etc.*, at the head of each book.
- On the Epistle to the Romans, a Lecture of 53 lections. [beginning] *Enoch pleased God*.
- On the Ave Maria, a little work.

He flourished under the Emperor Rudolph [of Habsburg], in the year of the Lord 1280.

Giles Faber [Aegidius Faber], of Brussels, a Carmelite, Doctor of Louvain, wrote Commentaries on Ruth, Job, and on the Epistle of St. Paul to the Romans. He died at Brussels in 1506.

Giles Topiarius [Aegidius Topianus] wrote discourses on the Gospels and epistles which are wont to be set forth during Lent, and on the Gospels and epistles of the whole year. He flourished under the Emperor Ferdinand.

Aelius — see Antonio of Nebrija [Antonius Nebrissensis].

Agathius of Guidiacum [Agathius Guidiacensis, or Guidacenus], royal professor of sacred Theology in the original languages, wrote commentaries on the first twenty-four Psalms of David, in which he especially examines the Hebrew text of the Psalms. The same [author] embraced the Song of Songs in a succinct explanation. He flourished in the year of the Lord 1540.

Agrippa, by surname **Castor**, a very learned man, wrote, under Antoninus Pius, against the 24 volumes which the heretic Basilides had composed on the gospel — very eloquent books, in which he most strongly refuted the insane blasphemies of Basilides. He flourished in the year of the Lord 160.

Aidan [Aidanus Auinius], a Scot [Irishman], bishop of Lindisfarne, wrote commentaries on the Scriptures. He died in the year of the Lord 651.

Alalphus, or Alulf of Tournai [Alulphus Tornacensis], a Benedictine monk, gathered from the works of St. Gregory a work of *Excerpts* on the New Testament, which is entitled the **Gregorianum**.

Alan Cope [Alanus Copus], an Englishman, wrote a *Syntaxis of the Gospel History*, in which the deeds of our Lord Jesus Christ are narrated in the order in which they were done. The book was printed at Louvain in 1572. He flourished under Maximilian II, Emperor, and departed from the living at Rome.

Alan of Lille [Alanus Insulensis], a German [of the Low Countries] — orator, poet, Philosopher, and Theologian, the most excellent of all of his time, moderator [head] of the sacred University of Paris, who, on account of his erudition in all things of every kind, earned the surname of **the Universal Doctor** [Doctor Universalis] — left, among the many illustrious monuments of his labors:

- Five books of Commentaries on the whole Pentateuch.
- Likewise, on the Song of Songs, one book, whose beginning is, *Many, for adorning*.

- But also [he embraced] both Testaments in a small compendium, which [is entitled] **The Eye of Sacred Scrip[ture]**... [→ p209: -ture]

¹ The commentaries of this author on all the epistles of St. Paul are not extant.

(*Rich PDF p. 192 [printed folio 192]. Book IV, catalog letter A, continued: entries from Alan of Lille through Alcuin, including a long notice of **Albert the Great**. Running head: BIBLIOTHECAE SANCTAE.*)

[Alan of Lille, continued from p208:]

...entitled **The Eye of Sacred Scripture**, he touched upon [in brief]; its exordium is, *To the most reverend father and lord*. He flourished under the Emperor Albert, in the year of the Lord 1300.

Alan of Lynn [Alanus de Linna], an Englishman, a Carmelite, wrote *On the Various Sense of Scripture*, 1 book; and *Morals of the Bible* [Moralia Bibliorum], 1 book. He flourished in the year of the Lord 1420.

Alan de la Roche [Alanus Rupensis], a German, of the Order of Preachers [Dominicans] — a man learned in the divine scriptures, excellent in sacred declamations, venerable in life and conversation, and a chief lover of the Blessed Mary ever-virgin, and also the restorer and promoter of that confraternity which, under the name of the **Rosary**, is dedicated to the holy virgin — wrote one book on the Song of Songs, in which he most becomingly fitted the individual words of Solomon to the Virgin Mary and to Christ her son, as conversing with each other in turn. He flourished under the Emperor Frederick III, and died in the year of the Lord 1474.

Alard of Amsterdam [Alardus Amstelredamus], by nation a Hollander — whose celebrated book of *Sacred Parallels* [Sacrorum similium] survives, gathered from the orthodox fathers, and another, *On the Miracles Wrought through the Venerable Eucharist* — gathered from all the catholic doctors all the tropes, phrases, idioms, and various figures of speech used in the divine scriptures, and arranged them most fittingly into a single volume according to the Alphabetical order. He also expounded Ecclesiastes according to all the topics [loci] of Rudolph Agricola. He flourished under Charles V, Augustus, in 1538.

Albert [son] of John, of Haarlem [Albertus Ioannis Harlemensis], a Carmelite, Doctor of Louvain, wrote a *Lecture on Ecclesiasticus*, 1 book, and on the first Canonical [epistle] of John, 1 book. He died at Mechlin in the year of the Lord 1496.

Albert Novocampianus wrote a *Biblical Scope* [Scopus Biblicus] of the Old and New Testament, with Annotations embracing the Sum of Christian doctrine; Lazarus Andreas printed it at Cracow in the year of the Lord 1552.

Albert the Great [Albertus Magnus], Archbishop of Regensburg, of the Order of Preachers, by nation a Swabian, from the town of Lauingen — a man of admirable erudition, from whom few things of divine matters, and perhaps none of human, lay hidden, excelling by the sublime powers of his intellect and memory even to a miracle, by far the most learned in divine studies, and the prince of all the philosophers whom all Germany brought forth either before or after him. On account of the exceeding multitude and greatness of his sciences, he obtained before his death the surname of **the Great** [Magni] — which never befell any of the learned. For many years he taught Peripatetic Philosophy and Scholastic Theology in the most flourishing Universities of Paris and Cologne [Agrippina]; in which, among other excellent hearers, he had as his disciple **Thomas Aquinas**, of divine natural gift and most excellent intellect. Then, called — nay, almost unwilling — to the Archbishopric of the Church of Regensburg by the Emperor Rudolph, and drawn thither by the Supreme Pontiff Urban IV, when he had magnificently presided over it for some years, he was recalled again, by the most grateful recollection of his old studies, to the former exercises of letters; and he freely resigned the care of the Church. ¹ Having cast off the Episcopal dignity, he returned as a private man to his monastery at Cologne, where he most happily passed what remained of his life — reading, writing,

teaching, and serving God day and night — departing from human affairs in the 81st year of his age; and he was buried in the middle of the choir of his Dominican church, in the reign of the Emperor Rudolph, in the year from the redemption of the world 1280. Of his innumerable works upon the whole of divine scripture, heaped up in the scholastic kind of explanation, I have seen only these, namely:

- On the Twelve Prophets, 12 books. [beginning] *The bones of the twelve Prophets.*
- On Matthew, one book. [beginning] *Take thee a great book.*
- On Mark, one book. [beginning] *Behold, the lion of the tribe of Judah has prevailed.*
- On Luke, one book. [beginning] *Where very many harvests appear.*
- On John, one book. [beginning] *A great eagle of great wings.*
- On *[The angel] was sent* [the Annunciation, Luke 1], one book.
- On the Magnificat, one book.

Albert of Padua [Albertus Patauinus], a Hermit [Augustinian], disciple of Giles of Rome, that most excellent doctor — exquisitely learned in both sacred and profane letters, and most celebrated in the office of preaching — wrote these things, namely:

- Of Commentaries on the Pentateuch, in the scholastic manner, five books, filled with an unpolished medley of sacred authorities.
- On the four Gospels, four books.
- On all the epistles of Paul, fourteen books.
- A huge volume of Lenten sermons on the 42 stations [from Exodus] and on the daily gospels.

He lived in the times of the Emperor Albert, in the year of the Lord 1300.

Albert, Patriarch of Jerusalem [Albertus, Patriarcha Hierosolymitanus], a man of admirable sanctity and doctrine, who — by the command of Pope Innocent III of that name — gave to the Carmelite brothers, still dwelling in the holy land, a form and rule of living; he wrote commentaries, not to be despised, on the site and condition of the Holy Land. He flourished under the Emperor Henry VI, in the year of the Lord 1190.

Albert of Siegburg [Albertus Sigebergensis], a monk, [wrote] a Glossary of the Old and New Testament.

Albinus Flaccus, by surname Alcuin [Alcuinus] — monk, deacon, and abbot of the monastery of St. Martin of Tours, by nation an Englishman, a hearer of Bede the Presbyter, a man most celebrated in his time in every kind of the sciences, and the teacher of Charlemagne [Charles the Great] Augustus — wrote on the sacred letters the volumes written below:

- To Sigulf the Presbyter, a brief little commentary on Genesis — of a compiled exposition from the opinions of the fathers, arranged by question and answer in a simple and historical narration; whose beginning is, *To my most beloved brother in Christ, Sigulf.*
- On the fifteen Songs of Degrees — that is, from Psalm 119 to 133 [Vulgate] — of moral annota[tions] [→ p210: -tions]

¹ Albert the Great resigned his bishopric, that he might close his last day in the Order of St. Dominic.

(Rich PDF p. 191 [printed folio 191]. Book IV, catalog letter A: the end of **Alcuin** (his homiliary of 209 homilies), then several **Alexanders** — of Cappadocia, of Chester, Seton, Wendock, of Villedieu (the Doctrinale poet), of Hales ("Fountain of Life"), Neckam — and the **Alphonsuses** (de Castro, Martinez, Tostatus). Running head: LIBER QVARTVS.)

[Alcuin, continued from p209:]

...a brief commentary [of moral annotations on the Gradual Psalms], which begins, *They are steps [degrees].*

- On the seven Penitential Psalms, according to the moral sense, succinct, pointed, and wonderfully expressive annotations, whose beginning is, *The Title of the Psalm*.
- On Ecclesiastes, to Ozias and Candidus, one book.
- On the Song of Songs, one book.
- On the gospel of John, seven books of commentaries of succinct and lucid brevity.
- On all the epistles of Paul, fourteen books.
- On the Apocalypse, one book.

He also gathered, and reduced into order at the command of Charlemagne, the homilies of the most excellent doctors of the church on the gospels which throughout the year are read publicly in the churches. And these are: of Augustine 48, of Jerome 6, of Ambrose 10, of Hilary 1, of Fulgentius 2, of Origen 4, of Maximus 17, of Chrysostom 11, of Severian 1, of Leo 21, of Gregory 39, of Bede 48, of Isidore 1 — **the sum of all the homilies, 209**. But those which are inscribed under the title of Hilary, Ambrose, Jerome, and sometimes Bede are not homilies, but centos of explanations sewn together out of the commentaries of these authors; and in this volume they are numbered among the ancient homilies. He flourished under Charlemagne, Augustus, in the year of the Lord 770.

Aldhelm [Aldelmus], an Englishman, gathered the flowers of both Testaments, 2 books. He flourished in the year of the Lord 709.

Alexander, bishop of Cappadocia and martyr, a man eminent in sanctity and in the erudition of the sacred letters, left among other monuments of his genius a commentary on the epistle to the Galatians, from which Jerome confesses that he derived some things into his own commentaries on the same epistle. In the seventh persecution under Decius — at which time Babylas suffered at Antioch — he was led to Caesarea and shut up in prison; for the confession of Christ he was crowned with martyrdom, in the year of the Lord 255.

Alexander, bishop of Chester [Cestriensis], wrote a Scholastic Postil on all the Psalms, in the year of the Lord 1238.

Alexander Seton, a Scot, wrote on both epistles of St. Peter, on the epistle of St. James, and on chapter 18 of Acts. He lived in the year 1541.

Alexander Wendock, bishop of Chester, wrote a Postil on the Psalter, 1 book; Sermons and Lectures, 2 books. He lived in the year of the Lord 1238.

Alexander of Villedieu [Alexander Villadeus], by fatherland of Dôle, a Franciscan — easily the chief poet of the Leonine verse which was once in esteem, whose work still survives, entitled the *Doctrinale*, once used by boys in the grammar schools for grasping the rudiments of Grammar — composed on the Acts of the Apostles a Scholastic Postil in Leonine hexameters, which begins:

If thou wouldst know the transacted Apostolic deeds,

This Postil shall handle those for thee in verses.

He also wrote, for the convenience of those who wish to commit to memory and retain the sum of the divine volumes, a most brief and compressed little compendium of the whole divine scripture, tightly enclosed in two hundred and twelve hexameter verses, in which the individual words comprehend the individual chapters of the holy books. And that the words of these verses might be more plainly understood, he inscribed over each of them the number of the chapter contained in it, with some interlinear glosses of smaller character beneath, which indicate the meaning of each word — thus [for Genesis 1–7]:

Six. He-forbids. They-sin. Abel. Enoch. And-the-ark-is-made. They-enter.

(glossed: 1 the days; 2 the tree of life; 3 the first parents; 4 [Abel] is slain; 5 [Enoch] is translated; 6 by Noah; 7 into the ark.)

He flourished under Frederick II, Emperor, in the year of the Lord 1240.

Alexander [of Hales], from the town of Hales, which is on the island of Britain, a professor of the Franciscan religion, teacher of the cardinal St. Bonaventure, a public doctor of Theology in the University of Paris — who attained in the Scholastic arts and in the knowledge of the divine sciences so great a name and glory that he deserved to be called by the most learned of his time the *Fountain of Life*¹ — besides that noble *Summa* of Theology which he composed at the command of Pope Innocent IV, illustrated both sacred Testaments with various annotations here and there, like little stars, which work he himself entitled a **Postil upon the Whole Bible**. He flourished under Frederick II, in the year of the Lord 1240.

Alexander Neckam [Nechan], an Englishman, wrote a Postil on the Song of Songs, 6 books; on Ecclesiastes, 2 books; on the Proverbs of Solomon, 1 book; and on Ezekiel. In the year of the Lord 1210.

Alphonsus de Castro [à Castro], of Zamora, a Spaniard, of the Order of Minors [Franciscans] — a man of keen intellect and a most fierce enemy of the heretics, against whom he also wrote several volumes — expounded some Psalms, and in particular published on the thirty-first Psalm one book, and likewise on Psalm 50, one book, in the year of the Lord 1546.

Alphonsus Martinez, of Baetica [Andalusia], of the Order of Preachers [Dominicans], published a censure [expurgatory index] of the Bibles under the name of the Holy Inquisition against the heretics, in the year of the Lord 1558.

Alphonsus Tostatus [Alonso Tostado], bishop of Ávila [Abulensis], by nation a Spaniard, from the town of Madrigal — a man the most learned of his time among all the professors of Scholastic Theology in the University of Salamanca, most skilled in the divine scriptures by long and continual exercise, and unwearied (nay, almost adamant) in constant vigils and in the gravest labors of reading, teaching, and writing — elaborated on both Testaments volumes of immense size; in which, after the simple and historical exposition of the letter, which alone he pursu[ed] [→ p211: -ed]

¹ Alexander of Hales was called the Fountain of Life.

(Rich PDF p. 192 [printed folio 192]. Book IV, catalog letter A, continued: the huge **Alphonsus Tostatus** entry (his commentaries listed by incipit; fl. 1440) and Francisco Fontana's index to them; then **Aloysius Lippomanus**, whose *Catena on Genesis* is described, with its list of source-authors, Greek and Latin. Running head: BIBLIOTHECAE SANCTAE.)

[Alphonsus Tostatus, continued from p210:]

...pursued [alone], he heaped up so many and so great piles of Scholastic disputations that frequently, in the explanation of one single brief chapter, he brought forward above one hundred and seventy Scholastic questions, answering the various opinions upon that same chapter — always inquiring into some new and different difficulty upon each, even the smallest, particle of divine scripture. Of how great a bulk the load of these volumes once was, his commentaries on Matthew are an indication: which, when Peter Ximenes, a Spaniard, bishop of Coria [Cauriensis], his hearer and disciple, attempted to reduce into a small compendium that would contain only a fifth part of them, he yet could not so compress them but that the work abridged by him still remained huge and vast — for it comprises one thousand and twenty pages of the largest folio (which they call Royal), printed in small and tight characters. His other commentaries too, abridged with like zeal by various writers, extend into many and large volumes; of which these alone have come to my knowledge:

- On the five volumes of Moses [the Pentateuch], five books; [beginning] *For it is a most lofty task.*
- On Joshua, one book; *Of the Sacred Scriptures.*
- On Judges, one book; *This book which we...*

- On Ruth, one book; *Here begins the book of Ruth.*
- On the [books of] Kings, four books; *Of temporal events.*
- On Paralipomenon [Chronicles], two books; *A great [part] now having been run through.*
- On Matthew, twenty-five books; *The ancients being for the most part explained.*

He flourished in the times of the Council of Basel and of Pope Eugene IV, in the year of the Lord 1440.

Francisco Fontana [Franciscus Fontanus], born in the town of Llerena [Erena] in Spain, a canon of Alcalá [Complutensis], published an Index to all the aforesaid works [of Tostatus], contained in two large volumes, in which he most laboriously embraced everything pertaining either to Sacred Scripture or to the various erudition of man.

Aloysius Lippomanus [Luigi Lippomano], a Venetian, bishop first of Modon [Methone] and afterward of Verona — from boyhood instructed in all the best arts, and throughout his whole life engaged in the assiduous reading of the doctors of the church, both Greek and Latin — gathered, among many indefatigable labors of his genius, upon the whole book of Genesis a huge and most-enriched volume of explanations. In which, emulating the zeal of St. Thomas Aquinas, he wove together — for the convenience of those who have neither leisure nor means to turn over the countless and immense volumes of the fathers — a **catena** of expositions on the book of Genesis, drawn from authors both Latin and Greek, both ancient and more recent, succeeding one another according to the order of time, with his own not-to-be-despised annotations also inserted. He arranged the whole medley of the work in a most fitting order in this manner: First he set the explanations of the fathers which help toward understanding the obscure senses of the letter, the Hebrew and Greek copies being brought forward together with the Chaldaic [Targum] edition. Then, under the name of one mystical explanation, he gathered whatever pertains to the other three senses of divine scripture — namely the Allegorical, the Tropological, and the Anagogical — omitting, however, those long digressions by which the fathers are wont to wander off, whether to the disputation of difficult matters or to the instruction of morals, lest the volume, growing to an immense size, should breed weariness in the readers. He also cited everywhere not only the names of the authors from whom he gathered the opinions and words of the exposition, but faithfully noted the books, and the individual chapters of the books — with certain exceptions, whose opinions he took from the Greek catena of the Vatican Library, in which, the titles of the books being omitted, only the sayings of the ancient authors are read, with their names prefixed. He also happily completed the same labor upon the book of Exodus, promising likewise that he would elaborate with similar zeal upon the whole of divine scripture. He flourished under Charles V, Augustus, distinguished in the Council of Trent; and he died under Ferdinand I, Emperor, in the year of the Lord 1559. The beginning of the work is, *Gloss: The author of this book is Moses.* And the names of the authors whose expositions are contained in it are these:

The Greeks: Philo the Jew; Melito bishop of Sardis; Apollinaris bishop of Hierapolis; Irenaeus; Origen; Hippolytus of Rome; Theodorus; Eusebius bishop of Caesarea; Eusebius of Emesa; Eustathius bishop of Antioch; Acacius; Serapion; Didymus; Philo the bishop; Apollinaris of Laodicea; Ephrem; Basil; Gregory Nazianzen; Gregory of Nyssa.

The Latins: Zeno bishop of Verona; Hilary; Ambrose; Jerome; Augustine; Eucherius; Pope Leo; Prosper of Aquitaine; Pope Gregory I; Isidore bishop of Seville; Junilius; Bede; Strabo [Walafrid]; Albinus, who is also Alcuin; Rabanus; Pope Nicholas; Bernard; Hugh of St. Victor; Rupert of Deutz.

[→ p212: Oratia...]

(Rich PDF p. 193 [printed folio 193]. Book IV, catalog letter A: the end of the **Lippomanus** entry — the author-lists of his Genesis, Exodus, and (newly published, 1586) Psalter catenae — then Aelfred of Rievaulx, Alvarus of Cahors, Álvaro Gómez, Amandus of Zierikzee, and three Ambroses, ending with **Ambrosius**

Catharinus (*Sixtus's own first teacher*). Running head: *LIBER QVARTVS.*)

[The author-lists of Lippomanus's catenae, continued from p211 — Genesis catena:]

The Greeks (continued): Isidore of Pelusium; Epiphanius; Diodorus; Theophilus bishop of Alexandria; Theodore of Mopsuestia; John Chrysostom; John Cassian; John of Damascus; Severian of Gabala; Cyril; Theodoret; Gennadius; Isidore the abbot; an uncertain Greek author; the Greek Gloss.

The Latins (continued): Gratian; the Master of the Sentences [Peter Lombard]; Bonaventure; Thomas Aquinas; the Ordinary Gloss; the Interlinear Gloss; Cajetan; the Author of the Catena.

The expositions of the doctors — and their names — which are contained in the **Catena of Exodus**, are these:

The Greeks: Dionysius the Areopagite; Irenaeus bishop of Lyons; Antony the abbot; Athanasius; Irenaeus of Antioch; Euthymius Zigabenus; another Dionysius; Severus bishop of Antioch; another Severus; Oecumenius; the Sixth Synod.

The Latins: Cyprian; Maximus bishop of Turin; Hesychius; Gilbert; Pope Sixtus; Gilbert the Hollander; Gueric abbot of Igny.

In this very year 1586, in which this work is being printed, Aloysius's **Catena on the Psalter** came out for the first time, connected from more or less seventy ecclesiastical authors, both Greek and Latin.

Aelred of Rievaulx [Alredus Rievallis], an Englishman, a Cistercian monk, wrote on the 13th chapter of Isaiah, upon *The Burden of Babylon*, thirty-three Latin homilies, in the year of the Lord 1164.

Alvarus of Cahors [Alvardus de Cadurco], a Dominican, of Toulouse, wrote a Postil on the Apocalypse, 1 book; on the seven Penitential Psalms, 1 book.

Álvaro Gómez [Alvarus Gomes], a Spaniard, a man not unlearned, rendered the Proverbs of Solomon in verse.

Amandus of Zierikzee [Amandus Zierixiensis], a Zeelander, of the Order of Minors of the Observance [Observant Franciscans], wrote: on the Weeks of Daniel, 1 book; a Commentary on Genesis, 1 book; a history of the Lord's Passion, 1 book; on the Resurrection and Ascension of Christ, one book; on Ecclesiastes, 1 book; expositions on Job. He died in the year 1534.

Ambrose of Alexandria [Ambrosius Alexandrinus], a hearer and disciple of Didymus of Alexandria, whose are the books against Apollinaris; under Theodosius Augustus, in the year 400, he published very praiseworthy commentaries on the book of Job.

Ambrose Autpert [Ambrosius Ansbertus], a monk and presbyter of the Benedictine order, a man exquisitely learned in the divine letters, and elegant and sweet in speech, wrote — under Arnulf Augustus — an explanation on the Psalter, one book; on the Song of Songs, one book; on the Apocalypse, ten books (printed at Cologne in the year 1536). He flourished under the Emperor Arnulf, in the year of the Lord ... [blank].

Ambrosius Catharinus Politus [Ambrogio Catarino Politi], first bishop of Minori, and afterward archbishop of Conza [Compsa], by nation a Tuscan, by fatherland a Sienese — my fellow-citizen, and my first teacher in the divine scriptures — a man strong in the powers of intellect, excelling in the riches of the disciplines, and mighty in eloquence both Tuscan and Latin. Having left the public school of Imperial [civil] Law — in which, among many illustrious hearers of his teaching, he had also Julius III, the Supreme Pontiff, as a disciple — he dedicated himself to Christ, entering the sacred order of St. Dominic; in which, persevering day and night in the study of the divine and sacred letters with the highest holiness of life, and fighting most valiantly, as in an arena, against all the heresies of our time, he was raised by Pope Julius to the care of a bishopric, and destined for the burden of the Cardinalate, which death snatched from him. He

therefore, among many most noble works which — already an old man — he elaborated with the greatest industry upon the holy scriptures, left us most learned commentaries on all the Epistles of St. Paul; in which this was his chief care, that he might explain to the utmost the true sense of the Apostle, and at the same time show that no one fights more with the heretics of our age than Paul — whom they most impudently make out to be the champion of their heresies. Moved by this occasion, he resolved many difficult and arduous difficulties of our religion arising from the sentences of Paul. Among others, he attempts to crush with a great mass of many arguments that opinion concerning the "mass of perdition" (that it is left in its everlasting miseries, from the sole good-pleasure of God, without any consideration of works), as we shall explain more fully in the sixth volume, in the censures upon the epistles of Paul. The work begins, *Before our most holy Lord Julius III, Supreme Pontiff. That so many things, with [those] of the ancients, etc.*

- He also wrote, on all the Catholic [general] Epistles, briefer commentaries, whose beginning is, *Of a most corrupt time.*
- On the first five chapters of Genesis, clear and learned commentaries of an explanation according to the letter.
- On the Apocalypse, according to the letter, one book.
- On the authors and authority of the books of sacred scripture, one book.

[→ p213: MORI...]

(Rich PDF p. 194 [printed folio 194]. Book IV, catalog letter A: the death of Catharinus (†1552), then the major entry on **St. Ambrose of Milan** — Theodosius's praise, his style and method, and his Genesis works (Hexaemeron, On Human Dignity, On Paradise, On Cain and Abel), with a philological note that the Hexaemeron is really sermons. Running head: BIBLIOTHECAE SANCTAE.)

[Ambrosius Catharinus, continued from p212:]

He dies in the year of the Lord 1552.

Ambrose [Ambrosius], bishop of Milan, by fatherland a Roman, first governor of Liguria and Insubria, and then divinely attaining the bishopric of the Church of Milan, so excelled among the bishops of his time in stability of faith, integrity of morals, and admirableness of erudition, that the Emperor Theodosius, moved by the loftiness of his virtues, publicly cried out in the great church of the city of Constantinople: Ἀμβρόσιον οἶδα μόνον ἐπίσκοπον ἀξίως καλούμενον — that is, *I know one Ambrose, who alone is worthily called a Bishop.* Augustine writes that so great was the authority of his Christian doctrine that not even by his enemies could anything be found in his writings to be reprehended. He expounded almost all the divine scriptures with the highest praise, following in that labor Philo the Jew, Hippolytus, Apollinaris, both Eusebiuses, and Basil, but most of all Origen — with whose discourses, as Jerome testifies in the Epistle to Pammachius and Marcella, almost all his books are full; whence also (as Ambrose himself said of Origen) he appears far better in the old than in the new testament.

Now the kind of his exposition is varied, but insisting chiefly on the mystical senses, yet so that meanwhile the sense of the letter is not altogether neglected. His manner of speaking, as the variety of matters seems to demand, is varied, but everywhere pouring forth a lucid and perspicuous river of eloquence, as Augustine says — who also, in the fourth volume of *On Christian Doctrine*, brings forward from Ambrose's works certain most beautiful examples of the threefold Ambrosian style, that is, the plain, the moderate, and the grand; from which he shows that Ambrose spoke of humble things plainly, of middling things moderately, and of great things sublimely, according to the diversity and dignity of the matters. Yet he loved, with a peculiar and natural affection, a grave and pointed abundance of brief sentences, delighting wonderfully in a discourse distinguished sometimes by numerous commas and clauses, and painted with little flowers.

But his writings pertaining to the exposition of divine scripture are distinguished into four orders — namely, into **Books, Commentaries, Treatises, and Epistles**.¹ In the Books, in which he frequently embraces the method of Thematic exposition in imitation of Philo, the continuity of the historical context being passed over, he follows an interrupted order of explanation; and, summarily touching the chapters of the histories, he explains them in various and separate volumes of diverse arguments and titles. Whose number, arguments, and titles are these:

- On the **first chapter of Genesis**, the *Hexaameron*, or *On the Work of the Six Days* — six books, or rather sermons to the people. Concerning which Jerome, writing to Pammachius and Oceanus, says: *Our holy Ambrose so compiled the Hexaameron of Origen that he rather followed the opinions of Hippolytus and of Basil*. Which opinion of Jerome the exposition of Ambrose openly confirms: for it is indeed nothing else than that very Hexaameron of Basil translated into Latin, with the same opinions and words everywhere (though the order of certain words and sentences is transposed), and with some little digressions added — whether from Hippolytus and Origen, or from another, or perhaps of his own. In translating and imitating which work Ambrose was so diligent that he did not even omit a certain artful lapse of memory which Basil, in the 8th homily of the Hexaameron, had rhetorically feigned, pretending that in the middle of the discourse he was deserted by his memory.

These sermons — I know not who first transformed them into books and cut them up into many chapters (for both Bede, in his little work on the seasons, and Junilius, in the preface of the Hexaameron, cite them under the name of books) — are nevertheless not books, but sermons delivered to the people and taken down by the hearers. Which their titles in the most ancient manuscripts indicate, and the little prefaces themselves demonstrate, being composed to prepare the minds of the hearers; likewise the perorations ending in doxologies, contrary to Ambrose's custom, who was not wont to end any of his [proper] books thus. But also those words which are found about the middle of the fifth sermon (or fifth book), chapter twelve, more evidently prove that Ambrose spoke these things in a discourse, and that while speaking, feigning a lapse of memory, he purposely fell silent for a little while, in imitation of Basil the Great, who in the narration of the same passage had artfully feigned himself deserted by his memory. For the Notary who was then taking down the words of the speaker, the course of the writing being interrupted, inserted this clause of his own, saying: *And when he had here been silent for a little while, taking up his discourse again, he said*: "The necessary disputation concerning the nature of things had escaped us, most beloved brethren, and a discourse of this kind had flown away from us with the birds themselves, etc." Which words that first transformer of the sermons — though the ancient copies everywhere protested, and the very sense of the matter resisted — inaptly enough accommodated to the very person of Ambrose, in this manner: *And when I had here been silent for a little while, taking up my discourse again, I say*: "It had escaped us, etc."

- There is also, on the same first chapter of Genesis, one book *On Human Dignity*, expounding that passage, *Let us make man*, and at the same time explaining the dignity of the human condition, both by reason of the image and by reason of the likeness.
- On the **second and third chapters of Genesis**, one book *On Paradise*: in which it is investigated what Paradise is, where it is, and of what sort; and concerning the things which befell the first parents in it, the discourse is elegant, but chiefly allegorical, certain most beautiful allegories being taken from the book of Allegories of Philo the Jew.²
- On the **fourth chapter of Genesis**, two books *On Cain and Abel*, in which, according to the mystical understanding, he expounds the birth, life, morals, and worship of the two brothers whom Moses described in that chapter. Here too he borrowed some things from the book of Philo the Jew which is entitled *On the Sacrifices of Cain and Abel*.
- On the **fifth chapter of Genesis to the eleventh**, [On Noah...] [→ p214: De Noë...]

¹ Ambrose's writings are distributed into four orders. ² The argument of St. Ambrose's book *On Paradise*.

(Rich PDF p. 195 [printed folio 195]. Book IV, catalog letter A: the catalogue of **St. Ambrose's** scriptural works — his Genesis treatises (On Noah, Abraham, Isaac, Jacob, Joseph, the Patriarchs' blessings), his letter-treatises on Old-Testament passages (Exodus through Micah), and eight sermons on Matthew. Running head: LIBER QVARTVS.)

[St. Ambrose's works, continued from p213:]

- On Noah and the Ark, one book: in which he narrates the life, morals, and deeds of the holy man Noah, and also the loftiness of his mind and the events of his times, expounding in the allegorical sense the history of nearly six chapters — namely, from the end of the fifth chapter to the end of the tenth.
- On Genesis chapters 12 to 18, two books *On the Patriarch Abraham*, which he composed in imitation of Xenophon and of Philo. For Xenophon — a fellow-disciple of Plato and a hearer of Socrates — in that book which he entitled Κύρου παιδείαν [the Cyropaedia, "the Education of Cyrus"], under the feigned person of Cyrus king of the Persians, described the discipline of a just and wise king from the inmost bosom of philosophy. Emulating him, Philo the Jew wrote a book on the patriarch Abraham, showing him to have been the image and pattern of a wise man perfected through contemplation, whence the whole institution of a wise life was to be sought.¹ Ambrose followed both in these two books, in which, under the narration of the whole life and deeds of Abraham, he expresses for us the image of the moral, and truly active, man. These two volumes contain the History of Genesis from the beginning of the twelfth chapter to the middle of the eighteenth.
- On Genesis chapter 21, two books *On Isaac and the Soul*: in the former of which, taking occasion from what is related of the birth of Isaac and his betrothal with Rebecca (chapters 21 and 24), he discourses, according to the allegorical and anagogical understanding, of the love between Christ the Bridegroom (prefigured in Isaac) and the soul the Bride (designated in Rebecca). In the second book, taking occasion from what he had foretold of the soul in the former, he treats of the good of death², which joins the soul to its Bridegroom Christ, to live for ever.
- On Genesis chapters 27 to 35, two books *On Jacob and the Happy Life*: in which, briefly running through Moses' narration (spread over nine chapters), he shows that the beatitude of the wise man is not only not lost, but can even be acquired, in the greatest perils of life³ — by the example of blessed Jacob, to whom, living in exile, persecution, and servitude, nothing was lacking of what pertains to beatitude.
- On Genesis chapters 37 to 49, one book *On the Patriarch Joseph*: in which, discoursing with allegorical and anagogical explanation on the whole history of Joseph (twelve chapters in Moses), he sets before us in Joseph the example of many virtues, but chiefly of chastity.⁴
- On Genesis chapter 49, one book *On the Blessings of the Patriarchs*, containing the mystical explanation of Jacob's blessing toward his sons.

He also wrote, besides these books, three epistles on various passages of Genesis: the first, to Horontianus, *On the Division of the Works of the Six Days*, beginning *The division*; the second, to the same, *On Man Produced after the Beasts*, beginning *That thou art moved*; the third, *On Paradise*, to Sabinus, beginning *The Hexaemeron being read*.

Likewise, letter-treatises on other passages:

- On Exodus 8, *On those things which the Egyptians abominate*, to Irenaeus, one epistle.
- On Exodus 12, *On the celebration of the Passover*, to the Bishops of Aemilia, one epistle.
- On Exodus 24, *On the Blood of the Victim divided in two ways*, to Simplicianus, one epistle.
- On Exodus 30, *On the Meaning of the Didrachma*, to Justus, one epistle.
- On Exodus 32, *On the Golden Calf*, to Romulus, one epistle.

- On Leviticus 10, *On Moses approving the counsel of Aaron*, to Simplicianus, one epistle.
- On Numbers 23, *On the Words of God to Balaam*, to Chromatius, one epistle.
- On Deuteronomy 28, *On the Brazen Heaven and the Iron Earth*, to Romulus, one epistle.
- On Deuteronomy 32, *On Woman, that she should not wear Man's garment*, to Irenaeus, one epistle.
- On 2 Kings [2 Samuel] chapter 21, one book *On the Apology of David*, piously excusing David's adultery ⁵ and most beautifully expounding the fiftieth Psalm.
- On 3 Kings [1 Kings] chapter 21, one book *On Naboth*, against the unjust murder of Naboth and the insatiable avarice that was its cause.
- On the History of Tobias, against usurers, one book.
- On Job, *On the Complaint* [De interpellatione], three books, containing the exposition of the complaints by which Job everywhere throughout the volume expostulates with God.
- On the Psalter, eleven books are cited by Trithemius, seen neither by him nor by me. There now survive sixteen Treatises on sixteen Psalms, one on each — namely, on the first, and on Psalms 21, 34, 35, 36, 37, 38, 39, 40, 43, 45, 47, 48, 49, 61, 109; likewise, on Psalm 118, twenty-two Treatises.
- On the 30th chapter of Proverbs, one book *On the Three Problems* most difficult to know, entitled *On Solomon*.
- On Isaiah, one book of commentaries, cited by St. Augustine in the second book *Against Julian* and in the fourth book *Against the Two Epistles of the Pelagians*.
- On Jeremiah 17, *On the Crying Partridge*, to Irenaeus, one epistle.
- On that passage of Micah 5, *And thou, Bethlehem, land of Judah*, to Horontianus, one epistle.

And these are the works of Ambrose which we have on the Old Testament; but those which are extant on the New are these — from various passages of Matthew, eight sermons, that is:

- On Matthew ch. 4, *On the Fasting of Christ*, one sermon.
- On Matthew 7, *On the Pearl*, one sermon.
- On Matthew 8, *On the Foxes that have Holes*, one sermon.
- On Matthew 14, *On Peter walking upon the Waters*, one sermon.
- On Matthew 18, *On him who shall be greater in the kingdom of heaven*, one sermon.
- On Matthew 19, *On the Camel passing through the Eye of a Needle*, one sermon.
- On Matthew 22, *On rendering to Caesar the things that are Caesar's*, one sermon.
- On Matthew 27, *On Judas the Traitor*, one sermon.
- On Mark, a volume of commentaries, lost by the fault of the times, from which Bede [borrowed] many things [→ p215: he took to himself...]

¹ Abraham was the image and pattern of a wise man perfected through contemplation. ² The good of death is explained by St. Ambrose. ³ Beatitude can be acquired even in the greatest perils of life. ⁴ Joseph was the example of many virtues, but chiefly of chastity. ⁵ Ambrose piously excuses the adultery of David.

(Rich PDF p. 196 [printed folio 196]. Book IV, catalog letter A: the rest of **St. Ambrose** (his Luke commentary, defended by Acca's letter to Bede, and his gospel sermons), then **Ammonius of Alexandria** (Origen's teacher; the Monotessaron gospel-harmony), **Amphilochius of Iconium**, and **Anastasius the Sinaite**. Running head: BIBLIOTHECAE SANCTAE.)

[St. Ambrose, continued from p214:]

...he [Bede] testifies that he copied out for himself.

On the Gospel of Luke, eleven books of commentaries of an interrupted exposition, succinctly arranged according to the mystical understanding. Concerning these, Rufinus, in the second book of his *Invectives*, reports that Jerome — in the preface to Origen's homilies on Luke, and in a certain epistle of which he himself had a copy — wrote that the author of these commentaries "played with words and dozed in the senses." Which I would rather believe to have been fabricated by Rufinus out of hatred of Jerome, than that such a judgment was uttered by Jerome concerning the learned commentaries of a most erudite man. Concerning these, Acca, bishop of Hexham [Cantabrigiensis], writes to Bede the Venerable, presbyter, thus:

¹ *There are certain things in the exposition of the blessed Ambrose on Luke, at once so eloquent and so lofty (which I doubt not that your holiness also has seen), that they can be understood only by the more learned; but by the rude or fastidious readers (of whom in the present age you will find many), on account of the difficulty of attaining what is eloquently said, or of grasping what is lofty, they are not even to be sought as too exalted, nor to be scrutinized as if too strong [for them].* And the most learned father Augustine gave no small judgment [of it], who, writing to Paulina, the servant of God, *On seeing God*, thought that he should use no testimonies more than those of blessed Ambrose taken from this work; and he judged that they should not only be set down simply, but also expounded — so much so that out of a very few little sentences of that commentator he made, by treating them, no small volume. Yet some things St. Ambrose passed over in this work undiscussed, which to him, as a man of the highest erudition, seemed plain and not worth inquiry. Thus far Acca.

There are those who think that this work was not divided into books by the author himself, but written in a continuous series; but that they are mistaken is clear from the writings of Augustine, who in the first book *Against Pelagius and Celestius*, ch. 44, cites by name the second, sixth, and tenth book of Ambrose on Luke; ² and the Sixth Synod also, in the 10th action, cites the authority of Ambrose by number from the sixth book of the commentaries on Luke.

There survive also, after these commentaries, seven sermons on the same gospel, namely:

- On the sixth chapter of Luke, *On the healing of the withered hand*, one sermon, translated almost word for word from St. Basil's discourse on the same passage.
- On Luke 12, *On the man whose field brought forth abundant fruits*, one sermon.
- On Luke 13, *On the grain of mustard seed*, one sermon.
- On the same chapter, *On the leaven*, one sermon.
- On Luke 17, *On the lightning flashing from East to West*, one sermon.
- On Luke 23, *On the thief*, one sermon.
- *On the denial of Peter*, one sermon.
- *On the burial of the Lord*, one sermon.
- On John 4, *On the Samaritan woman*, one sermon.
- On John 9, *On the man born blind*, to Bellicius, one epistle.
- On John 19, *On Christ accused before Pilate*, one sermon.
- On that passage of John 20, *Touch me not*, one sermon.

On all the epistles of Paul, 14 books — brief indeed in words, but weighty in the weight of their sentences.

There are also carried about, under the name of Ambrose, commentaries on the Apocalypse, recently printed at Paris; but, besides that the diversity of style manifestly protests against it, there are also many opinions of Gregory scattered throughout the whole work, which show it not to be Ambrose's; and the author himself, in the explanation of chapter 17, openly confesses that he wrote after the Roman Empire had been occupied by the Lombards ³ — which happened more than two hundred years after Ambrose. The work begins, *The blessed John the Apostle*.

Ambrose flourished under Theodosius the Great, about the year of the Lord 380; and Paulinus, bishop of Nola, wrote his life.

Ammonius of Alexandria, the teacher of Origen Adamantius in Philosophy ⁴ — an eloquent man, most learned in the secular disciplines, famous in the times of the Emperor Alexander Severus — composed, among many monuments of his genius, an elegant work *On the Harmony of Moses and Jesus*, in which he gathered all the passages of the old and new law that are conformable to one another. He also made a volume which he entitled the **Gospel Harmony**, or **Monotessaron** (that is, *One out of Four*), in which, as by a certain chain [catena], out of the four incomplete histories of the gospels he wove together one whole and perfect history, whose beginning is, *In the beginning was the Word*. Him Porphyry falsely accuses, in the third book against the Christians, of having become a Gentile from a Christian — whereas it is established that he persevered a Christian to the very end of his life. ⁵ Volaterranus, in the 13th book of the *Anthropology*, reports from Suidas that an ass — the most stupid of all animals — was a hearer of his teaching. ⁶ He flourished under Alexander [Severus], son of Mamaea, in the year of the Lord 220.

Amphilochius, bishop of Iconium — who read to Jerome a book published by him *On the Holy Spirit*, in the times of the Emperor Theodosius, that is, in the year of the Lord 390 — wrote several learned and eloquent homilies, of which I have found these cited in Theodoret's Dialogues [entitled] *Polymorphus*:

- On that passage of Matthew 20 [read 26], *Let this cup pass from me*, one homily.
- On the sinful woman who anointed the Lord's feet, and the Pharisee, from Luke 7, one homily.
- On that passage of John 5, *The Son cannot do anything of himself*, one homily.
- On that of John 14, *The Father is greater than I*, one homily.
- On that, *He who hears my word, and believes him [that sent me]*, one homily.

Anastasius, bishop of Antioch — who, because he lived the contemplative life on Mount Sinai and there subdued the sense of the flesh, obtained the surname of **the Sinaite** — left many lucubrations, of which Nicephorus reports that he read a learned book on the sixth Psalm, which he published at the beginning of the fasts [Lent]. He flourished under Maurice Augustus, and died under the Emperor Phocas, being cut down in the city of Antioch by the Jews, who, a sedition being stirred up against the Christians, [slew] this most blessed bis[hop] [→ p216: -hop...]

¹ Acca's judgment on St. Ambrose's commentary on the gospel of St. Luke. ² The same Augustine also cites other books of Ambrose on Luke. ³ The Roman Empire was occupied by the Lombards more than 200 years after Ambrose. ⁴ Ammonius was the teacher of Origen in Philosophy. ⁵ Ammonius was a Christian. ⁶ An ass was a hearer of the teaching of Ammonius.

(Rich PDF p. 197 [printed folio 197]. Book IV, catalog letter A: the death of Anastasius the Sinaite, then a run of **Andrews** (of Caesarea on the Apocalypse, of Crete, of Jerusalem, of St Victor...), **Angelomus** of Luxeuil, **Anselm of Laon** (the Interlinear Gloss), and **Anselm of Canterbury**. Running head: LIBER QVARTVS.)

[Anastasius the Sinaite, continued from p215:]

...this most blessed bishop, thrown down from his throne, and a rope being tied to his feet, dragged through the city, they afflicted with a foul death. For his private parts, cut off with a sword while he was being dragged, they cast into his mouth; and afterward they gave him over to the fire like a certain holocaust — a man illustrious in wisdom and virtue — in the year of the Lord 600. His Greek works are preserved at Rome in the Palatine Library.

Anastasius, bishop of Antioch, the successor in the bishopric of Anastasius the Sinaite, venerable in life and doctrine, published on the Hexaameron twelve Greek sermons, adorned with most elegant allegories, which are preserved in the most flourishing Academy [Library] of Venice. He flourished in the year of the Lord

Andrew Biglia [Andreas Bilius] of Milan, of the Order of Hermits [Augustinian], a Philosopher and Theologian learned in Greek and Latin, left on the Hexaemeron a remarkable commentary, which — together with his other most learned works, not yet printed — is kept in the Marciana Library at Milan.¹ He flourished under the Emperor Sigismund, in the year of the Lord 1434.

Andrew, Archbishop of Caesarea in Cappadocia, by nation a Greek, elaborated in Greek eloquence a remarkable work on the Apocalypse, which he most aptly divided into 24 parts or discourses, and these into 72 chapters — for the number 24, thrice repeated, produces 72. He took the number 24 on account of the 24 elders named in the Apocalypse, who are the sign of those who pleased God well from the beginning of the world to the consummation; and he tripled this number in the chapters not inconsiderately, but because those who pleased God had a tripartite substance [hypostasis] — namely soul, body, and spirit — to delineate the appropriation of the omnipotent Trinity. He flourished, as I think, a thousand years ago.

Andrew, bishop of Crete, wrote several Greek sermons, of which the sermon on Lazarus (four days dead) is celebrated.

Andrew, bishop of Jerusalem, wrote in Greek, on the annunciation of the Virgin Mother of God and the salutation (from the first chapter of Luke), a most brilliant oration, which begins, *Today is present the joy of all*.

Andreas Gallus, of the Order of Preachers, wrote on the four books of Kings a scholastic Postil, whose authority Lyra, in the tenth chapter of 1 Kings [1 Samuel], having brought it forward, refutes.

Andreas Placus wrote an interpretation, or dictionary, of the more difficult Greek, Hebrew, and other foreign words which are found in the sacred letters.

Andrew of St Victor [Andreas Victorius], an Englishman, disciple of Hugh of St Victor, wrote Commentaries on the books of Moses, Joshua, Judges, Kings, Paralipomenon [Chronicles], Ecclesiastes, Proverbs, Isaiah, Jeremiah, Daniel, and Joel. He flourished 1150.

Angelomus, a monk of Luxeuil, of the Order of St. Benedict, a man endowed with a noble genius in the divine scriptures, at the command of Drogo bishop of Metz (son of the Emperor Charlemagne), gathered from the commentaries of the ancient fathers a pious and learned work — namely, on the four books of Kings, four books of *Stromata* [Patchwork], whose beginning is, *Twenty-two*; likewise, for the Emperor Lothair, son of the Emperor Louis, a Stromatic explanation on the Song of Songs of the same kind, whose beginning is, *Before the imperial glory*. He flourished in the year of the Lord 830.

Angelus of Camerino, an Italian, of the Order of Hermits of St. Augustine, wrote 4 books on the Gospels and 14 books on the Epistles of St. Paul. He flourished in the year of the Lord 1340.

Angelo Canini [Angelus Caninius] of Anghiari published a historical narration of some passages of the New Testament. He flourished under the Emperor Ferdinand.

Anselm of Laon [Anselmus Laudunensis], a Frenchman, surnamed **the Scholastic** — learned by continual study in the divine scriptures and the volumes of the sacred doctors, and not moderately instructed in all the disciplines, sharp in intellect, concise in speech, and an imitator of a certain Laconic brevity — expounded the books of both testaments, in a new and unusual manner of explanation, with certain very brief little annotations of the fathers: which, written in very small characters, he most artfully fitted between the very lines of the scriptures (written in larger letters), with no less curious than useful industry; and this labor — to distinguish it from the Gloss of Strabo, which is wont to be written in the margins of the sacred manuscripts — he called the **Interlinear Gloss**. He flourished under the Emperor Henry IV, in the year of the Lord 1110. He also wrote one book of commentaries on the Psalter.

Anselm of Canterbury [Anselmus Cantuariensis], bishop in England, formerly abbot of the monastery of Bec, of the Benedictine order, disciple of Lanfranc archbishop of Canterbury — a man nobly cultivated in both divine and human disciplines, of a wonderfully simple and pure, but not unpleasant, style — left, among his other monuments, the volumes written below:

- On the Heptateuch (that is, on the first seven volumes of divine scripture), 7 books.
- On the Hexaameron, one book, cited by Trithemius.
- On the Song of Songs, one book, which begins, *In the beginnings of books the reasons are to be stated.*
- On various passages of the Gospels, very many homilies.
- On Paul the Apostle, commentaries, whose beginning is, *About to speak, with the Lord's help, on the epistles of Paul the Apostle.* (These we have found in old copies ascribed to Hervaeus the Monk.)

He flourished under the Emperor Henry III [IV], in the year of the Lord 1080; Eadmer, an English monk, wrote his life. Anselm's commentaries on Matthew were printed at Antwerp by Jan Grave [Ioannes Granius] in 1551, and all his works were published at Cologne by Maternus Cholinus in 1573.

Anselm, bishop of Lucca, a man distinguished by the sanctity of his morals and by his erudition in divine and human matters, an indefatigable fellow-laborer of Pope Gregory VII (of Sovana), and against Gilbert the Antipope [→ p217: he from...]

¹ He [Andrew Biglia] also wrote 4 books of expositions on the Gospels.

(Rich PDF p. 198 [printed folio 198]. Book IV, catalog letter A: Anselm of Lucca and of Mantua, the Antiochus/Antipater group, and a long run of **Antonius** entries (Antoninus of Florence, Guevara's Monte Calvario, Rampegollo's *Figurae Bibliae*, and others), ending at Apion. Running head: BIBLIOTHECAE SANCTAE.)

[Anselm of Lucca, continued from p216:]

...against Gilbert the Antipope, subordinated to him by force by the Emperor Henry IV, a most fierce champion [of Gregory VII], he published on all the Psalms of David one book, and on the prophet Jeremiah a second book of explanation. He flourished under Henry III [IV], in the year of the Lord 1080.

Anselm, bishop of Mantua, famous for sanctity and erudition, at the exhortation of the most illustrious lady Matilda [of Tuscany], briefly and clearly expounded the Psalter from the beginning of the book to the versicle of Psalm 117 [118], *We have blessed you out of the house of the Lord*; he also pursued the Lamentations of Jeremiah with like zeal. He dies in the year of the Lord 1086, in the thirteenth year of his bishopric, and was buried at Mantua in the church of St. Peter.

Anselm, of the Order of Minors, described the holy land and the city of Jerusalem. The book was printed at Cracow in the year 1514.

Antiochus, bishop of the city of Ptolemais, a man of rare genius, of the highest erudition and eloquence — to whom Anianus, the most ancient translator of John Chrysostom, ascribes a pleasing pomp of speaking — left, among other monuments of his noble genius, on the ninth chapter of John, *On the Illumination of the Man Born Blind*, a most brilliant oration, full of the compunction of fear, of God, and of humility. He flourished under the Augusti Theodosius and Arcadius, in the year of the Lord 390.

Antiochus the Monk, a Greek, very learned in the divine scriptures, gathered a remarkable work, distinguished into sixty-three sermons, which he entitled the **Pandects**, comprising the expositions of various most excellent fathers on the Decalogue, together with the refutations of all the heresies which have arisen against the Decalogue. At what time he flourished I have not yet found.

Antipater, bishop of Bostra — who composed a refutation of the Apology for Origen written by Eusebius — published several homilies, among others one on the ninth chapter of Matthew, on the woman suffering from an issue of blood, whose beginning is, *That the calling of the Jews*. It is cited in the Second Nicene Synod, action four.

Antoninus, Archbishop of Florence, of the Order of Preachers, a writer of many works, patched together on the first chapter of Luke (on the annunciation, the Angelic salutation, and the Canticle of Mary) a volume of vast prolixity, disposed in scholastic method and style, and afterward placed it at the end of the last part of his *Summa*. He also published, on the history of the two disciples going to Emmaus, a *Triologue*, in which — Christ (in the garb of a wayfarer), Cleopas, and Amaon speaking with one another — all the prophecies, oracles, and presages are declared which were written in the old testament concerning the life, death, and resurrection of CHRIST. The work begins, *Beginning from Moses*. He flourished in the year of the Lord 1460.

Antonio of Bitonto [Antonius Bitontinus], a Minorite [Franciscan], gathered from Nicholas of Lyra a postil on all the lessons of the old and new testament which are recited throughout the whole year, with certain little questions of his own added, not altogether to be cast away.

Antonio Broickwy of Königstein [Antonius Bruichius à Konigstein], guardian of the regular observance of St. Francis at Nijmegen, gathered a brief Gospel **Monotessaron**, taken from the four Evangelists in a most fitting order. And the same wrote on the four gospels four books of narration, in an almost scholastic but somewhat more polished style; and he also published commentaries on some of the epistles of St. Paul, whose beginning is, *The evangelical office, etc.* — intending to do the same on all the rest, had he lived longer. For he dies of a pain in the side, in the year of the Lord 1541.

Antonio de Ghislandis, of Turin, Inquisitor of heretical depravity, of the Order of Preachers, wrote a work of ten thousand little questions on the Gospels of the whole year. Its beginning is, *To the Reverend Lord John Louis*. He flourished in the year of the Lord 1490.

Antonio de Guevara, from a Franciscan monk [made] bishop of Mondoñedo, born in the city of Álava in Spain, preacher and chronicler of Charles V Augustus, wrote in the more polished Spanish tongue, on the history of the Lord's Passion gathered from the four gospels, a most learned work, to which he gave the title *Mount Calvary* [Monte Calvario], divided into two volumes. He also composed, on various passages of divine scripture, most elegant colloquies, which — on account of the elegance of the speech and the pointed weight of the sentences — the French, Germans, and Italians (together with his other little works) each translated into their own languages. He flourished in the year of the Lord 1540.

Antonio de Honcala, a Spaniard, by fatherland of Langa, a canon of the church of Ávila, piously learned, put forth most elegant commentaries on Genesis, in the year of the Lord 1558.

Antonio Marinari, a Carmelite, wrote *On the Harmony of Jesus Christ and the Prophets*, three books, not unuseful for understanding the prophecies of the prophets. He flourished in the year of the Lord 1541.

Antonio de Nebrija [Antonius Nebrissensis], from Nebrija, a noble town in Baetica [Andalusia], published annotations on certain somewhat-obscure passages of both the old and new testament.

Antonio Pucci [Antonius Puccius], a Florentine, Cardinal of the title of the Four Crowned Saints, Grand Penitentiary, wrote on the words of consecration (taken from the four evangelists) fourteen homilies no less learned than pious, whose beginning is, *Since to each is attributed by nature*. He flourished in the year of the Lord 1548.

Antonio Rampegollo [Antonius Rampegolus], a Genoese, a Hermit [Augustinian], by profession a Scholastic, wrote for the young students of his order in the monastery at Naples, on various passages of the old testament, a rude little work, in which — expounding almost all the sacred histories morally in a

well-worn eloquence — he accommodated each to each of the moral virtues. The title of the work is the **Figures of the Bible** [Figurae Bibliae], and its beginning, *To religious men in Christ*. He flourished in the Council of Constance, disputing against the Hussite heretics, under the Emperor Sigismund, in the year of the Lord 1418.

Apion, a professor of Greek eloquence, and a lover of the sacred letters, under the Emperor Severus [→ p218: -or...]

(Rich PDF p. 199 [printed folio 199]. Book IV, catalog letter A: **Apollinaris the Elder** of Laodicea — who, when Julian the Apostate banned Christian classical education, recast almost all of Scripture in Homeric, Pindaric, and tragic verse — and **Apollinaris the Younger**, the heresiarch (his 30 books against Porphyry, and the errors charged against him). Running head: LIBER QVARTVS.)

[Apion, continued from p217:]

...under the Emperor Severus, in the year of the Lord 200, wrote on the Hexaameron six treatises — learned indeed, but in some things departing a little from the right rule of faith.

Apollinaris the Elder, having attained the dignity of the presbyterate in the church of Laodicea in Syria, a doctor of Greek letters and a professor of the art of Grammar, was by family an Alexandrian. He first taught at Berytus [Beirut], then migrated to Laodicea; and there, having married a wife, he had a son Apollinaris, afterward bishop of the same Church. With whom he lived many years, being forbidden the holy communion by Theodore, bishop of Laodicea, and by George his successor — whether because he was unwilling to agree with them (who taught the Son of God to be *homoiousion* [of like substance], and not *homoousion* [of the same substance]), or because he was joined by too great familiarity with Epiphanius the Sophist, whose name was suspect to the Christians and hateful to the bishops.

When therefore Julian the Apostate had brought in a law by which he forbade the Christians all the Greek disciplines and institutions ¹ — affirming that it was not fitting that they should take utility from these teachings, which they [the pagans] handed down as fables, and which they [the Christians] attacked with weapons sought thence — Apollinaris rendered almost the whole old and new testament, most elegantly, in various kinds of verse, so that the boys, learning those instead of the Greek disciplines, might attain skill both in the Greek tongue and in verse. And his sacred poems are reported by name to have been these:

- From the beginning of the world to the reign of Saul, twenty-four books of heroic [epic] verse, each inscribed with each of the twenty-four letters of the alphabet, after the Homeric fashion.
- From the death of Saul to the end of the old testament, twenty books of various histories, elaborated partly in Lyric meter after the form of Pindar, partly after the manner of the comedies of Menander and the tragedies of Euripides.
- Of the cyclic lessons — that is, of those which throughout the circle of the year are read in the church from both testaments — two books, disposed with every variety of verse.
- Of the Paraphrase on the Psalter, one book, which, recently printed in hexameter verse, thus begins: ἄλβιος [ὁς] τοῦ οὐ πεπόμεναι δυσσεβέων ἐν βουλῇ — that is, *Happy is he who has not gone into the counsel of the impious* [Ps 1:1].

These poems the Christians used in place of Homer and the other poets, until the Emperor Jovian established a law that the Christians should be imbued with the letters of the gentiles, so that they might the more easily overcome the errors of the gentiles, using against them their own weapons. ² Sozomen, in the fifth book of his History, brought forth a judgment on the labors of Apollinaris in these words: *Apollinaris, in a short time, composed lucubrations very equal to the ancient Greeks in number, virtue, character of writing, and arrangement; and — unless men honored antiquity, and believed pleasing the things that are in use — the*

works of Apollinaris would (as I think) have been esteemed equal to the ancients. He flourished in the year of the Lord 360.

Apollinaris the Younger, reader of the divine scriptures of the Church of Laodicea in Syria, and afterward bishop, son of Apollinaris the Elder (presbyter of the same Church), from his early age was most nobly instructed in the oratorical arts (of which he was afterward a professor) by Epiphanius, the most illustrious Sophist of his age — on account of whose intimate acquaintance he was for a long time forbidden the fellowship of the faithful by the two Episcopal predecessors of his church, namely Theodore and Gregory. But when the Emperor Julian had prohibited to Christians the studies of Greek letters, he, leaving Epiphanius, gave himself wholly to the sacred letters; in which, when by the acuteness of his genius and by assiduous exercise he had in a short time greatly advanced, he first reduced the Evangelical and Apostolic doctrines into the form of dialogues, after the example of Plato, among the Greeks — by this art eluding the craft of the emperor. Then, attempting greater things, he published so great a multitude of volumes for the Christian faith, that St. Basil rightly said of him that Apollinaris had filled the whole world with his books.

Jerome, his disciple in the divine letters, testifies that he wrote on almost all the holy books commentaries not indeed to be despised, but constrained with so great brevity that he noted down rather certain little notes of exposition than expositions themselves. For thus Jerome says: *He expounded all things so as to run over the whole, and with certain points and intervals — nay, with great compendia — to fly past the spaces of a long road, so that he seems to have gathered not so much commentaries as indexes of chapters.* Whence, on account of the excessive brevity — touching the sense rather than explaining it — he could not lead the reader to a perfect understanding. Which he himself also acknowledging, when he was now older, at the request of his friends, gave somewhat fuller commentaries on some of the Prophets than those which, as a young man, he had briefly written on the same Prophets.

He also wrote against the insane Porphyry thirty books, superior in the judgment of all to his other works. Among which he composed a great volume — that is, the twenty-sixth book — for the defense of the book of Daniel, against which Porphyry had written the twelfth book of the fifteen books against the holy Christian scriptures which he had published.³ He followed in his expositions sometimes the version of Symmachus, sometimes a certain edition compiled by himself out of all the editions; concerning which Jerome, in the second book against Rufinus, says: *Apollinaris, with a good intention indeed, but not according to knowledge, attempted to sew together the patches of all the translations into one garment, and to weave the coherence of scripture not by the rule of truth, but by his own judgment.* And again, in the commentaries on the twelfth chapter of Ecclesiastes, Jerome says: *The Laodicean, having followed the interpretation of Symmachus, can please neither the Jews nor the Christians — since he is both far from the Hebrews, and disdains to follow the interpretation of the Seventy.*

Apollinaris was also accused, by many writers of no contemptible name, of having been in the error of the Millenarians [Chiliasts]; of having introduced into the Trinity a "great, greater, greatest" — calling, namely, the Spirit "great," the Son "greater," and the Father "greatest"; and likewise of not thinking rightly of the incarnation of Christ, supposing that He brought His flesh from heaven, and lacked a rational [soul] [→ p219: -tional...]

¹ Julian the Apostate forbade the Christians to read profane [pagan] writings. ² A law was passed by the Emperor Jovian, that the Christians should be imbued with the letters of the gentiles. Sozomen, book 5 of the Ecclesiastical History, ch. 17. ³ Porphyry wrote 15 books against the Christians.

*(Rich PDF p. 200 [printed folio 200]. Book IV, catalog letter A: the close of **Apollinaris the Younger**, then **Aquila** of Sinope (the hyper-literal Greek translator, with his Genesis 1:1) and **Arator** (who versified Acts and recited it before Pope Vigilius), plus Aponius, Apringius, Archangelo Favorino, Arethas, Aribio, and Aristobulus. Running head: BIBLIOTHECAE SANCTAE.)*

[Apollinaris the Younger, continued from p218:]

...lacked a rational soul, the divinity supplying the office of the rational part. But since very many most weighty authors — among whom Theophilus, bishop of Alexandria, most hostile to his name — relate that he overthrew, in many volumes, the Arians, the Eunomians, the Origenists, and many other sects of heretics, ¹ it is credible that these heresies were devised by his disciples, who, to gain credit for them, imposed them upon their master — heresies which they themselves (as Epiphanius testifies in the third book of the *Panarion*) had neither learned nor heard from him. He flourished under Gratian Augustus, in the year of the Lord 380.

Aponius, a man most eloquent in the sacred letters, wrote on the Song of Songs (according to the Septuagint edition), to Armenius the Presbyter, six books, in which he most exactly described, in the allegorical sense, the nuptials of Christ and the Church. These Lucas, abbot of Mont-Saint-Corneille, contracted into an epitome; and Angelomus the Monk also, in his *Stromata on the Song of Songs*, plucked very many passages from these, the author's name not being concealed. The beginning of the work is, *By that great example of beatitude*. He flourished under the Emperor Louis, in the year of our salvation 810.

Apringius [Aprigius], a Spaniard, bishop of the city of Pax [Beja] in Spain — exactly learned in the secular disciplines, eminent in eloquence, and the most skilled of his age in all the holy scriptures, and in the explanation of the divine volumes second to none of the ancient fathers — published, under Justinian Augustus, about the year of the Lord 530, most learned and most elegant commentaries on the Song of Songs and on the Apocalypse.

Aquila, disciple of Rabbi Akiba, the second Greek interpreter [translator] of the divine volumes — careful and diligent, by nation a Pontic, by fatherland of Sinope, a man most skilled in both branches of mathematics [astronomy/astrology], and on that account dear to Hadrian Augustus, by whom he was even appointed overseer of the works for building up the city of Jerusalem (destroyed by Titus). This man, I say, when — the city being restored — the disciples of the Apostles were preaching the Gospel in it, believed in Christ and was baptized. But when, too intent on the casters-of-nativities, he daily marked out the positions of nativities, the horoscope of those being born having been inspected; and when, rebuked for this by the fathers, he did not desist but rather opposed himself to them insultingly — he was driven from the church by them. Which ignominy, bearing it more grievously and vexingly than can be said, he renounced Christianity, is made a proselyte, and is circumcised among the Jews; ² and, having quickly been taught the Hebrew tongue, he translated the divine scriptures into Greek word for word — attacking the translation of the Seventy-two interpreters, that he might render otherwise certain testimonies concerning Christ brought forth in the scriptures and translated by them, and thus avenge the confusion he had received. His edition, as Jerome (at the beginning of the *Hebrew Questions*) and Severian, bishop of Gabala (in the exordium of the *Hexaemeron*), noted, had this beginning: ἐν κεφαλίδι ἐποίησεν ὁ θεὸς τὸν οὐρανὸν, καὶ τὴν γῆν· ἡ δὲ γῆ ἦν κενότης, καὶ οὐδέν — that is, *In the chapter-heading [or in the sum] God made heaven and earth; but the earth was emptiness, and nothing* [Aquila's rendering of Gen 1:1–2].

He flourished, as Epiphanius writes, under Hadrian Augustus, in the year of the Lord 120. But as Jerome supposes (in the third commentary on Isaiah), he flourished many years before the last Jewish captivity, and was a disciple of Rabbi Akiba, who lived before Christ.

Arator, subdeacon [and] Cardinal of the holy Roman Church, a distinguished poet, under the Emperor Justinian, in the year of the Lord 540, wrote in most elegant verses two books of the *Apostolic History*, in which, in hexameter verse, he sang whatever Luke the Evangelist wrote in prose in the Acts of the Apostles — with innumerable and elegant flowers of allegories intermingled in his work, which the venerable presbyter Bede, gathering into one, used to adorn his own commentaries on the Acts of the Apostles. When Arator himself had offered the volume of these books to Pope Vigilius, before the confession [tomb] of St.

Peter, on the 7th before the Ides of April [April 7], in a circle of many Bishops, he was ordered by the Pontiff to recite it aloud before all. But when the time of the hour had now passed, Pope Vigilius handed the codex to Surgentius, the venerable primicerius, to be placed in the archive, that he might finish the reading of it at the appointed time. All earnestly demanding that the book be read publicly before all, from the beginning — the Pontiff assenting — within the Church of St. Peter in Chains [ad Vincula], in a great throng of all the most learned, Arator himself reciting with distinct words, both books were heard four times over — since in one day scarcely the half of one book could be read, on account of the constant repetitions which the hearers demanded with auspicious and frequent acclamations. The beginning of the work is: *As Judaea, polluted with the blood of its own crime...* He flourished in the year of the Lord 560.

Archangelo Favorino [Archangelus Faorinus] published Denis the Carthusian's *Adunation* [Gathering] of the matters contained here and there in the various passages of the Epistles of St. Paul. The book was printed at Venice in the year of the Lord 1569.

Arethas, bishop of Caesarea in Cappadocia, gathered a certain brief explanation on the Apocalypse, which he reduced into order out of the divinely-instituted commentaries of the most blessed Andrew, Archbishop of Caesarea in Cappadocia. Its beginning is, *It is to be known, that the whole, etc.* This work was made Latin [translated] by John Henten [Ioannes Hentenius], a Hieronymite — afterward a Dominican, whom I heard teaching Theology in the University of Louvain in the year of the Lord 1565.

Aribo, Archbishop of Mainz, the 19th after St. Boniface the martyr, a man most illustrious in the study of the divine law — at whose command a Provincial synod was gathered at Seligenstadt in Germany, under Conrad the Younger Augustus — wrote one book on the 15 Psalms of Degrees. He flourished under the Emperor Conrad the Younger, in the year of the Lord 1031.

Aristobulus the Elder, by nation a Jew, from Paneas, a city of Phoenicia (which is called Caesarea of Palestine, or Caesarea Philippi) — disciple of Agathobulus the Jew, a most wise man (who himself also wrote on the Pentateuch) — a man of singular learning [→ p220: doctrine...]

¹ Apollinaris overthrew many heresies. ² Aquila, having renounced Christianity, becomes a proselyte of the Jews.

(Rich PDF p. 220 [printed folio 201]. Book IV, catalog letter A: the close of **Aristobulus the Elder**, then **Aristobulus the Younger** (tutor of Ptolemy Philometor, the addressee of the letter prefixed to 2 Maccabees), **Arlottus** (his Concordance of both Testaments), **Armandus Bellovisus**, and the opening of the long **Arnobius** entry (the two Arnobii distinguished). Running head: LIBER QVARTVS.)

[Aristobulus the Elder, continued from p219:]

...renowned in doctrine and sanctity, was one of those seventy elders who were sent by Eleazar, the pontiff of Jerusalem, to Ptolemy Philadelphus, the second king of Egypt, to translate the Hebrew books of the divine law into the Greek tongue; and he answered many things, out of the traditions of Moses, to the king who proposed and inquired of them. He therefore published, in the Greek tongue, five books of *Questions on the Pentateuch* addressed to Ptolemy Philadelphus — of which Anatolius, bishop of Laodicea, made mention in his book *On the Pasch*, from which Eusebius, in the seventh book of the Ecclesiastical History, brings forward a long testimony, embracing the words of Aristobulus. He flourished in the 124th Olympiad, that is, in the year 350 before the coming of Christ.

Aristobulus the Younger [Aristobulus Iunior], by nation a Jew, of the race of the priests, tutor of Ptolemy Philometor the sixth king of Egypt, a philosopher by profession, a Peripatetic by sect, but above all things imbued from his tender years with the knowledge of the holy scriptures, wrote — in polished Greek eloquence, to Ptolemy Philometor the king his pupil — commentaries on the Pentateuch of Moses, most excellent in doctrine and in eloquence, in which he showed that the whole Peripatetic philosophy had been

drawn from the Mosaic law.¹ Clement makes mention of these in the fifth book of the *Stromata*, and Eusebius in the eighth book of the *Preparation for the Gospel*, and in the *Chronicles*. There is extant, addressed to this Aristobulus, a letter prefixed at the beginning of the second book of Maccabees, which the senate and the people of Jerusalem transmitted to him in these words: *The people who are in Jerusalem and in Judea, and the senate, and Judas, to Aristobulus, teacher of King Ptolemy, who is of the stock of the anointed priests, and to those Jews who are in Egypt, greeting and health. Concerning the great things, etc.* [2 Maccabees 1:10]. He flourished under the same Ptolemy Philometor in the 151st Olympiad, that is, in the year 215 before Christ was born.

Arlottus [Arlotto], Minister General of the Order of Minors, by nation a Tuscan, a man eminently learned and a keen disputant, compiled a book inscribed *Concordances of the Old and New Testament*, in which he fitted together, in becoming order, the testimonies of both Testaments mutually consonant with one another. He flourished under Adolph the Emperor, in the year of the Lord 1290.

Armandus Bellovisus [Armand de Beauvoir], a Dominican, whose work on the difficult terms both of philosophy and of theology is extant, wrote a scholastic postil on the Psalms.

Arnobius the African [Arnobius Afer], who under Diocletian Augustus, in Sicca, a city of Africa, taught rhetoric most flourishingly, and among the other youths whom he trained in declamation had as a pupil Lactantius Firmianus, a man of great and excellent genius and eloquence.² When, while still a pagan, he was called to the faith of Christ by hidden inspirations, and in a certain way compelled to belief, he demanded of the bishops of Africa the sacrament of regeneration; and when they rejected him — fearing lest the man, swollen with secular eloquence, might wish to make a mockery of the Christian religion which he had always assailed — he offered them, as an argument of his sincerity, most excellent volumes of disputations against his former religion, as hostages of his faith.

From which auspicious pledge, being received into the church, he is said afterward to have left behind some lucubrations upon the divine scriptures, from among which Trithemius reckons commentaries on the Psalter — of which, however, Jerome, in indicating Arnobius's works, makes no mention. There exist certain small and very brief commentaries on all the psalms according to the tropological and allegorical sense, which Erasmus of Rotterdam issued in print with the Frobenian types, together with a preface of a certain Arnobius written to Laurentius and Rusticus, bishops, a dedicatory epistle being added, in which he contends by many arguments that the work is, beyond any controversy, that of the famous rhetorician Arnobius. But the unpolished style and speech, teeming with countless solecisms and barbarisms, openly proves that its author differs from that Arnobius — of whom we now have seven most eloquent books *Against the Nations*³ — more than heaven differs from earth. Which [seven books], although Jerome, writing to Paulinus, reprehends as being uneven in speech, and excessive, and confused without any division of the whole work, he nevertheless confesses to be otherwise most brilliant and happily elaborated by a most flourishing rhetorician.

Nor does that which Erasmus brings forward to excuse the diversity of style much satisfy me — namely, that Arnobius purposely wished, in these commentaries, to lower himself to the speech of the lowest of the common people, so that, all pomp of eloquence being laid aside, he might declare himself a Christian with his whole heart before those who could not be persuaded that he professed the Christian religion with a sincere mind. Which, although I would not deny that it could have been done, yet the diversity of the times most evidently shows the distinction between the two Arnobii. For that this Arnobius, the interpreter of the psalms, was long after the other Arnobius, can easily be detected from the exposition of psalm 109, in which Photinus, the restorer of the Ebionite heresy, is refuted by name. But it cannot be that Arnobius — who had Lactantius, still a young man under the emperor Diocletian, that is, around the year of the Lord 290, as a pupil — could have heard of the heresy of Photinus: who, as is gathered from the fifth book of the *Tripartite History* and from Jerome both in the catalog and in the chronicles, began to teach the impiety of his dogma in

the year of the Lord 358⁴ — that is, in the 30th year after Crispus Caesar, son of Constantine the Great, was slain, whose youth Lactantius Firmianus, in his extreme old age, instructed as tutor.⁵

To this is added also a conjecture, in my judgment indeed not to be disapproved: that in the explication of psalm 108, and 117, he assails as heretical the opinion of those who profess that God from eternity predestined some to blessing and reprobated others to cursing. But it is agreed, from the two epistles of Prosper and Hilary to Augustine, that this assertion arose so much under Augustine's own times that not a few most holy men throughout Africa and Gaul complained that no one ever among the ecclesiastical fathers had held those things which Augustine preached — no less newly than uselessly — concerning the eternal discretion of the predestined and the reprobate, made by God. Yet this work, whosoever it be, appears (for Hierony■ [→ p221: -mus...]

¹ Peripatetic philosophy was drawn from the books of Moses. ² Lactantius was Arnobius's pupil in the study of eloquence. ³ Jerome testifies, in the epistle to Magnus, that Arnobius wrote only seven books *Against the Nations*. The one that is now appended after the seven, and titled "the eighth," is a dialogue on the same subject, but not a part of the same body, nor a book of the same work. ⁴ Photinus began to teach his heresy in the year of the Lord 358. ⁵ Lactantius was the tutor of Crispus Caesar, son of Constantine the Great.

(Rich PDF p. 221 [printed folio 202]. Book IV, catalog letter A: the close of **Arnobius** (Sixtus's argument that the Psalm-commentary ascribed to him is by a later, African Arnobius of Augustine's day), then the **Arnolds** (of Austria, Haldrenius of Wesel, of Wesel), **Arnulphus**, **Ascensius**, **Astensis**, the two **Asterii** (of Amasea; of Scythopolis, the Arian psalm-expositor), and the opening of the long **Athanasius** entry. Running head: BIBLIOTHECAE SANCTAE.)

[Arnobius, continued from p220:]

...■mus does not enumerate it among the monuments of Arnobius) to be very ancient: for Bede the Presbyter, in his commentaries on the Psalms, uses its testimonies, marked beforehand with the title of ARNOBIUS.¹ And, if anything is to be granted to suspicions and conjectures, we can conjecture that its author — who, in the exposition of Psalm 105, places himself among the priests — was an African, and lived in Africa in Augustine's age, and dedicated his work to Laurentius and Rusticus, African bishops, whose names are set down in the preface of that same work. For indeed in the Council of Carthage I find that, together with Augustine, there took part a certain Rusticus, a bishop in Africa, and Laurentius, bishop of Icosium, legate of the province of Mauretania. And in these commentaries I find certain expressions everywhere in use among the Africans in Augustine's times — as in the exposition of Psalm 131, where it is read, *But upon him shall my sanctification flourish [floriet]*. Which expression *Floriet* Augustine writes to have been in his age in the mouth of the peoples, in the second book *On Christian Doctrine*, chapter thirteen, in which place, discoursing on the faults of speech, he says: *THAT ALSO which we cannot now take from the mouth of the singing peoples — Upon him shall my sanctification flourish [floriet] — detracts nothing indeed from the sense; yet a more skilled hearer would prefer this to be corrected, so that it be said not Floriet but Florebit* [both = "shall flourish," floriet being the vulgar form]; *nor does anything impede the correction, except the custom of the singers*. And in the explanation of Psalm 138, explaining that verse, *My bone [os] was not hidden*, he says: *SINCE indeed my bone is not hidden from thee, that is, my ossum*. Which word Augustine affirms to have been commonly corrupted among his own people, in the enarration of the same psalm, saying: *He says his os [bone], which is commonly called ossum, and in Latin is called os; but let us rather say ossum. For it is better that the grammarians reprehend us than that the peoples not understand*. These few things concerning Arnobius's commentaries on the psalms, which we had to say, we have said.

There are also carried about, under the name of Arnobius the African, certain little mystical annotations of no great moment upon various — but few — passages of the gospels, whose beginning is, *In the beginning was the Word*, printed at Cologne by Quentel: concerning which I leave to each his own judgment entire. Arnobius flourished under Diocletian up to Constantine the Great, around the year of the Lord 300.

Arnold of Austria [Arnoldus de Austria], a Carmelite, wrote Sermons and Questions on Scripture, in the year of the Lord 1400.

Arnold Haldrenius of Wesel [Arnoldus Haldrenius Vesaliensis], Canon of the Cathedral church of Cologne, a man conspicuous for singular holiness of life and for exact knowledge of sacred Scripture, most skilled also in the three tongues, namely Hebrew, Greek, and Latin, likewise strong in verse and in prose, published a little book on the ten precepts of the decalogue, which begins, *If thou wilt enter into life*. He flourished in the year of the Lord 1530.

Arnold of Wesel [Arnoldus Vesaluensis] wrote an exegesis of the decalogue, in the year 1542.

Arnulphus, an English preacher, wrote *On the Works of the Six Days*, one book; likewise homilies and other sermons. He lived in the year of the Lord 1126.

Ascensius, of the Order of Minors, a theologian not obscure, made a Postil on the Apocalypse.

Astensis [of Asti] wrote sermons on the Sunday gospels from Easter up to Advent.

Asterius, bishop of Amasea, a man of sincere piety and great erudition, wrote on Luke chapter 16, one sermon on the rich man and Lazarus, cited in the sixth session of the second Synod of Nicaea.

Asterius of Scythopolis [Asterius Scythopolitanus], the fourth of the Greek expounders of all the psalms. A follower of the Arian faction — whom I would not put in the catalog, unless Jerome before me had done so — under the reign of Constantius Augustus he composed many volumes on the sacred Scriptures, which were most studiously read by the men of his party. But among the rest he wrote most learned commentaries on the Psalter, whose fragments are still preserved in the Greek Catena of the Psalms, his name being prefixed. He gave also brief little commentaries on the four gospels, and on all the epistles of Paul. He flourished in the year 380.

Athanasius, nineteenth bishop of the city of Alexandria, of exceptional sanctity and erudition, a most vigorous champion of the Catholic faith, for whose defense — having endured many snares of the Arians — he fled to Constantius Augustus into Gaul; whence, returned with letters, and again put to flight after his death, he lay hidden until the reign of Jovian [printed "Jovinian"]; by whom, the governance of his church being restored to him, he dies in the year of the Lord 370,² having left to posterity many monuments of his distinguished genius, of which those pertaining to the divine scriptures are these.

A *Synopsis of the whole of divine Scripture*, that is, a *Conspectus* [Contuitus]: in which he embraced most briefly the arguments, inscriptions, beginnings, authority, and authors of all the books of both testaments. Its beginning is, *All our Scripture, we who are Christians*.

Of *Questions from the Old and New Testament, to Antiochus the prince*, one book, containing 162 questions. Its beginning is, *Whence it can be declared*. Which, however, does not seem to be Athanasius's: I suspect it was collected out of various writings of the fathers by some studious person, who in the fourth question alleges the mystical Theology of Dionysius — unknown, as I judge, to the age of Athanasius — and in question 33 cites Athanasius himself, and brings forth from him a differing opinion.

Commentaries on the Psalter of David.

Likewise, upon the Psalter of David, to Marcellinus, an Isagogic little book *On the Titles and Force of the Psalms*: in which, from the conference of a certain industrious old man, he teaches most briefly what utility each one can obtain from the settled reading of each particular psalm. Its beginning is, *I praise thy will in Christ*. Cassiodorus makes mention of this work in his prologue, and at the end of his commentaries on the psalms, saying: *A witness is the magnificent discourse of Bishop Athanasius, who, examining the virtues of the psalms with searching truth, proves that all things are there which are contained within the compass of the whole of sacred Scripture*.

¹ The author's judgment concerning the commentaries on the Psalms that are here and there ascribed to Arnobius. ² Athanasius dies in the year of the Lord 370.

(Rich PDF p. 222 [printed folio 203]. Book IV, catalog letter A: the list of **Athanasius's** exegetical works and **Photius's** assessment of him; then **Augustine of Ancona** (his New-Testament commentaries and catenae), **Augustine of Ascoli**, **Augustine Leo**, and **Agostino Giustiniani** of Nebbio — the polyglot **Octapla** in five tongues. Running head: LIBER QVARTVS.)

[Athanasius, continued from p221:]

Commentaries on Ecclesiastes of Solomon.

Commentaries on the Song of Songs.

On that passage from Leviticus chapter 9, *And Moses said to Aaron, Approach to the altar, and make a holocaust for thy sin, and for the expiation of thy house* — one sermon, which begins, *Behold for thee in this place.*

On that passage of Matthew 11, *All things are delivered to me by my Father* — against Eusebius and his followers, one book; [beginning] *Not understanding this.*

On that passage of Matthew 12, *Jesus passed through the corn, and his disciples followed, plucking the ears* — one homily; [beginning] *On the Sabbath day.*

On that passage of Matthew 12, *Whosoever shall speak a word against the Holy Spirit* — On the sin against the Holy Spirit, one book.

On that passage of Matthew 20 [read 21], *Go into the village that is over against you* — one sermon, which appears to be a fragment of some commentary, and begins, *Because those things which are upon the earth.*

On that passage of Matthew 27, *And they came to the place which is called Golgotha*, up to *Truly this was the Son of God* — a most eloquent sermon *On the Passion of the Lord*; [beginning] *That which has now been recited, etc.*

On Luke chapter 1, a homily *On the Lord's Annunciation*, concerning the most holy Mother of God [Deipara], beginning, *The sacred things of the sacred.*

Athanasius is also cited by St. Thomas in the book *Against the Errors of the Greeks* — in the case [theca], or volume, upon John.

Photius, Archbishop of Constantinople, writes thus concerning the writings and manner of teaching of Athanasius, to his brother Tarasius:¹

Athanasius, in his sermons, is everywhere clear in expression, and brief, and simple, yet acute, and lofty, and altogether vehement in his argumentations; and in these there is such abundance that it is admirable. But of logical methods he uses nothing thinly, nothing childishly (like boys and the untaught), but employs them philosophically and magnificently. He is well fortified with the testimonies and demonstrations of the Scriptures for conquering [his adversary] — and above all that discourse which was delivered on the humanity of the Word of God; and the five volumes of books against Arius, which are a trophy over every heresy, but especially over the Arian. And if anyone should say that Gregory the Theologian and the divine Basil, drawing as from a certain fountain out of his book, poured forth those beautiful and most lucid rivers of their own discourse against error, he would not go, as I judge, far from the likelihood [of the truth]. There have also been written by him commentaries on Ecclesiastes, and on the Song of Songs, and likewise on the Psalter, and elsewhere in many places; yet in grace and ornament there truly excel his sermons against Apollinaris, and his epistles — as many as contain the apology for his exile.

Gregory the Theologian celebrated the life of Athanasius in a brilliant oration.

Augustine of Ancona [Augustinus Anconas, Augustinus Triumphus], of the Order of Hermits of St. Augustine, a man learned in the divine scriptures and most practiced in Scholastic Theology and in the sacrosanct decrees of the pontiffs, wrote — with postillating zeal, upon the whole New Testament — the below-written books of commentaries, namely:

On Matthew, one book. On Mark, one book. On Luke, one book. On John, one book. On the Acts of the Apostles, one book. On the Acts of the Apostles, again, a catena from the explanations of the fathers, with insertions of his own throughout the opportune places, questions being proposed and solved in the Scholastic manner. On all the epistles of Paul, 14 books. On all Paul's epistles, a catena from the expositions of the fathers. On the Canonical epistles, 7 books. On the Canonical epistles, a catena from the explanations of the fathers. On the Apocalypse, one book. On the Apocalypse, a catena from the explanations of the fathers.

He wrote also, on the first chapter of Luke, upon *He was sent* [Luke 1:26], a useful treatise. Likewise, upon the Canticle of the Virgin [the Magnificat], another treatise, in which he prosecuted the words of the Canticle with a threefold exposition; but in both he discoursed copiously about the most sacred incarnation of the divine Word, and about the praises of the Blessed Virgin Mary.

He flourished under Louis IV of Bavaria and Pope John XXII — to whom he dedicated his work *On the Power of the Pope* — in the year of the Lord 1330.

Augustine of Ascoli [Augustinus de Esculo], of the Order of Hermits of St. Augustine, wrote *Lectures on the whole of Scripture*. He lived in the year of the Lord 1330.

Augustine Leo [Augustinus Leo], a hermit monk, wrote Sermons on the Lord's Prayer and on the Angelic Salutation.

Augustine of Nebbio [Augustinus Nebiensis; Agostino Giustiniani], bishop in the island of Corsica, by fatherland a Genoese, of the illustrious family of the Giustiniani, a most observant professor of the Order of Preachers, a Theologian sincerely learned, and most skilled in all the tongues that are dispersed throughout the whole world. By a new and vast enterprise, the first of all men, he reduced both instruments of the sacred law [both Testaments] — in five principal tongues, Hebrew, Chaldean, Greek, Latin, and Arabic — into one body, entitled the *Octapla*, with such artifice that on each single page he arranged eight columns, in which all the aforesaid tongues, expressed in their own characters, corresponding to one another in as many lines and as many words, might be seen at one and the same glance, in this order, namely:

In the first little column he set the Hebrew edition. In the second, a Latin interpretation corresponding to the Hebrew word for word. In the third, the common and Vulgate Latin edition. In the fourth, the Greek. In the fifth, the Arabic. In the sixth, the Targum — that is, the Chaldean paraphrase, written indeed in the Chaldean speech, but in Hebrew letters. In the seventh, a Latin translation corresponding to the Chaldean. In the eighth, certain very brief little scholia, or annotations, scattered and interspersed at intervals, by which he especially refuted the errors of the Jews.

Of this so illustrious a work I have deserved to see only two volumes: namely, from the Old Testament, an Octaple upon the whole Psalter, [dedicated] to Leo X, Supreme Pontiff, printed with types (whose beginning is, *I know, most kind Father*); and, from the New Testament, an Octaple upon the whole four gospels, [written] by the author's own hand, with ink and [→ p223: red-lead (minio)...]

¹ The judgment of Photius concerning Athanasius.

(Rich PDF p. 223 [printed folio 204]. Book IV, catalog letter A: the close of **Agostino Giustiniani** (his *Octapla*; †1530 at sea), **Augustine the Roman**, two entries for **Agostino Steuco** of Gubbio (the Vatican librarian), **Avitus** of Vienne (his hexameter poems on *Genesis* and *Exodus*), and the opening of the long

Aurelius Augustine of Hippo entry. Running head: BIBLIOTHECAE SANCTAE.)

[Agostino Giustiniani di Nebbio, continued from p222:]

...and described with red-lead [minium]: whose beginning is, *A salutary and great fruit, and increase of usefulness.*

This most learned man flourished under Leo X, Supreme Pontiff, being distinguished at Rome in the Lateran Council; and he dies, consumed by a storm at sea, in the year of our salvation 1530, while he was sailing to Corsica for the administration of his church.

Augustine the Roman [Augustinus Romanus], Prior General of the whole Order of Hermits, most learned in Scholastic Theology, a subtle disputant, and practiced in the divine scriptures, published, in scholastic style, 14 books of commentaries on the epistles of Paul, and one book on the Apocalypse. He flourished in the year of the Lord 1410.

Augustine of Gubbio [Augustinus Eugubinus; Agostino Steuco], bishop of Chisamos [Kissamos], by fatherland of Gubbio, prefect of the Apostolic library in the Vatican, distinguished in every kind of wisdom, whose most celebrated work *On the Perennial Philosophy* is extant, composed upon the Pentateuch of Moses elegant and succinct annotations, most diligently explaining the phrases of the Greek and Hebrew tongue, and the idioms contained in the Mosaic books: whose beginning is, *With all labor and study.* And he strives, throughout this whole work, so to defend the Latin edition of St. Jerome that he may show there was no translation of the Old Testament, either among the Greeks or among the Latins, better than Jerome's, more elegant, more lucid, and even more Latin; in which, if anything either faulty is found, or dissonant from the Hebrew truth, or added, or subtracted, he demonstrates that all this is either of no moment, or has befallen through the fault of the copyists.

The same man illustrated the first two chapters of Genesis with a most eloquent explanation, which he entitled, by the Greek word, *Cosmopoeia*, that is, *The Fabric of the World*; its beginning is, *There are two things.* Likewise he wrote most eloquent and most learned commentaries on all the Davidic psalms, digested copiously and diligently according to the historical and mystical sense. The opening of the work is, *Since, of all the sacred letters.* He flourished under Charles V Augustus, in the year of the Lord 1540.

Augustine Steuchus of Gubbio [the same Agostino Steuco] wrote Annotations on the Pentateuch; an interpretation on Psalm 18 and 138; a *Cosmopoeia* on the first three chapters of Genesis; enarrations on several Psalms and on the book of Job; and *Hebraic Expressions* [Locutiones Hebraicae]. He flourished at Rome under Paul III, Supreme Pontiff.

Avitus [Alcimus Ecdicius Avitus], by forename Alcimus, of Vienne, bishop in Gaul; most copiously instructed in the secular disciplines, a most distinguished rhetorician and poet, conspicuous for holiness of life and for knowledge of the sacred volumes. He wrote, in the Latin tongue and in hexameter verses:

On the first chapter of Genesis, *On the Origin of the World*, one book. On the Flood of the world, on the 6th chapter of Genesis, one book. On the Crossing of the Red Sea, on the 13th [read 14th] chapter of Exodus, one book.

He flourished under the Emperor Zeno, in the year of the Lord 500. There are said to be six books of the same author, composed in heroic verse on Genesis and Exodus, extant at Vienna in the library of Wolfgang Lazius.

Aurelius Augustine [of Hippo], bishop of Hippo, by nation an African, by fatherland of Tagaste — a man above all mortals who were before him and after him up to now; endowed with an admirable sharpness of genius, instructed in all the liberal disciplines, most fully imbued with the Platonic philosophy, not ignorant of the Aristotelian doctrine, by far the most learned of all in the divine Scriptures, and in their explanation

sublime with an incomparable subtlety beyond what can be told. He surpassed all the writers of the Latin Church in the labor of writing and in the multitude of his lucubrations, having published more than one thousand and thirty volumes of every kind of discipline:¹ of which he composed expressly, upon all the books of divine scripture here and there, very many exegetical writings of diverse kinds — that is, explanatory writings — which he himself, in the preface of his *Retractations*, divided into three parts, that is, into Epistles, Tractates, and Books.

In the Epistles he satisfied friends who consulted him about various difficulties of divine scripture. In the Tractates — under whose number are comprehended homilies, or sermons, and other enarrations of the divine volumes to the people — he discoursed publicly on the sacred letters, before the assembly, with his own voice. But the Books he, in the *Retractations*, divided into four orders, namely into Annotations, Questions, Disputations, and Continuous expositions. In the books of Annotations, passing over many things, he touched here and there only a few — cursorily, briefly, and lightly — which pertain to the understanding of the words and of the letter. In the books of Questions he proposes for inquiry, and resolves, various doubts from diverse passages of the scriptures. In the books of Disputations he most strongly defends some part of divine scripture that has been assailed by the calumnies of heretics. In the books of Continuous explanation he explains anew some parts of both testaments, in a continuous course of exposition, according to the varied understanding both of the letter and of the spirit.

And all these things Augustine attests, at the end of the *Retractations*, to have been produced by him in three ways, namely by dictating, by speaking, and by writing. Of the kind of Spoken works are the Tractates delivered to the people — to hear which, as Posidonius is witness, the heretics themselves also, together with the catholics, moved by the sanctity and erudition of the man, used to run together with vast eagerness from all Africa, bringing with them notaries who would take down and write out what was caught from his mouth. Of the number of the Dictated works are many epistles, and very many Tractates to the common people, and also some books. Of the order of the Written works are the books of Continuous exposition, the books of Questions, and of Disputations: which, with greater diligence and skill applied, he himself wrote more accurately.

Nor do I think this ought to be passed over in this place: that he himself, in the reading of his little works, wished the readers to observe, namely, the variety and the fourfold order of the times in which it befell them to be written.² For he wrote some things when he was a Catechumen, in ■ [→ p224: -flated (inflatus) with secular letters...]

¹ Augustine published more than 1030 volumes. ² St. Augustine warns the reader to observe the fourfold variety of the times in which he composed his works.

(Rich PDF p. 224 [printed folio 205]. Book IV, catalog letter A: the **Aurelius Augustine** of Hippo entry continues — the fourfold chronology of his works, his style (his preference for the Italic version; "I prefer that the grammarians reprehend me..."), his commonplaces, and the beginning of the list of his exegetical works: On Christian Doctrine, and the anti-Manichaean Disputations (against Adimantus, against Faustus, against an unnamed adversary of the Law and Prophets). Running head: LIBER QVARTVS.)

[Aurelius Augustine, continued from p223:]

...■flated with the habit of secular letters; others he composed when first he was baptized, and still raw and a novice in the sacred letters; others he wrote when made a presbyter, more erudite and learned; and others, finally, when raised to the episcopate — by far the most learned of all. This distinction of the times Augustine therefore judged should be observed, so that from the consideration of it the readers might notice how he himself, after the manner of learners, gradually advanced by writing;¹ and thus they would the more easily pardon him if they should find anything erroneous in his earlier writings, and would take refuge in his

last lucubrations as in the more erudite and firmer decrees of the author.

Besides these, he published also many other exoteric writings, in which — in passing, and as though doing something else — he explained, on various occasions, very many things here and there about the divine letters. Omitting these, I have collected only the exegetical works, and those that were composed by him of set purpose in the explanation and defense of the sacred volumes. The rest, if anyone desires to know, let him read the two books of the *Retractations*, in which Augustine reviewed and retracted the greater part of his labors.

His manner of teaching, in all the aforesaid works, always and everywhere savors of the same author; yet in the Books he is more erudite, acute, and — by the subtlety of sublime matters — more recondite than in the Tractates: so much so that Jerome, in a certain epistle, does not fear to call him the most obscure expositor of the scriptures.² He abounds, moreover, in a most copious supply of questions, disputations, argumentations, and reasonings; and, above all the ecclesiastical writers, he flows forth with the testimonies and sentences of divine scripture, like a great river overflowing with the winter's snow. In the Tractates the style is somewhat more sparing, and more open, and better accommodated to allegorical and moral explanations: in which Augustine, on account of the ears of the unskilled multitude, often lowers himself even to barbarism, frequently having that saying in his mouth, *I prefer that the grammarians reprehend me, rather than that the peoples not understand*³ — choosing rather to be understood in barbarisms, even with the grammarians condemning them, than to abandon his hearers in the midst of eloquence. But he uses, in all his explanations, the translation of divine scripture of his own times, which was called the Italic;⁴ for he himself, in the second book *On Christian Doctrine*, prefers it above the rest, as much for its fidelity of words as for its perspicuity of sentences, to the Latin editions.

His commonplaces, most peculiar to him — and with which above all his exegetical volumes are filled — are these: on the Holy Trinity, Foreknowledge, Election, Predestination, Vocation, Justification, Reprobation, Hardening; on Grace and free will; on Faith and works; on Gifts and merits; on Original Sin; and on other dogmas like these — with moral topics occasionally interspersed, which are in use among all the enarrators.

The kind of his oration and diction is most fruitful and most exuberant, most rich and most copious — not to say excessive — redounding with an affluence of diverse matters, and, with periods drawn out to length, mixedly and indiscriminately rolling and snatching along with itself very many things at once, wandering with digressions, excursions, and roundabout ways; [a style] which requires an ingenious, attentive, mindful, and patient reader — whom, lest he be wearied by the tedium of prolixity, he is wont to refresh with certain Punic [African] witticisms, playing very often with similarly-advancing and similarly-falling clauses, and with other not-unpleasant figures of the rhetoricians, which soften the long and intricate journey of a prolix reading. Let these things, concerning the kind of his lucubrations, the manner of teaching, and the character of speech usual to Augustine, be said sufficiently. But those works which he elaborated upon the individual and the universal parts of both testaments are these.

Upon the whole body of divine Scripture: *On Christian Doctrine*, four books; in which, for the instruction of him who is to be an expositor of holy scripture, he hands down the precepts of reading, understanding, and interpreting the sacred letters — showing by the aid of which tongues and arts, and by the reading of which authors, and by what rules he has need who inquires into the senses of the Scriptures; and what modes of narrating and expounding the expositor of the sacred volumes ought to have. The work begins, *There are certain precepts*.

Upon both Testaments: thirty-six books of Disputations against the heretics who blaspheme the Old Testament and accuse the New of falsification. Of these, while he was still a presbyter, he wrote one against Adimantus, a disciple of Manichaeus — who had put out a destructive volume against the ancient testament, setting forth in it, by antithesis, many testimonies from both testaments as though contrary to one another;

wishing, namely, by this craft to persuade that the whole Old Testament fights hostilely with the New, and is therefore to be cast away by Christians. This machination Augustine overthrew in this book, the passages of both scriptures which seemed to disagree among themselves being reduced to true concord. The work begins, *Concerning that which is written*.

Then, having been made a bishop, he published thirty-three books of Disputations against Faustus, bishop of the Manichees⁵ — who, having published an impious volume against all the divine letters, strove above all to demonstrate two things: first, that the whole Old Testament was framed, for the deception of the human race, by the worst demon, and afterwards augmented by the Jews themselves with obscene and impious narrations; then, that all the scriptures of the New Instrument had been falsified by certain Semi-Jews, who — in order to win credit for the Old Testament — deceitfully inserted the testimonies of Moses and the prophets into the Evangelical books. These impious blasphemies Augustine most strongly confuted in these thirty-three books. Their beginning is, *There was a certain Faustus*.

The same [Augustine], in his episcopate, composed the remaining two books of Disputations, against a certain unnamed Manichee who had put out a book against the Law and the Prophets. And since he did not know his name, he entitled the work *Against an Adversary of the Law and the Prophets*. Its beginning is, *The book which you sent*. He wrote likewise on [→ p225: Gene(sis)...]

¹ Augustine advanced by writing. ² Augustine was, to Jerome, the most obscure expositor of the scriptures. ³ A distinguished saying of St. Augustine. ⁴ St. Augustine used the Italic translation of the Scriptures. ⁵ St. Augustine refuted the blasphemies of Faustus the Manichee.

(Rich PDF p. 225 [printed folio 206]. Book IV, catalog letter A: the **Aurelius Augustine** entry continues — his *Books of Questions on both Testaments*, the *Mirror of the Scriptures*, the (disputed) *On the Marvels of Sacred Scripture*; then his works on particular parts: the *Locutions and Questions on the Heptateuch*, and the great cluster on *Genesis* (the fifteen books of continuous exposition — against the Manichees, the unfinished *On Genesis according to the Letter*, and the twelve-book *On Genesis according to the Letter*; *Confessions* 11–13; the dialogue of 75 Questions; and 21 *Genesis sermons*). Running head: *BIBLIOTHECAE SANCTAE*.)

[Aurelius Augustine, continued from p224:]

...the kind of Questions.

Upon both Testaments, here and there, six books; namely, from the whole Old Testament, two scattered books, of which the first begins, *What is God?*, and the second thus, *Against those who deny*. Upon the whole New Testament, two books, of which the former begins, *God certainly is perfect*, and the other, *Why [things were] done and said*. Likewise, from both testaments mixedly, 2 books; of these, one begins, *You have heard what he attests*, and the other, *What is [made] to the image*. To these books a seventh also can be added, which is entitled *Of Eighty-three Questions*, thus beginning, *Every truth*.

He collected also, upon both testaments, a volume which he entitled the *Mirror of the Scriptures* [Speculum Scripturarum], gathering into it, according to the order of the divine books, all things that are found in the sacred letters for the forming of morals. The opening of the work runs thus, *Who is ignorant*. There are also carried about, under the title of Augustine, upon the whole Scripture, three books *On the Marvels of Sacred Scripture* [De mirabilibus sacrae Scripturae], embracing the individual wondrous events narrated in both testaments, with brief elucidations according to the letter occasionally added, and little questions — yet resolved by no fixed determination. These Thomas Aquinas, in the 43rd question of the third part, denies to be a work of Augustine's;¹ which indeed begins thus, *Since, of Almighty God*. And these are the works of Augustine which pertain to the whole body of holy scripture. But those which regard the particular parts of divine scripture, now receive.

Upon the Heptateuch, after receiving the episcopate, he wrote seven books of Annotations, which he marked beforehand with the title *Of Expressions* [Locutionum], for this reason: that in them he had annotated the expressions, idioms, and phrases of the Greek and Hebrew scripture which occur here and there in the first seven books of the old testament. The work begins, *The expressions of the scriptures*. The same [work] he wrote, having been raised to the episcopate.

Upon the Heptateuch, seven books of Questions: in which, passing over the first three chapters of Genesis (elsewhere most copiously expounded by himself), he discoursed various questions upon the remaining chapters of the seven volumes, more with the zeal of inquiring than with the mind of deciding. The work begins, *Since with the scriptures, etc.*

He labored also upon the first three chapters of Genesis — that is, from the beginning of the book up to the ejection of the first parents from Paradise — [producing] fifteen books of continuous exposition. Namely: when he was in Africa, shortly after receiving the sacrament of baptism, [he wrote] on Genesis according to allegory, against the Manichees (assailants of the Mosaic history), two books; in which, since he did not yet dare to explain the secrets of natural and divine things, hidden in the Mosaic words, according to the letter and the propriety of history, he followed the allegorical sense, as being then easier for him. The work begins, *If the Manichees should choose*.

Then, having been made a presbyter, he composed *On Genesis according to the Letter, unfinished*, one book — wishing to try how much he could avail by his genius in the historical kind of explaining, the most difficult of all.² But when, scarcely and with difficulty, he had reached, by historical explanation, that sentence, *Let us make man*, he sank under so great a mass of the burden, and rested from the labor which he could not sustain, abandoning the book unfinished: whose opening is, *On the obscure [matters] of natural things*.

At last, after his elevation to the episcopate, being made bolder, he wrote upon the first three chapters of Genesis, *On Genesis according to the Letter*, twelve books. In which, although he himself confesses that more things were sought by him than found, and of those found fewer confirmed, and [many] left, as it were, still to be more diligently investigated, in the open: yet there is in them so great a treasure of all the arts, disciplines, and sciences, that it easily appears that nothing more erudite or more sublime, in the exposition of these three chapters, has come forth either before or after Augustine's times — nor perhaps will come forth hereafter, in future times. But it pleased Augustine to determine nothing in this work about natural things with fixed assertion, lest he should give occasion to the pagan wise men of mocking the sacred letters, and should shut the way of believing to the unbelievers — who, when they saw some of our enarrators of Genesis gravely erring in these works of nature (which had already been shown, by the most learned men, with most certain experience and demonstration), and, what is more shameful, confirming their errors with the testimonies of divine Scripture, used to deride our Writers and Scriptures as unlearned, absurd, and false, judging also that the rest, which are contained in them concerning the Incarnation, Death, and Resurrection of the Son of God, had been written with a like vanity. Therefore, lest Augustine should be a ruin to those men, he preferred to weave the present work by prudently inquiring rather than by rashly defining. Its beginning is, *All divine Scripture*.

The same [Augustine], as he himself recounts in the second book of the *Retractations*, wrote again upon the first chapter of Genesis, three Books — which he inserted into the Books of Confessions published by him; and among them [the Confessions] they are the eleventh, twelfth, and thirteenth.

There is also carried about a book, or dialogue, *Of 75 Questions*, under the title of Augustine, in which, Orosius and Augustine conversing, various passages from the first twelve chapters of Genesis are explained. Besides these there are extant:

Upon various passages of Genesis, homilies, or tractates, or sermons — 21, namely:

On Genesis chapter one, six Tractates or Sermons, cited by Trithemius, but not yet seen by me. Likewise, on the beginning of the first chapter, one sermon, which is among the sermons *On the Season* [de tempore], no. 133. On Genesis 2, on the tree of knowledge, one tractate, which begins, *We read in Genesis*. On Genesis 6, on the Cataclysm [the Flood], one sermon, which is *On the Season*, no. 69. On Genesis 12, on Abraham, one sermon, which is *On the Season*, no. 51. On Genesis 15, on the three-year-old heifer, sermon 1, *On the Season*, no. 54. On Genesis 18, on the three men seen by Abraham, sermon 1, *On the Season*, no. 70.

On [→ p226...]

¹ St. Thomas denies that the books *On the Marvels of Sacred Scripture* are St. Augustine's. ² The historical kind of explaining is the most difficult of all.

(Rich PDF p. 226 [printed folio 207]. Book IV, catalog letter A: the **Aurelius Augustine** entry continues its inventory of his exegetical works — the remaining Genesis sermons; the sermons on Exodus, Numbers, and Joshua; the Judges sermons; the Kings material (the broken-off Questions, the five Questions to Simplicianus, and ten sermons on Kings passages); Tobit and Judith; the Annotations on Job (with the self-critical passage from the Retractations); and the opening of the Enarrations on the Psalter. Running head: LIBER QVARTVS.)

[Aurelius Augustine, continued from p225 — Genesis sermons, continued:]

On Genesis 19, on Lot and his daughters, homily 1, which is [of ... — a word left blank in the print], no. 5. On Genesis 19, on the things which are figured in Lot and his wife, sermon 1, which is *To the Hermits*, no. 34. On Genesis 22, on the temptation of Abraham, sermon 1, *de tempore* [On the Season], no. 72. On Genesis 22, on the immolation of Isaac, two sermons, which are *de tempore*, nos. 71 and 73. On Genesis 25, on the conception of Rebecca, sermon 1, *de tempore*, no. 68. On Genesis 28, on Jacob's ladder, sermon 1, *de tempore*, no. 79. On Genesis 37, on the dream of Joseph, sermon 1, *de tempore*, no. 81. On Genesis 39, on Joseph and his mistress, sermon 1, *de tempore*, no. 83. On Genesis 42, on Jacob — from whom it was hidden that Joseph was in Egypt — sermon 1, *de tempore*, no. 82.

There remains, finally, upon Genesis 49, a small little commentary on the blessings of the patriarchs, published in dialogue, under the title of Augustine, which begins, *How is it to be understood*. It is thought to have been collected by some studious person out of the book of Jerome's Questions on Genesis. After these are held [these]:

Upon Exodus, eleven sermons, namely: On the first chapter, on the death of Joseph and the multiplication of the sons of Israel, one sermon, *de tempore*, no. 84. On the same chapter, on the straw of the Egyptians, sermon 1, *de tempore*, no. 85. On Exodus 2, on the nativity of Moses, sermon 1, *de tempore*, no. 86. On Exodus 3, on the appearance of the Lord in the bush, sermon 1, which is from those added to the tenth tome, no. 18. On the same, on the words of God, *I am who I am*, tractate 1, which is held in tome 9. On Exodus 4, on the hardening of Pharaoh, sermon 1, *de tempore*, no. 88. On Exodus 7, on the ten plagues of Egypt, sermon 1, *de tempore*, no. 87. On Exodus 14, on Pharaoh, sermon 1, *de tempore*, no. 89. On Exodus 15, on the journey of three days, sermon 1, *de tempore*, no. 90. On the same, on the bitter water and the manna, sermon 1, *de tempore*, no. 91. On Exodus 31, on the sons of Israel, sermon 1, *de tempore*, no. 97.

Upon Numbers, six sermons, namely: On chapter 13, on the spies and the cluster [of grapes], sermon 1, *de tempore*, no. 100. On Numbers 14, on the people that died in the desert, sermon 1, *de tempore*, no. 102. On Numbers 16, on the censers, sermon 1, *de tempore*, no. 98. On Numbers 17, on the rod of Aaron, sermon 1, *de tempore*, no. 99. On Numbers 21, on the bronze serpent, one sermon, *de tempore*, no. 101. On Numbers 22, on Balaam, sermon 1, *de tempore*, no. 103.

Upon Joshua, the first chapter: That, by the just judgment of God, the sons of Israel received the land of promise, sermon 1, *de tempore*, no. 105. On Joshua 6, on Rahab and the overthrow of Jericho, sermon 1, *de*

tempore, no. 106.

Upon the book of Judges, chapter six, on Gideon, two sermons: one, which is *de tempore*, no. 108; the other among the homilies [a reference left blank in the print]. On Judges 14, on Samson, sermon 1, *de tempore*, no. 107.

Upon [the books of] Kings, Augustine attempted a volume of Questions, after the likeness of those which he had written on the Heptateuch; but, not having advanced much further in the work — since he was called to other matters that pressed more urgently — he broke off the labor. The second book of the Retractations makes mention of this work, which is now wanting.

He wrote also another book, to Simplicianus, bishop of Milan, *On the Solution of Five Questions from the Books of Kings*, namely: On the 1st book of Kings, chapter 10, on the spirit of the Lord leaping upon Saul, question 1. On 1 Kings 15, on the repentance of God, that he had made Saul king, question 1. On 1 Kings 28, on Samuel called back from the dead through the Pythoness [the witch of Endor], question 1. On 2 Kings 7, on David entering and sitting before the Lord, question 1. On 3 Kings 17, on Elijah expostulating with God, that he had slain the widow's son, question 1.

Likewise, upon various passages of Kings, 10 sermons, that is: On 1 Kings 17, on David and Goliath, sermon 1, *de tempore*, no. 196. On the same, on David's single combat, sermon 1, which is in book 50, homily one. On 3 Kings 3, on Solomon's judgment concerning the two harlots, one sermon, *de tempore*, no. 200. On 3 Kings 19, on Elijah, sermon 1, *de tempore*, no. 201. On 4 Kings 2, on Elisha mocked by the boys, two sermons, which are *de tempore*, nos. 204 and 206. On 4 Kings 5, on Naaman the Syrian, sermon 1, *de tempore*, no. 207. On the same, on Elisha and Gehazi, sermon 1, *de tempore*, no. 208. On 4 Kings 6, on Elisha and the axe fallen into the stream, sermon 1, *de tempore*, no. 210. On the same, on the famine of Samaria, sermon 1, *de tempore*, no. 211.

Upon Tobit, sermon 1, *de tempore*, no. 226. Upon Judith, two sermons, which are *de tempore*, nos. 228 and 229.

Upon Job, when he was a bishop, he collected a volume of Annotations; concerning which he himself, in the second book of the Retractations, speaks thus:

A book, whose title is Annotations on Job — whether it is to be reckoned mine, or rather theirs who, as they were able or willing, reduced them (written on the margins of the codex) into one body, I could not easily say. For they are agreeable to very few who understand them, while it is inevitable that many, not understanding, are offended: because not even the very words which are expounded are, in many places, so written out that it may appear what is being expounded. Then, upon the brevity of the sentences there followed so great an obscurity that the reader can scarcely bear it — one who must needs pass over very many things not understood. Finally, I found the work itself so full of errors in our codices that I could not correct it; nor would I wish it to be said to have been published by me — except that I know the brethren have it, by whose zeal it cannot be denied [to others].

The work begins, *And great works.*

Upon the Psalter, Tractates (or Enarrations) of continuous and entire exposition, 205,¹ [→ p227: which...]

¹ The Enarrations of St. Augustine on the Psalms are 205 [in number].

(Rich PDF p. 227 [printed folio 208]. Book IV, catalog letter A: the **Aurelius Augustine** entry continues — the character of the Enarrations on the Psalms (and Jerome's censure of them); a catalog of nineteen further sermons on Psalm verses; sermons on Proverbs, Wisdom, Isaiah, Ezekiel, and Daniel; then, with the Old Testament done, the New: On the Harmony of the Evangelists, and the threefold treatment of Matthew (the Sermon on the Mount, the Evangelical Questions, and the homilies). Running head: BIBLIOTHECAE SANCTAE.)

[Aurelius Augustine, continued from p226 — the Psalter Enarrations:]

...which — partly as a presbyter, partly as a bishop, up to the end of his life — he enarrated before the assembly, no order being kept, treating now this psalm, now that.¹ These tractates, pious and benevolent hearers, collected from his mouth, digested into a whole and ordered body, such as we now have. The kind of exposition is everywhere allegorical and moral, touching but little on the literal understanding: stricter and more accurate in the first several psalms, in the later ones more diffuse, and running out into long digressions. Jerome, in his epistles to Augustine, seems to censure these commentaries as too obscure,² and in some places also as differing from the right line, and from his own [Jerome's] mind, and from that of all the Greek expositors. I suspect that Jerome missed, in these enarrations, an explication of the Psalms according to the purity of the Hebrew truth and the opinion of the Greek expositors. But since Augustine was ignorant of the Hebrew tongue,³ and was not so instructed in Greek letters that he could unroll the Greek commentaries with a free hand, it was necessary that he often — out of a poverty of literal understanding — bend aside, from the true and proper sense of the letter, to wrested allegories. The work begins, *All scripture*.

Besides these Tractates, there are extant also another nineteen sermons upon various verses of the Psalms, of which the catalog is this: On the first Psalm entire, one sermon, which is held in the book of Questions on the Old Testament, question 110. On Psalm 9, upon *To thee is the poor man left*, sermon 1, *de tempore*, no. 110. On Psalm 16 [read 26], upon *Wait for the Lord, do manfully*, one sermon, among the 50 homilies, no. 11. On the whole of Psalm 21, an epistle to Honoratus, which is no. 120. On the whole of Psalm 23, one sermon, held in the book of Questions on the Old Testament, question 111. On Psalm 33, upon *Who is the man that desireth life?*, one sermon, which is of the 50 homilies, the first. On Psalm 40, on the beginning of the same psalm, one sermon, which is among the 50 homilies the thirty-ninth. On Psalm 45, upon *Be still and see that I am God*, one sermon, *de tempore*, no. 251. On Psalm 49, upon *God shall come manifestly*, two sermons: one *de tempore*, no. 220; the other, no. 28, in the book of 50 homilies. Likewise on Psalm 49, upon *Sitting, thou didst speak against thy brother*, one sermon, which is among the 50 homilies the second. On Psalm 50, one sermon, held in the book of Questions on the Old Testament, question 112. On Psalm 67, upon *As smoke faileth*, sermon 1, *de tempore*, no. 109. On Psalm 83, upon *My heart and my flesh*, one sermon, among the 50 homilies the thirty-third. On Psalm 94, upon *Come, let us adore*, sermon 1, which is *On the Words of the Apostle*, no. 11. On Psalm 97, upon *Sing and make melody on the harp*, sermon 1, *de tempore*, no. 221. On Psalm 117, on the first verse of the psalm, sermon 1, among the 50 homilies, no. 36. On Psalm 117, upon *This is the day which the Lord hath made*, sermon 1, *de tempore*, no. 136. On Psalm 118, upon *Goodness and discipline and knowledge*, sermon 1, among the 50 homilies the fourth. On Psalm 118, upon *Direct my steps*, sermon 1, *On the Words of the Apostle*, no. 12.

Upon Proverbs, chapter 13, upon *There are that count themselves rich*, sermon 1, *de tempore*. On Proverbs 31, on the valiant woman, 2 sermons, *de tempore*, nos. 217 and 218. On that of Wisdom 7, *[She] is the brightness of eternal light*, sermon 1, *de tempore*, no. 190. On Isaiah 11, upon *The spirit of the Lord shall rest upon him*, one sermon, *On the Saints*, no. 7. On Isaiah 53, upon *He shall grow up as a tender plant before him*, sermon 1, among the 50 homilies, no. 36. On Isaiah 58, upon *Cry, cease not*, sermon 1, among the 50 homilies, no. 7. On Isaiah 58, upon *Break thy bread to the hungry*, sermon 1, among the 50 homilies, no. 17. On Ezekiel chapter 34, two books: one on the shepherds, in which the former part of this chapter is expounded; the other on the sheep, in which the latter part is explained. The work begins, *Our hope*. On Daniel 3, on the three boys, sermon 1, *de tempore*, no. 240. On Daniel 13, on Susanna, two sermons, which are *de tempore*, nos. 118 and 242.

Thus far reach the things which Augustine wrote upon the Old Testament; now follow those which he composed upon the New.

Upon the four Gospels: *On the Harmony of the Evangelists*, four books — which, having been made a Bishop, he wrote against certain rash calumniators who accused the writers of the four Gospels with the mark

of ignorance and of falsehood, [charging] that they had said many things dissonant among themselves, conflicting, and destructive of one another; but he showed that the Evangelists were in nothing discordant, neither among themselves, nor with their own selves. The work begins, *Among all*.

Upon Matthew, he brought a threefold kind of exposition, that is, the Questionary, the Continuous, and the Homiletic.

In the Continuous kind, while he was still a presbyter, he wrote *On the Lord's Sermon on the Mount*, upon the fifth, sixth, and seventh chapters, two books — showing that in that same sermon are contained all the precepts which pertain to the forming of the Christian man's life. The work begins, *The sermon which*.

In the Questionary kind, being now a bishop, he collected one book of *Evangelical Questions*, not according to the order of the evangelical chapters, but according to the occasions of those who consulted him with such questions; which afterward, when he was revising the book, he reduced into order, numbers being added, lest the reader should be offended by the tedium of a disturbed order. But the carelessness of the copyists again confused the order, the former part of the book being torn away and cast to the end of the volume of Questions from the gospel according to Luke. The work begins, *It is not so written*.

In the Homiletic kind, he left homilies, or sermons delivered to the people, 43, namely: On Matthew chapter 2, on the coming of the Magi, sermon, which is *On the Saints*, the ninth. On the same [→ p228...]

¹ [These enarrations were] collected by his own hearers, as he was making [these] words to the people. ² Jerome censures St. Augustine's Enarrations on the Psalms as too obscure. ³ Augustine was ignorant of the Hebrew tongue.

(Rich PDF p. 228 [printed folio 209]. Book IV, catalog letter A: the **Aurelius Augustine** entry continues its catalog of his gospel homilies — the sermons on Matthew (chs. 2–25), then Mark, then the book of Questions on Luke and twenty-six sermons on Luke passages, closing with the opening of his Tractates on John. The abbreviations: de verbis Domini [On the Words of the Lord], de tempore [On the Season], de sanctis [On the Saints], "of the 50 homilies," and "from those added to the tenth tome." Running head: LIBER QVARTVS.)

[Aurelius Augustine, continued from p227 — the homilies on Matthew:]

On the same [Matthew 2], on the slaughter of the infants, sermon 1, *de sanctis*, no. 10. On Matthew 3, upon *I ought to be baptized by thee*, sermon 1, *de verbis Domini*, no. 63. On Matthew 4, upon *Do penance*, sermon 1, *de verbis Domini*. On Matthew 5, on the beatitude of the poor, sermon 1, which is from those added to the tenth tome, the fourteenth. On the same, upon *You have heard that it was said to them of old*, sermon 1, *de tempore*, no. 59. On the same, upon *Love your enemies*, sermon 2, *de tempore*, no. 170. On the same, upon *Let your light shine*, sermon 1, *de verbis Domini*, no. 2. On the same, upon *Whosoever shall say to his brother, Racha*, sermon 1, *de verbis Domini*, the fourth. On Matthew 6, upon *Let not thy left hand know*, sermon 1, *de tempore*, no. 10. On the same, on the Lord's Prayer, 3 sermons, which are *de tempore*, nos. 126 and 182, and, among the 50 homilies, the forty-second. On Matthew 7, upon that, *He that shall do and teach*, sermon 1, *de verbis Domini*, no. 3. On Matthew 7, upon *Ask and you shall receive*, sermon 1, *de verbis Domini*, no. 5. On the same, upon *Judge not, and you shall not be judged*, sermon 1, *de tempore*, no. 202. On the same, on the parable of the Tares, sermon 1, *de sanctis*, no. 39.

On Matthew 8, on the Centurion's servant, sermon 1, *de verbis Domini*, no. 6. On the same, upon *Lord, I will follow thee whithersoever thou shalt go*, sermon 1, *de verbis Domini*, no. 7. On Matthew 11, upon *I confess to thee, Father*, sermon 1, *de verbis Domini*, no. 8. On the same, upon *Come to me, all [you]*, sermon 1, *de verbis Domini*, no. 9. On the same, upon *Among those born of women*, sermon 1, of the 50 homilies, no. 44. On Matthew 12, on the word against the Holy Spirit, sermon 1, *de verbis Domini*, no. 11. On the same, upon *Either make the tree good*, sermon 1, *de verbis Domini*, no. 12. On Matthew 14, on Peter walking upon the waters, two sermons, which are *de verbis Domini*, nos. 13 and 14. On Matthew 15, on the Canaanite woman, one sermon, *de tempore*, no. 74. On Matthew 17, on the demoniac, sermon 1, *de tempore*, no. 230. On

Matthew 18, on fraternal correction, two sermons, which are *de verbis Domini*, nos. 15 and 16.

On Matthew 19, upon *If thou wilt enter into life*, two sermons, *de tempore*, no. 205, [and] *de verbis Domini*, no. 17. On the same, upon *If thou wilt be perfect*, sermon 1, *de tempore*, no. 233. On Matthew 20, on the two blind men, two sermons, *de tempore*, no. 52, [and] *de verbis Domini*, no. 18. On Matthew 22, on the tribute of Caesar, sermon 1, *de verbis Domini*, no. 19. On the same, upon *Thou shalt love thy neighbor*, sermon 1, of the 50 homilies, no. 38. On the same, upon *Whose son do they say Christ is*, two sermons, *de tempore*, nos. 234 and 235. On Matthew 24, upon *Woe to them that are with child*, sermon 1, *de verbis Domini*, no. 30. On the same, upon *Of that day no one knoweth*, sermon 1, *de verbis Domini*, no. 21. On Matthew 15 [read 25], on the ten virgins, sermon 3, *de verbis Domini*, nos. 22 and 23, and in the book of 83 Questions, question 59. On the same, upon *Come, ye blessed of my Father*, sermon 1, *de sanctis*, no. 38.

Upon Mark, chapter eight, on the hungry crowd following Christ, sermon 1, *de tempore*, no. 209. On Mark 16, on the two disciples to whom Christ appeared in another form, sermon 1, *de tempore*, no. 146. On the same, on the Eleven disciples reclining [at table], sermon 1, from those added to the tenth tome, no. 5.

Upon Luke, being a bishop, he wrote one book of Questions, in the same order in which he had before written the Questions on Matthew. Its beginning is, *Because Zacharias*. Likewise, from various passages of Luke, 26 sermons, namely: On Luke chapter 2 [read 1], upon *He was sent* [the Annunciation], sermon 1, *de sanctis*, no. 18. On the same, upon the *Magnificat*, sermon 1, from those added to the ninth tome, the last. On Luke 2, upon *Son, why hast thou done so to us*, sermon 1, from those added to the tenth tome, no. 2. On Luke 6, upon *Forgive, and you shall be forgiven*, sermon 1, of the 50 homilies, no. 29. On Luke 7, on the sinful woman, sermon 1, of the 50 homilies, no. 23. On Luke 10, upon *He that despiseth you, despiseth me*, sermon 1, *de verbis Domini*, no. 24. On the same, on Mary and Martha, two sermons, *de verbis Domini*, nos. 26 and 27. On the same, on him who fell among robbers, sermon 1, *de verbis Domini*, no. 37. On Luke 11, upon *Lord, teach us to pray*, sermon 1, *de verbis Domini*, no. 28 — which is entirely transcribed from the fourth chapter of the fifth book of St. Ambrose's *On the Sacraments*. On Luke 12, upon *Which of you shall have a friend* [Luke 11:5], sermon 1, *de verbis Domini*, no. 29. On the same, on the Pharisees washing the outside of the dish [Luke 11:39], sermon 1, *de verbis Domini*, no. 30. On the same, on the rich man having a fruitful field, sermon 1, of the 50 homilies, no. 58. On Luke 13, on the fig tree, sermon 1, *de verbis Domini*, no. 31. On the same, upon *If they are few that are saved*, sermon 1, *de verbis Domini*, no. 32. On the same, on the grain of mustard seed, sermon 1, *de sanctis*, no. 34. On Luke 14, on the great supper, sermon 1, *de verbis Domini*, no. 33. On Luke 15, on the prodigal son, two sermons, which are *de verbis Domini*, no. 34, and *To the Hermits*, no. 27. On Luke 16, on the mammon of iniquity, sermon 1, *de verbis Domini*, no. 35. On the same, on the rich man and Lazarus, sermon 1, *de verbis Domini*, no. 25. On Luke 17 [read 18], on the unjust judge, sermon 1, *de verbis Domini*, no. 36. On Luke 21, upon *A hair of your head*, sermon 1, of the 50 homilies, no. 14. On Luke 23, on the cross and the thief, sermon 1, *de tempore*. On Luke 24, on the disciples going to Emmaus, sermon 1, *de tempore*, no. 140. On the same, on Jesus standing in the midst of the disciples, sermon 1, from those added to the tenth tome, no. 4.

Upon the Gospel of John, he published Tracta■ [→ p229: -tes...]

(Rich PDF p. 229 [printed folio 210]. Book IV, catalog letter A: the **Aurelius Augustine** entry continues — his 124 Tractates on John and the 42 sermons on John passages; four sermons on the Acts of the Apostles; and his works on Romans (the interpolated Exposition of certain propositions, the unfinished Begun Exposition on the salutation alone, ten sermons on Romans passages, the book On Predestination and Grace, and the Question On the Cause of Election and Reprobation, to Simplicianus). Running head: BIBLIOTHECAE SANCTAE.)

[Aurelius Augustine, continued from p228 — the Tractates on John:]

...■tes, 124, written down from the mouth of the speaker by notaries, of a continuous exposition — from the beginning of the Gospel, namely, up to the end. Of this work no mention is made in the books of the Retractations, because it is of the number of the Spoken works,¹ as are also the enarrations on the psalms. Its beginning is, *Divine scripture, to all*. He had also, besides these tractates, upon the same gospel, 42 sermons, namely:

On John chapter 1, upon *In the beginning was the Word*, two sermons, which are *de tempore*, no. 134, and *de verbis Domini*, no. 38. On the same, upon *He was in the world*, sermon 1, *de verbis Domini*, no. 39. On the same, upon *When thou wast under the fig tree*, sermon 1, *de verbis Domini*, no. 40. On John 2, on the water changed into wine, two sermons, which are *de verbis Domini*, no. 41, and *de tempore*, no. 41. On John 5, on the sick man, sermon 1, *de verbis Domini*, no. 42. On the same, upon *If I bear witness of myself*, sermon 1, *de verbis Domini*, no. 43. On the same, upon *As the Father raiseth up the dead*, two sermons, *de verbis Domini*, no. 44, and of the 50 homilies, no. 22. On the same, upon *Search the scriptures*, sermon 1, *de verbis Domini*, no. 45. On the same, upon *The Son of man cannot do anything of himself*, sermon 1, of the 50 homilies, no. 32. On the same, upon *The hour cometh, and now is, when the dead*, sermon 1, *de verbis Domini*, no. 64. On the same, upon *He that eateth my flesh*, sermon 1, *de verbis Domini*, no. 46. On John 8, on the adulteress, sermon 1, *de verbis Domini*, no. 47. On the same, upon *If you continue in my word*, sermon 1, *de verbis Domini*, no. 48. On John 9, on the man born blind, sermon 1, of the 50 homilies, no. 43. On John 10, on the shepherd, and the hireling, and the thief, sermon 1, *de verbis Domini*, no. 49. On the same, on the Good Shepherd, one sermon, *de verbis Domini*, no. 50. On the same, upon *I and the Father are one*, sermon 1, *de verbis Domini*, no. 51. On John 11, on Lazarus, two sermons, *de verbis Domini*, no. 51, and *de tempore*, no. 104. On the same, upon *He that believeth in me, believeth in him that sent me*, sermon 1. On John 12, upon *He that loveth his life*, sermon 1, of the 50 homilies, no. 37. On John 13, on the Lord's Supper, sermon 1, *To the Hermits*, no. 28. On John 14, upon *I am the way*, three sermons, *de verbis Domini*, nos. 54 and 55, and of the 50 homilies, no. 34. On the same, upon *The things which I speak, I speak not of myself*, sermon 1, *de verbis Domini*, no. 56. On the same, upon *My peace I give unto you*, two sermons, *de verbis Domini*, no. 57, and from those added to the tenth tome, the last. On the same, upon *Let not your heart be troubled*, sermon 1, *de verbis Domini*, no. 58. On John 15, upon *You are my friends*, two sermons. On the same, upon *He riseth from supper* [John 13:4], sermon 1, *de tempore*, no. 127. On the same, upon *I am the vine*, sermon 1, *de verbis Domini*, no. 59. On John 16, upon *It is expedient for you that I go*, sermon 1, *de verbis Domini*, no. 60. On the same, upon *He shall convince the world of sin*, sermon 1, *de verbis Domini*, no. 61. On John 19, on Joseph asking Pilate [for the body], sermon 1, *de tempore*, no. 132. On the same, on the sepulchre of the Lord, sermon 1, *de tempore*, no. 133. On John 20, on Magdalene weeping at the monument, sermon 1, *de tempore*, no. 152. On John 21, on the manifestation of Christ at the sea of Tiberias, sermon 1, *de tempore*, no. 148. On the same, upon *Peter, lovest thou me*, sermon 1, *de verbis Domini*, no. 62. On the same, upon *Lovest thou me more than these*, sermon 1, *de sanctis*, no. 24.

Upon the Acts of the Apostles, he brought forth four sermons, namely: On Acts 3, on the going up of Peter and John into the temple, sermon 1, *On the Words of the Apostle*, no. 29. On Acts 4, upon *No one possessed anything of his own*, sermon 1, *On the Words of the Apostle*, no. 27. On Acts 9, on the conversion of Paul, sermon 1, *de sanctis*, no. 14. On Acts 10, on the ecstasy of mind in Peter, sermon 1, *de sanctis*, no. 45.

Upon the Epistle to the Romans, he dictated two books: one of an interpolated exposition upon various passages of that epistle here and there — while he was still a presbyter at Carthage, where, when the epistle was being read among his intimates, and he himself, being questioned by them, answered, this book was taken down by the questioners out of responses of that kind; which begins, *These are the senses*. But the other book he undertook as of a continuous exposition; yet, when he had consumed one whole book upon the salutation of the epistle alone,² deterred by the magnitude and labor of the work to come, he desisted from what he had begun, and left only this book — which he had made the first of the whole work — under the

title *Of the Begun [Unfinished] Exposition* [Inchoatae expositionis]. Its beginning is, *In the epistle which, etc.*

To these he added, upon various sentences of the same epistle, ten sermons, namely: On Romans 7, upon *When we were in the flesh*, sermon 1, *On the Words of the Apostle*, no. 4. On the same, upon *The law worketh sin*, sermon 1, *On the Words of the Apostle*, no. 5. On the same, upon *Therefore I myself serve*, sermon 1, *On the Words of the Apostle*, no. 6. On the same, upon *Not the good that I will*, two sermons, *de tempore*, nos. 43 and 45. On the same, upon *I am delighted with the law of God*, sermon 1, *de tempore*, no. 47. On Romans 8, upon *If God be for us, who is against us?*, sermon 1, *On the Words of the Apostle*, no. 16. On the same, upon *I speak a human thing because of the infirmity*, sermon 1, *On the Words of the Apostle*, no. 17. On the same, upon *By hope we are saved*, sermon 1, *On the Words of the Apostle*, no. 25. On Romans 9, upon *I will have mercy on whom I will*, sermon 1, *On the Words of the Apostle*, no. 22.

On the same, upon *On whom he will, he hath mercy*, one book *On Predestination and Grace*, beginning, *Since in the sacred [scriptures]*. On the same, upon *For Rebecca also*, up to that, *Unless the Lord of Sabaoth*, one Question, *On the Cause of Election and Reprobation*, to Simplicianus.

On [→ p230...]

¹ Why Augustine, in the books of the *Retractations*, made no mention of the *Tractates on the Gospel of John* [namely, because they are reckoned among his "Spoken" works]. ² St. Augustine wrote one book upon the salutation alone of the *Epistle to the Romans*.

(Rich PDF p. 230 [printed folio 211]. Book IV, catalog letter A: the close of the vast **Aurelius Augustine** entry — his works on the Pauline epistles (Corinthians through Timothy), the Catholic epistles (James, Peter, John) and the Apocalypse; then the concluding note on those who anthologized him (Peter of Tripoli, Bede, Bartholomew of Urbino), his biographers, and his death at Hippo under the Vandal siege (AD 430). The entry for **Aurelius Cassiodorus** then opens. Running head: LIBER QVARTVS.)

[Aurelius Augustine, continued from p229 — the Pauline epistles:]

Upon the first epistle to the Corinthians, chapter 6, upon *Know you not that your bodies*, sermon 1, *On the Words of the Apostle*, no. 18. On 1 Corinthians 7, upon that, *To them that are married, not I, but the Lord, command*, two books, to Pollentius, showing that those who have made a divorce ought to remain unmarried; the work begins, *The first question*. On 1 Corinthians 9, upon *So I fight, not as one beating the air*, sermon 1, which is *On the Words of the Apostle*, no. 21. On 1 Corinthians 10, upon *Let no temptation take hold of you but such as is human*, sermon 1. On 1 Corinthians 12, how we ought to love one another by the example of the members, sermon 1, of the 50 homilies, no. 15. On 2 Corinthians 3, upon *The letter killeth, the spirit quickeneth*, [there is] *On the Spirit and the Letter*, to Marcellinus, one book, beginning, *The little works being read*. On 2 Corinthians 5, upon *All must be made manifest before the tribunal of God*, two sermons, which are *On the Words of the Apostle*, nos. 19 and 20. On the same, upon *We are ambassadors for Christ*, sermon 1, which is of the 50 homilies, no. 49.

Upon the epistle to the Galatians, while he was still a presbyter, he composed one book of a continuous and succinct exposition, beginning, *The cause for which*. On the 2nd chapter to the Galatians, when he was a bishop, he wrote — on Peter being reprehended by Paul — two epistles to Jerome, of which one begins, *Never equally*, the other, *I give thanks*. On Galatians 3, upon *If a law had been given which could justify*, sermon 1, which is *On the Words of the Apostle*, no. 13. On Galatians 5, upon *Walk in the spirit*, sermon 1, which is *On the Words of the Apostle*, no. 3. On Galatians 6, upon *Bear ye one another's burdens*, two sermons, which are *On the Words of the Apostle*, nos. 23 and 24. On the same, upon *God forbid that I should glory, save in the cross*, sermon 1, which is from those added to the tenth tome, no. 15.

Upon the epistle to the Ephesians, chapter 3, upon *That you may be able to comprehend what is the breadth*, sermon 1, which is of the 50 homilies, no. 3. On the same, upon *I ask that I be not weakened*, sermon 1, which is *On the Words of the Apostle*, no. 7. On Ephesians 4, upon *Putting away malice*, sermon 1, which is

de tempore, no. 221. On Ephesians 5, upon *See how you walk circumspectly*, sermon 1, which is *On the Words of the Apostle*, no. 26. On Ephesians 6, upon *Peace to the brethren, and charity*, sermon 1, which is of the 50 homilies, no. 17.

Upon the epistle to the Philippians, chapter three, upon *We are not circumcised*, sermon 1, which is *On the Words of the Apostle*, no. 5. On the same, upon *According to the justice which is of the law*, sermon 1, which is *de tempore*, no. 221.

Upon the first [read: second] epistle to the Thessalonians, [chapter] 3, upon *He that will not work, let him not eat* [2 Thessalonians 3:10], [there is] *On the Work of Monks*, to Aurelius, bishop of Carthage, one book, in which it is discussed whether monks who neglect Paul's precept ought to be compelled to labor; its beginning is, *At thy command, holy brother Aurelius*. On 1 Thessalonians 4, upon *I would not have you sorrow concerning them that sleep*, sermon 1, which is *On the Words of the Lord*, no. 34.

Upon the first epistle to Timothy, [chapter] 1, upon *A faithful saying, and worthy of all acceptation*, three sermons, which are *On the Words of the Apostle*, nos. 8, 9, and 10. On 1 Timothy 6, [upon] *That the root of all evils is covetousness*, one sermon, which is of the 50 homilies, no. 8. On the 2nd epistle to Timothy, [chapter] 3, upon *All that will live godly in Christ*, [there is] *On the Conflict of the Vices*, one book — in which it is shown that, without the persecution of the vices, no one can be saved; and it begins, *The apostolic voice*. Some think it is not Augustine's. On 2 Timothy 4, upon *Preach the word, be instant in season*, sermon 1, which is of the 50 homilies, no. 5.

Upon the epistle of James, being a bishop, he dictated one book of Annotations, collected by the diligence of his hearers, which begins, *To the twelve tribes*. On James 2, upon *Whosoever shall offend in one [point]*, [there is] one epistle to Jerome, which is among his epistles no. 29. On James 5, upon *Swear not*, sermon 1, *On the Words of the Apostle*, no. 30. On the same, upon *Confess [your sins] one to another*, sermon 1, of the 50 homilies, no. 12.

Upon the epistle of 1 Peter, chapter two, upon *Laying aside all malice*, sermon 1, of the 50 homilies, no. 20. On 1 Peter 3, on Christ preaching to the spirits that were in prison, [there is] one epistle to Evodius, which is [epistle] no. 99. On 2 Peter 1, on the voice brought from heaven, sermon 1, *On the Words of the Apostle*, no. 29.

Upon the epistle of 1 John, from the beginning — namely, up to the middle of the last chapter — 10 tractates, published to the people during the eight days of the paschal feast. The work begins, *Your sanctity remembers*. On 1 John 1, upon *If we say that we have no sin*, sermon 1, *On the Words of the Apostle*, no. 31. On 1 John 4, on not believing every spirit, sermon 1, *On the Words of the Apostle*, no. 32.

Upon the Apocalypse, being a bishop, he wrote one book of Annotations according to the anagogical [sense]; which someone (I know not who) cut up into eighteen homilies, with some words added before and after — in which homilies are wont to begin and end — perhaps that he might, thus divided, present them the more conveniently to be read in church on certain days of the year. But it is not likely that Augustine spoke to the people so briefly about matters so obscure. The work begins, *In the reading of the Revelation*.

Thus far the exegetical writings of Augustine; out of which — and out of other exoteric works of the same author — various authors collected diverse volumes of explanations upon the divine scriptures.¹ Of whose number is Peter of Tripoli, who (as Cassiodorus testifies) collected expositions upon all the epistles of Paul. Bede also, after him, did the same upon the whole of Paul, and upon the first epistle of John. Lastly, Bartholomew of Urbino, an Augustinian, gathered — upon the whole body of the Bible — two Tomes of explanations out of the sayings of Augustine. Concerning his life and writings there wrote Posidonius, bishop of Calama, and Jacobus, archbishop of Genoa. Blessed Augustine dies in the city of Hippo, while it was being besieged by the Vandals, in the times of Theodosius the Younger, in the year of the Lord 430.²

Aurelius Cassiodorus, a most illustrious man, master of the epistles of Theodoric king of Italy, senator and consul of the city of Rome, when — having left the world³ — [→ p231...]

¹ Authors who collected explanations upon the sacred Scriptures out of the books of St. Augustine. ² At what time Augustine departed from this life. ³ Cassiodorus, from a Roman consul, became a monk.

(Rich PDF p. 231 [printed folio 212]. Book IV, catalog: the close of letter A — **Cassiodorus** (his *Psalter commentary, Institutions, and other works*) and **Prudentius** (his *Dittochaeon and Genesis commentaries*) — then the **letter B** section opens with **Basil the Great** of Caesarea. Running head: BIBLIOTHECAE SANCTAE.)

[Aurelius Cassiodorus, continued from p230:]

...when — having left the world — he had been made a monk, and abbot of the monastery at Ravenna, turning all the secular disciplines, and especially eloquence, to the service of Christ, he interpreted many things concerning the divine scriptures. But among the rest, far more excellent is the book of the Psalms, in the explanation of which he compressed, with a compendious and elegant brevity, whatever St. Augustine had poured forth in his tractates on the Psalms with a most copious enarration — interspersing also, of his own, not-to-be-despised annotations, definitions, propositions, and several axioms from grammar, dialectic, rhetoric, music, geometry, astronomy, arithmetic, and other disciplines; with which, as with stars and gems, he adorns the bright texture of his work: brief little prefaces being fitted, in rhetorical manner, to each psalm, in which — setting forth the argument, and the division of the psalm into its parts — he briefly explains what is contained in each part of the psalm. Then, in the enarration itself, artfully connecting together the words and verses of the psalm with a certain necessary sequence of order, he applies himself chiefly to the anagogical explanation, referring all things to Christ, the end of all. Finally, at the end of each psalm, he appends a brief epilogue of the things said by him; in which, mingling something ethical with the anagogy, he inflames the mind of the reader. The work begins, *Once driven back in the city of Ravenna*.

He wrote likewise *On the Institution of Divine Readings*, two books, most useful to those approaching the sacred studies; whose beginning is, *Since the studies of secular [men]*.

Likewise, a compendium of the whole of divine scripture, which he entitled the *Memorial of the Scriptures*.

Upon the Song of Songs, commentaries, beginning, *Solomon, inspired*.

Upon the Acts of the Apostles, a succinct exposition.

Upon all the Catholic epistles, Annotations.

Upon the Apocalypse, a commentary, to which he gave the title *Complexions on the Apocalypse*.

He also delineated a shadow-drawing [sciography] of the Mosaic tabernacle, according to the exemplar described by Moses in the 26th chapter of Exodus; whose picture Bede testifies that he saw, in the 2nd book *On the Tabernacle of Moses*. He flourished under the Justins, the elder and the younger, and dies in the 97th year of his age, in the year of the Lord 576.

Aurelius Prudentius Clemens, a man of consular rank, by nation a Spaniard, a Palatine soldier from the city of Caesaraugusta [Zaragoza], and Consul of Massilia [Marseilles], the most celebrated poet of his time, and adorned with the variety of all the disciplines. When for fifty-seven years he had served worldly vanities, at last, leaving these in his old age, he dedicated himself wholly to the study of the divine scriptures — in which he wrote many things in verse; but among the rest a volume of hexameter verse, entitled *Dittochaeon* (ΔΙΤΤΟΧΑΙΟΝ) for this reason: that in it, out of all the histories of the Old and New Testament, he had prepared as it were a twofold food (for διττός [ditto] means "twofold," and ὄχη [ochē] "food"). I have read a certain fragment of his work, whose beginning is, *Eve was a dove*. He published also, after the manner of

the Greeks, upon the first three chapters of Genesis — that is, from the beginning of the book, up to the prevarication of Adam and his expulsion from paradise — commentaries famous as much for their style as for their sense. He flourished under Gratian Augustus, in the year of the Lord 380; whose life Aldus Manutius briefly collected out of his works.

B

Basil, bishop of Caesarea of the Cappadocians, by fact and by surname the Great — whom the common consent of the Greek fathers affirms never to have erred in any sentence or in any word¹ — sprung from Helenopontus, a town of Pontus, of noble parents, Basil a priest and Emmelia; brother of two bishops, that is, of Gregory of Nyssa and of Peter of Sebaste;² joined in the closest intimacy with Gregory of Nazianzus and John Chrysostom. This man, in expounding the divine Scriptures, just as he supremely loved lucid interpretations of the historical sense — interspersed with certain moral, and likewise ardent, little exhortations — so was he vehemently delighted to adorn his expositions with all the ornaments of secular literature; which he displayed especially in those nine most celebrated homilies on the *Hexaemeron*. These he illustrated with so admirable a care of elaborate diction, and with such majesty of oration, that the most eloquent and most learned Gregory the Theologian not undeservedly said³ that Basil's oration surpasses all the discourses of men as much as the divine voice surpasses human voices. With such riches also of all the disciplines and of the good arts — drawn chiefly from the midst of the Peripatetic philosophy — he enriched those homilies, as also his other explanations, so that he was rightly called the philosopher of the Christians, and the most Christian of philosophers.⁴ But how much the venerable antiquity of the fathers esteemed this divine work, the *Hexaemeron*, is shown, among others, by Gregory of Nazianzus (surnamed the Theologian), Gregory of Nyssa, and Ambrose — most learned and most holy men — of whom the first, in his *Monody* [funeral oration], speaks thus:

The great Basil — than whom no one has expounded the sacred volumes more eloquently, more truly, or more richly — wrote a Hexaemeron, in which he discourses divinely on the beginning of things; which, as often as I read it, I so confirm myself in the love, the charity, and the knowledge of the Creator, that by nothing am I more moved or delighted.

Subscribing to whom, Gregory, bishop of Nyssa, in the preface of the *Hexaemeron* published by himself, speaks thus:

Those who have read that divine commentary of our father Basil upon the great Moses admire it no less than the things which were written by Moses himself — and rightly, in my opinion. For what relation the ear of corn has with the grain (which both comes forth from it, and is [that grain] — or rather, since that very grain is contained in it, yet the ear differs from it in magnitude, and in beauty, and in form of variety) — the same relation you may say [Basil's commentary] has with the discourse of the great [→ p232: Moses...]

¹ Basil, of the Greek fathers, never erred in any sentence or word. ² Basil's brothers were Gregory of Nyssa and Peter of Sebaste, bishops. ³ Gregory of Nazianzus's judgment concerning Basil. ⁴ Basil is rightly called the philosopher of the Christians, and the most Christian of philosophers.

(Rich PDF p. 232 [printed folio 213]. Book IV, letter B: the close of the **Basil the Great** entry (Gregory of Nyssa's and Ambrose's esteem for the *Hexaemeron*; the catalog of Basil's Psalm-homilies and other works; his death and biographers); then **Bartholomew of Bologna**, **Bartholomew the Little**, and **Bartholomew of Urbino** (whose Augustine-anthology was plagiarized by John Gast); and the opening of the long **Bede the Venerable** entry. Running head: LIBER QVARTVS.)

[Basil the Great, continued from p231 — Gregory of Nyssa's preface, concluded:]

...the discourse of the great Moses, which were elaborated by the great Basil with a more accurate zeal. For the things which Moses embraced in few words, our doctor [Basil] so augmented and heaped up with sublime philosophy that he made, not an ear of corn, but a tree — after the likeness of the grain of mustard seed, which is compared to the kingdom of heaven.

Thus far Gregory. And Ambrose held this same work in so great esteem that he translated that [Hexaemeron], turned from the Greek — the whole, and with the same sentences and words — into a Hexaemeron composed by himself.¹ A certain Eustathius — eloquent and learned in both [tongues], as Junilius the African, or Bede, testifies in the preface of his commentaries on Genesis — first made this work Latin for Syncletia, his own sister; which begins thus in Greek: Πρέπουσα ἀρχὴ ᾧ περὶ τῆς τοῦ κόσμου συστάσεως — that is, *A fitting beginning for him who is about to speak of the constitution of the world.*

He wrote also, after the Hexaemeron, very many homilies upon the whole Psalter, of which there now survive only seventeen, delivered upon sixteen Psalms, that is: On Psalm 1, 7, 14, 28, 29, 32, 33, 37, 44, 45, 48, 49, 59, 61, 114, and 115.

He wrote likewise on Paradise, on the 3rd chapter of Genesis, one homily. Likewise, *On the Restraining of the Thoughts of the Mind*, one homily upon that which is read among us at Deuteronomy 15, *Beware lest perhaps [a wicked thought] creep in, etc.*; and according to the edition of the Seventy it has πρόσσεχε σεαυτῷ, that is, *Take heed to thyself.* This homily some, led by a false opinion, attribute to Zeno, bishop of Verona, and write it among his sermons.

On the beginning of Proverbs, one homily.

He published also, upon the whole of Isaiah, according to the literal sense, an enarration of most succinct brevity, clear and elegant; which I hear was lately turned into Latin by I know not whom. I myself have read it only in Greek, and it begins thus: Εὕξασθε μὴ γενέσθαι τὴν φυγὴν ὑμῶν χειμῶνος ἢ σαββάτῳ — that is, *Pray that your flight be not in winter, or on the Sabbath.* Testimonies from this work are cited by John Damascene, in the third book against the Iconomachs [Iconoclasts], and by Oecumenius, in his commentary on the first [epistle] to the Corinthians, chapter 3.

He had also, upon that passage of Luke 12, on the rich man whose field brought forth abundant fruits, one homily. Likewise, on that of Luke 18, *Sell all that thou hast*, to the rich, one homily. Likewise, on the beginning of the Gospel of John, one homily. Again, on the Samaritan woman, on John 4, to Flavian, one book. On that passage of 1 Thessalonians 5, *Rejoice always*, one homily.

Basil dies in the times of the emperors Valens and Valentinian, in the year of the Lord 380, when he had presided over his church for eight years; and he was borne to the sepulchre of his ancestors, where his grandfather (a martyr) and his father (a priest) had been buried under the Emperor Maximian.² Four divine Bishops wrote his life in a most eloquent style: Gregory, prelate of the church of Nyssa; Amphilochius of Iconium; Gregory, prelate of the church of Nazianzus; and Helladius, bishop of Caesarea, Basil's disciple and successor in the episcopate. Of these, Gregory of Nyssa added two sermons to Basil's *Hexaemeron*, to supply those things which Basil, prevented by death, could not complete concerning the formation of man. These [two sermons] Dionysius Exiguus, an ancient Roman author, made Latin, beginning thus, *By the paying-off of an old debt.*

Bartholomew of Bologna [Barptolemaeus Bononiensis], of the Order of Preachers, imbued with Scholastic Theology, wrote a Postil on the Gospel of Luke, which begins, *Thou shalt make four circles.* Likewise, upon all the Canonical Epistles, a Postil, beginning, *In the sixth [chapter] of Joshua the Lord commanded.*

Bartholomew the Little [Barptolemaeus Parvus], of the Order of Preachers, applied a postil upon Luke, whose beginning is, *The oblation of the just fattens the altar.*

Bartholomew of Urbino [Barptolemaeus], Bishop and citizen of Urbino, by profession a Hermit [of St. Augustine], a man plainly learned and of singular memory, holding in memory almost all the volumes of St. Augustine, wove together — out of various sentences and passages of the divine Augustine — a huge work, divided into two Tomes, in the explanation of the whole of divine scripture. Which work a certain John Gast lately usurped to himself impudently enough, the name of the true author being deleted, and, in its place, his own name being set on the front of the volume; and — what is more grievous — with certain passages of the same work transposed, truncated, and wrested toward the heresy of the Lutherans, he contaminated the most useful and most pious labor of the Catholic author, and branded it with the suspicion of heresy.³ He flourished under Rupert, King of the Romans, in the year of the Lord 1410; dear above all to Pope Clement V.

Bede the Venerable, presbyter and monk, by nation a Briton, by race an Anglo-Saxon, by fatherland a Cantabrigian; when he was still a little boy, and had not yet completed the seventh year of his tender age, he entered the monastery of the blessed Apostles Peter and Paul — which is situated in England, at the mouth of the river Wear, in the place called Ingirium [Jarrow] — in which, under the care first of Benedict [Biscop], and afterward of Ceolfrid, abbots of that monastery, being imbued with the monastic institutions, and instructed in the erudition of the sciences of every kind, in a very short time — and, what is more wonderful, amid the constant exercises of monastic discipline, and a continual care of praying, singing psalms, and reading in the temple day and night — he so profited that he came forth a grammarian no less skilled in Greek than in Latin, a poet, rhetorician, historian, astronomer, arithmetician, chronographer, cosmographer, Philosopher, and Theologian: so admirable in those times that among the more learned of that age a proverb was said of him — that *a man, born in the farthest corner of the world, had encompassed the whole world with his genius*.

He, therefore, in the thirtieth year of his age, having been ordained presbyter by Bishop John, at the exhortation of Acca, bishop of York, and of many brethren, undertook to write — upon the whole sacrosanct Scripture — diverse volumes of explanations, distinguished into four orders,⁴ namely into Rhapsodies, Questions, Homilies, and Commentaries. In the Rhapsodies (or *Stromata*, or *Collectanea*) he gathered together expositions more mystical than historical, out of the most approved sentences of the Doctors of the Church, [→ p233: the sayings...]

¹ Ambrose translated St. Basil's work on the Hexaemeron into the Latin tongue. ² St. Basil's grandfather was a martyr, and his father was a priest. ³ The impudent deed of Gast the heretic. ⁴ Bede's writings on the sacred Scriptures are distinguished into four orders.

(Rich PDF p. 233 [printed folio 214]. Book IV, letter B: the **Bede the Venerable** entry continues — his method in the Rhapsodies, his temperate style, why he is called "Venerable," his death (AD 734, on Ascension day), and then the catalog of his exegetical works from Genesis through Proverbs (each with its incipit). Running head: BIBLIOTHECAE SANCTAE.)

[Bede the Venerable, continued from p232:]

...and the sayings [of the Doctors], collected here and there interruptedly and interpolatedly, with some things also inserted of his own after the imitation of their sense, where it was opportune — so that the various sermons and periods of the Fathers might either cohere more fitly among themselves, or be rendered briefer and more illustrious. And, lest he should seem to steal the sayings of his elders and to compose them as if his own, he had resolved to interpose the names of the Doctors throughout each passage, and to show by name what was said by which Author; but, since this appeared to him too laborious, he set only the first syllables of the names in the margins, over against each sentence — which afterward, through the ignorance or the carelessness of the copyists, perished from all the exemplars.

In the Commentaries, Questions, and Homilies — in which he more frequently uses both his own speech and his own sense — he has a style neither wholly inelegant, nor curious of affected elegance, but temperate;¹ which neither by a multitude of words breeds distaste, nor by a scarcity begets obscurity, but runs with a brief facility most agreeably.

His works, while he was yet living and always writing new ones, were held in so great esteem that, by the ordinance of the Bishops of Britain, they were read publicly in the churches. And since, in the reading of his Homilies, they prefixed his name after the manner of the author — [namely] "of the venerable Bede the presbyter" — not being able, while he lived, to proclaim him otherwise, the title once attributed from the beginning has held even to the present day: so that Bede is rather called "Venerable" than "Saint."² For to call him, while living, otherwise — although he was illustrious for holiness of life — was not lawful. This holy man dies under the Emperor Leo, in the sixty-second year of his age, that is, in the year 734 from the birth of Christ, on the day on which the memory of the Lord's Ascension is celebrated.

The number and the arguments of Bede's exegetical works — of which he himself reviewed a part at the end of his English history — is this:

Upon the first three chapters of Genesis (that is, from the beginning up to the ejection of the first parents from paradise), two books of Collectanea out of Basil, Ambrose, and Augustine, addressed to Acca the Bishop; of which the former begins, *On the beginning of the book of Genesis*. These certain printers have wrongly ascribed to Junilius the African. — Upon the same first three chapters again, one book of Collectanea, beginning, *That chapter*. — Upon the first twenty-four chapters of Genesis, four books, beginning: *The head of all the books is*. — Upon the whole book of Genesis, one book of Collectanea, whose beginning is, *In the beginning indeed of time*. — Upon Genesis, one book of Questions: *First of all, my teacher, it is necessary for me to inquire*.

Upon Exodus, one book of Collectanea: *By this sentence Esdras...* — Upon Exodus, from the twenty-fourth chapter up to the thirtieth, *On the Tabernacle, and its vessels, and the vestments of the priests*, three books; whose opening is, *About to speak, with the Lord's help*. — Upon Exodus, one book of Questions: *Certain mysteries*.

Upon Leviticus, one book of Collectanea: *He is wont to be questioned by some*. — Upon Leviticus, one book of Questions: *In the opening of Leviticus, four kinds*.

Upon Numbers, one book of Collectanea: *In the opening of Numbers*. — Upon Numbers, one book of Questions: *The first question arises for us*.

Upon Deuteronomy, one book of Collectanea: *It is indeed to be known*. — Upon Deuteronomy, one book of Questions: *Deuteronomy according to the faith*.

Upon Joshua [Jesus Nave], one book of Questions: *After the death, therefore, of Moses*.

Upon Judges, one book of Questions: *The history of the Judges*.

Upon Ruth, one book of Questions: *Let us now see concerning Ruth*.

Upon Samuel, four books of Commentaries of allegorical explanation, addressed to Acca: *Whatsoever things are written*.

Upon the fifth and sixth chapter of the third book of Kings, *On the Temple of Solomon*, one book: *The way of election exhorts us*. — Upon the four books of Kings, four books of Questions: *After the book of Judges*. — Upon the four books of Kings again, one book of thirty Questions, addressed to Nothelm: *What concerning the book of Kings*.

Upon Paralipomenon [Chronicles], two books, cited by Trithemius.

Upon Esdras, three books of allegorical exposition, addressed to Acca: *An excellent interpreter of the sacred things*.

Upon Tobit, one book of allegorical explanation: *The book of the holy shepherd Tobias*.

Upon Job, addressed to Nectarius the bishop, three books of commentaries. — Upon Job he is reported to have applied exegeses, of which, however, Trithemius nowhere makes mention in his Catalogue. John Herwagen the printer inserted, in place of these, among Bede's works, three books of explanations on Job, addressed to Nectarius, beginning, *At thy exhortation*. But Bede himself, in his little book *On the reckoning of ounces*, confesses these to be the work of Philip the presbyter.

Upon the Psalter, a most copious volume of commentaries, whose beginning is, *Since, by the help of Him without whom every action is nothing*. — Upon Psalm 52, a broader commentary, beginning, *When several clerics*. — Upon the Psalter, from the Hebrew verity, one book of Meditations, in which are excerpted all the verses and sentences pertaining to prayer, with some little prayers inserted, so that the mind of the one praying, aroused and instructed by David's words, may the more easily and ardently be raised up to God.

Upon the Proverbs of Solomon, three books of explanation, both historical and allegorical; which certain persons, inserting into the works of Jerome, marked beforehand with the false title of Jerome — although they [→ p234: them...]

¹ What manner of style Bede's was. ² Why Bede is rather called "Venerable" than "Saint."

(Rich PDF p. 234 [printed folio 215]. Book IV, letter B: the close of the **Bede the Venerable** works-catalog (Proverbs through the Apocalypse; On Schemes and Tropes, On the Holy Places, On the Times, the homiliary; and Hector Boece's report on Bede's birthplace); then **Bellator** (his books on Wisdom) and the opening of **Benedict Arias Montanus** of Seville (the Antwerp Polyglot and its Apparatus). Running head: LIBER QVARTVS.)

[Bede the Venerable, continued from p233 — the Proverbs commentary:]

...them it plainly appears to be Bede the presbyter's, and collected by him out of the commentaries of the ancient fathers — of which, in the explanation of the 21st chapter, are cited by name: Gregory, in his evangelical homilies, and in the exposition of the sixth and 21st chapter; [and] Augustine, in the exposition of the 30th chapter; [and] Jerome. The beginning of these is, *The Greek parable*.

Upon Ecclesiastes, one book, cited by Trithemius.

Upon the Song of Songs, seven books of mystical explanation; in the first of which are refuted the errors of Julian [of Eclanum], bishop in Campania — a man indeed most eloquent, and next to the eloquence of Cicero, but an asserter of the Pelagian doctrine, who had put out most eloquent commentaries on this book, in which, disputing against the grace of God, he taught that we can, by the choice of free will, do the good things which we will (although by the help of God's grace we may accomplish them more easily) — just as travelers are able to make the journey, and indeed on foot, but, without doubt, with less labor when the horses on which they may be carried are present. In the five following books the exposition of the whole Canticle is completed. In the seventh and last book is gathered a brief explanation of the Canticle out of those things which St. Gregory, throughout all his little works, discoursed here and there concerning this volume — which the author himself, leaving untouched in the preceding six books, had reserved for the last, as it were for the crown of the whole work. The work begins, *About to write, grace helping*.

Upon all the Prophets, both greater and lesser, 18 books; that is, on Isaiah two books, on Jeremiah two books, on Ezekiel one book, on Daniel one book, on the twelve Minor Prophets twelve books.

Upon the Gospel of Matthew, four books of Annotations: *For it is the custom of the Scriptures*. — Upon the Gospel of Mark, literally and mystically, addressed to Acca the Bishop, four books, which begin: *In the exposition of the Gospel according to Mark*. — Upon the Gospel of Luke, according to the literal and allegorical sense, commentaries addressed to Acca the Bishop, six books: *It is wonderfully true, and truly wonderful*. — Upon the Gospel of John, one book of Annotations: *This is John the Evangelist*.

Upon the Acts of the Apostles, historically and mystically, addressed to Acca the Bishop, one book: *I have received very frequent [letters]*. — Upon the Acts of the Apostles, one book of Retractions: *We know [him to be] an excellent doctor*. — Upon the Acts of the Apostles, one book of six Questions: *What does that indicate*.

Upon all the Epistles of Paul, 14 books of Collectanea, which he collected out of all the works of St. Augustine, the same sentences and words being heaped together into one; their beginning is, *Paul the Apostle, who [was] with [the name] Saul*. — There are those who think that these collectanea (which are now carried about under the name of Bede, in a rather confused order and with an ill-adapted exposition) are not those which Bede himself put together, but those which a certain Bartholomew of Urbino, an Augustinian, author of the work called the *Milleloquium of Augustine*, somehow patched together. And there are those who attribute the work itself to Florus the Monk.

Upon all the Catholic Epistles, 7 books; of which the fourth, which is on the epistle of John, addressed to Acca the Bishop, was excerpted from the homilies of Augustine upon the same epistle. The beginning of the whole work is, *Paul said of this to James*.

Upon the Apocalypse of John, addressed to Eusebius, three books of mystical explanation, excerpted from the commentaries which Tyconius the African, a most learned man, had published on that book: *To my most beloved brother Eusebius*.

On the Interpretation of both the Hebrew and the Greek words which are contained in both Testaments, one book, digested in alphabetical order: *Is he apprehending...* — *On the Schemes and Tropes of Sacred Scripture*, one book, necessary for understanding the phrases of the celestial tongue, which begins, *It is sometimes wont in the Scriptures*. In it, against the Greeks — who glory that they were the inventors of the tropes — he shows that no such tropes, schemes, and figures are found in the writings of the Greeks which had not, long before, been in use in the sacred letters.¹

On the Places of the Holy Land which are contained in the divine letters, one book, abridged from the work of Adamnan the presbyter: *The site of the city of Jerusalem*. — *On the Times*, one book, most useful for understanding the computation of the times of divine scripture: *On the nature of things, and of the times*.

Upon the Lections which are read from both testaments throughout the circle of the year, ninety-eight sermons: namely, seventy *de tempore* [On the Season], and forty-eight *de sanctis* [On the Saints]. Yet you should know that very many of these are not homilies or sermons, but shreds of expositions, torn by an uncertain author out of Bede's commentaries, and placed in a volume of sermons.

Hector Boece, in the 9th book of the *History of the Scots*, writes that Italy contends with Albion [Britain] concerning Bede's cradle — the Italians asserting that he was born and died at Genoa, and that his sepulchre is held in honor in that same city. But from Bede's own writings, says Boece, it is established that he lived as a youth in Italy, but as an old man in Northumbria, and chiefly in the monastery called Melrose, which is in Scotland.

Bellator, presbyter of an uncertain church, illustrious in the erudition of secular literature and of the sacred volumes, is said to have written many commentaries upon the holy scriptures; of which the most praised are seven books upon the Wisdom of Solomon. He lived in the times of the Emperor Louis, in the year of the Lord 840.

Benedict Arias Montanus of Seville [Hispalensis] wrote commentaries on the twelve Minor Prophets; likewise elucidations on the four Gospels and on the Acts of the Apostles. He also presided over the edition of the Bibles which were printed at Antwerp at the expense of Philip, the Catholic King; and in the last tome, in the *Sacred Apparatus*, he added seven books: *On the Hebrew Idioms*, *On the Secret Speech*, *On the Action or Vesture*, *On the Sacred Weights and Measures*, *On the Sacred Structures*, *On the Ages and Times*, [and] the Psalter of David in Latin ver[■] [→ p235: -verse...]

¹ No tropes are in the writings of the Greeks that are not found first in the sacred letters.

(Rich PDF p. 235 [printed folio 216]. Book IV, letter B: the close of **Arias Montanus**; **Benedict Pereira** (Sixtus's own teacher at Rome), the two **Benedict Stendal** entries; the long **Bernard of Clairvaux** entry (his exegetical sermons and the great 86-sermon Song of Songs, completed by Gilbert of Hoyland); then **Bernard de Trilia**, **Bernard of Amboise**, **Bernardino Gadolo**, and the opening of **Bernardino of Siena**. Running head: BIBLIOTHECAE SANCTAE.)

[Benedict Arias Montanus, continued from p234:]

...rendered [the Psalter of David] in Latin verse.

Benedict Pereira [Pererius] of Valencia, of the Society of Jesus, a man of distinguished erudition and learning, taught for many years in the Roman College of the Society of Jesus, first philosophy, then Theology. In the year 1589 from the birth of the Lord — but in the 53rd year of the age of Benedict himself — he published seven books of Commentaries on Genesis; having, three years before, put forth sixteen [books] on Daniel the Prophet, and thirteen years before, 15 books on Philosophy. He lives (praise be to God) and teaches Theology at Rome. Him I had at Rome as my teacher in Scholastic Theology, in the year of the Lord 1568 and 1569. [Later-edition addition: Pereira's seven-book Genesis commentary appeared in 1589, twenty years after Sixtus's death in 1569, so a later editor expanded this entry — although the first-person note about studying under Pereira at Rome in 1568–69 is Sixtus's own.]

Benedict Stendal [Stendel], a German, wrote upon Genesis one book, upon Numbers one book, upon Deuteronomy one book.

Benedict Stendal, a German, from Halle, a town of Saxony, most learned in the divine scriptures, and nobly instructed in secular philosophy, who taught Theology for many years with the highest praise in the gymnasium of Erfurt, illustrious in life and doctrine, published certain little works of no contemptible reading; of which there are extant, upon the five books of Moses, five books of *Scholastic Explanations*. He flourished under the Emperor Frederick III, in the year 1470.

Bernard, first Abbot of the monastery of Clairvaux in the diocese of Langres, of the Cistercian order, by nation a Burgundian, by fatherland of Fontaines; most excellent in holiness of life and in distinguished erudition — so from infancy did he drink in the sacred letters, and retained them in memory throughout his whole age, that as often as he attempted either to speak or to write anything, so often was he compelled to burst forth into the words and sentences of the holy scriptures. Whence also all his writings — which can be called nothing else than centos of the divine volumes¹ — are on every side interwoven with the sentences of the Old and New Testament, as with gem-like emblems, and these so conveniently and aptly inserted that they might be believed to have been born there. His manner of teaching is almost always occupied in investigating the mystical senses, and in forming morals. His speech, everywhere sweet and ardent, so delights and ardently enflames, that from his most delightful tongue milk and honey of words seem to flow, and from his most ardent breast the burnings of fiery affections seem to break forth. His exegetical monuments upon the divine letters are these:

Upon the first chapter of Genesis, on the sleep of Adam, one sermon. On 1 Kings 17, on David's single combat, sermon 1. On 3 Kings 19, on the flight of Elijah, sermon 1. On 4 Kings 5, on Naaman the Syrian, sermon 1. On the beginning of Psalm 183 [so printed; there is no such psalm], sermon 1. On Psalm 84, two sermons. On Psalm 90, seventeen sermons. On Psalm 132, sermon 1. On the Song of Songs, from various passages, 8 sermons. On Isaiah chapter 6, on the vision of him sitting upon the throne, 5 sermons. On Isaiah 7, on the words of Isaiah to Ahaz, sermon 1. On Isaiah 9, on the wonderful name of the child, sermon 1. On Isaiah 12, sermon 1. On Matthew 5, on the seven beatitudes, sermon 1. On Matthew 6, on the Lord's Prayer, two sermons. On Matthew 15, on the seven loaves, sermon 1. On Mark chapter 16, two sermons. On Luke 1, on the Lord's Annunciation, 4 sermons. On the Angelic Salutation, from the same chapter, two sermons. On Luke chapter 10, on Martha and Magdalene, sermon 1. On the steward of iniquity, on Luke chapter 16, one tractate — which some believe to be of another author. On Luke 24, on the two disciples going to Emmaus, sermon 1. On that of John 10 [read 8], *He that is of God heareth the words of God*, sermon 1. On 2 Thessalonians 5 [so printed; 2 Thessalonians has only three chapters], on prayer, petition, supplication, and thanksgiving, sermon 1. On Apocalypse 7, on the seven seals, sermon 1. On Apocalypse 12, on the woman clothed with the sun, sermon 1.

There is extant, besides these, a distinguished work of this Author, which all the learned prefer to his other labors — that is, upon the first three chapters of the Song of Songs, of mystical and continuous explanation, eighty-six sermons, which, in the last year of his life, he poured forth before his monks, for the solace of their daily labor, with living voice and from the depth of his heart; in which he expressed with such eloquence the power and sublimity of divine charity, that it appears he felt in himself all the affections, motions, and even the goads of heavenly love, by the living experience of his own spirit. And since, prevented by death, he could not explain the remaining chapters of this book, Gilbert of Holland [Hoyland], a Cistercian, an imitator of Bernard's style and spirit, attempted to complete it — publishing, from that place of the third chapter, *In my bed by night I sought* [Song 3:1], where the Author himself had ended, up to that place of the fifth chapter, *My beloved is white and ruddy* [Song 5:10], forty-eight sermons. But as he was attempting to advance further in explaining, death took him from among men — as if indignant that he should dare to continue again, and bring to an end, the labor of Bernard interrupted by himself. Bernard dies in the 63rd year of his age, and in the year 1153 from the birth of our Savior. His life William, Abbot of St. Thierry, began to write; but Arnold, abbot of Bonneval, completed it, and digested it into four books.

Bernard de Trilia [de Trylia], a Spaniard, a Dominican, wrote Postils upon Proverbs, Ecclesiastes, and the Psalms; and Questions on the Song of Songs, on the Gospel of John, and on the Apocalypse.

Bernard of Amboise [de Ambasia], Provincial of the Carmelites of Toulouse, wrote on the epistle of St. James, one book, and on the Canonical epistle of John, one book. He flourished in the year of the Lord 1364.

Bernardino Gadolo [Galdolus] of Brescia, a Camaldolese abbot, a man exceedingly learned in good letters, in Philosophy, and in Canon Law, wrote upon all the books of the Bible a distinguished work of annotations. He flourished under Maximilian I, Emperor, in the year of the Lord 1496.

Bernardino [of Siena], by nation a Tuscan, by fatherland of Siena, of the Order of Minors, a man illustrious for holiness of life and for the glory of miracles, the restorer of his falling religion [order], and author of the *Observances* [→ p236: -ance...]

¹ St. Bernard's writings are centos of the divine volumes.

(Rich PDF p. 236 [printed folio 217]. Book IV, letter B: the close of **Bernardino of Siena**; the three **Bertrands** (of Milan, of Toulouse, de la Tour); Cardinal **Bessarion**; the long **Bonaventure** entry (the Collationes on the Hexaemeron, the Meditations on the Life of Christ, the metrical Bible-compendium; his death at Lyons); **Bonaventure of Padua**; **Bonino Mombrizio**; **Bruno** the Carthusian founder; and the

opening of **Bruno, archbishop of Cologne**. Running head: *LIBER QVARTVS.*)

[Bernardino of Siena, continued from p235:]

...of the most observant congregation, wrote — in the Scholastic manner, but in a speech more open and simple — one book upon the Apocalypse, whose beginning is, *Blessed is he that readeth the words of this book*. He flourished in the year of the Lord 1440.

Bertrand of Milan, a Carmelite Minorite, wrote one book of Sermons on the gospels. He flourished in the year 1325.

Bertrand Parayte of Toulouse, an Augustinian, wrote on the Acts of the Apostles, one book; on the Canonical epistles, 14 books; on the Apocalypse, one book. He lived in 1370.

Bertrand de la Tour [de Turro], a nobleman, composed Lenten sermons; likewise, three volumes of expositions and sermons upon the epistles and the Prophecies throughout the whole year.

Bessarion, Patriarch of Constantinople, by nation a Greek, a most eminent Cardinal of the Roman Church, surnamed the Nicene, a man in every respect most learned, a Philosopher, and a most excellent orator in Greek and Latin, among his many distinguished works left, upon that passage from the 21st chapter of John, *So I will have him to remain*, one book. He dies on an embassy to France, in the year of the Lord 1473.

Bonaventure, who was also called by the Greek word *Euty chius*, Bishop of Albano, by nation a Tuscan, from the town of Bagnoregio, the eighth Minister General of the Order of Minors; on account of his exceptional erudition in divine things taken by Gregory X, Supreme Pontiff, into the college of cardinals; he so joined a holiness of life and integrity of morals with the highest knowledge of Scholastic Theology and Philosophy, that that most excellent man Alexander of Hales, his teacher, was wont often to say of him¹ that it seemed to him that Adam had not sinned in Bonaventure. This man, among many most pious little works — which, kindled with divine love, he composed with most ardent words and most lofty senses, for the illuminating of minds and the enflaming of the wills of readers — dictated also a noble work upon the Hexaameron, in the scholastic kind of diction; to which the title is *On the Luminaries of the Church*, or *On the Illuminations*, or *On the Five Visions* — for this reason, because in it are especially expounded those five visions of God, comprehended in that sentence of Moses, *God saw that it was good, etc.*,² repeated five times in the beginning of Genesis. The beginning of the work is, *In the midst of the church he opened his mouth, etc.* And the whole work is divided into twenty-three sermons, most full of tropological senses, ardent sentences, and abstruse mysteries of Scholastic and mystical Theology.

He wrote likewise a Scholastic Postil on the one hundred and eighteenth Psalm, beginning, *Alleluia, praise, glory*. — Upon the Gospel of Luke, a Scholastic Postil, which begins, *The spirit of the Lord*. — Upon John, a Postil, which begins, *In the beginning*.

He published also one book of *Meditations on the Life of Christ*; in which, with a style indeed rude and unpolished, but effective and most penetrating to the heart, he reduced the four gospels into one history, with some meditations of his own inserted — in which, for arousing and enflaming the affections of the reader, he narrates the deeds of Christ according to certain imaginary representations, not only as the things themselves happened, but as they could also have happened, or have come to pass. Wherefore, when in the course of this work it is read, "Thus the Lord Jesus said" or "did" — if that cannot be proved from the evangelical narrative itself, it is to be understood no otherwise than devout meditation requires; that is, just as if it were said, "Meditate with pious mind that Jesus either said and did these things, or could have said and done them." The work begins, *Among other proclamations of the virtues and praises*.

There is also carried about a little book of the same author, introductory to the reading of the Bibles, marked with the title *The Beginning of Sacred Scripture*, whose opening is, *The Lord showed me a great river*. — He left likewise a metrical scholastic compendium of both Testaments, in iambic dimeter verses, by the free and

loosened law of the syllables; which he so arranged that each quatrain contains the sum of one chapter. Its beginning is, *The world is made in the beginning*.

He dies, the empire being vacant, under Gregory X, in the Council of Lyons, in the year of the Lord 1283 [read 1274]; buried in the church of the Minorites at Lyons, and reckoned among the saints by Sixtus IV, Supreme Pontiff. His life was copiously described by Octavianus Martinianus of Suessa, advocate of the most sacred consistory.

Bonaventure of Padua, Prior General of the Hermits, presbyter cardinal of the title of St. Cecilia, published a scholastic Sermon-book on the Gospels of the whole year, which begins, *The desired of all nations shall come*. He flourished in the year of the Lord 1320.

Bonino Mombrizio [Boninus Mombriti] of Milan gathered from the four Evangelists, in hexameter verse, [the history] of the Lord's Passion, [dedicated] to Sixtus IV, Supreme Pontiff — six books, whose beginning is, *I who too youthfully consumed my first years*.

Bruno, first founder and institutor of the Carthusian order, by nation a German, from Cologne, once a Canon of the church of Reims, and in the University of Paris a public master and distinguished doctor. By a certain marvelous event of a dead man — who, amid his funeral obsequies, three times cried out with a loud voice that he had been condemned by the just judgment of God — being converted to penance, he left the world and withdrew into the desert of the Chartreuse [Cartusia Celesiensis; near Grenoble], and there established an exceedingly arduous purpose of monastic discipline, giving himself to continual prayers and to assiduous studies of the divine scriptures; in which he also left many books of no contemptible exposition, but especially pious and brief commentaries on the Psalter, written in a bare and simple speech, of which such is the opening, *The Psalter is a certain musical instrument*. Likewise, upon all the epistles of Paul, 14 books, whose beginning is, *Paul had not yet come to Rome*. He flourished in the year of our salvation 1081.

Bruno, Archbishop of Cologne, published on the four gospels commentaries not to be neglected, whose beginning is, *After the Pentateuch of Moses, that we might join new things to the old*. They are extant in the Library of the Preachers at Bologna. The same author also testifies that he wrote upon the Pentateuch. [→ p237: **Bruno**...]

¹ The distinguished judgment of Alexander of Hales concerning St. Bonaventure. ² Genesis 1 [the words *God saw that it was good*].

(Rich PDF p. 237 [printed folio 218]. Book IV: the close of letter B — three more **Brunos** (of Würzburg, of Querfurt, of Segni) and **Burchard** — then the **letter C** section opens: **Gaius Marius Victorinus**, **Callistus of Piacenza**, **Candidus**, **Charles de Bovelles**, and two anonymous Greek **Catenae** preserved at Genoa (one on Job, one on the whole body of the Gospels), each with its list of excerpted Fathers and its Greek incipits. Running head: BIBLIOTHECAE SANCTAE.)

[Letter B, continued from p236:]

Bruno of Würzburg [Herbipolensis], Bishop of Eastern Franconia, by nation a German, cousin of Conrad Augustus the Second of that name, most celebrated for holiness and erudition, gathered — out of the explanations of the orthodox fathers — a concise and elegant commentary upon all the Psalms, whose beginning is, *We forge no new things, but renew the old*. He dies under the Emperor Henry II [read III], in the year of the Lord 1045.

Bruno, Archbishop of the Ruthenians, a monk of Cassino, born and educated in Italy, of singular doctrine and renowned for the glory of martyrdom, left some immortal monuments of his noble genius; of which there are extant two books of commentaries on Genesis. This man, when he was preaching the gospel in Prussia with the highest ardor of faith, was crowned with martyrdom by the Prussians, and fell, in the year of the Lord 1010.

Bruno, Bishop of Siena in Tuscany, wrote upon the Apocalypse, with an explanation not to be despised, which begins, *The Apocalypse of John has as many sacraments [as it has words]. In these few words, blessed Jerome.*

Burchard [Burgardus], of the Order of Preachers, left a book *On the Site of the Holy Land*, useful for the topography of the sacred volumes.

C

Gaius Marius Victorinus [Caius Marius Victorinus], an African, the most excellent rhetorician of his time, and, on account of the excellence of his art, deserving a statue in the forum of Trajan; besides those three books which he wrote against Arius in the dialectical manner — very obscure, and scarcely accessible to the most learned — he published commentaries on the Apostle [Paul]; but, since he was occupied in the erudition of secular letters, he was ignorant of the holy scriptures. Whence he could not, however eloquent, discourse well of things which he did not know; but he also sang, in hexameter verse, the combat of the Maccabean mother and of her seven sons, whose beginning is, *Antiochus of old was king, the richest of Syria*. Much concerning his laudable conversion to Christ Augustine relates in the eighth book of the Confessions, chapter 2. He flourished at Rome under the emperor Constantius, teaching Rhetoric, around the year of the Lord 360.

Callistus of Piacenza [Placentinus], a Lateran canon of St. Augustine, a learned and pious man, and in his time among the foremost of the Italian preachers, published commentaries on the Prophet Haggai, explained by himself before the assembly; likewise commentaries on John, and Lenten enarrations on the Gospels; to which he added a small volume on the places of Palestine which the divine letters contain, with a geographical map added, so that it might represent to the eyes a picture of the whole work, described by himself. He published also a chronicon-work upon the four gospels, after the manner of a diary [ephemeris], in which he gathered a diligent computation of the times and days in which the Lord Jesus journeyed in the world — noting the years and days on which each of the things were done which Christ did and spoke, and especially from the baptism up to the ascension. The work begins thus, *Since to the Christian profession...* He flourished in the year of the Lord 1540.

Candidus, in the reigns of the Emperors Commodus and Severus, around the two-hundredth year of our salvation, published most beautiful tractates on the Hexaemeron.

Charles de Bovelles [Carolus Bovillus], of Beauvais [Beromandius], of Amiens [Samarobrinus], a theologian, mathematician, and distinguished philosopher, wrote on the one hundred and sixteenth Psalm, *On the Praise of the Nations*, one book; likewise on the one hundred and seventeenth Psalm, *On the Praise of Jerusalem*, one book. He wrote also on Psalm 79 and 147, and on the Lord's Prayer, in the year of the Lord 1520.

Catena — a Greek [chain] of explanations upon the whole book of Job, without the author's name, written by hand on parchments and arranged in a most becoming order, extant at Genoa in the Sauli Library, collected out of nineteen orthodox Greek fathers, whose names are these:

Alexander of Cappadocia, Apollinaris, Athanasius, Basil, Chrysostom, Cyril, Didymus, Dionysius, Ephrem, Evagrius, Gregory the Theologian, Julius, Julian, Isidore, Methodius, Nilus, Olympiodorus, Polychronius, Severus, Severianus.

The beginning of its work has these words: Ὑπόθεσις μὲν ἡμῖν καὶ σκοπὸς τοῦ ἔργου, ἡ τῆς βίβλου τοῦ πολυάθλου ἰὼβ ἀνάπτυξις — that is, *Our proposal indeed, and the scope of the present work, is to unfold the book of the excellent warrior [much-contending] Job.*

Catena — a Greek [chain] upon the whole body of the Gospels, is held at Genoa in the Library of Angelo Giustiniani the Minorite, written on most ancient parchments, and collected by an uncertain author out of divers Greek fathers, whose names are these:

Origen, Victor the Presbyter, Isidore of Pelusium, Eusebius of Caesarea, Titus of Bostra, Basil, Chrysostom, Severus, Cyril.

And the openings of the exposition upon each Evangelist are these:

Upon Matthew: Εὐαγγέλιόν ἐστι λόγος περιέχων ἀγαθῶν ἀγγελίαν πραγμάτων, κατὰ τὸ εὖλογον — that is, *The Gospel is a discourse containing the announcement of good things, according to that which is consonant with reason.*

Upon Mark: Πολλῶν εἰς τὸ κατὰ Ματθαῖον, καὶ εἰς τὸ κατὰ Ἰωάννην συνταξάντων — that is, *Since many have composed commentaries upon the Gospel according to Matthew, and according to John.*

Upon Luke: Ὡσπερ γὰρ ἐν τῷ παλαιῷ πολ■ [→ p238: -λοί (many)...] — that is, *For just as in the old [Testament] many...*

(Rich PDF p. 238 [printed folio 219; the leaf misprints "201"]. Book IV, letter C: the close of the Gospel **Catena** incipits; a **Catena** on Paul's epistles; **Catina the Syrian**, **Caesarius**, **Coelius Pannonius**, **Coelius Sedulius** (the Paschal poet), **Caedmon**, and a run of **Claudii** — of Auxerre, of Classe, d'Espence, Guillaud, the Scot disciple of Bede, de Monte Martyrum, Seyssel — closing with **Christopher Clavius**. Running head: LIBER QVARTVS.)

[The Gospel Catena, continued from p237 — the Luke incipit:]

...■λοῖ προφητείαν ἐπηγγέλλοντο — that is, *As in the old people indeed many announced Prophecy.*

Upon John: Οὗτος ὁ εὐαγγελιστῆς πατρίδος μὲν ἦν — that is, *This Evangelist was indeed of a fatherland, etc.*

Catena — of Explanations upon all the epistles of Paul, without the author's name, lately found, is preserved in the illustrious Academy of the Venetians.

Catina the Syrian [Catina Syrus], surnamed λεπτός — that is, *Acute and ingenious* — published a brief disputation on the first chapter of Ezekiel; whom Jerome mentions in the first book of his commentary on Ezekiel, relating summarily his exposition upon the vision of the wheels and of the living creatures.

Caesarius, a Cistercian monk, wrote sermons on the festal gospels: [incipit] *A cluster of Cyprus, beloved*. In the year of the Lord 1220.

Coelius Pannonius [Coelius of Pannonia], a student of the sacred volumes, wrote Collectanea upon the Apocalypse not to be repented of, whose beginning is, *In many, and by no doubtful, ways of old*. He flourished in the year of the Lord 1540.

Coelius Sedulius, a presbyter, by nation a Scot [Irish], from his early youth a disciple of Hildebert, Archbishop of the Scots; who — like another Apollonius of Tyana, searching out fleeing wisdom throughout the whole world — traversed Britain, Spain, Gaul, Italy, Greece, and Asia with a wonderful ardor of learning; and at last, illustrious at Rome in divine and human doctrines, flourished under Theodosius Augustus, excelling in verse and in prose. He wrote four books *Of Divine Marvels* [the *Carmen Paschale*], in which he briefly compressed, in hexameter verse, all the miracles of both testaments. The beginning of the work is, *While the gentiles study the figments of their own poet*. He left also commentaries — or, if you prefer, annotations — upon all the epistles of Paul, in prose, 14 books, collected out of Origen, Ambrose, Jerome, and Augustine, cited by name; whose beginning is, *It is to be known that, in this proem*. He dies under Theodosius the Younger, in the year of the Lord 450.

Caedmon [Cedmonus], a simple monk, a poet by no means to be despised, around the year of the Lord six hundred and seventy, published poems upon almost all the histories of the Bible.

Claudius of Auxerre [Altisiodorensis], most skilled in scholastic Theology, wrote commentaries on the Epistles of Paul, which it has not befallen me to read.

Claudius, Abbot of the city of Classe [near Ravenna], a disciple of St. Gregory the Pope, gathered many things — on the Heptateuch, on the books of Kings, on Proverbs, on the Song of Songs, and on the Prophets, from Pope Gregory discoursing (though not in the same sense) — and reduced them into commentaries; which St. Gregory mentions in his epistle to John, subdeacon of Ravenna. He flourished in the year of the Lord 600.

Claudius Espencaeus [Claude d'Espence], a Frenchman, Doctor of Paris, wrote a Commentary on the First epistle to Timothy, and on the epistle to Titus. He died in the reign of Charles IX, King of France. *[Later-edition addition: Espence died in 1571, after Sixtus's death in 1569, so the notice of his death was added by a later editor.]*

Claudius Guillaud [Claude Guillaud], by fatherland of Beauvais, provost at the distinguished church of the Aedui [Autun], and canon-preacher, a man most studious of the divine scriptures, wrote, upon all the Epistles of St. Paul, commentaries which he called *Collations* — a work indeed erudite, brief, elegant, and very necessary; in which he touched, with a lucid and open brevity, the explanations of almost all the best and most select doctors, both ancient and more recent, in this order: First, he diligently explains the individual sentences of each chapter of the epistle; which done, immediately (before he approaches the following chapter) he recalls to concord the passages of the preceding chapter which seem in appearance to conflict. Finally, he explains certain words and obscurer phrases of the chapter already expounded, his own definitions being applied. He wrote also, by the same method of explanation, commentaries on the Gospel of John, whose beginning is, *John, about to speak*; and likewise, upon all the Catholic Epistles, commentaries, which begin, *The state of the epistle*. He flourished under Charles V, in the year of the Lord 1540. The work begins, *Among all the epistles*.

Claudius, by nation a Scot, a Benedictine monk, a disciple of Bede the Venerable, a colleague of Albinus [Alcuin] the Levite, most studious of the divine scripture, and not ignorant of secular learning, conspicuous as much in prose speech as in verse, published, in a succinct and simple style: Upon the Pentateuch of Moses, five books of commentaries. Upon Joshua, one book. Upon Judges, one book. Upon Ruth, one book. Upon Matthew, one book. He flourished under Charlemagne Augustus, in the year of the Lord 800.

Claudius de Monte Martyrum, a Frenchman, a Carmelite doctor, a Theologian of Paris, published succinct enarrations on the Apocalypse, addressed to John, Cardinal du Bellay. Of these, this is the beginning, *The Apocalypse — [it] is to be understood, this is*. He flourished in the year of the Lord 1550.

Claudius Seyssel [Seisellus], a Savoyard, Bishop of Marseilles, and afterward Archbishop of Turin, wrote in an elegant style, upon the first three chapters of Luke, *On the Threefold State of the Wayfarer*, addressed to Leo X — a huge volume, divided into many tractates; in which, following especially the moral explanation, in the first chapter of the Gospel he describes the state of the penitents under the person of Elizabeth and Zechariah; in the second, under the birth of the forerunner, the state of those perfecting their life toward the type of the Redeemer; in the third, he treats allegorically and mystically of the state of the perfect. The work begins, *A great and memorable thing*. He flourished in the year of the Lord 1490.

There was also another Claudius, bishop of Turin, condemned by the church, who wrote against the cult of sacred images.

Christopher Clavius of Bamberg [Bambergensis], of the Society of Jesus, a man exceedingly well-deserving of the Mathematical sciences, was of great help in restoring the Gregorian Calendar — which

he afterward strenuously vindicated from the cavils of a certain German Heretic. He lives at Rome, and has already written many things in Mathematics, and (as we hope) has recalled that most noble discipline, [long] neglected, to its former splendor. He was formerly my teacher in this study. [Later-edition addition: the Gregorian Calendar reform (1582) and its defense postdate Sixtus's death in 1569; this entry, with its first-person "my teacher," was supplied by a later editor.] [→ p239: **Clement...**]

(Rich PDF p. 239 [printed folio 220; the leaf misprints "202"]. Book IV, letter C: **Clement of Alexandria** (teacher of Origen), **Clement Araneus** of Ragusa, **Clement of Rome**, **Columbanus** of Luxeuil, **Conrad of Halberstadt** (the Concordance-maker, with Sixtus's own preface to it), **Constantine of Antioch**, **Cornelius Magnanus** (whose three biblical epics Sixtus heard read aloud), and the opening of **Cornelius Musso** of Bitonto. Running head: BIBLIOTHECAE SANCTAE.)

[Letter C, continued from p238:]

Clement, by forename Titus Flavius, presbyter of the church of Alexandria, disciple of Pantaenus the Stoic philosopher and martyr, and after his death his successor in the school, teacher of Origen Adamantius,¹ wrote distinguished volumes full of erudition and eloquence, as much on secular literature as on the sacred scriptures; among which, besides the rest, is reported [the work] ὙΠΟΤΥΠΩΣΕΩΝ — that is, eight books *Of Outlines [Informations]* — in which, as Eusebius writes in the 6th book of the Ecclesiastical History, he explained the whole of divine Scripture alike with compendious dissertations, not even passing over those [books] which by some are called Apocrypha. The same Clement, in the first book of his *Stromata*, promised that he would write on Genesis; which he is affirmed by some afterward to have performed, brilliantly and completely, upon the whole book — to which [affirmation] I neither add my credence nor rashly break it. He flourished in the times of Severus and of Antoninus his son, in the year of the Lord 200.

Clement Araneus [of Ragusa], of the Order of Preachers, a nursling and inhabitant of the province of Dalmatia, a Theologian not ignoble in scholastic exercise, and most eloquent in his own tongue in declamations, published — after the manner of a scholastic lecture — an exposition on the epistle of Paul to the Romans, with various questions inserted, and their solutions, together with some disputations, by which he most powerfully confuted especially the Lutheran heretics. The beginning of the work is, *Paul the Apostle*. He flourished in the year of the Lord 1546.

Clement, Bishop at Rome after Peter and Linus, wrote upon the sacrosanct Scriptures of both Testaments a work worthy of all veneration, *On the words of the Lord which seem to be contrary to themselves, and are not, and what is the resolution of these*. Of which labor Clement himself makes mention in the third volume of the *Recognitions*. See above, in the second book, under Clement.

Columbanus, first founder and Abbot of the monastery of Luxeuil, by nation a Scot [Irish], a man of exceptional sanctity, merit, and doctrine, father of many thousands of monks, and founder of several monasteries, a distinguished sower of the divine word; coming out of Ireland, in the times of the Emperor Maurice, into Gaul and Germany — like of old a prince of the Druids — he propagated the divine worship far and wide, and increased the multitude of monasteries. This man, while he was still younger, expended great zeal as much on profane as on sacred letters, and wrote many things in an elegant style; but especially one book of commentaries upon the whole Psalter. He dies under the Emperor Maurice, in the year of the Lord 598.

Conrad of Halberstadt [Halberstadius], by nation a German, of the Order of Preachers, a public professor of Theology, and so exercised and worn in the divine scriptures that he held the whole Old and New Testament in memory, composed — in imitation of Hugh [of St. Cher], Cardinal of the title of St. Sabina, and with a like labor — Concordances of the whole Bible; in which he added, according to the order of the alphabet, not only the declinable words (which Hugh had done before), but also all the indeclinable parts of

speech; the passages being marked not only by the books, and by the chapters of the books, but also by the lines of the chapters, so that any word sought whatsoever might most easily and suddenly be found. We once gave to this work, at the request of friends, a brief little commentary, entitled *On the Use and Utility of the Concordances of the sacred Bible*, demonstrating in it by what wit a prudent declaimer may avail, from this single work — even without any commentaries of the sacred expositors — to open and explain to himself, no less easily than copiously, the phrases, senses, and manifold understandings of almost any passage of the scriptures set before him; and likewise by what way he may be able, in the many themes of declamations, to procure the divisions of the things to be narrated, the definitions, causes, parts, effects, like and unlike passages, the reconciliations of unlike and seemingly-conflicting passages, and, finally, the most abundant furniture of an entire sermon. The same Conrad wrote also on Job a scholastic Postil, which begins, *Even unto the time I have endured*. He flourished under Adolph the Emperor, in the year of the Lord 1290.

Constantine, a presbyter of Antioch, a disciple of St. John Chrysostom — for whose sake also he suffered many persecutions from Porphyry, a presbyter of the church of Antioch — collected out of the works of the same Chrysostom an exposition on the epistle to the Hebrews, digested into 33 homilies; of which the first, which is more the argument of the work than a homily, begins, *Writing to the Romans, etc.*

Cornelius Magnanus, born under a happy star for the singing of sacred poems, read to me three volumes of heroic verse, most gracefully elaborated by himself: The First, on the life of Joseph, from the beginning of the 37th chapter of Genesis up to the fiftieth, digested in two books; whose opening is, *Again we dip our lips in the ethereal fountains of the muses*. The Second, on David's single combat, in chapter 17 of the first book of Kings; whose beginning is, *The invincible strength of the boy, increased by heavenly commands*. The Third, whose title is *Juditha*, explaining the history of Judith the widow; which begins, *Let others sing of arrayed battle-lines of arms, and the horrid wars of Mars*. He still lives, in the year of the Lord 1566, at Genoa, with the most distinguished man Battista Grimaldi, renowned for nobility, riches, and virtues.

Cornelius Musso [Cornelio Musso], Bishop of Bitonto, by fatherland of Piacenza, of the Order of Minors, a man endowed with an incomparable felicity of genius, excelling in all disciplines both divine and human, illustrious for the probity of his life and morals, was so begotten by nature herself for the exercising of the powers of eloquence that, from his very first boyhood — that is, from the twelfth year of his age — he undertook the public office of sacred declamations, with so great admiration, applause, and desire of hearing of all the cities of Italy, that to the boy's sermons — as to unaccustomed spectacles of miracles — innumerable throngs of the peoples would gather. Then, as his age increased, being augmented with happier increments of eloquence, erudition, and grace, and raised through the various grades of honors to the dignity of the Episcopate, he transmitted to posterity many immortal monuments of his labors; of which there are extant most brilliant Sermons, published in the Tuscan tongue, [→ p240...]

¹ Clement of Alexandria was the teacher of Origen. Eusebius, *Ecclesiastical History*, book 6, chapter 5.

(Rich PDF p. 240 [printed folio 221]. Book IV, letter C: the conclusion of **Cornelius Musso** of Bitonto, then **Cosmas Indicopleustes**, **Christian Druthmar**, **Christian Ischyrius** of Jülich, **Christopher Marcellus** of Corfu, **Christopher of Nolham**, **Chromatius** of Aquileia, two **Constantines** (of Seville), **Cornelius Jansenius** of Ghent (whom Sixtus heard at Louvain), and the opening of **Cyprian** of Carthage. Running head: LIBER QVARTVS.)

[Letter C, continued from p239:]

published¹ in the Tuscan tongue, [worthy] to be compared with the sermons of Gregory the Great, Basil the Great, Chrysostom, and the rest of the Fathers of Greece for their majesty of doctrine and eloquence. But among these that one most excels which is titled *On the Benefit* [*De beneficio*], upon that sentence from the Gospel of John, *So God loved the world, that he gave his only-begotten Son* [John 3:16]; in which he so

poured out all the powers of his genius, erudition, and eloquence, that nothing more learned, nor more eloquent, could either be said or thought up in that kind. He had also in the Council of Trent an eloquent sermon in the Tuscan tongue, *On the persecutions and victories of the Church*, upon the forty-fifth Psalm, for the expedition of Charles V the Emperor against the Lutheran heretics — whom Caesar himself routed at the Elbe, a river of Germany, in a marvelous battle, in the year of the Lord 1546.

He flourished, illustrious, in the Council of Trent, and still lives up to the present year 1566. His erudition and eloquence Bernardino Tomitano, philosopher of the Academy of Padua, celebrated with an illustrious panegyric — though some learned men, notwithstanding, marked his sermons with the fault of a disordered composition, of a tiresome prolixity, of a juvenile affectation, and of vain ostentation: among these Girolamo [Hieronymus], Bishop of Verona, a declaimer famous in our age and of a more compressed and sinewy eloquence, had been accustomed to compare the author of them to a peddler of trifling wares, displaying the whole furniture of all his merchandise set out for show at the fairs. *[Later-edition addition — not in our 1586 primary:]* In the year of the Lord 1588, there were printed at Venice commentaries of the same Cornelius on the epistle of St. Paul to the Romans.

Cosmas Indicopleustes [Cosmas Indicopolensis] composed prolegomena, or Greek prefaces, on the Psalter, which are kept at Rome in the Vatican.

Christian, who is also [called] Druthmar, by nation an Aquitanian, presbyter of Corbie and monk of St. Benedict, learned in Greek and Latin and most learned in the sacred scriptures, published — for the monks of the monasteries of Stavelot and Malmedy, which lie under one abbot in the diocese of Liège — brief commentaries on the Gospel of Matthew, written in an open and simple style; in whose preface he promised that he would write also upon the other Evangelists, which he is said also to have done. The beginning of the work is, *This title the Evangelist did not make*. He is said to have flourished in the year of the Lord 850.

Christian Ischyrius, of Jülich [Iuliacensis], composed an ecphrasis [paraphrase] on the seven penitential Psalms, and likewise on all the Psalms which are read through the Canonical Hours in praise of Mary, and also on those Psalms which the Roman church chants in the vigils of the dead. He flourished in the year of the Lord 1536.

Christopher Marcellus, a Venetian, Archbishop of Corfu [Corcyra], left upon Psalm 13, *How long, O Lord, wilt thou forget me* [Ps 13:1], a commentary worthy of a pastor of the church, which begins, *David the great Prophet*. He flourished in the year of the Lord 1520.

Christopher of Nolham [Nolhamensis], a Dominican, wrote four books of Postils on the Gospels; on all the epistles of Paul, 14 books; and on the Canonical [catholic] epistles, 7 books.

Chromatius, Bishop of Aquileia, Roman by fatherland, a man most illustrious in piety and erudition — whom Jerome, in the preface to Paralipomenon [Chronicles], calls the holiest and most learned of the bishops of his time (which is rarely found) — published commentaries on Matthew notable for erudition and piety; out of which I have read the following fragments, namely:

On Matthew chapter 3, upon that text, *Suffer it to be so now: for thus it becometh us to fulfil all righteousness* [Matt 3:15], which begins, *Wherefore the Lord answering*.

On the fifth chapter of Matthew entire, and a fragment on part of the sixth chapter: whose beginning is, *But seeing, he says* [Matt 5:1].

Likewise, on the eight beatitudes in the fifth chapter of Matthew, an elegant homily, whose beginning is, *The gathering gives us, brethren*. He flourished in the year of the Lord 410, under Theodosius.

Constantine, a doctor of Theology, wrote in Spanish an exposition on the first Psalm, distributed into six sermons, printed at Antwerp in the year 1556.

Constantine Fontius [Ponce de la Fuente], a Canon in the cathedral church of Seville, wrote 6 sermons on Psalm 1, and commentaries on Proverbs, Ecclesiastes, the Song of Songs, and on the book of Job.

Cornelius Jansenius [Jansen], first Bishop of Ghent, wrote commentaries on Ecclesiasticus; a book *On the Harmony of the Evangelists*; commentaries on his own Harmony and on the whole Gospel history; Paraphrases on all the Psalms, with their arguments and annotations; likewise Paraphrases on those Canticles of the Old Testament which ecclesiastical use observes on the several weekdays; and likewise commentaries on the Proverbs of Solomon. Him I heard at Louvain, in the year of the Lord 1565, in the Schools of the Theologians, expounding the Proverbs of Solomon.

Cyprian, Bishop of Carthage, African by nation, before he received the faith taught rhetoric gloriously; but, at the persuasion of the presbyter Caecilius (from whom also he got his surname), being converted to Christ, he distributed all his substance to the poor, and after no long time, being elected to the presbyterate and then to the Bishopric of Carthage, wrote many most pious little works, of a most elegant phrasing and next neighbor to Ciceronian brilliance, for the edification of the church. In which — as Jerome says, writing to Paulinus — he moved along gentle and placid, after the manner of a most pure fountain. Of their number is reported an explanation, of holy and graceful brevity, on the Lord's Prayer [the Dominical Prayer], whose beginning is, *The Gospel precepts*. From which St. Augustine brought forth testimonies concerning original sin against Pelagius, in book 4 to Boniface, against the two epistles of the Pelagians chapter 9, and in book 2 against Julian chapter 1. Lactantius, in the 5th book of the *Divine Institutes*, describing Cyprian's eloquence,² uses these words: *One therefore stood forth as chief and renowned, Cyprian, who had sought for himself great glory from the profession of the oratorical art, and wrote very many things wonderful in their kind. For he was of a genius facile, copious, sweet, and — which is the greatest virtue of speech — clear: so that you could not discern whether he were more ornate in speaking, or readier in explaining, or* [→ p241]

[→ p241: "an potentior..." — whether more powerful in persuading]

¹ Cornelius Musso, *Prediche* (sermons in Italian). The sermon *De beneficio* is on John 3:16. ² Lactantius's judgment concerning Cyprian (*Divine Institutes*, book 5).

(Rich PDF p. 241 [printed folio 222]. Book IV, letter C: the conclusion of **Cyprian** of Carthage, a Cistercian **Cyprian**, and the long entry on **Cyril of Alexandria** — his allegorical work on the Pentateuch (the catalog of its numbered sermons on Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, procured by Sixtus from the Greek library of Angelo Giustiniani), his letter to Bishop Acacius on the scapegoat, a note on the pseudo-Cyrrilline Leviticus commentaries (really Origen's homilies), and the opening of his work on Isaiah. Running head: BIBLIOTHECAE SANCTAE.)

[Letter C, continued from p240:]

...or whether any man was more powerful in persuading. He flourished in the year of the Lord 240.

Cyprian, a Cistercian monk, left commentaries on Matthew, on Job, and on Psalms 51 and 79.

Cyril, Bishop of the Church of Alexandria, nephew (by a brother) of Theophilus, Bishop of the same city, renowned for sharpness of genius, subtlety of judgment, variety of erudition, ease of teaching, and abundance of discourse, and conspicuous for sincere piety, left upon the divine letters various and almost innumerable labors of the interpretive kind — that is, homilies exceedingly elegant (which formerly, as Gennadius reports, the Bishops of Greece used to commit to memory for declaiming) — likewise epistles, commentaries, and disputations. Of all these, only the below-written have come to my knowledge, namely:

An **Allegorical work on the Pentateuch**, whose title and argument is, *That throughout all the scripture of Moses the mystery of Christ is signified*. But the sermons — or booklets, or distinctions, or rather the titles, by which the whole work is divided — are these:

- *That in all the scripture of Moses a mystery concerning Christ is found* — the Preface, beginning Ἐρευνᾶτε τὰς γραφάς, that is, *Search the scriptures* [John 5:39].
- On the first chapter of Genesis, On the formation of Adam, sermon 1, beginning, *That most sacred Paul*.
- On Genesis 6, On Noah and the Ark, sermon 2.
- On Genesis 9, On the nakedness of Noah, sermon 3.
- On Genesis 11, On the tower and its building, sermon 4.
- On Genesis 14, On Abraham and Melchizedek, sermon 3 [read 5].
- On Genesis 15, On Abraham and the promise made to him in Isaac, sermon 6.
- On Genesis 22, On the sacrifice of Abraham and Isaac, sermon 7.
- On Genesis 24, On Isaac and Rebecca, sermon 8.
- On Genesis 25, On Esau and Jacob, prefiguring the two peoples, sermon 9.
- On Genesis 27 up to 35, On the persecution of Esau, sermon 10.
- On Genesis 30 and 31, On the things done between Jacob and Laban, sermon 11.
- On Genesis 32, On Jacob sending messengers to Esau, sermon 12.
- On Genesis 32, On the nocturnal wrestling of Jacob, sermon 13.
- On Genesis 39 [read 37], On Joseph feeding his father's sheep with his brethren, sermon 14.
- On Genesis 38, On Judah and Tamar, sermon 15.
- On Genesis 39 [read 37], On Joseph sold to the Ishmaelites, sermon 16.
- On Genesis 48, On the blessing of the sons of Joseph, sermon 17.
- On Genesis 49, On the blessings of the Patriarchs, sermon 18.

These sermons, written in Greek, Ambrose of Milan showed to us — a monk of Monte Cassino, a man most skilled in both tongues, who is shortly to publish them, turned into Latin by himself. But the sermons subjoined, on the remaining volumes of the Pentateuch, we saw written in a most ancient Greek codex, which was supplied to us by Angelo Giustiniani the Chian [of Chios], a Minorite, a distinguished Theologian, who lately, out of the ruins of Greece, gathered together — with much money and labor — a Library furnished with the monuments of the most ancient fathers of the Eastern Church, and brought it with him into Italy, as a certain sacred treasure. The titles of the sermons run thus:

- On Exodus chapter 4, On the three signs shown to Moses by God, sermon 19.
- On Exodus 12, On the sacrifice of the lamb, sermon 20.
- On Exodus 13, On the consecration of the firstborn, sermon 21.
- On Exodus 25 [read 15], On the water of Marah, sermon 22.
- On Exodus 16, On the Manna and the quails, sermon 23.
- On Exodus 17, On the rock struck in Rephidim, sermon 24.
- On Exodus 19, On the inaccessible mountain, and Israel encamped beside it, sermon 25.
- On Exodus 24, On the ascent of Moses, Aaron, Nadab, and Abihu, sermon 26.
- On Exodus 32, On the making of the calf, sermon 27.
- On Exodus 34, On the veil upon the face of Moses, sermon 28.
- On Leviticus 1, That the passion of Christ is salutary, sermon 29.
- On the same [Leviticus 1], That we shall be everywhere partakers of the mystical benediction, holy and sacred, sermon 30.

- On Leviticus 14, On the cleansing of leprosy, sermon 31.
- On Leviticus 16, On the synagogue of the Jews, which fell through unbelief, sermon 32.
- On the same [Leviticus 16], That Aaron does not always enter into the Holy of Holies, sermon 33.
- On the book of Numbers chapter 13, On the spies of the land of promise, sermon 34.
- On Numbers 14, On Christ, and the synagogue of the Jews, and the murmuring of the people, sermon 35.
- On Numbers 15, That Christ became for us the bread of life, and on the firstfruits, sermon 36.
- On Numbers 19, On the red heifer, sermon 37.
- On Numbers 21, On the bronze serpent, sermon 39.
- On Deuteronomy chapter 20, On those sent to war, sermon 38. [*The sermon numbers 38 and 39 stand thus in the print, transposed — the serpent (Num 21) numbered 39, and those sent to war (Deut 20) numbered 38.*]
- On Deuteronomy 21, On the captive woman whose nails are to be pared, sermon 40.
- On Deuteronomy 22, On the ox fallen into a pit, sermon 41.
- On Deuteronomy 27, On the stones to be set up across the Jordan, sermon 42.
- On Deuteronomy 31, On the appointment and election of Joshua, sermon 43.

He also wrote, upon the sixteenth chapter of Leviticus, concerning the *Apopompaeus* — that is, the *scapegoat* [the emissary goat] — one Epistle to Bishop Acacius, which begins, *Having read the things which by your holiness [were sent]*.

There are also carried about under Cyril's name sixteen books of commentaries on Leviticus, printed too impudently by the printers of our times; since they are neither commentaries, nor Cyril's work, but sixteen extemporary homilies of Origen, delivered to the people — in which Origen often excuses himself that, constrained by shortness of time, he cannot dwell upon the explanation of individual words, after the manner of those who write commentaries at leisure, and that he therefore touches on very few things, aiming more at the edification of his hearers than at the exposition of the scriptures. And it appears that these homilies are Origen's, as much from the likeness of the style as of the doctrines.

He likewise composed on Isaiah five [→ p242]

[→ p242: "-que..." — completing *quinque*, "five books"]

(Rich PDF p. 242 [printed folio 223]. Book IV: the conclusion of **Cyril of Alexandria** (his works on Isaiah, the minor prophets, Matthew, Luke, John, Hebrews, and against Julian; †at the Council of Ephesus) and **Cyril of Jerusalem** (the eighteen Catecheses and five Mystagogic sermons). Then letter **D** opens: **Damiano Maraffi** the Florentine, **Defensor** (the Book of Sparks), and **Didymus the Blind** of Alexandria. Running head: *LIBER QVARTVS.*)

[Letter C, continued from p241:]

...he likewise composed on Isaiah five books, divided in the same order into various sermons, or sections, whose beginning is, *Obscure always is the speech of the holy Prophets.*

He also dictated on Daniel, on Hosea, and on Habakkuk very many homilies, which are kept in the Vatican Library.

He wrote besides, on the whole Gospel of Matthew, several books, or volumes, of an entire and continuous explanation; out of whose eleventh and twelfth volumes testimonies are cited in the sixth synod of Constantinople, and in the second synod of Nicaea.

There are extant, in the *Golden Chain* [Catena Aurea] of St. Thomas on Luke, very many fragments of explanations on that same Gospel, marked under the name of Cyril; in which the repetitions, transitions, connexions, epilogues, and other things of that kind seem to indicate that Cyril wrote either commentaries or homilies on Luke.

Likewise, on the Gospel of John, twelve books, with many disputations against the Arians and other heretics inserted throughout the whole work here and there. Of these books the four middle ones — namely the fifth, sixth, seventh, and eighth — being lost through the injury of the times, Josse Clichtove [Iudocus Clictoveus] supplied, gathered out of Chrysostom and other fathers.

After these he published also commentaries on the epistle to the Hebrews: of which I have found great and prolix fragments, marked under Cyril's name — partly in Theodoret, in the dialogue which is entitled INCONFVSVS [The Unconfounded], partly in Theodore the Greek Monk, in the book whose title is ὅτι ὁ πατήρ ἀεὶ γεννᾷ, that is, *That the Father always begets*.

He wrote, finally, for the defense of both Testaments, ten books of disputations against the Emperor Julian, who, in seven published volumes, had assailed the sacrosanct scriptures.

Cyril flourished [was illustrious] in the Council of Ephesus, over which, by the command of Pope Celestine, he presided in the year of the Lord 432.

Cyril, Bishop of Jerusalem, a most illustrious asserter and champion of Catholic and Apostolic doctrine, wrote upon various passages of the divine scripture very many homilies and sermons; of which there now survive eighteen catechetical orations to the illuminati [the newly-enlightened], which Jerome asserts were composed by the author in his youth. The preface of these begins thus: *Already there is the odor of blessedness in you*. There survive likewise, of the same [Cyril], upon some sentences of scripture, five Mystagogic sermons, in which he discourses clearly on Baptism, Chrism, and the Eucharist. These, with the foregoing, John Grodecius turned from Greek into Latin. He flourished under the emperor Theodosius, in whose time he held his Bishopric — from which he had often been driven — unshaken for eight years. He dies about the year of the Lord 380.

D

Damiano Maraffi [Damianus Maraffus], a Florentine, compiled two books, in which he set forth the chief histories of the Old and New Testament with most elegant pictures, drawn by the hand of Albrecht Dürer, a German, a most excellent painter; with Tuscan octastichs [eight-line stanzas] added to each, explaining the meaning of every picture. He flourished in the year of the saving incarnation of our Lord Jesus Christ 1554.

Defensor, a learned, pious, and ancient Theologian, for the gratification of his fosterer Ursinus, culled out of all sacred scripture certain common passages [commonplaces] of various moral arguments, adding also the sentences of the most ancient fathers, which he found to be conformable to the aforesaid passages of the scriptures. And he entitled his work *The Sparks of Holy Scripture* [Scintillae Scripturae Sanctae], whose beginning is, *Reader, whoever you are*. At what time he flourished is uncertain.

Didymus of Alexandria [Didymus the Blind], an admirable man, flourishing in erudition of every kind. When he was quite young, and had learned the first elements of grammar, he fell into a disease of the eyes, by which he was so badly affected that he lost the keenness of sight. But God furnished him, in place of bodily eyes, with spiritual ones: for even blind he grasped Rhetoric, and, advancing to Philosophical studies, learned Dialectic in a certain astonishing manner, and stored up in his mind Arithmetic, Geometry, Music, and the rest of the disciplines of the philosophers. Nay more, he held most exactly the divine oracles of the Old and New Testament, and expounded Origen's *Periarchon* [On First Principles], and published

commentaries upon it, in which he contended that the things which are in it are well written. To him Antony the Great, the monk, having met with him at Alexandria, said: *Let nothing, O Didymus, trouble you at the loss of your bodily eyes: for you are deprived of such eyes as even flies and gnats can see with; but rejoice that you have eyes with which the angels see, and God is contemplated, and His light is apprehended.*

Alluding to which saying, St. Jerome — Didymus's disciple in the sacred letters — in the epistle to Paulinus [says]: *My Didymus, having the eyes of the bride from the Song of Songs, and those lights which Jesus commanded to be lifted up upon the whitening cornfields [John 4:35], looks far higher, and restores to us the ancient custom, so that, being a seer, he is also called a Prophet. Surely, he who reads him will recognize the thefts of the Latins, and will despise the rivulets when he has begun to draw from the fountains. He is unskilled in speech, but not in knowledge, expressing an Apostolic man by his very style, as much by the light of the sense as by the simplicity of the words.*

This man, therefore, dictated many and noble commentaries through notaries [shorthand-writers]: whose whole ἐξήγησις [exegesis], to use Jerome's word, was allegorical, and scarcely touching a few points of the history [the literal narrative]. Of which number the most notable are:

- Of commentaries on Job, three books.
- On the Psalter, one book.
- On Isaiah, from the beginning of the 40th chapter to the end, eighteen volumes.
- To Jerome the Presbyter, on Hosea, three books.
- To the same, on Zechariah, five books.
- On Matthew, one book.
- On John, one book.
- On the epistles of Paul, fourteen books.
- On the Catholic epistles, seven books.

He flourished under Theodosius the Great, in the year of the Lord 390.

Diego [→ p243]

[→ p243: "DIEGVS..."]

(Rich PDF p. 243 [printed folio 224]. Book IV, letter D: **Diego de Deza** of Seville (his Gospel-harmony), **Diodorus of Tarsus** (Chrysostom's teacher, with the testimonia of Theodoret, Sozomen, and Nicephorus on his literal method), **Dionysius the Great** of Alexandria (who wrote against Nepos and against Irenaeus), **Denis the Carthusian** (the vast commentator on the whole Bible), and a run of **Dominics** — Buchi of Kotor, Grenier of Toulouse, Leoni of Venice, Mancini, and Nani Mirabelli (the Polyanthea). Running head: BIBLIOTHECAE SANCTAE.)

[Letter D, continued from p242:]

Diego de Deza [Diegus Deza], Archbishop of Seville, born at Toro, a noble town of Castile in Spain, of the Order of Preachers, in all Spain the supreme censor in matters of faith [Inquisitor General], who built at Seville the notable college of the Dominicans; among the other monuments of his genius, he left a Gospel Monotessaron [gospel-harmony], illustrated with most beautiful commentaries, which is now kept in the Library of the same college, in a great volume, written in elegant characters. He flourished in the year of the Lord 1500.

Diodorus, Bishop of Tarsus, the teacher of John Chrysostom in the sacred letters, formerly a presbyter of the church of Antioch, illustrious no less for sanctity than for knowledge of the sacred letters; having attained the meaning of Eusebius of Emesa and the understanding of the scriptures, which he had taken to himself as a

model — yet he could not imitate his eloquence, on account of his ignorance of secular literature. He therefore, as Suidas relates on the authority of Theodore the historian, wrote upon the divine scriptures the below-written volumes:

- On the Pentateuch, five books.
- On the books of Kings, on Paralipomenon [Chronicles], on the Psalter, on Proverbs, on Ecclesiastes, on the Song of Songs, on the Prophets — commentaries greatly to be approved.
- Likewise on the four Gospels, on Paul, on the Acts of the Apostles, and on the Epistle of John the Evangelist, noble commentaries.
- Likewise, on the distinction between Theory [Theoria] and Allegory in the holy Scriptures, one book.

Theodoret, in book 6 of the Ecclesiastical History, chapter 3, making mention of him, writes thus: *Diodorus, Bishop of Tarsus, wrote many books; and because he was intent upon the bare letter of the divine scriptures, he overturned their higher meanings.* And this same thing Sozomen attributes to him, in book 8 of the Ecclesiastical History, chapter 2, saying: *I have heard that Diodorus, Bishop of Tarsus, left behind him many books of his commentaries, and that he expounded the sacred scriptures according to the letter, the theoria being neglected.* Nicephorus also, in the 13th volume of his History, adds these things:¹ *Diodorus, Bishop of Tarsus, left many books of his writings on both Testaments: in which he was occupied only with the exposition of the letter itself, declining the more abstruse and sublime sense of Scripture and the speculations of contemplations; in which matter also his disciple John Chrysostom especially followed him.* He flourished in the year of the Lord 360.

Dionysius, the 13th Bishop of the city of Alexandria, once a hearer of Origen, imbued with all the disciplines, sacred as well as profane; while he was still a presbyter, he held the public school under Heraclas, and acquired great glory for his learning — although he consented to the doctrine of Cyprian and of the African synod concerning the rebaptizing of heretics. This man, then, wrote learned commentaries on Ecclesiastes; of which Procopius of Gaza makes mention in his explanation of the third chapter of Genesis. He wrote likewise a narration upon the first [epistle] to the Corinthians, which Jerome mentions in the epistle to Pammachius. Likewise, against Nepos, a Chiliast Bishop, who from the Apocalypse of John falsely maintained a reign of a thousand years, two books, in which he disputed most diligently and most piously concerning all these things which are contained in the revelation of John. He wrote likewise against Irenaeus, Bishop of Lyons, who expounded the Apocalypse of John carnally, one book:² which Jerome mentions in the preface to the 18th book of his commentaries on Isaiah. He dies in the twelfth year of Gallienus, that is, about the year of the Lord 270.

Dionysius Leuwis [Denis the Carthusian, of Rijkel], a German, from the town of Rijkel, of the Carthusian institute, professor in the noble monastery of Roermond, a man of the highest erudition and sanctity, so fervently and so assiduously devoted in spirit to contemplation and prayer that it is a marvel that a man, abstracted by continual meditation on divine things, could write so great and various a number of volumes as we now have in print. This man illustrated all the books of both Testaments with most pious and most clear commentaries, and, according to the threefold sense of divine scripture — and especially the literal — explained them briefly and most openly, following the custom of the scholastic expositors, yet in a somewhat more polished style, and midway between the ancient fathers and the more recent followers of the schools. He cites by name not only the ancient authors, but also the scholastics themselves — Hugh [of St. Cher], Bonaventure, Thomas [Aquinas], Lyra [Nicholas of Lyra], and others of the same profession — out of whose rhapsodies he gathered his own explanations, omitting their tiresome divisions and subdivisions. But the number of his commentaries, together with their openings (beginning, in the scholastic manner, from various sentences of the scriptures), you have in Trithemius. He flourished in the year of the Lord 1472.

Dominic Buchi [Buchius] of Kotor [Catharensis], of the Order of Preachers, a scholastic Theologian, published an exposition on the seven penitential Psalms, with pious little prayers added to each, which he entitled *A most elegant Etymum upon the seven Psalms*. The work begins, *Heavenly Manna*. He flourished in the year of the Lord 1530.

Dominic Grenier [Greniae] of Toulouse, a Dominican, Bishop of Pamiers [Appaniensis], wrote on the Pentateuch, 5 books, and on the historical books of the Bibles, 6 books.

Dominic Leoni [Leonus], a Venetian, a scholastic by profession, whose many volumes are kept in manuscript in the Dominican Library of Bologna, wrote a Postil on Luke, which begins, *Of the super-ineffable Prince*. He flourished in the year of the Lord 1368.

Dominic Mancini [Mancinus], a not ignoble poet, put forth in Hexameter verses one book, On the Passion of the Lord, gathered from the four Gospels, which begins, *Not the praises of men, nor, etc.* In the year of the Lord 1494.

Dominic Nani Mirabelli [Nanus Mirabellius], a citizen of Alba, doctor of arts, whose work is extant, entitled POLYANTHEA, in the year 1470, compiled a Monotessaron of the gospels, or a Harmony from the four Gospels; in which work, together with the gospel sentences, he wove in all the authorities and sentences of the gentile philosophers, poets, and orators which seemed to agree with the several passages of the Gospels, the names of the authors whose sentences they were being appended. This work is kept [→ p244]

[→ p244: "con..."]

¹ Nicephorus, *Ecclesiastical History*, book 13, chapter 2. ² Dionysius wrote against St. Irenaeus.

(Rich PDF p. 244 [printed folio 225]. Book IV: the conclusion of **Dominic Nani Mirabelli** (the roster of pagan authors woven into his gospel-Harmony), **Dominic Soto** (on Romans), **Dorotheus of Tyre** (his Synopsis), and **Dracontius**. Then letter E opens: **Eckhart** [Eccardus], **Eckbert of Schönau**, **Edward Lee** (against Erasmus), **Hegesippus** [Egesippus], **Einhard** [Einardus], and the long entry on **Epiphanius of Salamis** (the Panarion, On Weights and Measures, On Gems, Lives of the Prophets, and the anti-Marcion book on Luke). Running head: LIBER QVARTVS.)

[Letter D, continued from p243:]

...kept at Genoa, in the Library of the Preachers' monastery of the Castle. And the names of the authors from which he wove the Harmony are these — the Seven Sages of Greece, [and]:

Seneca, Ovid, the oracles of the Sibyls, Hermes Trismegistus, Pythagoras, Anaxagoras, Empedocles, Zeno, Plato, Aristotle, Aesop, Apuleius, Muhammad, Isocrates, Cicero [Tullius]; Homer, Terence, Virgil, Horace, Plautus, Juvenal, Persius, Claudian, Lucan, Lucretius, Pliny, Aulus Gellius, Macrobius, Valerius Maximus; [and] the author of the work himself.

Dominic Soto [Dominicus Soto], a Spaniard, of Segovia by fatherland, of the Order of Preachers, confessor to the Imperial Majesty, a supreme Theologian, Philosopher, and orator, wrote, in the year of the Lord 1548, commentaries on the Epistle to the Romans, greatly to be approved for erudition, style, and especially method: in which he first most clearly elucidates the literal senses; then, having briefly proposed and resolved all the controversies of both the ancients and the more recent [writers] upon this epistle, he applies himself, with all the efficacy of speech he can, to affecting and stirring up souls. The opening of the work is, *I can by no means further deny [dissemble]*.

Dorotheus, Bishop of Tyre, who under Julian Augustus, the deserter of the Christian religion, suffered martyrdom, compiled a Synopsis of all holy scripture — that is, a Conspectus [Contuitus] — in which he embraced most briefly the arguments of all the books of both Testaments. He flourished in the year of the

Lord 360.

Dracontius, a presbyter, a Spaniard, wrote an exposition on the Hexaemeron of the creation of the world in heroic verses: of which Honorius of Autun [Augustodunensis] makes mention in his catalogue.

E

Eckhart [Eccardus], a German, a Dominican, in Peripatetic Philosophy the chief of all the learned men of his age, and most excellent in the knowledge of divine things, of a sharp and subtle genius — some of whose scholastic propositions, on account of the obscurity, ambiguity, and novelty of the terms, were hissed out [rejected] by the Academies of the Theologians — wrote, in the scholastic manner, on Genesis, on Exodus, on the Song of Songs, on the Wisdom of Solomon, on John, on the Lord's Prayer, [and] on the festal Gospels of the whole year. He flourished under Henry VII the Emperor, in the year of the Lord 1310.

Eckbert [Eckebertus], a Benedictine, the second Abbot of the monastery of St. Florinus, German by nation, brother of Blessed Elisabeth the virgin, abbess of Schönau, wrote little works of not-to-be-despised reading, of which I saw, at the beginning [of the volume], a pious book on the Gospel of John, which begins, *The mysteries of the divine discourse*.

Edward Lee [Edvardus Leus], an Englishman, wrote annotations against the annotations of Erasmus on the New Testament, which were printed at Mainz in the year of the Lord 1520.

Hegesippus [Egesippus], a Jew by race, simple in life and speech, reduced to the form of a Greek History, in a brief and simple style, all the deeds of the kingdom of Jerusalem contained in the four books of Kings, up to the captivity of the Jews; and the destruction of the wall, and the triumphs of Babylon. Of which labor he himself makes mention in the preface to his five books, *On the Destruction of the City of Jerusalem*, which are now extant. He flourished near the Apostolic times, and reached down to Antoninus Pius, in the year of the Lord 160.

Einhard [Einardus, who is also called Eginardus], German by nation, master of the epistles [secretary] of Charlemagne Augustus, afterward a Benedictine monk, admirable for his studies of the disciplines and for most holy morals; imitating Bede, with a like zeal he too abridged the Gallican Psalter, gathering out of it meditations, prayers, and thanksgivings, by which the pious petitioner may pour out his heart before God. He flourished under Charles [Charlemagne] and Louis his son, in the year of the Lord 860.

Epiphanius, bishop of Salamis in Cyprus (which afterward, as Jerome testifies, was called Constantia) — or first of Salamis, and afterward of Constantia, as Suidas holds — bishop of various cities of Cyprus, formerly a hermit and a monk of the solitude of Egypt, a man notable for erudition, and, on account of his skill in five languages, called Πεντάγλωττος [Five-tongued] by Jerome; illustrious for sanctity and miracles; a most keen enemy of the heretics, against whom he also published a notable work, called *Panarium* — that is, *The Medicine-Chest*. He wrote a most useful book for the understanding of many words and characters [signs] which are found both in the Scriptures and in the ancient editions of the interpreters: in which he treats of the weights and measures used in the divine Letters, of the parts of divine Scripture, of its interpreters, and of the accent-marks and characters which are found here and there among the ancient interpreters of sacred scripture. Whose beginning is, *If anyone shall wish to know*.

He wrote likewise περὶ λίθων, that is, *On Stones [Gems]* — especially indeed of those which are mentioned in the sacred Letters — one book, from which Arethas, bishop of Cappadocia, in his Commentaries on the Apocalypse, and Jerome, in his commentaries on the 35th chapter of Isaiah, bring forth testimonies.

He published also *On the Life and Death of all the Prophets*, from Nathan the prophet down to John the Baptist, one book, not useless for understanding the titles, occasions, and arguments of the prophetic volumes. Whose beginning is, *Nathan, about the same times*.

He composed also, on the Gospel of Luke, one little book, entitled *Of the Pavement* [Pavimentum]: in which he confuted all the passages of that gospel corrupted and falsified by Marcion, teaching at the same time certain rules, by whose help, in the sacred volumes, [the passages] of the sincere and catholic Scri[pture] [→ p245]

[→ p245: "Scri..."]

(Rich PDF p. 245 [printed folio 226]. Book IV, letter E: the conclusion of **Epiphanius of Salamis**; **Epiphanius Scholasticus** (Cassiodorus's collaborator, and his Psalter-catena); **Ephrem the Syrian**; **Erhard**; **Isaiah of Padua** [Esaias]; **Evagrius of Antioch** (first to write the lives of the Fathers); and the long entry on **Eucherius of Lyons** — his genuine works, Sixtus's judgment that the printed Genesis/Kings commentaries are a later cento from Gregory, Isidore, and Bede (perhaps by Bede himself), and the praise of him quoted from Claudianus Mamertus. Running head: BIBLIOTHECAE SANCTAE.)

[Letter E, continued from p244:]

...the [passages] of the sincere and catholic Scripture may be detected and distinguished from the adulterated scriptures of the heretics, and confuted. And this *Pavement* he inserted into the first book of his *Panarium*, in heresy 42. He flourished under Theodosius Augustus, in the year of the Lord 390.

Epiphanius, surnamed Scholasticus, Greek by nation and language (by whose help Cassiodorus, a Roman consul and a monk, put together the Tripartite History out of Socrates, Sozomen, and Theodoret, the Greek authors), collected into one chain [catena] of explanations the more notable expositions of the most excellent fathers pertaining to the Psalter: whose beginning is ΕΥΣΕΒΙΟΥ ΚΑΙΣΑΡΕΙΑΣ, Μακαριότητες μὲν κατὰ φύσιν ἅπαντες ὀρεγόμεθα — "OF EUSEBIUS OF CAESAREA: *We all indeed by nature desire states of blessedness.*" And the names of the authors, whose expositions are contained in this work, are these: Origen, Athanasius, Eusebius of Caesarea, Basil of Cappadocia, Asterius of Scythopolis, Theodore of Antioch; Theodore of Antioch, Didymus, Apollinaris, Theodoret, Cyril, Hesychius. [*Theodore of Antioch stands both at the foot of the first column and at the head of the second — so printed.*] He flourished in the year of our Lord Jesus Christ 150.

Ephrem the Syrian [Ephrem Syrus], deacon and monk, published very many sermons — first in the Syriac, and then in the Greek language — upon various passages of divine scripture; of which I have read, on Matthew 17, one homily On the Transfiguration of the Lord, beginning, *The joys of the regions of the harvest*.

Erhard [Erhardus], a Benedictine monk, a man (so far as appears from his fragments, which are read in the compendium of allegories of Tilmann) piously learned, of subtle genius, and pleasing in eloquence, wrote on the Pentateuch of Moses five books of commentaries of not-to-be-despised reading. He lived in the year of the Lord 1050.

Isaiah of Padua [Esaias Patauinus], an Augustinian canon, brought up in the monastery of the Charity at Venice, composed commentaries in the Italian tongue on the Song of Songs of Solomon, in the year of the Lord 1480.

Evagrius, bishop of Antioch, formerly a monk and disciple of Blessed Macarius the Egyptian, a man skilled in Greek and Latin eloquence, so preserved in his Episcopate the abstinence and austerity of his former life that he was held for a miracle: this man first committed to writing the lives of the holy fathers,¹ and wrote various things also upon the sacred letters — of which number are most beautiful commentaries on the

Proverbs of Solomon. He flourished under Gratian Augustus, in the year of the Lord 380.

Eucherius, bishop of the church of Lyons, Gaul by nation, a man notable among those who flourished in the glory of piety, erudition, and eloquence, left many monuments of his illustrious genius upon the sacred letters, written in the Latin tongue and most flourishingly adorned with elegant words and pointed sentences; of which Gennadius reviewed a little work, *On various and obscure chapters of divine Scripture, to Salonius and Veranius (brothers, and afterward Bishops)*, divided into two little books. To which Isidore added, on Genesis, and on the books of Kings — [dedicated] to the same Salonius and Veranius, now bishops — a prolix and most learned volume. For which works, indeed, there came out formerly from the Froben press, and lately from the Roman printing-house of Paulus Manutius, under Eucherius's name: on Genesis, three books of a discontinuous and interrupted exposition of commentaries; on the four books of Kings, four books of an explanation of the same kind; and one book of Spiritual Formulae, useful for understanding the holy scriptures.

Although I confess these to be learned and most worthy to be read, yet I would not dare to affirm that they are Eucherius's, but rather of some uncertain and more recent compiler, who gathered the work here and there, after the manner of centos, out of the sayings of the Latin fathers — especially from whole sentences of Gregory, Isidore, Bede, and other authors, whom Eucherius preceded by almost two hundred years. For he lived — as he testifies in the epistle to Valerianus — contemporary with Petronius, bishop of Bologna, in the year from the founding of the City 1185, that is, in the year 427 from the redemption of the world.

But if, in so great a crowd of writers, one may divine who heaped this medley of explanations into a pile, I suspect that he was an Englishman, and perhaps even Bede himself, whose especial zeal it was to gather collectanea out of the writings of the ancient teachers — but most of all of Gregory the Pope, whose name is found cited more than once in this work; as, for example, in the first book of the exposition on the book of Kings, toward whose end the reader is referred to the reading of the *Morals of Blessed Pope Gregory*; and in the third volume of the same explanation, at the twenty-second chapter — in which place, indeed, the author in a way hints that he lived in Britain not long after the times of Gregory, writing thus: *In our recent times, Blessed Pope Gregory, strengthened with evangelical eloquence, ruled the Roman church; and the most reverend fathers Augustine, Paulinus, and the rest of their companions, at his bidding, came into Britain, etc.* To this conjecture another is added: that a great part of those things which are contained in these commentaries on Kings is read in the same words in the volume of Bede's Questions upon the books of Kings. I could also, for the surer confirmation of this our judgment, subjoin here an index of the innumerable passages which — both in these [commentaries] of the Spiritual Formulae, and in the commentaries on Genesis and Kings — have been transferred out of Bede and Gregory: but these, consulting brevity, I pass over, thinking I have done enough if I have pointed out to my readers that these things are so.

Eucherius also published, upon various passages of divine scripture, most celebrated sermons; from which the most learned man Claudianus [Mamertus], bishop of Vienne, his contemporary, taking testimony in his books *On the State of the Soul*, briefly embraced his praise in these words: *By no means would I pass over Eucherius, known to me now living by his doctrine and by present disputations face to face — [a man] who, namely, of green age yet mature in mind, spurning the earth, longing for heaven, humble in spirit, ardent in merit, and likewise most subtle of genius, full of knowledge, flowing in eloquence, by far the greatest of the great Pontiffs of his age, having published, for the benefit of the fai[th] [→ p246]*

[→ p246: "-dei..." — completing *fidei*, "of the faith"]

¹ Evagrius was the first who committed to writing the lives of the holy Fathers.

(Rich PDF p. 246 [printed folio 227]. Book IV, letter E: the close of the praise of **Eucherius**; the Empress **Eudocia** (her Homeric cento of Scripture, and the legend of the apple and Paulinus); **Eulalius** of Cynopolis

(his prose-verse *Song of Songs*); and the opening of the great entry on **Eusebius of Caesarea** — his intimacy with Pamphilus, Constantine's praise of him, Sixtus's defense of his orthodoxy against the charge of Arianism (the confusion with Eusebius of Nicomedia, and the Nicene "Homoeousios" controversy with Eustathius of Antioch), and the beginning of the catalog of his works. Running head: *LIBER QVARTVS.*)

[Letter E, continued from p245:]

...of the faith, many continuous volumes of various works; and he also preached to the people many noble sermons upon the state of the soul.

Eudocia, a most illustrious woman, daughter of Leo [Leontius] the Athenian philosopher,¹ wife of Theodosius the Younger Augustus, notable for the exceptional endowments of body and mind, a perpetual cultivator of the Christian religion, zealous of the sacred volumes, and, in the glory of the poetic art, foremost among all the poets of her time, gathered — briefly and summarily, in imitation of Proba, that illustrious woman — out of the Greek verses of Homer, with admirable industry, very many histories of the Old and New Testament, preserving the measure of the feet and the majesty of the Homeric verse: which work, reduced into a compendium, she entitled Ὅμηρόκεντρα, that is, HOMEROCENTONES [Homeric centos].

Yet John Zonaras, a Greek author, asserts that a certain learned patrician man first compiled this work, and afterward left it imperfect and undigested; but that Eudocia at last completed it and reduced it into order — as the Greek inscription, prefixed to the work in heroic verses, declares.

The same author also relates that Eudocia, when at first — on account of her singular chastity and excellent beauty — she was most dear to her husband, fell innocently into his bitter hatred for such a cause as this. An apple, offered to him of unusual size, the Emperor, wondering at it, sent to his wife; she gave it to Paulinus, a learned man, and for that reason familiar to her. He, ignorant of the matter, offers it to the Emperor as a marvelous thing; whereupon he, having recognized it and hidden it, asks his wife where the apple sent to her may be. She, fearing lest her husband suspect that which he already suspected, answered that she had eaten it. But when he pressed more sharply, she affirms with an oath that she had already eaten it. Then the Emperor, moved with anger, produces the apple: thus she, caught in a manifest lie, the husband's suspicion is confirmed. But Paulinus, though innocent, is put to death. Eudocia, when she perceived that she was hated, asks leave to depart to Jerusalem. Having set out thither with great wealth, she both built churches and gave much to the monasteries of the poor of that place. Returning thence after her husband's death, she went back there again; and there she died, not without a great reputation for sanctity, in the reign of Marcian Augustus, in the year of our salvation 460.

St. Jerome, in a certain epistle to Paulinus, writes that he had read Homerocentones and Virgiliocentones, but whose, he does not himself indicate. Isidore of Seville reports that a certain Pomponius, a noble poet, with a like zeal, put together many things out of Virgilian verses. Aldus Manutius printed a very ancient volume of Ὅμηρόκεντρα, without the author's name: whose beginning is Κέκλυτε μυρία φύλα περικτιόνων ἀνθρώπων, that is, *Hear, ye countless tribes of the men dwelling round about.*

Eulalius, bishop of Cynopolis, a man nobly learned in the sacred eloquences, and — according to the interpretation of his name — speaking excellently, no less excelling in prose than in verse, wrote on the *Song of Songs* a prose-verse exposition — that is, composed with verses mingled with loose [prose] speech — whose beginning is:

Ὁς μόνος εἰς αἰῶνα καὶ ἐξ αἰῶνος ἐτέχθης, Χριστέ,

that is, *O Christ, who alone both ever art and ever hast been.* He flourished in the Council of Constantinople, in the year of the Lord 670.

Eusebius, Bishop of Caesarea in Palestine (which was formerly called the Tower of Strato), surnamed Pamphilus himself, on account of his most close intimacy with Pamphilus the martyr; a disciple of Dorotheus

the Eunuch, a most learned man; and, together with Pamphilus, a most diligent investigator of the divine Library; so illustrious among all the bishops of his age for his skill in the secular disciplines and his exercise in the divine Letters, that he deserved to be celebrated by the most noble elogium of the Emperor Constantine.² For he was often accustomed to say of him: that Eusebius was happy, who was worthy of the Episcopate not of one city, but of almost the whole world.

Yet there were not lacking those who wrote that he was an asserter of the Arian heresy and a corrupter of the Nicene synod — whether deceived by the similarity of the name and dignity, which he had in common with [the other] Eusebius, bishop first of Berytus in Palestine, and afterward of Nicomedia in Bithynia, the standard-bearer of the Arians; or led to believe it because Eusebius of Caesarea, in the Council of Nicaea, was unwilling to assent to the word ὁμοούσιος [Homoousios, "consubstantial"] proposed [by the fathers], except after a long inquiry and examination of the term. Which was done by him not maliciously, but rather out of a sincere zeal for piety. For since many of the bishops wished the word Homoousios to be received, as excluding the multitude of gods which Arius had introduced, but very many bishops sharply turned away from that same word, as introducing the dogma of Sabellius (who held that there was one person of the Father, the Son, and the Holy Spirit) — and since, on account of this diversity of opinions, Eusebius long hesitated to which party he should join himself: Eustathius, bishop of Antioch (who afterward, being accused by Cyrus, bishop of Beroea, was deposed), tore him with revilings as though a favorer of Arius and a defiler of the Nicene faith. Eusebius, on the contrary, [maintained] that he neither favored Arius nor corrupted the Nicene faith, but that Eustathius was introducing the perfidy of Sabellius. At last, when it had been declared by the fathers that by this word Homoousios the distinction of the persons — which were of the same nature and essence — was not taken away, he subscribed to the decree of the Homoousians, and, by the command of the fathers, drew up the Symbol of the Nicene faith, which is now chanted in the Church; and, since he was most zealous of the divine Books, he composed many volumes toward their elucidation, following in these Origen, whose admirer and diligent imitator he was. Of these, the ones which pertain to the understanding of the whole divine scripture are these:

A translation into the Greek language of all the books of the Old Testament which are in the Canon of the Hebrews: which Socrates mentions in book 1 of his History, and Sozomen in book 2.

On Hebrew Places, one book: in which he gathered together the names of all the mountains, forests, rivers, cities, towns, villages, and other places named in the sacred Letters, and arranged them according to the order of the letters [alphabetically], [→ p247]

[→ p247: "posuit..." — completing *disposuit*, "arranged"]

¹ Eudocia the Empress was the daughter of Leo [Leontius] the Athenian philosopher. ² Constantine the Great praised Eusebius.

(*Rich PDF p. 247 [printed folio 228]. Book IV, letter E: the catalog of the works of Eusebius of Caesarea — the Onomasticon/Topography of the Holy Land, the Eclogae, the Psalter commentary (edited by Eusebius of Vercelli), the Isaiah commentary (with Jerome's two critical notices), the thirty books against Porphyry defending Daniel, the Praeparatio and Demonstratio Evangelica, the Gospel Discrepancies, the Evangelical Canons to Carpianus, and the Corinthians commentary — his floruit c. 320; then the opening of Eusebius of Emesa (the Philosopher). Running head: BIBLIOTHECAE SANCTAE.*)

[Letter E, continued from p246:]

...[arranged], and expounded. Which work, ill translated by an unskilled interpreter, Jerome made into Latin again, cutting out some things which he judged not sufficiently worthy of memory, and adding a preface to the work, which begins, *Eusebius, who by blessed Pamphilus...*

Of the Topography of the Holy Land [ΤΟΠΟΓΡΑΦΙΑ τῆς ἁγίας γῆς], that is, *A Description of the Places of the Holy Land*, one book: in which he depicted, in a geographical map, the division of the twelve tribes with their several towns, and the whole structure of the city of Jerusalem and of its Temple, with a brief explanation added, which set forth the several parts of the whole picture. Jerome mentions this work in the aforesaid preface.

On the Doctrine of the Ancient Men, one book: in which he interpreted innumerable things concerning the life, fortitude, piety, and prudence of the ancient Patriarchs — partly historically, partly allegorically, and tropologically. He himself mentions this work in the seventh book of the *Preparation of the Gospel*, chapter 3.

Of *Eclogae* [Selections], or *Collectanea of divine Scripture*, one book: in which, at the command of Constantine Augustus (who supplied all the costs), he gathered out of the sacred letters especially those passages and sentences which he thought most suited to the edification and use of the Church, and had them multiplied in fifty copies, of the best parchments, by craftsmen skilled in most elegant writing. Theodoret makes mention of these codices in book 1 of the Ecclesiastical History, chapter 16; and Eusebius himself in book 4 of the Life of Constantine.

On the whole *Psalter*, most learned commentaries according to the literal and mystical understanding, and especially the meanings of Origen: which Eusebius Sardus [the Sardinian], bishop of Vercelli, having cut out some things which seemed insufficiently sound, presented in Latin for the Western Church to read.

On *Isaiah the prophet*, books of commentaries according to the historical explanation — as Jerome notes in the preface to his first commentary on Isaiah — fifteen; or, as the same reckons in the book *On Illustrious Men*, twenty books. Concerning which the same Jerome, in the preface to the fifth commentary on Isaiah, says: *Eusebius, promising by his title a historical exposition, sometimes forgets his purpose, and cuts down the allegorical sowings of Origen*; and again, in chapter 18 of the same commentary, he adds these words: *Eusebius, promising by his title a historical interpretation, wanders off into various senses: when I read his books, I found something far other than what he promised in his index. For wherever the history failed him, he passed over to allegory; and so he joins together things separate, that I marvel at him — joining, by a new fabric of speech, stone and iron into one body.*

On both *Testaments*, assailed by Porphyry in fifteen books, thirty volumes: out of which he wrote three books — namely the eighteenth, nineteenth, and twentieth — for the defense of the whole prophecy of Daniel; against which Porphyry had dictated his twelfth, of the fifteen books which he had put forth against the divine scriptures. Jerome [mentions this] in the preface to his commentary on Daniel.

Of the *Evangelical Preparation*, fifteen books: in which, although he brings no exposition of the divine volumes, yet he instructs and forms the Gentiles who were to read the evangelical writings, as it were with certain first rudiments.

Of the *Evangelical Demonstration*, twenty books: in which, chiefly for the sake of the Jews, he demonstrated that nothing is written in the gospel which was not, in the law and the prophets, foretold many ages before. On which occasion he clearly expounds all the scriptures which, in the whole Old Testament, speak of Christ.

Περὶ τῆς τῶν εὐαγγελίων διαφωνίας, that is, *On the Dissonance of the Gospels*, one book: in which he brought all the passages of the Gospels which seem to conflict in appearance to a stable concord. A fragment of this work — *On the controversy over the time of the Lord's resurrection, between Matthew and Mark* — Ambrose of Milan, a monk of Cassino, lately translated into Latin.

Of the *Evangelical Canons*, one book:¹ in which, provoked by the zeal of Ammonius of Alexandria (who had gathered one [gospel] out of the four gospels), he wrote — of a like subject, but by a different method — to Carpius, ten Canons, for knowing wherein the Evangelists have said either things similar among

themselves, or each severally his own proper things. Which work Jerome made into Latin. Its beginning is, *Eusebius to Carpius his brother*.

On the *first Epistle to the Corinthians, commentaries*: which Jerome mentions in the epistle to Pammachius, which begins, *Of Christian modesty*.

He flourished under Constantine the Great and Constantius, about the year of the Lord 320. His life was committed to writing by Acacius, his successor in the episcopate, and by Eusebius, bishop of Emesa. And Socrates, in book 2 of his History, wove an apology for his doctrine out of his own works.

Eusebius, bishop of Emesa, surnamed the Philosopher, sprung of noble parents at Edessa in Mesopotamia, and from his youth imbued with the sacred letters, then instructed also in the Greek disciplines at Edessa, afterward withdrew to Antioch, to Euphronius, bishop of the same city: by whom, when he was being urged to the priesthood, he fled to Alexandria, and there learned philosophy. Returning thence to Antioch, he remained with Placitus [Flacillus] the bishop, the successor of Euphronius, until, by Eusebius bishop of Constantinople, he was ordained bishop of Alexandria in the place of Athanasius, still living and in exile; which dignity, when he had refused it (fearing the hatred of the Alexandrians, by whom Athanasius was singularly loved), he was sent to the bishopric of the Emesenes. And when they disagreed at his ordination, accusing him that he had practiced mathematics [astrology], he took to flight, and went off to Laodicea, to Gregory, the bishop of that city: who restored him at Antioch, and again had him conducted to Emesa by Placitus and Narcissus. There, being again accused that he held with Sabellius, a little after he was restored as innocent; but at last, when the Emperor Constantine [read Constantius] set out against the barbarians, he was taken along, and there, among the Persians, miracles were done by his hands.

[→ p248: "Is..." — This man...]

¹ You have the method of these Canons, and an example, above in Book 3.

(Rich PDF p. 248 [printed folio 229]. Book IV, letter E: the close of **Eusebius of Emesa** (his *Genesis commentaries*, the "Sabech" note, and death under Constantius, 350); **Eusebius of Vercelli** (the anecdote of his outwitting the Arian subscription, and his Latin Psalter from Eusebius of Caesarea); **Eustathius of Antioch**; **Euthalius the Deacon** (his *Pauline compendium*); **Euthalius of Rhodes** (a Greek concordance); and **Euthymius Zigabenus** (his *catena of the Fathers*, whom Philip Sauli first Latinized) — with the roster of the twenty-four Fathers used in the Vatican Pentateuch-catena. Running head: LIBER QVARTVS.)

[Letter E, continued from p247:]

This man, therefore, when he had diligently and accurately searched the divine Books — with Eusebius of Caesarea and Patrophilus, bishop of Scythopolis, as his guides — published many commentaries upon them according to the sense of the letter, but especially on Genesis; in which he discussed not only the translations of Aquila, Symmachus, and Theodotion, but also the Syriac edition. There still survive, in the Greek Catena, fragments of these commentaries, of which Jerome also makes mention in the *Hebrew Questions*, censuring their author because, in expounding that [text] from the 22nd chapter of Genesis, *There was a ram in the thicket Sabech* [Gen 22:13], he interpreted by "Sabech" the he-goat, which, with horns erect, is raised aloft to crop the foliage.

He wrote also, on the Epistle to the Galatians, ten books of commentaries, and on the Gospels homilies — brief indeed, but very many. His style, so far as we can conjecture from the fragments which survive in the Catenae of the Greek explanations, and in the Dialogues of Theodoret, displays the same elegance which Jerome attributes to him, writing thus in the book *On Illustrious Men*: *Eusebius, bishop of Emesa, of an elegant and rhetorical genius, composed innumerable books, and such as pertain to the applause of the people; and, having followed rather the history, he is most zealously read by those who wish to declaim.*

There came out in recent years, under the name of Eusebius of Emesa, Homilies on the Gospels of the whole year, printed at Paris: yet it appears that these are rhapsodies, [made] by a Latin writer and patched together out of the Latin fathers. The style smacks either of Bede, or of Rabanus [Maurus], or of some other not unlike them both. He dies under Constantius Augustus, buried at Antioch, in the year of the Lord 350.

Eusebius, bishop of Vercelli, a Sardinian by nation, formerly a lector of the city of Rome. When he wished to free his son Dionysius (who afterward was illustrious by martyrdom) from the hands of the Arians — who had so deceived his simplicity that they even retained the pledge of his subscription — he feigned himself to be an Arian. And when they demanded from him a written bond, as it were a hostage of his faith, he, having received the book in which the names of the Arians were written, promptly ascribed his own name; and, immediately turning to them, said that this pleased him which pleased them, but that he was gravely moved because they had set his son Dionysius before himself in the subscribing. "For you," he said, "who say that the Son of God cannot be equal to God the Father, why have you preferred [my] son to me?" Moved by which reasoning, they immediately erased Dionysius's autograph, granting the prior place of subscription to Eusebius. But he, chiding and mocking them, said: "Neither do I pollute myself with your crimes, nor do I permit my son to share [them] with you." And saying this, at the same time he drew his son away by the hand and led him off with him.

For which cause he was banished by the Emperor Constantius, a favorer of the Arians, to Scythopolis, and thence to Cappadocia; and at last, under the Emperor Julian, he returned to his own Church: and there he published commentaries on the whole Psalter, which he gathered from the commentaries of Eusebius, bishop of Caesarea (translated by himself into Latin), passing over many things which seemed to incline to the Arian heresy. He died under Valens and Valentinian, the Augusti, crowned with martyrdom, in the year of the Lord 380. St. Ambrose wrote his encomium in two sermons.

Eustachius, or **Eustathius**, bishop of Antioch, illustrious in the great Nicene synod, who fought vehemently against Eusebius, bishop of Caesarea, for the word Homooousios, and, being accused by Cyrus, bishop of Beroea, was a little after deposed from the episcopate; he wrote most learned commentaries on the Psalter, out of which Theodoret, in the dialogues *Immutable* and *Impassible*, cites testimonies against the heretics from the exposition of Psalm 15 and 92. He wrote also, on that [text] from the 8th chapter of Proverbs, *The Lord possessed me, etc.* [Prov 8:22], one book, cited by Theodoret in the aforesaid dialogues. He flourished in the year of the Lord 340.

Euthalius, a deacon of an uncertain church, Greek by nation, a pious and learned man, described in the Greek tongue a very brief compendium: in which he most strictly compressed the life and martyrdom, and especially the journeying of Paul, and the places and cities which that most illustrious Apostle of Christ traversed. Which is most conducive to the understanding of the book of the Acts of the Apostles. The work begins, *Paul the Apostle*.

Euthalius of Rhodes, a monk of St. Basil, compiled in the Greek tongue a work of Concordances of the whole Bible, in imitation of Hugh [of St. Cher, "Eugo Carensis"], in the year of the Lord 1300.

Euthymius Zigabenus, a monk of St. Basil, a diligent expositor of the scriptures, gathered — out of the writings of the ancient Fathers, and especially of Chrysostom, whom he often cites by name — elegant, succinct, and openly learned Commentaries: in which, according to the various editions, he followed the fourfold sense, and among these especially the literal, the most difficult of all. The beginning of the work is [in Greek], that is, *The author of this present book, indeed...* These commentaries the excellent and most learned man Philip Sauli, bishop of Brugnato, first of all made into Latin.

He is also believed to be the author of the Greek Catena which, written, is kept in the Vatican library: in which, from the sayings of the holy Greek fathers arranged alternately, the five books of Moses are most fully explained. By whose help Aloysius [Luigi] Lippomano, bishop of Verona, made use [of it] in the text of

his own Catena on Genesis and Exodus. And the names of the Authors, from whose sentences the work was collected, are these:

Philo Judaeus, Origen, Hippolytus, Basil, Gregory the Theologian [Nazianzen], Eusebius of Emesa, Isidore of Pelusium, Eustathius, Gennadius, Theophilus, Serapion, Diodorus Charterius [of Tarsus]; Apollinaris, Acacius, Didymus, Chrysostom, Theodoret, Cyril, Severian, Ephrem, Gregory of Nyssa, Justin Martyr, Irenaeus, [and] Philo the bishop [of Carpasia].

The beginning of the [catena] work is: Θεοδωρήτου εἰς τὰ ἄπορα τῆς θείας γραφῆς, that is, *Theodoret, on the difficulties [ambiguous places] of the divi[ne scripture]* [→ p249]

[→ p249: "diui..." — completing *divinae*, "of the divine [scripture]"]

(Rich PDF p. 249 [printed folio 230]. Book IV: the close of **Euthymius Zigabenus** (Alexius, 1180; his Pauline commentary Latined by John Henten) and **Ezekiel the Tragedian** (the Greek drama Ἐξαγωγή, cited by Clement). Then letter **F** opens: **Flavian of Constantinople** (who excommunicated Eutyches), **Felix of Prato**, **Fortunatianus of Aquileia** (who broke Pope Liberius), **Francis Bonade**, **Francis Foreiro** (the Trent censor, whose Vulgate-confirming work Sixtus calls a "Cornucopia"), **Francis Giorgio** (the De harmonia mundi), **Francis Gothus** (a metrical Bible-compendium), **Francis Maronis of Meyronnes**, **Francis of Osuna**, **Francis Ortiz**, and the opening of **Petrarch** — with two entries (Feuardent, Lucas of Bruges) flagged below as later-edition insertions. Running head: BIBLIOTHECAE SANCTAE.)

[Letter E, continued from p248:]

...of the divine scripture. He flourished under Alexius the Emperor, in the year of the Lord 1180.

The commentaries of Euthymius on the Epistles of St. Paul, John Henten of Nechlin [Hentenius] turned into the Latin tongue — who from a Hieronymite became a Dominican. The same Euthymius wrote on the Evangelists and on all the Psalms.

Ezekiel, a poet of Jewish tragedies, wrote a dramatic work in Greek verses, entitled Ἐξαγωγή, that is, THE LEADING-OUT: in which he elegantly sang the upbringing of Moses, and the leading-out of the people from Egypt accomplished by his power. Clement of Alexandria mentions this work in the first [book] of the Stromata, citing from it nearly fifty verses. He flourished in the year 40 before Christ.

F

Flavian, bishop of Constantinople, to whom blessed Pope Leo wrote many epistles, a man indeed learned, and a strenuous champion of catholic truth, who excommunicated Eutyches — a presbyter and archimandrite, holding impiously concerning the humanity of Christ — and suffered many injuries from the heretics; he wrote in the Greek tongue commentaries on the Gospel of John, whose authority is cited by Theodore, a Greek monk, in the book whose title is, *That the Father always begets, and the Son indeed is always begotten*. He wrote also, on various passages of the Gospels, very many homilies, some of which are cited by Theodoret in the *Polymorphus* [the Multiform]. He flourished under Marcian Augustus, in the year of the Lord 454.

Felix (or, as others write, Felix), a Tuscan by nation, of Prato by fatherland [Felix Pratensis], of the Order of Preachers, notable for his study and solid erudition of the three tongues, translated the Psalter from the Hebrew truth into Latin in the year of the Lord 1520. Matthew Aurogallus mentions this translation in his book On Hebrew Names.

Fortunatianus, an African by nation, bishop of Aquileia, whom Jerome reckons in the catalogue of illustrious men, in the reign of Constantine [read Constantius] wrote — with the titles arranged — brief commentaries on the Gospels, in a rustic style; and in this he is held detestable, that he was the first to solicit Liberius, bishop of the city of Rome, as he was going into exile for the faith, and broke him, and compelled him to the subscription of heresy, in the year of the Lord 330.

Francis Bonade [Bonadus], a presbyter of Angély [Angeria], of Saintes, an Aquitanian, expounded the Psalter in an elegiac paraphrase. Pursuing also the epistles of Paul with a like zeal, he thus began: *Paul, by the love of Christ, the holy Apostle of the fostering world.*

[Later-edition addition — not in Sixtus's 1566/1586 text: Francis Feuardent's commentary on Ruth appeared in 1582, after Sixtus's death (1569).] **Francis Feuardent** [Feuardentius], of the Order of Minors, a Parisian Theologian, wrote a Commentary on the book of Ruth.

Francis Foreiro [Forerius], of the Order of Preachers, a Portuguese by nation, of Lisbon by fatherland, a Theologian and philosopher, notable for the highest erudition, preacher to the king of Portugal, most skilled in the Latin, Greek, and Hebrew tongues, and plainly worthy — whom, on account of his manifold knowledge of all things, the sacrosanct Council of Trent, together with very many most learned men, chose for the review of the whole Christian library. He translated again, word for word, out of the Hebrew truth the books of Job, of David, of Solomon, and of all the prophets, with this aim: that he might confirm the authority of the Vulgate edition, and show that its author had most aptly expressed sense from sense. Then indeed he explained the same books with most lucid commentaries: in which, opening the true and genuine sense of the letter, he unfolds with the highest zeal and most exact diligence the several particles, words, and vowel-points of the Hebrew scripture, and so elucidated the peculiar idioms of the holy tongue, and so illustrated the most obscure passages of the prophets, that no work in this kind of writing has ever come to light which could more justly be called a Cornucopia [Horn of Plenty]. He still lives, up to the year of human salvation 1566, celebrated for doctrine and integrity of morals, and perseveres day and night in the holy explanation of the divine volumes.

Francis Giorgio [Georgius], a Venetian, of the Order of Minors of the regular observance, whose notable work *On the Harmony of the World* is extant — a man devoted to Platonic philosophy, most zealous of the sacred letters, and imbued with the various reading of many Authors — published, on certain more select Places of the whole divine Scripture, eight books of *Problems*, learned indeed, but, on account of certain Platonic and Talmudic opinions with which they are here and there besprinkled, worthy of grave and diligent censure. He flourished in the year of the Lord 1510.

Francis Gothus [the Goth], of the Order of Minors, professor of Theology, compiled a Biblical compendium, touching each chapter of the divine books with four iambic dimeters apiece, the measure of feet and syllables being nevertheless neglected: which thus begins —

GENESIS, CHAPTER 1.

Before aught is made, light is brought forth;

Dividing the waters, He gathers them;

Adornment is added by [His] deeds;

Adam brought forth, He subjects [all to him].

[Later-edition addition — not in Sixtus's 1566/1586 text: Francis Lucas of Bruges published his *Notationes in sacra Biblia* in 1580, after Sixtus's death.] **Francis Lucas of Bruges** [Lucas Brugensis], Licentiate of Sacred Theology, wrote annotations on the sacred Bible.

Francis Maronis [of Meyronnes], a Minorite, a disciple of John Duns Scotus, most excellent in scholastic erudition, and in the divine scriptures most illustrious in his time, among the other works of his doctrine published Postils of annotations on the whole sacred Scripture, worthy of memory. He flourished under Louis IV the Bavarian, Emperor, in the year of the Lord 1320.

Francis of Osuna [ab Obsunna], a Baetican [Andalusian], of the Order of Minors, wrote upon *Missus est* [the Annunciation, Luke 1:26] one book, and sermons on the gospels of the whole year. He flourished in the year of the Lord 1530.

Francis Ortiz [Ortizius], of the Order of Minors, a Spaniard, wrote a most praised exposition of the fiftieth Psalm, in the year of the Lord 1540.

Francis Petrarch [Petrarcha], a Tuscan by nation, a man most learned on every side, the first restorer of the Latin tongue (already for many ages extinct),¹ the father of Tuscan poetry, and without any controversy its chief; among the Latins too [→ p250]

[→ p250: "quoque..."]

¹ Petrarch was the restorer of the Latin tongue.

(Rich PDF p. 250 [printed folio 231]. Book IV, letter F: the close of **Petrarch** (his penitential-Psalm paraphrases; †1374), then a run of **Francises** — **Puteanus** (a Golden Chain on the psalms), **Miletanus**, **Ruiz** (334 exegetical rules), **Titelmans** of Hasselt (paraphrases on much of Scripture; †a Capuchin), **Toledo** the Jesuit (whose lectures Sixtus attended at Rome — his works flagged below as a later-edition insertion), **Visdomini** of Ferrara (the stammerer who became a second Demosthenes and revived patristic preaching among the Italians; still living 1566, aged 56), and **Francisco Jiménez de Cisneros** (the Complutensian Polyglot dedicated to Leo X, with the description of its layout). Running head: LIBER QVARTVS.)

[Letter F, continued from p249:]

...among the Latin poets too a not ignoble one, and, for the excellence of his Latin verse, on the Roman Capitol he obtained the laurel crown by the public favor of all Italy: among many other monuments of his most noble genius, he left on the seven penitential Psalms very brief paraphrases, most aptly composed after the manner of prayers, whose beginning is, *Lord God, Father of mercies*. He dies under Charles IV, Emperor, in the year of the Lord 1374.

Francis Puteanus [del Pozzo], the thirty-third Prior of the Charterhouse, a most excellent doctor of both laws, and exercised in the sacred Scriptures, composed — in imitation of St. Thomas Aquinas — a Golden Chain [Aurea Catena] upon the psalms: in which he gathered, with the greatest diligence and marvelous art, the explanations of the fathers of the Latin church on the Psalter, with their names also added. The beginning of the work is, *Lyra. This psalm is composed*. He flourished under Charles V Augustus, in the year of the Lord 1534.

Francis Miletanus, professor of Theology, wrote a commentary on Psalm 18, beginning *Of this psalm*, in the year of the Lord 1500.

Francis Ruiz [Ruizius], a Spaniard, from Valladolid [Vallis Oletana], of the Benedictine order, Abbot of San Facundo [Sahagún], gathered 334 rules — which contribute very much to the understanding of the whole divine scripture — out of all the fathers, both Greek and Latin, the sentences and words of those fathers being nothing changed; and he illustrated them with brief explanations, culled here and there out of the same fathers, in the year of the Lord 1546.

Francis Titelmans of Hasselt [Hassellensis], the illustrious moderator of the Academy of the philosophers at Louvain, having left the world, betook himself to the institute of St. Francis: in which, assiduously attending

to the divine Scriptures, he elaborated very many most pious and most learned treatises on the divine scriptures — of which there are extant, in paraphrastic form, elucidations on Job, on the Psalter, on the Canticles, on Matthew, on John, on all the epistles of Paul, and on all the Catholic epistles, together with Annotations on the more difficult passages of those books annexed. He flourished in the year of the Lord 1530. He died a Capuchin.

[Later-edition addition — not in Sixtus's 1566 text: this entry describes works and events after Sixtus's death (1569) — Toledo's John commentary (1588), his more than twenty years as papal preacher (to c. 1590), and Pius V named "of good memory" (Pius V died 1572).] **Francis Toledo** [Toletus] of Cordoba, of the Society of Jesus, a most noble Theologian; after he had, for many years and with great praise, taught Philosophy and Theology in the Roman College of the same Society, being chosen by Pius V of good memory, Supreme Pontiff, for the office of preacher in the pontifical palace, he bore this burden for more than twenty years with great fruit to his hearers: he published most excellent commentaries on the Gospel of John, and, as we hope, will shortly publish many other things. At Rome I gave him my attention for some years in Scholastic Theology.

Francis Visdomini [Visdominus] of Ferrara, of the Order of Minors, moderator of the most celebrated Academy of Bologna among the Franciscans, a man of most upright life, of sublime genius, of the highest erudition and eloquence, a declaimer of sacred sermons famous throughout all Italy, and, like a second Demosthenes, made a most excellent orator against and quite in spite of nature. For, since his tongue and voice were so interrupted by a certain natural and perpetual impediment, and stopped him as he spoke, that in private conversations he was compelled, gasping, to repeat over and over the first syllables of words — yet nevertheless he tames and overcomes the malignity of his reluctant nature by the strongest vigor of his lungs and by the most powerful effort of all his spirits, so that it is a miracle how a man (stammering in tongue, and in familiar meeting scarcely uttering words in a lowered voice) could, in public declamations, speak with a most ready voice and a most fluent tongue, most exactly and most gracefully; and — what is more marvelous — run on, in a most rapid course of speech, from the exordium to the end of the sermon with an unfaltering tongue, always with the same impetus of action and ardor of spirit, and always with the same greatness and strength of voice, snatching and rolling along with him the minds of his hearers, like a most rapid torrent swollen with the winter snows.

This man, therefore, was the first among the Italians to recall to light that ancient manner of preaching, once used in the Church of God by Basil the Great, Gregory the Great, and Chrysostom, and the rest of the most eloquent fathers, and afterward for many ages extinct: having published, in the Latin and Tuscan tongue, on almost all the books of divine scripture, sermons most learned and most eloquent, according to the literal and tropological understanding. He flourished under Charles V Augustus, in the Council of Trent, illustrious for many disputations against the heretics: and he still lives at Rome, up to the present year 1566, daily declaiming, reading, and writing, with the greatest fruit and admiration of the Roman people, being fifty-six years old.

Francis Ximénez, of Cisneros [Francisco Jiménez de Cisneros], a Spaniard by nation, of the Order of Minors, cardinal-presbyter of the Holy Roman Church of the title of St. Balbina, Archbishop of Toledo, Arch-chancellor of the Spains, published — dedicated to Pope Leo X — the whole Old and New Testament in manifold tongues, that is, Hebrew, Chaldaic, Greek, and Latin, printed at immense cost, labor, and vigils, with the greatest diligence, by the University of Alcalá [Complutum] in Spain — men most learned in the knowledge of the tongues having been summoned to this work from every part of the world, and the most corrected and most ancient copies procured (taken from the Vatican and Medicean libraries, or transmitted by the senate of the Venetians, or sought out from elsewhere), no reckoning being had of costs or labors. The arrangement of this so great work is as follows:

The Pentateuch has a threefold edition, namely the Hebrew, the Chaldaic, and the Greek of the LXX interpreters. To which are joined three Latin editions, namely: the Latin of Jerome, answering to the Hebrew truth; another Latin answers to the Chaldaic, word for word, elaborated by men most skilled in that tongue; and to the Greek of the LXX interpreters corresponds an interlinear Latin translation. The Hagiographa and the prophetic books were printed in a double tongue, Hebrew and Greek, with two other Latin translations corresponding to them. But the Chaldaic was rightly omitted, because in the other books — except in the Pentateuch — it is corrupted in some places, and [full] of mere fables and Thal[mudic matter] [→ p251]

[→ p251: "Thal..." — completing *Thalmudicis*, "Talmudic [matters]"]

(Rich PDF p. 251 [printed folio 232]. Book IV, letter F: the close of **Cisneros's** Complutensian Polyglot (the accentless Greek New Testament, the guiding apex-marks, the trilingual dictionary; Cisneros fl. 1510 under Maximilian); **Francis of Zamora**, **Francis Zichem** (the Seven Words from the Cross), **Friedrich Nausea** of Vienna (the Decalogue and Tobit), **Friedrich the Venetian**, and **Fulgentius of Ruspe** (†500 under the Vandal persecution). Then letter G opens: **Gabriel Bruno** (a biblical index later abused by Pellican and Estienne), **Gabriel Brebia** of Milan, **Geoffrey of Clairvaux**, **Walter Disse**, **Walter of Maguelone**, and **Geoffrey of Auxerre** (Abelard's hearer turned Bernard's disciple). Running head: BIBLIOTHECAE SANCTAE.)

[Letter F, continued from p250:]

...the trifles of the Talmudists, and altogether unworthy to be inserted among the sacred codices. But the books which are outside the canon of the Hebrews, which the church reads for edification, have only the Greek text, but with a double translation — namely, that of Jerome, and another, interlinear, word for word.

But the New Testament has the Greek text with Jerome's version, written only in bare letters, without any marks of tones [accents] or breathings, in imitation of the most ancient Greeks:¹ whom the most ancient poems of Callimachus and the Sibylline verses, and the most ancient fragments of marbles [inscriptions], show to have written without these accents and apices of the letters. For, since the whole New Testament was written in Greek, the author wished to retain in it the ancient antiquity and majesty of that tongue untouched, and to publish it after the image of the ancient scriptures: lest to the authority of so holy a thing, and to its venerable majesty, any detriment should seem to be brought by added and novel matters. But, lest any doubt should be able to occur to anyone — namely, on which syllable the accent ought to be placed — he added only a simple apex in the polysyllabic words; and this indeed not as a Greek accent, but as a little note and sign, by which the reader might be guided, lest he should sometimes slip in the pronunciation or modulation of the words.

He added, in the last place, at the end of the whole work, a most copious dictionary of Hebrew, Chaldaic, and Greek words: in which not only are contained the simple interpretations of words, both primitive and derivative; but — what was the most laborious thing of all — there is continuously subjoined, with very many concordances added, in how many places in the Old Testament each Hebrew word, on account of the fecundity of that tongue, multiplies its significations.

These most noble copies, which are commonly called the Complutensian, were completed under Leo X, Supreme Pontiff, and published throughout the whole Christian world with the highest praise: and from their authority many codices afterward — both Hebrew and Greek and Latin — were restored to soundness. He [Cisneros] flourished under Maximilian the Emperor, in the year of our salvation 1510.

Francis of Zamora, a Spaniard, Minister General of the whole Order of Minors, wrote on each verse of Psalm 50 one apiece of most beautiful homilies, 25 in number.

Francis Zichem [Zichenius], a Franciscan, Guardian of the monastery at Mechelen, wrote on the seven words which Christ uttered from the cross a brief and pious explanation, delivered as a sermon. He flourished in the year of the Lord 1556.

Friedrich Nausea [Blancicampianus], bishop of Vienna in Austria, an excellent doctor of sacred Theology and of both laws, preacher and counselor of Ferdinand, king of the Romans, wrote on the 20th chapter of Exodus, concerning the Decalogue, one book; also on Tobit two books of commentaries — brief, elegant, and exceedingly useful for the instruction of morals — the first of which begins, *Who [dwells] not in houses in one part*. Likewise he composed a paraphrase on Matthew and John, and homilies on the Gospels of the whole year. He flourished under Charles V, in the year of the Lord 1540.

Friedrich the Venetian [Fridericus Venetus] gave commentaries on the Apocalypse, written in the Italian tongue, in the year of the Lord 1500.

Fulgentius of Ruspe, a bishop in Africa, of Carthage by fatherland, an emulator of the erudition and style of Augustine, wrote on various Places of divine Scripture a notable volume of sermons, of which two are found in the Homiliary of Albinus [Alcuin]. He dies on the island of Circina [Kerkennah], worn out with many cares, in the year of the Lord 500, in the times of the Emperor Anastasius — having previously endured exile, and many other most grievous hardships, from the Vandals, who upheld the heresy of the Arians.

G

Gabriel Bruno [Brunus], a Venetian, professor of the Franciscan family, minister of the province of the Holy Land, arranged an Alphabetical Table out of the several books and chapters of both the New and the Old Testament: in which, with the greatest care and diligence, he indicated in what book and chapter all the histories and sentences may be found. Which table — augmented with new additions many years afterward by Conrad Pellican and Robert Stephanus [Estienne] — they published as great and most copious indices of the Bible, likely to bring great convenience to the students of the divine volumes, had they not inserted into them many and various testimonies of the scriptures, maliciously and violently wrested to the defense of their own heresies. He flourished under Pope Alexander VI, in the year of the Lord 1496.

Gabriel Brebia of Milan, a monk, wrote — to Gregory of Milan, a monk of St. Peter in Gessate — a little commentary, or rather an epitome of annotations, which he gathered according to the letter out of Jerome and Lyra [Nicholas of Lyra]: with pious prayers to God added at the foot of each psalm, accommodated to the sense and scope of the several psalms to which they are prefixed. He flourished in the year 1490.

Geoffrey of Clairvaux [Galfridus Clarevallensis], of the Cistercian order, wrote upon the Song of Songs one book.

Walter Disse [Galterus Disseus], an Englishman by nation, a Carmelite, a man of sincere piety and doctrine, and also an illustrious preacher, wrote on some of the first psalms of the Psalter, 1 book. He flourished under Wenceslaus the Emperor, in the year of the Lord 1390.

Walter of Maguelone [Galterius, Magolensis Episcopus], from Lille [Insulae], a town of Flanders, a man learned by long exercise in the divine Letters, and not wholly without the secular disciplines, wrote — at the request of the clerics of his Church — one book of a scholastic exposition on the whole Psalter. He flourished in the year of the Lord 1230.

Geoffrey of Auxerre [Ganfredus Antisiodorensis], a Cistercian monk, formerly a hearer of Peter Abelard; but, lest he should also become an imitator of his error, he betook himself to the teaching of St. Bernard of Clairvaux: trained under whose discipline, [he wrote works] of not to be de-[spised] [→ p252]

[→ p252: "temnen..." — completing *contemnendae*, "not to be despised"]

¹ The Greeks of old wrote without accents.

(Rich PDF p. 252 [printed folio 233]. Book IV, letter G: **Geoffrey of Auxerre**, **Garicus**, **George of Trebizond** (on John 21:22, to Sixtus IV), **George Witzel**, two **Gennadii** (of Constantinople and of Marseilles), **George Eder**, four **Gerards** (of Briançon, Lorch, Mathisius, of Bergamo, Morinck, the Carthusian), **Germanus** of Auxerre, **Gilbert Gènebrard** (flagged below as a later-edition insertion), **Gilbert de la Porrée** (reproved by St. Bernard, recanted at Reims), **Gilbert of Paris**, **Gilbert of Hoyland** (who finished Bernard's 86 Song-of-Songs sermons with 48 more), **Giselbert the Englishman**, **Gymnasius**, **Gilbert Crispin of Westminster** (Anselm's disciple), and **Godfrey Tilmann**. Running head: LIBER QVARTVS.)

[Letter G, continued from p251:]

...published little works of not to be despised reading: of which one book on the Apocalypse of John is reported. He flourished under Frederick I the Emperor, in the year of the Lord 1160.

Garicus, a doctor of the Paris school, wrote a scholastic Postil on Ecclesiastes: from which Vincent Bandelli, in his book On the Conception, brings forth testimonies.

George of Trebizond [Trapezuntius], Greek by nation, a most learned man, wrote — to Sixtus [Xystus IV], Supreme Pontiff — a brief little commentary on the exposition of that text of the Gospel of John, chapter 21, *So I will that he remain, until I come* [John 21:22]: in which he shows that blessed John the Evangelist is not yet dead. Its beginning is, *Lately, most beloved Father*. He flourished in the year of the Lord 1470.

George Witzel [Wicelius], German by nation, a man of various erudition, most skilled in the Hebrew, Greek, and Latin tongue, of excellent genius, and eloquent in speech, wrote very many things, both in Latin and in his own German idiom. He flourished in the year of the Lord 1540.

Gennadius, pontiff of the church of Constantinople, a man polished in tongue and sharp in genius, and excellent in declaiming homilies, was so rich from the reading of the ancients that he expounded the prophet Daniel entire, commenting word for word. He dies, while Leo the elder held the empire, in the year of the Lord 460.

Gennadius, a presbyter of the church of Marseilles, exercised in both tongues, whose catalogue *On Ecclesiastical Writers* is extant, wrote a treatise on the heresy of the thousand years [millenarianism] upon the book of the Apocalypse: which Honorius mentions in his catalogue. He flourished in the year of the Lord 490.

George Eder [Ederus], doctor of both laws, counselor of the Emperors Ferdinand and Maximilian II, wrote an *Oeconomia* of the Bible, or of Theological Partitions, 5 books.

Gerard of Briançon [Briansonis], a Minorite of Toulouse, wrote on the seven penitential Psalms, 1 book.

Gerhard Lorch [Lorchius] composed, out of the four evangelists, a Monotessaron of the Passion of Christ, beginning, *The Passion of our Savior*.

Gerard Mathisius of Guelders [Geldriensis] wrote commentaries on the Epistle of St. Paul to the Romans.

Gerard [Sanonensis], of the Order of the Hermits of St. Augustine, of Bergamo by fatherland, formerly a public professor of Theology in the University of Paris, marvelously instructed in the knowledge of pontifical law, acute in genius, scholastic in speech, wrote on the Canticles one book, whose beginning is, *The two wings of the Cherubim*; and on the epistle to the Hebrews, one book. He flourished in the year of the Lord 1340.

Gerard Morinck [Moringus], a doctor of theology, in the year of the Lord 1533 published, in a cultivated and lucid style, commentaries on Ecclesiastes — partly paraphrastic, partly with a fuller explanation — in which, perpetually abstaining from allegories, he was so engaged in explaining the literal sense that he not unhappily supplies many things which are wanting in the other expositors of this book. The beginning of the volume has these words, *The cause which [moved] the author to this work, etc.*

Gerard of Streda [Stredanus], a Carthusian, German by nation, Prior of the House of the Apostles near Liège, venerable for the conversation of his life and his pious erudition, put forth on the Decalogue one book of explanation. He dies in the year of the Lord 443 [*so printed; but the Carthusian order dates only from 1084, so likely a misprint for 1443*].

Germanus Brixius [of Auxerre], a canon of Paris, a man learned in both tongues, and piously erudite in Theology, in the year of the Lord 1446 wrote on the epistle of Paul to the Romans most brilliant and learned homilies, 8 in number.

[*Later-edition addition — not in Sixtus's 1566 text: this entry names the year 1590 and Génébrard as still living, decades after Sixtus's death (1569).*] **Gilbert Génébrard** [Genebrardus], a Parisian Theologian, wrote commentaries on the Psalms; this year, 1590, he is still living; he has written many other things, and, as we hope, will write more.

Gilbert de la Porrée [Porretanus], bishop of Poitiers, Gaul by nation, a man learned in every kind of erudition, both in Greek and in Latin, the author of the work *On the Six Principles* [Liber sex principiorum], which is circulated in Latin and Greek as a supplement to Aristotle's Categories; of a sharp and vehement genius, but obscure in speech on account of the unusual novelty of his terms, and for that reason also noted in certain points of heresy, and reproved by St. Bernard; at the Council of Reims, under Pope Eugenius, he renounced his error.¹ He wrote on the divine scriptures many learned little works, among which not the lowest place is held by his commentaries on the Psalter, on John, and on all the epistles of Paul. He flourished in the year of the Lord 1140.

Gilbert of Paris [Parisiensis], a doctor of the Sorbonne, composed a scholastic Postil on Proverbs, of which Vincent Bandelli makes mention in his treatise On the Conception.

Gilbert [of Hoyland], a monk of the Cistercian order, and abbot of a certain monastery in England, piously learned and sweet in eloquence, in style and spirit so like to Bernard that he seemed to speak with the very same mouth and tongue, wrote on three chapters of the Canticles forty-eight most sweet and most elegant sermons, beginning where Bernard, prevented by death, had ended — that is, from that place of the third chapter, *In my little bed by night I sought* [Song 3:1], up to that place of the fifth chapter, *My beloved is white and ruddy, chosen out of thousands, etc.* [Song 5:10] — to which, when he had arrived by expounding, death forbade him to go further, which took him from among men in the year of the Lord 1200. The work begins, *Various are the affections of lovers.*

Giselbert the Englishman [Anglus] wrote commentaries on Isaiah and on the Song of Songs. He lived in the year 1110.

Gymnasius, an ancient author, wrote commentaries on Exodus, which are cited by Albert the Great in his Summa.

Gilbert [Crispin], provost of the monastery of Westminster in England, of the Order of St. Benedict, a hearer of Anselm of Canterbury, erudite in divine and human letters, and not meanly learned in secular philosophy, in a sufficiently polished style, expounded the book of Canticles with several homilies, and wrote a commentary on Isaiah, dedicated to Blessed Anselm the bishop. He flourished under Henry IV the Emperor, in the year of the Lord 1090.

Godfrey Tilmann [Tilmanus], a monk of the Paris Charterhouse, a most diligent investigator of ancient volumes, published in the year of the Lord 1150, out of the ancient monuments of the Carthusian library, a truly golden volume — worthy to be received by all students with great veneration, but without the name of its author or compiler — in which are Alle-[gories] [→ p253]

[→ p253: "goriae..." — completing *Allegoriae*, "Allegories"]

¹ Gilbert de la Porrée sang a recantation [palinode] at the Council of Reims.

(Rich PDF p. 253 [printed folio 234]. Book IV, letter G: the close of **Godfrey Tilmann's** anonymous Carthusian anthology (with its roster of thirty-one authors), **Godfrey of Viterbo** (the prose-verse Pantheon to Gregory VIII), **Godelbert**, **Gottschalk Hollen** (the Praeceptorium on the Decalogue), **Gregory of Rimini**, **Gregory of Corinth**, and the great entries on **Gregory of Nazianzus** ("the Theologian," Jerome's teacher, whose canon-verses Sixtus placed in Book I) and **Gregory Thaumaturgus** (the Wonder-worker, Origen's pupil, whose Ecclesiastes paraphrase the printers wrongly published under Nazianzen's name). Running head: BIBLIOTHECAE SANCTAE.)

[Letter G, continued from p252:]

...[Alle]gories together, and Tropologies, on the passages of both testaments — the more select ones gathered with the best judgment, and drawn forth with more devoted study, and arranged in the order of the divine volumes — out of the monuments of thirty-one Authors, whose names and surnames, collected in alphabetical order, are these:

Adam of Perseigne [Adam de Persenia], Aelred [Ailredus], Aithardus, Baldwin [Balduinus], Bernard [Bernardus], Bruno, Cassian [Cassianus], a Canticles-commentary without a title [Cantica sine titulo], Drogo, Ernald [Ernaldus], Geoffrey [Galfridus], Gilbert [Gillebertus], Gregory [Gregorius], William of Cailloc [Guilielmus de Cailloc], William of St. Thierry [Gulielmus de S. Theodoro], Hildebert [Hidelbertus]; Hugh of St. Victor [Hugo Victorinus], Hugh of Fouilloy [Hugo de Foilleto], Isaac, Odo of Morimond [Odo de Morim], Odo of Tusculum [Odo Tusculanus], Ottmar Luscinius [Othomarus Luscinius], Peter of Ravenna [Petrus Rauennas], Peter Damian [Petrus Damianus], Peter Lombard [Petrus Lombardus], Peter the Chanter [Petrus Cantor], Radulf [Radulfus], Richard of St. Victor [Richardus Victorinus], Sello, Stephen of Canterbury [Stephanus Cantuariensis], Werricus [Verricus], [and] Richard of St. Victor [Richardus de S. Victore]. The beginning of the work is, *How the first creation of the world is morally enacted in us*.

Godfrey of Viterbo [Godefridus], a presbyter, Italian by nation, of Viterbo by fatherland, a scholastic by profession, wrote — to Pope Gregory VIII — on both Testaments a Prose-Verse work, that is, interwoven with prose and Leonine verse and rhythm according to the custom of the scholastics, whose title is PANTHEON: in which, together with the things contained in the sacred Bibles, he embraced also the foreign histories of the gentiles, beginning the volume in this manner:

*O you literate men who read me,
called as judges over this volume.*

He flourished in the year of the Lord 1185.

Godelbert [Godelbertus], a presbyter, illustrious no less for the sanctity of his life than for knowledge, strong in prose and verse, wrote in heroic verses a most delightful poem: in which he most elegantly sang the histories and allegories from the beginning of the world up to the childbearing of the Virgin. The title of the poem is, *ALLEGORIES OF THE SCRIPTURES*, 4 books. He flourished under Anastasius the Emperor, in the year of the Lord 500.

Gottschalk Hollen [Holem], German by nation, of the Order of the Hermits [Augustinian], a Scholastic by profession, composed on the Decalogue a huge volume of exposition, which is entitled *PRAECEPTORIVM of the Divine Law*: whose beginning is, *If thou wilt enter into life, keep the commandments* [Matt 19:17].

Gregory of Rimini [Ariminensis], Prior General of the Hermits of St. Augustine, the subtlest of the scholastics of his order, most celebrated for life and erudition, wrote — in scholastic method and style, following the mind and sense of his father Augustine — on the epistles of Paul, fourteen books, in the year of the Lord 1350.¹

Gregory, bishop of Corinth, wrote on John chapter 21 [read 20], concerning Thomas touching the Lord when He had risen, a brilliant sermon, which — together with some homilies of his, written in Greek — is kept in the Vatican library.

Gregory, bishop first of Sasima (a mean little town of the Cappadocians), then of Nazianzus in Cappadocia, and at last of Constantinople; who, by all the Greeks, on account of the singular excellence of his authority, was — the first after St. John the Evangelist — distinguished with the surnames of "the Theologian" and "the Great"; a man abounding in the riches both of philosophy and of theology, and, in the loose and pedestrian [prose] oration, the most eloquent of all his time, inasmuch as he had attained the sublime buskin of speaking of Polemon of Laodicea, that most celebrated sophist. This man was joined by the closest intimacy to Basil the Great, and had St. Jerome as a hearer and disciple in the studies of the divine scriptures.² He also obtained in the Greek Church so great a weight of authority that whoever should dare to gainsay his testimony would at once be either held a heretic, or noted with the suspicion of heresy.

And he composed all his works — both in prose and in verse — to the number of thirty thousand verses; out of which there are: annotations on the first chapter of Ezekiel; a sermon on the combat [agon] of the Maccabees; likewise, on Matthew 19, *On the question of the Pharisees concerning divorce and repudiation*, one homily, which begins, *Jesus, who [called] the fishermen*; likewise, on the Passion and death of Christ [drawn] from the four evangelists, a Tragedy whose title is ΧΡΙΣΤΟΣ ΠΑΣΧΩΝ [*Christ Suffering*]. He wrote likewise — for the benefit of Christian youth, to whom Julian the Apostate had forbidden all the Greek disciplines — other poems too upon the sacred letters, so that the young, learning these instead of the Greek poets, might acquire skill in the Greek tongue and in verse. Among these is the Canon of the books of divine scripture which the Greek fathers in their age held for canonical, placed by us in the first book of this work. He flourished under Theodosius, in the year of the Lord 390. Gregory, a Cappadocian presbyter, wrote his life.

Gregory, bishop of Neocaesarea in Pontus, surnamed Θαυματουργός, that is, *Wonder-worker* [the doer of marvelous things], a Pontic by nation, formerly called Theodore. A hearer of Origen: while quite young, for the sake of the studies of Greek and Latin letters, he passed from Cappadocia to Berytus, and thence to Caesarea in Palestine, having joined to himself his brother Athenodorus. And when Origen had seen their excellent disposition, he exhorted them to philosophy: in which, gradually introducing the faith of Christ, he made them also his followers. And so, having been instructed by him for five years, they are sent back to their mother. Of whom Theodore, setting out, wrote a *Panegyric of thanksgiving* to Origen, and — a great throng having been convened — recited it, Origen himself being present. He then composed by lamplight a Μετάφρασις [Metaphrasis], or Paraphrase, on Ecclesiastes: of which Suidas says: *Gregory wrote a Metaphrasis on Ecclesiastes — that one indeed most brief, but truly most admirable. Its beginning is, "These things Solomon, son of David the king and Prophet, King among all mortals, [says], etc."* This the impudence of the printers has printed twice — first indeed under the name of its author, then under the name of Gregory of Nazianzus. But Jerome, on the fourth [chapter of] Eccle[siastes] [→ p254]

[→ p254: "Eccle..." — completing *Ecclesiasten*]

¹ The same wrote commentaries on the epistle of St. James. ² Gregory Nazianzen was St. Jerome's teacher in Theological studies.

(Rich PDF p. 254 [printed folio 235]. Book IV, letter G: the close of **Gregory Thaumaturgus** (Jerome quoting his *Ecclesiastes* paraphrase; fl. 240); the long entry on **Gregory of Nyssa** ("Father of fathers," Basil's brother — his *Hexaemeron*, the two sermons *On the Making of Man*, the *Life of Moses*, the *Psalter and Beatitudes commentaries*, the *Philippians* commentary; fl. 380); **Gregory Olympias** (*Proverbs and Song of Songs*, in the *Sauli Library at Genoa*); and the opening of **Gregory the Great**, Pope Gregory I — whose rivals burned much of his work, and whose threefold method (history, then allegory/anagogy, then the moral sense) Sixtus lays out. Running head: LIBER QVARTVS.)

[Letter G, continued from p253:]

...[But Jerome, on the fourth chapter of] *Ecclesiastes*, upon that clause, *Better is a child and poor*, etc. [Eccl 4:13], bringing forth an exposition of those same words from that [paraphrase] of Gregory of Neocaesarea's *Metaphrasis* which is now extant, reveals its author in these words: *The holy man Gregory, bishop of Pontus, a hearer of Origen, in his Metaphrasis of Ecclesiastes understood this passage thus: "But I understand a poor and wise young man, better than an old and foolish king: to whom it never came into mind that it is possible for any of those who had been bound to go forth from prison to a kingdom, and finally that he himself in turn should fall from his own unjust power — for it happens sometimes," etc.*, and the rest which follow. He flourished under Alexander [Severus], son of Mammaea, and Gordian, in the year of the Lord 240.

Gregory, bishop of Nyssa, whom the Greeks for honor's sake call *Father of fathers*,¹ brother of St. Basil the Great, cultivated in the Academic and Peripatetic disciplines, a man of sinewy and compressed eloquence, at the request of his brother Peter, bishop of Sebaste, wrote on the *Hexaemeron* one book, beginning, *What doest thou, O man of God?*; in which he set into order and concord those things which, [said] by Moses concerning the creation of the world, seemed at first sight disparate and mutually contrary, showing that Moses was consistent and constant with himself.

He wrote also, on that text, *Let us make man to our image and likeness* [Gen 1:26], *On the Making of Man*, two sermons, to supply those things which Basil had left untouched concerning the formation of man. Of which the first begins, *The payment of an old debt*; the other, *That wise Solomon*. Concerning the plan of both works and the manner of teaching, he himself, at the end of the *Hexaemeron*, wrote thus:

*These things, O man of God, we have answered to the questions proposed to us by your prudence, seeking out no cosmetics of speech, no moral allegories, nor passing over unexplored anything of those things which were objected to us; but, the proper signification of the words being preserved, we have followed out by argument the order of nature, and have demonstrated, to the best of our power, that nothing of those things which at first sight seemed contrary is at variance with the others. As for the rest, pertaining to the creation of the world, which were made in the space of six days, we have thought it superfluous to linger, since that sublime voice of our teacher Basil omitted nothing which pertained to that disputation, except the making of man, which we have explained in a proper book — the one we sent to you, O best of men, before this one. But you, and all into whose hands these books shall come, we would ask that in neither of them you think me to oppose the zeal of my teacher: but that, in the former, taking up the argument he left, I added a disputation concerning man to those things which had been elaborated by him in the *Hexaemeron*; and in this latter, for the sake of those who require order in the monuments of Scripture, I so applied my mind to writing these things, that the force of the words in what is written might be preserved, and the natural continuation might not disagree with the words.*

There is also carried about under his name another book, sufficiently prolix and learned, *On the creation of man*, upon the same text, *Let us make man*, etc., which begins, *This is the book, says the scripture, of the generation of the heaven* [Gen 2:4].

Likewise, *On the sacrifice of Abraham* in Genesis chapter 22, one book: which Theodoret in the *Immutable* [dialogue], and [John] Damascene in book 3 against the Iconoclasts, cite.

Likewise, *On the narration of the Mosaic life* [the Life of Moses], from Exodus, Leviticus, Numbers, and Deuteronomy, one book, in which the perfect form of the Christian life is proposed: which begins, *Just as those who [watch] a contest of horses*.

He also wrote *commentaries on the Psalter*, which are kept, written in Greek, in the Vatican Library.

Likewise, on the fifth chapter of Matthew, *On the seven beatitudes*, seven books, which Liberatus cites in his Breviary on the Nestorian cause, and Theodoret in the *Immutable*.

Likewise, *on the sinful woman from the 7th chapter of Luke*, one sermon, beginning, *No Pharisee*.

He published also *commentaries on the Epistle to the Philippians*, which Cyril brings forth in his book to his brother Euoptius against Theodoret. He flourished under Valentinian and Valens, in the year of the Lord 380. Gregory of Nazianzus wrote his life.

Gregory Olympias [Olympiadas], most illustrious in Greek eloquence, and greatly exercised and learned in the divine letters, published commentaries on the Parables [Proverbs] and on the Song of Songs of Solomon, which have not yet been printed. But they are extant, written in Greek, in the Sauli Library at Genoa.

Gregory, Supreme Pontiff, the first of that name, Roman by fatherland, of a most illustrious family of senators, great-grandson of Pope Felix IV, formerly a monk and a levite [deacon], a man illustrious for sanctity and miracles, notable for erudition, and taught in the explanation of the divine volumes by the illumination of the Holy Spirit (both invisible and visible), expounded almost all the holy Scriptures — partly by homilies, partly by commentaries: the greater sum of which, not yet multiplied into more copies, his most wicked rivals burned immediately after his death,² fearing lest the glory of his sanctity and doctrine should come down to posterity in the monuments of his writings.

In his Homilies — and these especially, which he delivered to the people in the midst of the very mysteries of the Mass — he used a brief and succinct elucidation of the divine reading. But on the contrary, in his commentaries, delighting in the accumulated [Coacervatus] kind of explanation, he most abundantly expounded the divine letters with a most copious abundance of senses and speech, almost everywhere observing such a manner and order of expounding:

First of all, having laid the foundation of the history, he discourses, running briefly and by snatches through the context of the letter according to a double edition — namely the old version, which is called the Italic, and the new version of Jerome. Secondly, from the words of the history he draws forth various — indeed most copious — fountains of Allegory and Anagogy (which with him are the same). Thirdly, he inclines the sense of the Allegories to the edification of the church, to the exercise of morality, and diverts the allegorical rivers to irrigate the sowings of the moral virtues; and he speaks with such efficacy concerning the virtues and vices that he seems not only to expound them in words, but in a manner to demonstrate them in visible and palpable forms. He himself, giving the reason for this order, says that, just as in the salvation of the faithful faith is prior to works, so in the explanation of the Scriptures, Allegory (which pertains to faith) ought first to be laid upon the foundations of history, but afterward [the moral sense] above [→ p255]

[→ p255: "supra..." — "above"]

¹ Gregory of Nyssa is called by the Greeks the Father of fathers. ² The rivals of St. Gregory [the Great] burned a great part of his books.

(Rich PDF p. 255 [printed folio 236]. Book IV, letter G: the entry on **Gregory the Great** continues — his plain style (defended from the Job-preface: he will not bind the heavenly oracle under Donatus's grammar), the note that he never learned Greek, and the catalog of his exegetical works: the seven books on the Heptateuch (burned), six on Kings, the 35-book Moralia on Job (written in illness, abridged by Odo of Cluny and Simon of Afflighem), the Penitential Psalms, the Song of Songs, the Ezekiel homilies (delivered during Agilulf's Lombard siege), and the beginning of the catalog of the forty Gospel homilies. Running head:

[Letter G — Gregory the Great, continued from p254:]

...above it, the Moral explanation itself, which treats of the right method of acting. Fourthly, to these three kinds of exposition he adds also a fourth kind, more difficult than the rest, expounding the several testimonies of the scriptures which he himself had taken up in his commentaries for the elucidation and confirmation of the aforesaid explanations.

The kind of words and speech in almost all his writings is continuous and connected, running with certain clauses and members corresponding to one another, and with ὁμοιοτέλευτα — that is, flowing with similarly-terminating sentences — and almost always ending in absolute and perfect periods, yet not affected nor far-fetched, but flowing spontaneously from his former exercise in secular eloquence, without any artifice of careful diction and elaborate texture. Which he himself, not dissembling, excuses in the preface to his commentaries on Job in these words: *I beg that, seeking out the sayings of this work, you do not require in them the leaves of words: for I have scorned to observe that very art of speaking which the teachings of the outer discipline inculcate. For — as the tenor of this preface also declares — I do not shun the clash of metacism, nor do I disdain to keep the confusion of barbarism, the arrangement and the government of the prepositions, and the case-endings: because I strongly judge it unworthy to constrain the words of the heavenly oracle under the rules of Donatus.*¹ Thus he.

There are those who believe that Gregory, besides the things which he expounded in the Latin tongue, composed also many things in the explanation of the holy volumes in the Greek language. But that these are greatly mistaken, Gregory himself shows in his epistle to Eusebius, bishop of Thessalonica, where — accusing the impudence of Andrew the monk, who had forged Greek Homilies inscribed under Gregory's name — he freely professes that he neither published anything in Greek, nor ever learned the Greek language.² But the Pastoral volumes of Gregory which now are extant among the Greeks, Anastasius, bishop of Antioch, turned into Greek; just as also Pope Zacharias first gave to Greek ears the four books of the Dialogues, on account of which John Damascene, Euthymius, and the other Greek writers call Gregory, the author of these volumes, "the Dialogist." Thus far concerning the method of the explanations, and the manner of speaking, proper to Gregory: of whom these are the exegetical writings which now survive, and which are wanting:

On the Heptateuch, seven books, which John the Deacon testifies were burned by the envious after the author's death.

On the books of Kings, six volumes of a begun exposition: with which, as Gregory himself asserts, he was the first of all the Latins to attempt a continuous exposition on the books of Kings; of which he took up only the first sixteen chapters of the first book to be expounded, that he might from that labor make trial whether he could go further in explaining; whence he is fuller in the two former books than in the other four. The beginning of the work is, *After the books of Moses and of Joshua son of Nun.*

On Job, to Leander bishop of Seville, 35 books of commentaries [the *Moralia*], published by him while he was tortured with frequent pains of the bowels — the strength of his stomach being broken, and with continuous and slow fevers coming upon him — divine providence so disposing it, that the miseries of a man scourged by God should be expounded by a man scourged by God, so that he might narrate them, experience dictating, more surely, more copiously, more clearly, and more ardently. And so he left the other commentators of this book at as great an interval behind him as, in the knowledge of all things, science joined with experience is superior to science without experience. But how greatly the judgments of the ancient fathers esteemed these truly golden commentaries appears from this: that already, while Gregory was living, the Bishops began to read them publicly through the various churches — which, when he himself had learned of it, he forbade to be done, by letters sent to them, which still survive. This work Odo, abbot of

Cluny, and Simon, a monk of Afflighem, abridged: the latter into ten small books, the former into a slender volume. Gregory likewise composed:

On the seven Psalms which are called Penitential, a brief and moral commentary, following in it Augustine's Enarrations. The work begins, *If that king and prophet*. Likewise he wrote:

On the Song of Songs, a commentary according to the Anagogic and the Ethic [Moral] sense, using a more compressed explanation than in the rest; its beginning is, *Because if to a blind man, etc.* He published also (with notaries taking it down):

On Ezekiel, two books of Homilies to the Roman people — that is, on the first three chapters of Ezekiel, 12 Homilies contained in the first book; and again, on chapter 40, On the vision of the temple to be built in Jerusalem, 10 Homilies contained in the second volume. These he delivered to the people, tossed with the greatest cares of mind, on account of the calamity impending over the City, when Agilulf, king of the Lombards, having already crossed the Po, was hastening to besiege it. The beginning of the work is, *To his most beloved brother Marian, bishop of Ravenna, etc.* Besides, he composed:

On the Evangelical lessons which are read in the sacred mysteries of the Mass, forty Homilies: of which he recited some (dictated by himself beforehand) to the people through a notary, but others he himself pronounced with living voice, notaries taking them from his mouth. These Gregory, having first revised them himself, enclosed in two volumes, and dedicated to Secundinus, bishop of Lauritum. Their catalogue is this:

- On the second chapter of Matthew, On the coming of the Magi, one homily.
- On Matthew 4, On the temptation of Christ, hom. 1.
- On Matthew 4, On the calling of the four Apostles, hom. 1.
- On Matthew 10, On the sending of the 12 Apostles, hom. 1.
- On Matthew 11, On John in chains, hom. 1.
- On Matthew 12, upon that [text], *Behold thy mother*, hom. 1.
- On Matthew 13, On the treasure hidden in the field, hom. 1.
- On Matthew 16, upon that, *If any man will come after me*, hom. 1.
- On Matthew 20, On the vineyard, hom. 1.
- On Matthew 22, On the king making a marriage for his son, one hom.
- On Matthew 25, On the ten virgins.
- On Matthew 25, On the five talents, hom. 1.
- On Mark chapter 16, On the women [going] to the [tomb] [→ p256]

[→ p256: "-mentum..." — completing *monumentum*, "the tomb"]

¹ The words of the heavenly oracle are not to be constrained under the rules of Donatus [the grammarian]. ² Gregory the Great never learned to speak Greek.

(Rich PDF p. 256 [printed folio 237]. Book IV, letter G: the rest of the catalog of **Gregory the Great's** forty Gospel homilies (Mark, Luke, John), the compilers who anthologized him, and his death (†605); then **Gregory Primaticci** of Siena, **Guerric of Igny**, **Werner of Paris** (the Enucleamenta Bibliae drawn from Gregory), **Guy of Évreux** (On the Keys of Divine Scripture, extending Tyconius's rules), **Guy of Ferrara** (the Pearl of the Bible dedicated to Clement V), **Guy of Perpignan** (Guido Terreni), **William of St. Thierry**, **William of Alcono**, **William of Cremona**, **William of Auvergne** (bishop of Paris), and the opening of **William of Aachen**. Running head: LIBER QVARTVS.)

[Letter G — Gregory the Great's Gospel homilies, continued from p255:]

- On Mark 16, On the women going to the tomb, hom. 1.
- On the same [Mark 16], On the eleven disciples reclining [at table], hom. 1.
- On Luke chapter 2, On the Edict of Augustus, hom. 1.
- On Luke 3, On the preaching of John, hom. 1.
- On Luke 7, On the penitence of Mary [Magdalene], hom. 1.
- On Luke 8, On the parable of the seed, hom. 1.
- On Luke 10, On the sending of the 72 disciples, hom. 1.
- On Luke 13, On the fig tree, hom. 1.
- On Luke 14, upon that, *Who comes to me, and hates not his father*, hom. 1.
- On Luke 14, On the great Supper, hom. 1.
- On Luke 15, On the hundred sheep, hom. 1.
- On Luke 16, On the rich man and Lazarus, hom. 1.
- On Luke 18, On the blind man, hom. 1.
- On Luke 19, On the weeping of Christ over Jerusalem, hom. 1.
- On Luke 21, On the future wars and seditions, hom. 1.
- On Luke 21, On the signs in the Sun and Moon, hom. 1.
- On Luke 24, On the disciples going to Emmaus, hom. 1.
- On John chapter 1, On the embassy of the Priests to John, hom. 1.
- On John 4, On the son of the Ruler, hom. 1.
- On John 8, upon that, *Which of you shall convict me of sin?*, hom. 1.
- On John 10, On the good shepherd, hom. 1.
- On John 14, upon that, *If any man keep my word*, hom. 1.
- On John 15, On mutual love, hom. 1.
- On John 20, On [Mary] Magdalene coming to the tomb, hom. 1.
- On John 20, On Mary weeping outside the tomb, hom. 1.
- On John 20, On Christ entering to the disciples through closed doors, hom. 1.
- On John 21, On the manifestation of Christ at the sea of Tiberias, hom. 1.

Thus far the exegetical writings of Gregory, from which Paterius (notary of the Holy Roman Church), Bede the Anglo-Saxon, Alulf the monk, Odo the abbot, Simon of Affligem, Werner of Paris, and very many others, gathered commentaries on almost the whole of divine scripture. Gregory flourished under Maurice Augustus, and dies in the second year of the Emperor Phocas — that is, in the year of the Lord 605 — when he had presided over the Roman pontificate for thirteen years and six months.

Gregory Primitici [Primiticius] of Siena, of the Order of Preachers, a professor of Theology and of the good arts, arranged a literal exposition on all the epistles of St. Paul, very useful to beginners and the less learned: whose beginning is, *Paul — why he was so called by name*. He lives up to the present year of our salvation 1566.

Guerric of Igny [Guericus], Abbot of Igny, of an easy genius and sweet in eloquence, wrote a work of Sermons on the gospels, *On the Season and on the Saints* through the circle of the year, which he delivered to his brethren, one book, which begins, *We await the Savior*. He flourished in the year of the Lord 1300.

Werner of Paris [Guernerius Parisiensis], Subprior of the monastery of St. Victor at Paris, a man illustrious for the sanctity of his life and pious erudition, gathered and arranged in a most fitting order, out of all the

writings of St. Gregory the Pope, 16 books, *On the allegorical figures of the names and of all things contained in the sacred letters*, which he entitled *ENVCLEAMENTA BIBLIAE* [The Kernels of the Bible] — a work truly worthy to be received with open arms by the students of divine scripture. Its beginning is, *God, sometimes in sacred scripture*. He flourished under Rupert the Bavarian, king of the Romans, in the year of the Lord 1400.

Guy of Évreux [Ebroicensis], of the Order of Preachers, a notable Theologian, and eloquent and fluent in declamations to the people, added to the rules of Tyconius the African certain most fitting teachings, useful for grasping the sense of sacred scripture — showing from the ignorance of what things it often happens that men err in the exposition of sacred doctrine — and to these he gave the title, *ON THE KEYS OF DIVINE SCRIPTURE* [De clavibus divinae scripturae].

Guy, bishop of the Church of Ferrara, of the Order of Preachers, a poet very elegant among the scholastics of his time, and also an excellent handler of the divine letters, among the many works of his genius published — in imitation of Peter Riga, presbyter of Reims — a Scholastic poem, dedicated to Pope Clement the fifth of that name: in which, in hexameter verse, he discoursed on the books of both testaments with a historical and allegorical explanation. Its title is, *THE PEARL OF THE BIBLE* [Margarita Bibliae]; but the beginning is, *A noble beginning*. He flourished under Henry VII the Emperor, in the year of the Lord 1130 [so printed, though the dedicatee Clement V reigned 1305–1314].

Guy of Perpignan [Guido Terreni], a Spaniard by nation, the twelfth Prior General of the Carmelites, and afterward bishop of the Churches of Majorca and of Elne, an excellent professor of scholastic Theology, wrote — in imitation of Augustine — *On the Harmony of the Evangelists*, one book, in the year of the Lord 1320.

William, abbot of St. Thierry [sancti Theoderici], briefly elucidated the epistle to the Romans.

William of Alcono, of the Order of Preachers, a master of the Sorbonne Academy at Paris, gathered a scholastic Postil on Ecclesiastes, of which Vincent Bandelli makes mention in his treatise On the Conception.

William of Cremona, the 12th master general of the Hermits of St. Augustine, bishop of Novara [Nouatiensis] and Cardinal of the Roman Church, wrote an exposition on the Gospels, 4 books. He flourished in the year 1340.

William [of Auvergne], bishop of Paris, of Auvergne by fatherland, a man erudite in the divine scriptures, and not ignorant of Aristotelian philosophy, subtle in genius, and scholastic in eloquence, composed commentaries on various many passages of both testaments, by which he transmitted his name to posterity. Of these there survive, of explanation:

- On the Hexaemeron, one book,
- On the Psalter, one book,
- On Proverbs, one book,
- On Ecclesiastes, one book,
- On the Canticles, one book,
- On Matthew, one book.

He flourished under Frederick II the Emperor, in the year of the Lord 1230.

William [of Aachen], German by nation, from Aachen [Aquisgranum], formerly a most vigilant preacher of the Metropolitan Church of Basel, illustrious for erudition and [manner of] life, scholastic in eloquence and in his manner of speaking and writing, composed by lamplight one book of exposition on John [→ p257]

[→ p257: "librum..." — completing *librum*, "one book"]

(Rich PDF p. 257 [printed folio 238]. Book IV, letter G concludes: **William of Aachen**, **William Gregory** the Scot, **William Hamer** of Neuss, **William of Hirsau**, **William Lindanus** of Roermond, **William of Melitona**, **William Pepin** (whose fourfold-sense method is described in detail; †in the year of the Sack of Rome), and **Gutierre Trejo**. Then letter **H** opens: **Adrian Lametius**, the long entry on **Haymo of Halberstadt** (Alcuin's disciple, the "spiritual bee," with his works-catalog and incipits), **Hector Pinto** (on Isaiah, Ezekiel, Daniel, Lamentations), **Elias de Anibaldi**, and the opening of **Henry of Aquila**. Running head: BIBLIOTHECAE SANCTAE.)

[Letter G, continued from p256:]

...one book, in the year of the Lord 1485.

William Gregory [Gregorius], a Scot by nation, a Theologian of the Paris Academy, wrote scholastic commentaries on David [the Psalms], in the year of the Lord 1517.

William Hamer [Hamerus] of Neuss [Nouesianus], Doctor of sacred theology, of the Order of Preachers, composed learned, useful, and pleasant-to-read commentaries on Genesis, so adorned with the sentences of very many most illustrious authors of the Hebrew, Greek, and Latin tongue (both sacred and profane) that they cannot be read by a fair and candid reader without great fruit and pleasure. Their beginning is, *This world, which by another name [is called] Heaven*. He flourished in the year of salvation 1560.

William, abbot of the monastery of Hirsau in the diocese of Speyer, of the Order of St. Benedict, German by nation — to whom Blessed Anselm, Archbishop of Canterbury, wrote several epistles — a man most erudite in the divine scriptures, and in secular letters second to none in his time, most holy in life and conversation, wrote *On the correction of the Psalter*, one book: whose beginning is, *If anyone in this necessary [work]*. He flourished under Henry III the Emperor, in the year of the Lord 1090.

[Lindanus (bishop of Roermond 1562–1588) was Sixtus's near-contemporary; whether this entry stood in the 1566 text or is a later-edition addition is uncertain — the cited works may postdate 1566.] **William Lindanus** [van der Lindt], bishop of Roermond, a most learned man of our age, wrote Paraphrases on the Davidic Psalms; likewise Meditations on Psalm 118; likewise a declaration of the prophecy of Jeremiah, *Out of the North shall evil break forth* [Jer 1:14].

William of Melitona [Middleton], of the Order of Preachers [read Minors], chancellor of Paris, wrote a Postil on the 12 [minor] Prophets, which is kept at Piacenza in the Library of the Preachers; and likewise on the epistle to the Hebrews, which still survives at Bologna in the Dominican Library, with this beginning, *I will declare thy name*.

William Pepin [Pepinus], professor of sacred Theology, and a nursling and inhabitant of the religious convent of Évreux of the order of Preachers, an eloquent and ardent preacher (whose equal in his times the French tongue did not have), composed on Genesis, on Exodus, and on the seven penitential Psalms a scholastic Lecture according to the fourfold sense of divine scripture — in a rude and uncultivated style indeed, but framed with artful industry, useful to the declaimers of the divine word: in which, first of all, having divided each chapter of the book into three, or four, or more clauses, he explains each of them nakedly and openly according to the history [literal sense]; and, having added at the end of that same historical explanation many not-to-be-despised little questions (which being finished), he narrates the same clause again with three, or four, or sometimes six or eight different moral expositions; and again, after these, he subjoins to the exposition of the same clause three or four allegorical interpretations; which at last he concludes in a single anagogical explanation, referring all things to Christ, as to the end of all things. He wrote also, on the epistles and gospels of the whole year, scholastic Sermons almost innumerable. He died under Charles V, Emperor, in the year of the Sack of Rome, 1527.

Gutierre Trejo [Gutierrus Treius], sprung of Plasencia in Spain, of the Order of Minors, elaborated commentaries on the four gospels in the year 1550.

H

Adrian Lametius [Henencurius], a doctor and Theologian, out of many commentaries of the fathers constructed one work: in which, from the sayings of the ancient authors, he expounded the first twenty-six Psalms in a most beautiful order and most elegantly. The work begins, *Blessed is the man, etc. The opinion of Jerome*. He flourished under Charles V, Emperor, in the year of the Lord 1550.

Haymo of Halberstadt [Alberstatensis], the third bishop in Saxony, German by nation, a disciple of Albinus [Alcuin] — who was the teacher of Charlemagne Augustus — formerly a monk of the Benedictine monastery of Fulda, and Abbot of the monastery of Hersfeld of the same order, a man notable for sanctity and erudition, composed commentaries on all the books of both testaments, praiseworthy for their piety, brevity, simplicity of diction, and perspicuity; in which he reduced into a compendium the things which by the ancient interpreters were either written for the learned or spoken to the people more diffusely — with a perspicuity and lucid brevity so great, that they can be read by the busy at small cost of time, and most easily understood by the simple and lightly-lettered. But he was engaged almost always in the allegorical and anagogical senses, which — like a spiritual little bee — he plucked from the gardens and most flowering meadows of all the ancients, that for his readers there might be prepared an abundance of most wholesome honey. The titles and beginnings of his commentaries, which I myself have read, are these:

- On the Psalter, one book. [Begins:] *Hymns are called...*
- On the Song of Songs, one book. [Begins:] *Since of all holy [women]...*
- On Isaiah, one book. [Begins:] *It should be known that, the people being divided...*
- On Ezekiel, one book. [Begins:] *The blessed one says...*
- On the Gospels, two volumes of Homilies. [Begins:] *The Lord conferred...*
- On all the epistles of Paul, 14 books. [Begins:] *From Corinth...*
- On the Apocalypse, 7 books. [Begins:] *We read in Ecclesiastes...*

He dies under Louis Augustus, son of Charlemagne, buried in the church of St. Stephen of Halberstadt, in the year of the Lord 834.

Hector Pinto [Pinctus], a Portuguese, a monk of the Order of St. Jerome, wrote on Isaiah the Prophet polished and cultivated commentaries: in which he diligently examines the Hebrew context of Isaiah together with the Vulgate edition. Theobald Paganus [Payen] printed [them] at Lyons in the year 1561. He published likewise most learned commentaries on the Prophets Ezekiel and Daniel, and on the Lamentations of Jeremiah.

Elias de Anibaldi [degli Annibaldi], a Minorite, master of Theology, wrote a Postil on the Apocalypse.

Henry of Aquila [de Aquila], a German [Alemannus], a Paris Doctor, wrote on the Song of Songs [→ p258]
[→ p258: "-rum..." — completing *Canticorum*, "of Songs"]

(Rich PDF p. 258 [printed folio 239]. Book IV, letter H: a long run of **Henrys** — of Auxerre, Arnoldi, of Coesfeld, of Cossey, Esseburne, **Herp** (the mystical Paradoxa on the Song of Songs, Latined by Peter Blomevenna), Helmesius, of Hesse the Younger, Kalteisen, and **Henry of Langenstein** (the Vienna theologian who, in years of lecturing, barely reached Genesis chapter 4), Logen, Regius of Paderborn, Sachs, Vinchingam, Urimarius — then **Heraclius** and the **Hermanns** (of Cologne; **Hermann Contractus**, the

crippled polymath, and his chronicle On the Six Ages of the World; and Hermann of Petra). Running head: LIBER QVARTVS.)

[Letter H, continued from p257:]

...one book. He flourished in the year 1350.

Henry, a monk of the Benedictine monastery of Auxerre, instructed in secular literature, most skilled in the divine Scripture, and an excellent declaimer of his time, wrote, about the year of the Lord 880, very many homilies on various passages of the Gospels, of which 37 are inserted in the Homiliary of Alcuin.

Henry Arnoldi, a Carthusian, a monk of the house of Basel, formerly a notary in the sacred Council of Basel, a man instructed in every kind of letters, wrote in an open and simple style, on the Harmony of the Evangelists concerning the Passion of the Lord, one book, in the year 1440.

Henry of Coesfeld [Consueldius], a German, a Carthusian, Prior of the house of St. Mary near the mount of Blessed Gertrude in Holland, a scholastic by profession, wrote on Exodus, and on the epistle to the Romans. He flourished in the year of the Lord 1410.

Henry of Cossey [Costesay], a Minorite, composed an exposition on the Psalter, one book; [and] a Commentary on the Apocalypse. He died in the year 1336.

Henry Esseburne, a Dominican, wrote on the Parables [Proverbs] of Solomon, 1 book; on Ecclesiastes, 1 book; and Lectures on the Bibles, 1 book. He flourished in the year 1280.

Henry Herp [Harphius], of the Order of Minors of the regular observance, Guardian at Mechelen, a contemplative man, and on every side no less learned than illuminated, wrote on Mystical Theology — both speculative and especially affective (which is obtained not so much by reading as by the exercise of purity and love) — three books, of which he presented the first in the exposition of the Canticles, which is entitled *Mystical Theology*, or *A Soliloquy of the divine love and forms of Christ*, or *Paradoxes on the Song of Songs*: in which, in a broken [disjointed] order, he most brilliantly expounded various sentences of this book with pious affections and flaming words. Peter Blomevenna of Leiden, a Carthusian, translated this work from the German idiom into the Latin tongue. The work begins, *Let him kiss, etc. Tell us, I pray, of whom, by whom, and to whom it is said, "Let him kiss me," etc.*

Henry Helmesius [of Germipolis], of the Order of Minors, a plainly learned and pious man, and preacher of the chief Church of Cologne, wrote — on all the festal Epistles and Gospels — of Homilies in the self-expounding kind, *ἑαυτοῦ ἐξηγητικῶ* (that is, [Scripture] expounding itself), five volumes, framed with marvelous artifice and erudition out of the mere sentences of divine scripture, in the year of the Lord 1550.

Henry of Hesse the Younger [Hassius Iunior], a Carthusian, Prior of the house of the monks of St. Mary, nobly erudite in the holy Scriptures, not ignorant of secular literature, a scholastic by profession, and by his elegance of speech well fitted for illuminating the understanding and inflaming the affection, wrote on Genesis one book of commentaries, on Exodus one book, on Proverbs one book, on the Apocalypse one book. He flourished under Sigismund the Emperor, [in] 1428.

Henry Kalteisen [Kaltisenus], of Koblenz by fatherland, of the order of Preachers, bishop of the Churches of Nidaros [Trondheim] and of Caesarea, formerly lector of the sacred palace, and before that a preacher [at the convent] of the Holy Cross, and an inquisitor of heretical depravity, a cultivated Theologian and Philosopher, wrote in scholastic eloquence, on the Cantic of Mary [the Magnificat], one book, in the year of the Lord 1460.

Henry of Langenstein [Langesteinus], a German, from Hesse, canon of the Church of Worms, doctor of the Paris Academy under Pope Boniface IX, in the year of our salvation 1400; on account of his singular erudition in Philosophy and Theology, he was summoned — by the public favor of all the learned — to

illustrate the Academy of Vienna, then first founded; and he abounded in so great a copiousness of matter in speaking and writing, that, after the manner of Demosthenes, he had always to think, not what he might add, but what he might take away from his discourse. From which abundance it came about that, having consumed many years in the public exposition of Genesis, he could scarcely reach the fourth chapter of the book — having published as many books of commentaries — being about to make truly an immense work, and one wasteful of much paper, if he had reached the end of Genesis by expounding. He wrote therefore, in the scholastic manner of interpreting: a book of *Prologues on Genesis*; on the first four chapters of Genesis, four books; and on the Song of Songs, one book.

Henry Logen, a Carthusian, Prior of the house near Brussels, wrote explanations on the Psalter.

Henry Regius of Paderborn wrote an *Alphabetical Bible* [Biblia Alphabetica], which the Neuss printer printed, at Cologne, in the year 1535.

Henry Sachs [Sachsius] had three books published, *On the seemingly-contrary passages of both Testaments*, at Cologne, 1540, together with the Commentary of Honorius on the books of Solomon.

Henry Vinchingam [Vinchingan], an Englishman, wrote a scholastic Postil on Isaiah, in the year of the Lord 1447.

Henry Urimarius [of Friemar], a Hermit [Augustinian], German by nation, doctor of the Paris university, illustrious in life and doctrine, wrote on the Decalogue, 1 book; whose beginning is, *Hear, O Israel, the precepts*. He flourished in the year of the Lord 1340.

Heraclius, under the empire of Commodus and Severus, in the year of the Lord 200, composed on the Apostle [Paul] fourteen books of commentaries.

Under the name of **Hermann**, Archbishop of Cologne, elector of the Holy Empire, there came forth a most noble explanation of the Decalogue, which is contained in the Compendium of the Council of Cologne, together with an exposition of the Lord's Prayer and of the Creed. He flourished in the year of the Lord 1540.

Hermann, called *Contractus* [the Lame] — because he was contracted [crippled] in the limbs of his whole body — a Benedictine monk of the monastery of St. Gall, a German by nation, son of the Count of Veringen in Swabia, a philosopher, mathematician, and historian, most skilled in Greek, Latin, and Arabic, among his many excellent writings left a notable little work: a chronicle entitled *ON THE SIX AGES OF THE WORLD*, in which, in imitation of Bede, he arranged in a most fitting order all the ages, generations, years, and times contained in the sacred letters. He flourished under Henry II, in the year of the Lord 1040.

Hermann of Petra [Studorpoeus], German by nation, a Carthusian by profession, rector of the house of St. Anne of the nuns of his or-[der] [→ p259]

[→ p259: "-dinis..." — completing *ordinis*, "of the order"]

(Rich PDF p. 259 [printed folio 240]. Book IV, letter H: **Hermann of Petra**, **Hermann Schildis**, **Hesychius the Monk** (Hilarion's disciple, and the disputed Greek translation), **Hesychius of Jerusalem** (the presbyter, whose seven books on Leviticus survive); then the **Jeromes** — **Fracastoro** (the unfinished Joseph poem), of **Lwów** (who Englished — rather, Polished — the whole Bible), **ab Oleastro** (on the Pentateuch), **Osório** (flagged below as a later-edition insertion), of **Padua**, and the long entry on **Girolamo Savonarola** (his Florentine prophetic preaching, his burning, and his sermon-catalog). Running head: BIBLIOTHECAE SANCTAE.)

[Letter H, continued from p258:]

...[rector of the house of St. Anne of the nuns of his] order, near Bruges in Flanders, venerable for his life, erudition, and zeal for declaiming, published on the Lord's Prayer, in scholastic style, 50 sermons. He

flourished in the year of the Lord 1428.

Hermann Schildis [Schildius], a Hermit [Augustinian], imbued with philosophy, and perfected by assiduous exercise in the divine letters, wrote in scholastic style on Genesis and on the Song of Songs; likewise, *On the four senses of scripture*, 1 book. He flourished under Louis IV the Emperor, in the year of the Lord 1340.

Hesychius the Monk, and in Palestine the father of many monks, joined by the closest love to Hilarion the most holy hermit — to whom the most blessed Hilarion himself, dying, wrote with his own hand a brief epistle, as it were in place of a testament, leaving to him all his riches, namely the Gospel, and a sackcloth tunic, a cowl, and a little cloak — a man most skilled in the Greek tongue, and an assiduous reader of the divine Scriptures, published a new Greek translation of the whole scripture, partly corrected by himself from the LXX interpreters in the Old Testament, partly restored by his own industry, in the New Testament, to the ancient faith. There are those who attribute this same translation to Hesychius the Jerusalemite presbyter, a most learned man, whom Nicephorus writes to have flourished in the times of Theodosius the Younger. Which does not seem probable to me, since Jerome writes that this Hesychian edition was in use in his time (that is, under the reign of Theodosius the Elder) in all the churches throughout Alexandria and Egypt. And Hesychius [the Monk] flourished under Constantius Augustus, in the year of the Lord 360.

Hesychius, the Jerusalemite presbyter — or, as it is written in the Ordinary Gloss on Leviticus, *bishop of Jerusalem* — a hearer and disciple of Blessed Gregory of Nazianzus the bishop, a man most erudite in the divine scriptures; admonished by the example of his teacher, he is reported to have written on the divine books many little works of explanations: of which there are extant, on the whole of Leviticus, to Eutychianus the deacon, seven books, in which he spiritually interprets the mystical intention of Moses, following an edition so tempered that it agrees with the LXX and does not differ from our Vulgate. He has a certain kind of diction unusual, and rather affected, and abhorrent from the common custom of speaking. The work begins, *To the venerable deacon Eutychianus, the sinner Hesychius, servant of Christ, a presbyter — salvation in Christ*. He wrote also, with a like zeal of explanation, commentaries on Ezekiel, of which he makes mention in the preface to his first book on Leviticus; likewise on the Epistle to the Hebrews. He flourished under Honorius Augustus, in the year of the Lord 400.

Jerome Fracastoro [Girolamo Fracastoro], of Verona, a most noble illustrator of the art of medicine and of poetic study, published, on the last ten chapters of Genesis, a heroic poem *On the life of Joseph*, admirable for the gracefulness of its verse — which indeed he could not complete, being prevented by death, in the year of the Lord 1548.

Jerome of Leopoldis [Lwów], from the province of Ruthenia, of the Order of Minors of the regular observance, a preacher and lector of the Metropolitan Church in the city of Cracow (the royal seat of the Polish kingdom), who fought strenuously against the Lutherans even unto death, translated all the books of the Bible into the Polish language. He flourished under Charles V Augustus, in the year of the Lord 1536.

Jerome ab Oleastro [of Azambuja], a Portuguese, of the Order of Preachers, professor of sacred Theology, and inquisitor of heretical depravity at the renowned Lisbon [Ulyssippo], published commentaries on the Pentateuch of Moses according to the edition of Sanctes Pagninus: in which he first most exactly explained the Hebrew truth, then indeed subjoined separately those things which can be fitted to the composition of morals, from the inmost recesses of the letter itself. He flourished in the year of the Lord 1556, in which he also sent forth this very work, printed at Lisbon.

[Later-edition addition — not in Sixtus's 1566 text: *Osório died in 1580, and the entry notes he died "in recent years," after Sixtus's own death (1569).*] **Jerome Osório** [Jerónimo Osório], a Portuguese, bishop of the Algarve, a most eloquent man, wrote a Paraphrase on Isaiah. In recent years he migrated from this life.

Jerome of Padua [Patavinus], excellent in verse and prose, wrote to Peter Donato, bishop of the city of Padua, *On the Passion of the Lord* — from the four evangelists, in heroic verse — one book, which begins, *Greatest of the heaven-dwellers*, in the year of the Lord 1494.

Jerome Savonarola [Girolamo Savonarola], of Ferrara, of the Order of Preachers, a man of excellent genius, and endowed with an abundance of many sciences, was a declaimer simple indeed and unadorned in speech, but sharp in sense and vehement in action; and in the reputation of sanctity so admirable to all, that the people of the city of Florence — among whom for seven years he delivered sermons in a great and assiduous throng of hearers — thought that he spoke with God, and received from Him the prophecy of future events; and on that account were unwilling that the commonwealth, and the common government of the whole city, should be administered except at his nod. Which things, since they did not sufficiently please some of the leading citizens, effort was made that the magistrates of the city should be created from the number of those who least followed him; [and so] Jerome, not without tumult and the blood of many, was seized, and cast into prison, and condemned to death; a little after, being deprived of his priestly honor [degraded], he was burned alive in the middle of the marketplace, and his ashes — lest, being religiously kept by his own followers (who had already begun to collect them), they should be venerated — were thrown into the flowing Arno. This man, therefore, labored much in the divine scriptures, of which the below-written are reported:

- On the Ark of Noah, in the 6th chapter of Genesis, 10 sermons.
- On the first 6 chapters of Exodus, 14 sermons.
- On the history of Ruth, 5 sermons.
- On the first two chapters of Job, 40 sermons.
- On Ezekiel, 46 sermons.
- On Amos, 40 sermons.
- On Zechariah, 20 sermons.
- On Micah, 30 sermons.
- On Haggai, 5 sermons.
- On the 7 Penitential Psalms, commentaries.
- On Psalm 72, 24 sermons.
- On Psalm 79, an exposition.
- Likewise, on various verses of the Psalms, 20 sermons.
- On the Lord's Prayer, a threefold exposition.
- On the first Canonical [epistle] of John, 19 sermons.

Finally, the day before he was led to death, [→ p260]

[→ p260: "-tem..." — completing *mortem*, "to death"]

(Rich PDF p. 260 [printed folio 241, recto]. Book IV, letter H: the close of the **Savonarola** entry (his two prison Meditations, and the sermons of his that Trent restricted), then **Ambrose bishop of Compsa, Thomas Neri** (Savonarola's apologist), **Jerome Seripando**, and the opening of the great entry on **St. Jerome of Stridon** — his mastery of tongues, Augustine's testimony, and the fourfold division of his scriptural works. Running head: LIBER QVARTVS / BIBLIOTHECAE SANCTAE.)

[Letter H, continued from p259:]

...[the day before he was led to death, he wrote — amid the fearful horrors of the prison and the anguish of the imminent punishment — in Latin speech, Meditations on the 31st Psalm and on the fiftieth, most burning with living words, lively thoughts, and fervor of spirit. The former of these, in which the struggle of hope and

despair is expressed, begins *Sadness has beset me*, etc.; the latter begins *Unhappy man that I am*, etc.

Ambrose, bishop of Compsa [Conza], published a book of many annotations against the aforesaid volumes of Jerome [Savonarola] — out of which volumes the holy Synod of Trent forbade the below-written sermons to be read, until they should come forth corrected by the tribunal of the holy Roman Inquisition:

- On Exodus, sermon 1, beginning *Lord, why are they multiplied*.
- On Exodus, sermon 2, beginning *Since we are set by the Lord*.
- On Exodus, sermon 3, beginning *When Israel went out of Egypt*.
- On Exodus, sermon 6, beginning *The more he oppressed them*.
- On Exodus, sermon 10, beginning *The cry therefore of the children of Israel*.
- On Exodus, sermon 20, beginning *His eyelids question the sons of men*.
- On Ruth, chapter 3, the sermon beginning *And behold, now in the middle of the night the man was afraid*.
- On Job, chapter 5, the sermon beginning *Blessed is the man who is corrected by the Lord*.
- On Ezekiel, sermon 21, beginning *The Lord said, Hear me, pass over through*.
- On Ezekiel, sermon 32, beginning *And after all thy abominations*.
- On Ezekiel, sermon 41, beginning *And the word of the Lord came to me*.
- On Amos, chapter 4, sermon 12, beginning *Hear this word, ye fat cows*.
- On 3 Kings [1 Kings] 18, concerning the fiery experiment [ordeal] of Elijah: an Exhortation delivered to the people in the year of the Lord 1498, on the seventh day of April, when — to explore the truth of the matters foretold by the author [Savonarola] — Dominic of Pescia the Dominican, defender of Jerome [Savonarola], and Julian the Florentine Franciscan, his accuser, were about to enter the burning pyre. The beginning of the sermon is, *Since, besides those things which have been accomplished, prayers, many things still remain to be done*.

Thomas Neri [Tommaso Neri], of the Order of Preachers, a man both pious and learned, recently wrote an Apologetic book in defense of the teaching of this author [Savonarola] — who, being in the forty-sixth year of his age, was slain, namely in the year of human salvation 1498, on the 14th day of June. [*The execution is otherwise dated 23 May 1498; "14 June" as printed.*]

John Francis [Gianfrancesco Pico], prince of Mirandola, wrote his [Savonarola's] life.

Jerome Seripando [Girolamo Seripando] wrote a Commentary on St. Paul's epistle to the Galatians. Rubinus printed it at Venice, 1569.

HIERONYMUS of Stridon [St. Jerome], whom Severus Sulpicius calls rector of the parish of Bethlehem, and whom all the Greeks call the Jerusalemite presbyter — son of Eusebius, from the town of Stridon (which, overthrown by the Goths, was once the border of Dalmatia and Pannonia) — was a man most consummate in every kind of learning. For, by the splendor of his speech and by the strength of eloquence — in which he advanced under Donatus the Grammarian and Victorinus the Rhetor, most illustrious men¹ — he left all the writers of the Latin Church far behind him at a great interval. Of tongues, too, he had so great a skill that he held Greek, Hebrew, Syriac, Chaldee [Aramaic], and Latin all as equally as his native Dalmatian mother-tongue. But also in the schools of the philosophers he left nothing untouched of Aristotle, Plato, and Zeno — that is, of the Peripatetics, Academics, and Stoics. Furnished with these apparatuses, he betook himself to the studies of the sacred Letters, using in these as teachers Apollinaris of Laodicea, Didymus of Alexandria, and Gregory of Nazianzus.² Under whom he acquired for himself so great an erudition in divine matters, and such a name for erudition, that in the obscure difficulties of the holy volumes the Roman Pontiff Damasus, the most learned Augustine, Paulinus, Chromatius, Heliodorus, and many others everywhere

throughout Italy, Gaul, Spain, Africa, Palestine, and Greece — most erudite bishops — took refuge in this one man, as in one who, aided by his manifold variety of tongues, had read all the interpreters of divine Scripture: Greeks, Hebrews, and Latins. Which also Augustine, in Book 1 against Julian, openly shows in these words, saying: *The holy presbyter Jerome, learned in Greek, Latin, and Hebrew eloquence, passing from the Western to the Eastern Church, lived in holy places and in sacred letters even to a decrepit age. He read all — or nearly all — who before him had written on ecclesiastical doctrine from either part of the world.*

This admirable man, therefore, produced — besides his exoteric writings, which are many — so many and so great exegetical volumes upon the holy Scriptures, that there is no part, whether of the Old or of the New Testament, on which he did not publish either translations, or annotations, or commentaries, or epistles. For by these four orders [classes] are distinguished all his works that pertain to the understanding of the sacred Volumes. In the first, the order of **translation**, he turned the whole body of Scripture into various tongues. In the second, the order of **annotation**, he illustrated many things from both Testaments, applying here and there brief scholia. In the third, the **epistolary** order, he wrote almost innumerable letters, in which he satisfied the questions of those who, sending letters to him from divers parts of the world, consulted him on the abstruse questions of divine Scripture. In the fourth and last, the **Hyponematic** — that is, the order of **Commentaries** — he expounded the divine Scriptures according to the various editions of the Greeks (but especially the LXX), and according to his own edition, which he had translated from the Hebrew source, to the letter; and, first of all the Latins, he most skillfully investigated and most clearly discussed the historical sense — which, on account of its difficulty, none before him had either touched or fully explained — adding also brief allegorical and tropological explanations, which should be, as it were, the appendices and ornaments of the literal understanding.

Now, of these Commentaries he wrote several with his own hand, and dictated very many through secretaries, with such facility and speed that each [→ p261]

[→ p261: catchword "quaque"; signature X2]

¹ St. Jerome, a disciple of Donatus and Victorinus. ² In sacred letters St. Jerome had as teachers Apollinaris, Didymus, and Gregory of Nazianzus.

*(Rich PDF p. 261 [printed folio 242, verso]. Book IV, letter H, the **St. Jerome** entry continuing: his prodigious dictation and his following of Origen "like a bee"; the Terentian cento by which he defended himself; his habit of suppressing authors' names; the contrast of his ornate versus his plain style, with his plain-diction motto and the "Questions to Damasus" quotation; then the announcement of a double Index of his works, opening the First (undoubted) Index. Running head: BIBLIOTHECAE SANCTAE.)*

[Letter H — St. Jerome, continued from p260:]

...each day he would exceed a thousand verses [lines] by dictation. For which cause — as he himself relates about himself in the epistle to Eusebius — many reckoned him rather to be reading others' works than composing his own.

Now Jerome followed, among the other Greek expositors — whose writings he culled after the manner of a bee — chiefly Origen, not indeed as a dogmatist but as an interpreter; out of whose immense volumes he poured almost innumerable things into his own works. On which account, when he was accused by his rivals, he excused himself in many places, but especially in the preface to his second commentary on Micah, where out of Terentian verses he fitted together a cento of this kind for his defense:

I warn the fat bulls that have surrounded me, that they be quiet and cease

To slander, lest they come to know their own misdeeds.

*For, as to their saying that I plunder the volumes of Origen, and
 That it is not fitting that the writings of the ancients be contaminated:
 Because they reckon this a vehement reproach,
 I count it the greatest praise — since I wish to imitate
 Him whom I doubt not to please you, and all the prudent.
 For if it be a crime to translate the good sayings of the Greeks, let there be accused
 Ennius, Maro [Virgil], Plautus, Caecilius, and Terence,
 Tullius [Cicero] too — nay, let our own Hilary be held guilty of theft:
 who, upon
 The Psalms, turned nearly forty thousand verses of the aforesaid Origen according to their sense —
 Whose diligence, of them all, I long to emulate
 Rather than the obscure negligence of those men.*

Now Jerome, in gathering the explanations of the ancients, is wont very often to report their opinions — and sometimes also some erring and absurd opinions — with the authors' names suppressed (whom, to avoid the reader's tedium, he was accustomed to name once in the prefaces of his books); sometimes omitting too, for modesty's sake, the refutations of those opinions, because he had refuted them most fully elsewhere. Whence it comes that, while he mixes others' matter with his own without distinction, he sometimes seems to accept the errors of others and to pronounce them as the judgment of his own mind. And hence Jerome's detractors have seized what occasion they could to assail him, [saying] that he had bespattered almost all his commentaries with the dogmas of heretics. Meeting whose calumny, Jerome left these things written in his fourth volume on Jeremiah:

I am accustomed, in my commentaries and explanations — as is the custom — when setting down the various opinions of interpreters, to mix in speech of this kind: "Some say this, others assert that, several think thus." And for this the wretched Grunnius [Rufinus], and, after many years, the disciple of Jovinian, calumniate me — [saying] that under others' names I set down my own opinions. Which I do for the sake of good will, lest I should seem to tear anyone by name. But my kindness has been turned into calumny against me.

The **style** of Jerome, in each of these orders [classes of work], is far different from that which he uses in his other works. For in his exoteric little works — whatever they be, whether Paraenetic (which contain instruction for life) or Apologetic (which look to refuting the errors of heretics and the calumnies of the malevolent) — he has a manner of speaking composed of a certain varied and admirable mixture of all things, and adorned with ornaments and pigments culled from every side out of every variety of writers; painted with the colors of the rhetoricians, the subtleties of the dialecticians, the flowerlets of the poets, the maxims of the philosophers, and with allusions of every kind to all the arts and sciences; and variegated with a diversity of foreign words — Greek, that is, Hebrew, and Chaldee [Aramaic] sayings — after the fashion of an emblem (as Ennius says) of mosaic work, and interwoven like a Musaeum-work with many-colored little stones. On the contrary, in his exegetical works, or enarrations of the divine Scripture — all the pomp of secular letters despised — he abstains from every paint of eloquence and from all ambition of the most difficult questions, unwilling (as he himself says), under the occasion of the divine words, to show off his own eloquence and erudition, and in these to hunt praise and admiration from his readers. But everywhere he uses a diction succinct, simple, and open, and words (as he himself says) taken from the crossroads [common speech], repeating in all his commentaries, and in almost every preface of his books, this saying, namely: *Let those who desire rivers of eloquence and elegant declamations not read these things. For this alone is my purpose: to declare the words of divine Scripture; and this alone is my praise, that through me the reader may understand the words of divine Scripture.* Giving the reason of this purpose himself, in the Questions to

Pope Damasus he thus writes:

One who disputes about the Scriptures ought not to hunt out the arguments of Aristotle, nor is the rivulet to be drawn from the river of Ciceronian eloquence, nor are the ears to be soothed with the flowerlets of Quintilian and with scholastic declamation. A speech is needful that is pedestrian and like everyday speech, and redolent of no lamplit toil — one that explains the matter, sets forth the sense, makes the obscure plain, not one that puts forth leaves in the composition of words. Let others be eloquent, let them be praised as they will, and weigh out foaming words with puffed-out cheeks: it is enough for me so to speak that I be understood — that, speaking and disputing about the Scriptures, I may imitate the simplicity of the Scriptures.

And let these few things now be what we have touched, in general, concerning the exegetical works of Jerome. But in particular, those which under his name are reported to have been published on all — or on the several — books of divine Scripture, we shall distinguish by a double Index: in the first of which we shall place the undoubted labors of Jerome; in the second we shall enumerate those writings about which it is greatly doubted among the learned whether they are his.

OF THE EXEGETICAL VOLUMES WHICH ALL AFFIRM, WITHOUT ANY HESITATION, TO BE JEROME'S. THE FIRST INDEX.

On the whole Old Testament, a Translation from the Hebrew verity into the Latin tongue — which, as more excellent than the others, the whole Church of the Latins¹ [→ p262]

[→ p262: catchword "Eccle-" (Ecclesia)]

¹ The translation of the Old Testament which the Latin Church uses.

(Rich PDF p. 262 [printed folio 243, recto]. Book IV, letter H — the First Index of St. Jerome's undoubted works: the Fathers' testimonies to his Latin translation (Augustine, Gregory, Isidore), his speed of translation, his correction of the New Testament with Augustine's letter of thanks, his Dalmatian translation, the Book of Hebrew Names, the prefatory Epistolarium, the Hebrew Questions, and the particular questions and letters on Genesis–Kings, then the threefold Psalter (Roman, Gallican, and from the Hebrew). Running head: LIBER QVARTVS.)

[Letter H — St. Jerome, the First Index continued from p261:]

...the whole Church of the Latins received,¹ and the very ancient Fathers approved by their own antiquity — but first of all Augustine, in the 18th book of the *City of God*, writing thus: *There was not lacking in our times the presbyter Jerome, a most learned man, and most skilled in the three tongues, who translated the divine Scriptures into Latin not from the Greek but from the Hebrew. Which so great a literary labor of his even the Hebrews confess to be truthful.* Subscribing to him, Gregory in the eleventh book of the *Morals* thus speaks: *The new translation of Jerome is held to have rendered all things for us more truly from the Hebrew speech; therefore whatever is said in it is to be trusted, and it is fitting that our exposition should more subtly search out its words.* Isidore, bishop of Seville, in the second book of the *Etymologies*, adds these things: *Jerome, most skilled in the three tongues, translated the divine Scriptures from Hebrew into Latin eloquence, and eloquently rendered them; whose interpretation is deservedly preferred to the others: for it is more tenacious of the words, and clearer in sense by its perspicuity, and — being a Christian interpretation — truer.* Thus he. Nor is it to be passed over that Jerome corrected the edition of the Seventy interpreters [LXX] — already for many ages before translated into Latin by an uncertain author, and corrupted by the injury of the times — and restored it to the Greek verity,² as he himself testifies in the preface to *Paralipomenon* [Chronicles]. He translated, moreover, with such facility and speed most of the Hebrew volumes of the Old Instrument, that by the labor of three days he made Latin out of Hebrew the three books of Solomon — namely Proverbs, Ecclesiastes, and the Song of Songs — and turned the book of Tobias from Chaldee [Aramaic] into Latin by the work of a single day.

Besides these, he also carefully corrected the whole New Testament — already by others either badly translated into Latin, or corrupted by the negligence of copyists — and with the utmost care emended it according to the Greek verity. Of which emendation Augustine, in a certain letter to Jerome, brought forth his judgment in these words: *Accordingly we give no small thanks to God for your work, that you have translated the Gospel from Greek into Latin: because in almost all places there is no stumbling, when we have compared the Greek scripture. Whence, if anyone be contentious for the old falsity, he is either taught or refuted by the codices being brought forth and compared; and if some passages very rarely give deserved cause for warning — who is so hard that he would not readily pardon so useful a labor, for which he is not able to render a return of praise?* [printed "non non"] Thus Augustine.

Jerome also translated — as he himself testifies in the epistle to Sophronius — the whole body of the entire divine Scripture into the Dalmatian tongue, for the benefit of the peoples of his own nation;³ which nation, even to this day, uses the reading of this translation with the utmost veneration.

He also translated, out of Philo and Origen, *On the Interpretation of the Hebrew Names* which are contained in both Testaments — one book, beginning *Philo, a most eloquent man*.

After these labors of translation he wrote an *Epistolary of Prefaces* upon the several volumes of the Bible — one book, whose beginning is *Brother Ambrose*. He wrote also:

Upon all the holy scripture, one book of *Traditions*, or of an inchoate [begun] exposition of *Hebrew Questions* — from the beginning of Genesis even to the end of that same volume. By which work he refuted the errors of those who wrongly brought forth various testimonies from the sacred Letters, thinking that they were so read in the Hebrew codices; showing which words, both in the Greek and in the Latin codices of the blessed Scripture, were superfluous or lacking, each being restored to its truth. He moreover explained in Latin the etymologies of things, of names, and of regions, unknown to the Latins, promising that he would publish, by a similar labor, annotations upon all the Old scripture. Whether he afterward performed this, is unknown to me.

He wrote besides, on Genesis, to Damasus, three questions:

- On Genesis 4, one question, *On the vengeance for the slayer of Cain*.
- On Genesis 15, one question, *On the sons of Abraham who should return from Egypt in the fourth generation*.
- On Genesis 27, question 1, *Why Isaac blessed not the son to whom he wished, but why he blessed the son to whom he did not wish*.
- **Likewise** on Genesis 14, one epistle to Evagrius, *On Melchizedek*.
- On Exodus chapter 39, one epistle, *On the priestly vesture*.
- On chapter 33 of the book of Numbers, *On the 42 encampments of the children of Israel in the desert*, to Fabiola, epistle 1.
- On the same [book], *On the Land of Promise*, to Dardanus, epistle 1.
- On the same, a small booklet *On the Land of Promise*, which he mentions in book 1 on Jeremiah.
- On 3 Kings [1 Kings], *On the Ephod*, to Marcella, one epistle.
- On 4 Kings [2 Kings] 17, *On Ahaz begetting a son when he was eleven years old*, epistle 1, to Vitalis.

Upon the Psalter he set forth epistles, and a threefold variety of translation. The **first**, indeed, when he was at Rome, by order of Pope Damasus — which ought rather to be called a correction than a translation; for he corrected, and in great part emended, the common [Vulgate] edition of the Psalter,⁴ contaminated with innumerable faults, following in this the Greek version of the Seventy interpreters. When this, at Damasus's command, had begun to be read and sung in the Roman Church, it was called the **ROMAN PSALTER**.⁵ But

when this emendation was again corrupted through the fault of copyists — among whom the error of the old translation prevailed more than the fidelity of the new correction — Jerome, at the urging of Paula and Eustochium, put forth a **second** edition from the Greek version of the Seventy interpreters, in which, by obeli set beside [that is, by horizontal strokes], he marked what among the LXX was superfluous, and, by asterisks (``) likewise inserted, noted what he himself had added from the Hebrew verity. When Damasus had granted this work to be sung in the churches of Gaul, it was called the **GALLICAN PSALTER**.⁶ The **third** edition he rendered from the source of the Hebrew verity into Latin eloquence, at the request of Sophronius; by whom, when the Jews — bringing forth testimonies of the psalms — were pressed in disputation, they mockingly answered, almost at every word, that it was not so held in the Hebrew, as he alleged from the Seventy interpreters. This edition, again turned into Greek by Sophronius, no church, so far as I know, has been accustomed to sing. He wrote also, upon the second Psalter version published by him, a boo[klet] [→ p263]

[→ p263: catchword "libel-"; signature X3]

¹ [This translation] is St. Jerome's. ² St. Jerome corrected the Latin version of the edition of the Seventy interpreters [LXX]. ³ Jerome translated the whole sacred Scripture into the Dalmatian tongue. ⁴ Jerome corrected the common [Vulgate] edition of the Psalter. ⁵ Which [Psalter] is called the Roman Psalter. ⁶ What the Gallican Psalter is.

(Rich PDF p. 263 [printed folio 244, verso]. Book IV, letter H — St. Jerome's First Index continued: the letter to Sunnia and Fretela on the Psalter; Psalter commentaries cited by Gregory and Augustine; epistolary explanations on three Psalms; seven treatises translated from Origen; Ecclesiastes to Paula and Eustochium, with the censure of Rethicius over "Aurum ophaz"; the 63 books on all the Prophets (Jerome the first of the Latins to expound them historically), dictated in old age; then the catalog of the several Prophet-commentaries (Isaiah through Haggai), each with dedicatee and incipit. Running head: BIBLIOTHECAE SANCTAE.)

[Letter H — St. Jerome, the First Index continued from p262:]

...a boo[klet], or very prolix epistle, to Sunnia and Fretela, showing in what places the edition of the Seventy interpreters differed from the Hebrew verity, and how the corrupted readings in the psalms ought to be restored according to the Hebrew faith [text]; and [displaying] the LXX edition, before rendered by himself into Latin and distinguished with asterisks and obeli.

He is also reported to have written commentaries on the whole Psalter — out of which Gregory, expounding the Psalms that are called Penitential, brings a testimony from the exposition of Psalm 50; and Augustine, from the explanation of Psalm 93, in the Epistle to Fortunatus, bishop of Sicca, brings forth an opinion.

Besides these, he composed epistolary explanations on three Psalms, that is:

- On Psalm 44, one epistle, to the virgin Principia.
- On Psalm 99, epistle 1, to Cyprian.
- On Psalm 126, an epistle, to Marcella.

He also translated, out of the commentaries of Origen upon the Psalms, seven treatises — from the tenth Psalm to the sixteenth Psalm, one treatise for each Psalm. He wrote also:

On Ecclesiastes, to Paula and Eustochium, one book — remarkable for its wondrous brevity and wondrous facility — according to the literal and the spiritual sense; in which, following the authority of no single edition, he rather fitted himself to the custom of the Seventy interpreters, but only in those places which did not much differ from the Hebrew verity; sometimes he also explained the translations of Aquila, and of Symmachus, and of Theodotion. The beginning of the work is, *I remember*. He wrote besides, to Marcella, one epistle, whose beginning is *Lately with Rethicius*, in which he censures Rethicius, bishop of the Aedui

[Autun], because he had wrongly interpreted *Aurum ophaz* [gold of Ophaz], for which, in the fifth chapter, we read *the finest gold*; and he himself declares what it is.¹ After these he published:

Upon all the Prophets, both the greater and the lesser, 63 books of commentaries; in which, according to each edition [Hebrew and LXX], he was the first of all the Latins to undertake and complete a historical and literal exposition upon the several words of the Prophets, from the first to the last² — which, on account of the enormous difficulty of the matter, none before him had dared either to begin, or, once begun, to pursue. These foundations being laid, he built upon the history the anagogical and tropological senses, following in these the Greek authors, and most of all his own Origen. He set forth, moreover, with skillful diligence, the several Prophets, in a style succinct and simple, but as easy and open as could be — reckoning this to be his highest praise, if through him all the words of the Prophets should be most clearly explained. He divided his commentaries into many books, so that — the long journey of exposition being separated by fixed stages — he might make easier, divided into parts, the labor of the one dictating, of the one writing, and of the one reading. And he set before the several books certain pointed little prefaces, in which he briefly explains the themes of the explanations and sharply refutes the slanders of his rivals. He dictated these commentaries in extreme old age — not in the same order in which they are read in the Canon, but as he was able, and as he was asked, his secretaries taking down his words — since now, with dimming eyes and trembling fingers, he could no longer bear the labor of writing with his own hand; and moreover with such speed that he scarcely had space for re-reading and correcting. The catalog of these books is this:

- **On Isaiah** the Prophet, 18 books of commentaries, to Eustochium, beginning *Being at length hardly finished in a long time*.
- **Likewise, on Isaiah chapter 6**, on the mystery of the Seraphim, to Pope Damasus (as it is read in the common codices), two epistles — which, however, are not epistles, nor written to Damasus, but one treatise divided by I-know-not-whom into two sections. Of which Jerome, in the third book of his commentaries on Isaiah, thus writes: *Of this vision, about thirty years ago, when I was at Constantinople and was being instructed in the studies of the holy scriptures under that most eloquent man Gregory of Nazianzus, then bishop of that same city,*³ *I know that I dictated a short and hasty treatise, that I might take a test of my little talent, and obey my friends who bade me. To that booklet, therefore, I refer the reader.*
- **On Jeremiah**, 20 books of commentaries, to Eusebius — which Rabanus [Maurus], in the preface of his commentaries on Jeremiah, and Trithemius, and Cassiodorus cite; but yet of these only six, on thirty-two chapters of this Prophet, could be found. Their beginning is *After the explanation*.
- **Likewise**, he rendered the *Lamentations of Jeremiah* in Latin verse, as he himself testifies in the preface to Jeremiah, which was translated by him.
- **On Ezekiel**, to Eustochium, fourteen books, [beginning] *The eighteen volumes of explanations on Isaiah being finished*.
- **On Daniel**, to Pammachius and Marcella, one book of an interpolated exposition (that is, written by intervals), [beginning] *Against the Prophet Daniel*.
- **On Hosea**, to Pammachius, 3 books, [beginning] *If in the explanations*.
- **On Joel**, to Pammachius, 1 book, [beginning] *The order is not the same*.
- **On Amos**, to Pammachius, 3 books, [beginning] *Amos the Prophet*.
- **On Abdias [Obadiah]**, to Pammachius, 2 books; of which one he wrote in old age, whose beginning is *When I was a little one*; the other he wrote in youth, allegorically, when he did not yet understand the historical sense of the Scriptures — which one perished through the injury of time.
- **On Jonah**, to Chromatius, 1 book, [beginning] *About three years have passed*.
- **On Micah**, to Paula and Eustochium, two books, [beginning] *Micah, on whom now*.

- **On Nahum**, to the same, one book, [beginning] *According to the Seventy interpreters.*
- **On Habakkuk**, to Chromatius, 2 books, [beginning] *First, O Chromatius.*
- **Likewise**, another book of annotations on the same Prophet, [beginning] *The burden which.*
- **On Zephaniah**, to Paula and Eustochium, 1 book, [beginning] *Before I approach Zephaniah.*
- **On Haggai**, to the same, 1 book, [beginning] *In the second year of Darius.*

[→ p264: catchword "In-" (In Zachariam)]

¹ Jerome, epistle 133. I do not know what chapter 5 he means; in Jeremiah 10, verse 9, "Gold of Ophaz" is read. ² Jerome was the first among the Latin writers to complete a historical exposition upon all the Prophets. ³ St. Jerome confesses that he was a pupil of St. Gregory of Nazianzus in the sacred Scriptures.

(Rich PDF p. 264 [printed folio 245, recto]. Book IV, letter H — the close of St. Jerome's First Index (Zechariah, Malachi; the four books on Matthew; the Matthew/Luke questions to various correspondents; the twofold exposition of Paul — Hypomnematic and Epistolary — with the Galatians, Ephesians, Titus, Philemon commentaries and the Pauline questions), then the announcement that these are his undoubted works; the **Second Index** of works of uncertain authorship; and the opening of a section on the disputed Annotations on Kings and Chronicles, with Nicholas of Lyra's judgment. Running head: LIBER QVARTVS.)

[Letter H — St. Jerome, the First Index concluded, then the Second Index:]

- **On Zechariah**, to Exuperius of Toulouse, an epistle in 3 books, [beginning] *In the last part now of autumn.*
- **On Malachi**, to Minerius and Alexander, one book — the last of the 12 Prophets.

And these things he composed on the Old Testament; now follow those which he composed on the New Testament.

On Matthew, four books of commentaries, to Eusebius: in which — the authority of the Ancients omitted (whom, for the shortness of time, he had no opportunity either to read or to follow) — he briefly arranged the historical interpretation, sometimes mingling in the flowers of the spiritual understanding, and laying in these the foundations for a future work, which he afterward completed on Matthew more fully and more exactly. He dictated these four books with such speed that, within the space of two weeks — and with the feast of Easter imminent, by which he was chiefly detained in spiritual occupations — he finished the whole work. Its beginning is *That many [have]*.

He wrote also certain other things on Matthew, of which we have:

- On Matthew 6, upon that text *Be not solicitous for the morrow*, one epistle to Amandus.
- On Matthew 11, On the disciples whom John sent to Christ, to Algasia, question 1.
- On Matthew 12, upon that text *He shall not break the bruised reed*, to Algasia, question 1.
- On Matthew 16, upon that text *Whoever wishes to come after me*, to Algasia, question 1.
- On Matthew 20 [read 21], upon that text *Hosanna, blessed [is he]*, to Damasus, epistle 1.
- On Matthew 21 [read 19], upon that text *If you wish to be perfect*, to Hedibia, question 1.
- On Matthew 24, upon that text *Woe to them that are with child and that give suck*, to Algasia, question 1.
- On Matthew 26, upon that text *I will not drink henceforth of this fruit of the vine*, to Hedibia, question 1.
- On Matthew 28, On the time of the Resurrection of Christ, and the things that happened in it, to Hedibia, question 3.
- On Luke chapter 15, On the prodigal son, to Pope Damasus, one epistle, which begins *Of your Beatitude.*

On the Epistles of Paul he brought a twofold kind of exposition, namely the Hypomnematic [commentary-style] and the Epistolary. In the first kind, indeed, he gathered from the explanations of Origen, Victorinus, Didymus of Alexandria, Theodore, and Apollinaris a [commentary] on the Epistle to the Galatians, to Paula and Eustochium, 3 books, of which the first begins *Very few indeed*.

- On the Epistle to the Ephesians, to the same, 3 books — which he testifies he published with such haste that each day he would dictate up to a thousand lines. Their beginning is *A wise man*.
- **He wrote** likewise, in the same style, on the Epistle to Titus, 1 book, beginning *Although they are not*.
- **Likewise**, on the Epistle to Philemon, 1 book, beginning *Those who are unwilling*.

He also composed, on various places of Paul, questions and various epistles, of whose number are:

- On that text Romans 5, *Scarcely for a just man will one die*, to Algasia, one question.
- On that text Romans 7, *Occasion being taken, sin revived*, to Algasia, question 1.
- On that text Romans 9, *I wished to be anathema*, to Algasia, question 1.
- On that text 1 Corinthians 6, *Every sin that a man does is outside the body*, to Amandus, epistle 1.
- On that text 1 Corinthians 8 [read 2], *What are those things which the eye has not seen*, to Marcella.
- On that text 1 Corinthians 15, *He must reign*, to Amandus, question 1.
- Likewise on that text 1 Corinthians 15, *We shall indeed all rise again*, to Minerius and Alexander, epistle 1.
- On that text 2 Corinthians 2, *To some the odor of death, to others the odor of life*, to Hedibia, question 11.
- On chapter 2 of Galatians, *On the pretended dispute of Peter and Paul*, to Augustine, epistle 1.
- On that text Colossians 2, *Let no man beguile you*, to Algasia, question 1.
- On that text 1 Thessalonians 4, *On the rapture of the living to meet the Lord*, to Marcella, question 1.
- On 2 Thessalonians 2, *On the man of sin*, to Algasia, question 1.
- On 1 Timothy 3, *On the conditions [qualifications] of a bishop*, to Oceanus, epistle 1.

And these are the undoubted writings of Jerome; but those which are doubtful are noted in the following Index.

SECOND INDEX OF THE EXEGETICAL VOLUMES. In which, under the uncertain title of Jerome, these are contained:

- **On the three books of Kings** — one book. [beginning] *There was one man*.
- **On the two books of Paralipomenon [Chronicles]** — one book. [beginning] *To Heber were born*.
- **On Job** — one book. [beginning] *Job, who grieving*.
- **On the Psalter** — one book. [beginning] *Lately, when Origen*.
- **On Proverbs** — three books. [beginning] *The parables of Solomon*.
- **On Lamentations** — three books. [beginning] *You have in the lamentations*.
- **On Mark** — one book. [beginning] *Every learned scribe*.
- **On Luke chapter 15, on the prodigal son** — one book. [beginning] *Of all indeed*.
- **On the Acts of the Apostles, on the interpretation of the names** — one book. [beginning] *Aceldama, a field*.
- **On all the epistles of Paul** — 14 books. [beginning] *By your letters*.

Concerning all these, what I myself think — being always ready to acquiesce in a better judgment — I will indicate in a few words.

ON THE ANNOTATIONS ON KINGS AND PARALIPOMENON [CHRONICLES].

The Annotations on the three books of Kings and the two of Paralipomenon, Nicholas of Lyra, in his commentaries on those same volumes, denies to be Jerome's — affirming that their author was a certain neophyte Jew, who from Hebrew fables noted down many things no less fictitious than ridiculous; and this too seems to confirm Lyra's opinion, that [it seems...] [→ p265]

[→ p265: catchword "vide-" (videtur); signature X4]

(Rich PDF p. 265 [printed folio 246, verso]. Book IV, letter H — Sixtus's critical judgments on the doubtful works attributed to St. Jerome: the Annotations on Kings/Chronicles (against Jerome's custom); the Commentary on Job (reckoned spurious, perhaps Bede's, compiled for Bishop Vecterius, with a Faustus of Riez citation); the Commentaries on the Psalter (a monk's centos, with the Cynomia and Ps 86 "le-Ziyyon" disputes); the Commentaries on Proverbs (citing Gregory and Augustine — the table-distich — assigned by Trithemius to Bede); and the Commentaries on Lamentations (a cento gathered by Rabanus Maurus). Running head: BIBLIOTHECAE SANCTAE.)

[Letter H — St. Jerome, judgments on the doubtful works, continued from p264:]

...[it seems] confirmed, in that Jerome, in the Annotations which he wrote on Genesis, everywhere brings forth Hebrew and Greek testimonies of the divine scripture, expressed in Hebrew and Greek words, weighing everywhere the various translations of the different interpreters — of which things you will find no mention in these annotations [on Kings and Chronicles].

ON THE COMMENTARY ON JOB.

The Commentary on Job — which the author, as appears from the end of the volume, compiled for the sake of Bishop Vecterius — is for that reason reckoned supposititious [spurious], because it follows neither the edition of the Seventy interpreters nor the Hebrew verity, nor cites any of the old expositors, but treats only mystical senses, the understanding of the letter being entirely omitted: all which things are far removed from Jerome's custom. It may be conjectured (if indeed anything is to be attributed to conjectures of this kind) that this work is by Bede the presbyter, as being an Englishman writing to an Englishman. For that Vecterius held a bishopric among the English, and lived in Bede's times, that Chronicle-volume testifies which is commonly called the *English Chronicle*. Yet it must not be denied that most things in these commentaries are borrowed from the writings of Jerome. For — to omit the rest — Faustus, bishop of Gaul, about the year 430 from the birth of Christ, at the beginning of his book *On Creatures* cited a testimony from a certain treatise of Jerome, which is now had here word for word at the end of the explanation of the twenty-fifth chapter in Job.

ON THE COMMENTARIES ON THE PSALTER.

The Commentaries of Annotations on the Psalms, arranged by intervals, give many indications of not being Jerome's. First, because this author, the historical sense set aside, dwells only in allegorical and tropological expositions, using no variety of editions. Then, he has none of that Greek and Hebrew erudition which Jerome is wont to bring into all his exegetical works. He wrote also many things diametrically opposed to Jerome's opinions — as in the interpretation of Psalm 77, where he says *Cynomia* [κυνόμυια] is the dog-fly, Jerome protesting against it in the epistle to Sunnia and Fretela. On Psalm 86 he notes that, according to the Hebrew verity, it ought to be read *Shall a man say of Sion*, against Jerome's translation, who, according to what is in the Hebrew — לִצִּיּוֹן *le-Ziyyon* — translated *To Sion shall a man say*. Psalm 89, which Jerome

ascribed to Moses, [this author] contends is not Moses'. As, in the explanation of Psalm 13, that testimony of Paul in the third chapter of the epistle to the Romans — which Jerome shows to be borrowed from Isaiah — [this author] asserts to be taken from Deuteronomy. To these is added, that — teeming everywhere with the ineptitude of speech, with battologies [vain repetitions] and solecisms — [this work] recoils both from the Jeronymian phrase and from his manner of writing, and often runs off into the formulas of homilies and sermons, repeating even to the point of nausea certain inept little exhortations, among which are these: *Why do I say all this? Do you wish to know what this is? And see what he says.* It is evident, from the exposition of Psalms 89, 111, and 115, that the author of the work was a monk, who was accustomed to speak, before the monks standing by, to the measure of the appointed hour, with rhapsodies brought here and there from the commentaries of various doctors, and especially of Jerome — as one may see in the enarration of Psalm 93, into which is inserted, word for word, a fragment of the Jeronymian exposition cited by Augustine in the epistle to Fortunatus, bishop of Sicca; and in the exposition of Psalm 50, where are reported the words of Jerome alleged by St. Gregory in the explanation of the fourth penitential Psalm. There are those who think the commentaries are Jerome's, but contaminated by an uncertain impostor with countless trifles and nonsense.

ON THE COMMENTARIES ON THE PROVERBS OF SOLOMON.

The three books of commentaries on Proverbs are denied to have been Jerome's — both because of the dissimilarity of the sentences and of the eloquence, and because in them Gregory and Augustine are cited more than once. For a testimony of Augustine, from the book *On Lying* to Consentius, is adduced in the explanation of the sixth chapter; and again, in the explanation of the twentieth chapter, is cited a distich of the same [Augustine], from the *Sermons to the Hermits*, that is:

*If anyone loves, by his words, to gnaw the life of the absent,
let him know this table is forbidden to him.*

And in the exposition of the 21st chapter he cites the blessed Pope Gregory in the homilies of the gospel; and in the annotations on the 30th chapter he alleges by name an opinion of St. Jerome himself, from the commentaries on Jeremiah. Trithemius attributes these commentaries to Bede, by whose title also, in the most ancient copies, they are inscribed.

ON THE COMMENTARIES ON THE THRENI [LAMENTATIONS].

In the Commentaries on the Threni [Lamentations] — besides certain prefaces to Eusebius, gathered partly from the Epistle of Jerome on the interpretation of the Hebrew Alphabet, to Paula Urbica, partly from others of his writings — there is nothing that breathes the Jeronymian genius. For, besides that there is in them no trace either of Greek or of Hebrew understanding, the very structure of the speech — everywhere unequal — plainly cries out that this work is nothing else than a hotchpotch of centos, heaped together by a zealous collector out of the sayings of various different authors, and especially out of the opinions of Gregory, and even out of whole chapters. Nor do I fear to affirm that the gatherer of this heap was Rabanus Maurus, in whose works, printed at Basel, these three books are found. These the printers, that they might publish them more plausibly as Jerome's writings — enlarged into a greater bulk, and for greater [→ p266]

[→ p266: catchword "maio-" (maiozem)]

(Rich PDF p. 266 [printed folio 247, recto]. Book IV, letter H — the remaining doubtful works ascribed to St. Jerome (the Commentaries on Mark; the Prodigal Son; the Annotations on Acts; the Commentaries on Paul, judged Pelagian), Trithemius's further attributions, and the conclusion of the great St. Jerome entry (his death, c. 422, and his life written by Eusebius of Cremona); then two new Jerome-headwords: **Girolamo**

Trevisan, bishop of Verona (†1562), and *Jerome Varlenius Sylvius of Utrecht*. Running head: *LIBER QVARTVS*.)

[Letter H — St. Jerome, doubtful works concluded, then new entries:]

...and might sell them at a greater price, inserted them into the volumes of Jerome — some lines being cut from the beginning of Rabanus's preface, so that the imposture might the less be detected by blind buyers.

ON THE COMMENTARIES ON MARK.

The Commentaries of Mystical explanation on Mark recoil from Jerome's style more than fire from water. That these are the work of a man who knew not much Latin, and even less Greek and Hebrew, the barbarism of the speech is proof, and the inept interpretation of foreign words: an example of which you have in the exposition of chapter 14, where the author noted that the word *Pascha* signifies in Latin "passing over" [transitus], but *Phase* "immolation," and that *Nardus pistica* is equivalent to "Mystical." But in the same place he affirms that Mary, who anointed the head of Christ in her own house, was that sinful woman who, in the house of the Pharisee, washed His feet with her tears. And in chapter 15 he writes that the ram was sacrificed for Isaac by Abraham on Mount Calvary — of which opinions Jerome disapproves the former in his chapter on Matthew 26, and the latter in the epistle to Marcella, affirming that the same sacrifice of the ram was offered on Mount Moriah. Again, in the explanation of chapter 15, he inserts certain verses on the figure of the cross, torn out in mutilated fashion from the fourth book of the poems of Sedulius¹ — who, it is agreed, was some years later than Jerome.

ON THE PRODIGAL SON.

That this treatise too is not Jerome's — if it were little clear from the character of the speech — this also could prove: that it is not likely that Jerome, who had written the exposition of this parable to Damasus, should again, with his opinion changed, have published another treatise with a contrary sense of explanation; and that all the printers have printed this very [treatise] among the homilies of John Chrysostom — although it is not Chrysostom's either, but of an uncertain writer, as we have noted in the censures of his works.

ON THE ANNOTATIONS ON THE ACTS OF THE APOSTLES.

And this little book of Annotations too a certain zealous man gathered out of St. Jerome — whose name, and whose book *On the Interpretation of the Names*, he cited at the end of the volume. It is credible that the collector was Bede, in whose works this same booklet still survives.

ON THE COMMENTARIES ON PAUL.

The Annotations on the thirteen Epistles of Paul — although on their front they display a little preface of Jerome writing to Heliodorus — yet the diversity of style and the difference of doctrines show that they are not his. Ambrose, archbishop of Compsa [Conza], asserts that the writer of the work was Pelagius, because in the exposition of the eighth and ninth chapters of the epistle to the Romans he teaches that eternal predestination is [made] from the merits of the elect foreseen by the divine foreknowledge. But I, to pronounce freely what I think, do not at all doubt that the author, whoever he was, labored under the Pelagian plague — as can most plainly be detected from the annotations on the seventh chapter of the epistle to the Romans, where, expounding that text *Without the law sin was dead*, he thinks those to be mad who believe that Adam's sin has been derived into us by the propagation [inheritance] from our parents, affirming that the same sin was transmitted to posterity not by propagation but by example only. From which it is sufficiently clear that Jerome, the most bitter enemy of the Pelagian dogma, was not the author of this work. There are also certain other things asserted in these commentaries, not lacking the suspicion of heresy, which we —

together with the aforesaid errors — have noted in the following volume. Yet I am not of the opinion of Ambrose my teacher, so as to judge these commentaries to be Pelagius's own: for Pelagius, as Augustine testifies in the third book *On the Baptism of Little Ones*, in the very brief explanations which he published on the epistle to the Romans, used such modesty that he set forth the argument against original sin not under his own person but under another's — which Augustine, in the same place, transcribed word for word and reviews.

Besides these, Trithemius asserts that Jerome wrote on the four gospels according to the anagogy, 4 books, whose beginning is *First it must be asked*; likewise on the Canonical [Catholic] epistles, 7 books; and on the Apocalypse, 4 books. Concerning which I have nothing certain to affirm, except that Jerome, in the preface to the commentaries of Victorinus to Anatolius, promised that he would write on the Apocalypse.

There are also found, in the homiliary of Albinus [Alcuin], and in the breviaries of the divine offices, some homilies under the title of Jerome — which, however, are not homilies, but fragments of explanations, excerpted from various of his commentaries.

These, then, are the exegetical writings of Jerome, who, after countless labors of his studies, dies under the emperors Honorius and Theodosius, in the 61st year of his age, about the year of our salvation 422.² His life, it is believed, Eusebius of Cremona, his disciple, committed to the monuments of letters.

Jerome [Girolamo Trevisan], bishop of Verona, a Venetian by fatherland, of the noble Trevisan family, of the Order of Preachers, most celebrated throughout all Italy in sacred preaching, showed me an explanation on the Epistle to the Hebrews, published by himself, of singular erudition and judgment. He dies in the year of the Lord 1562.

Jerome Varlenius Sylvius [Hieronymus Varlenius], professor of sacred letters at Utrecht among the Johannites [Knights of St. John], composed three books of commentaries on all the Davidic Psalms, in which — bringing forward the various editions of the old interpreters — he elucidated the more obscure passages. Their beginning is *Before [I begin] the enarration*. He flou[rished] [→ p267]

[→ p267: catchword "Cla-" (Claruit)]

¹ Sedulius was some years later than St. Jerome. ² Jerome dies about the year of the Lord 422.

(Rich PDF p. 267 [printed folio 248, verso]. Book IV, letter H: the close of Jerome Varlenius (fl. 1550); **Girolamo Vida of Cremona, bishop of Alba** (the Christiad, quoted from its proem; still living 1566); **Hilary of Arles** (†440); the long entry on **Hilary of Poitiers** (his Job and Psalter works from Origen, the De Trinitate, Matthew in 33 canons, his Arian exile, †370, verse-life by Fortunatus); **Hildegard of Bingen** (†1180); and the opening of **Hippolytus**. Running head: BIBLIOTHECAE SANCTAE.)

[Letter H, continued from p266:]

...[He flou]rished in the year of the Lord 1550.

Jerome Vida [Girolamo Vida] of Cremona, from a canon regular of the Lateran [made] bishop of Alba, a poet an incomparable imitator of the Virgilian song, was almost the first of all the Latin poets to sing — most happily — the life, death, resurrection, and other deeds of our Savior, gathered out of the four gospels, with a sublimity of song next to the Virgilian majesty. Which he himself, no inept judge of his own [work], indicated modestly enough in these verses:

*I myself have led the Muses — a work attempted by many before —
from the Aonian summit to the waves of Jordan,
and through the Palestinian glades I take my stand upon the heights*

of the Idumaeae mount.

and, after a few lines:

There was no way; sheer cliffs and rough rocks,

and briars covered all with their thickness.

I myself, shaking the strong two-edged axe with both hands,

drive a broad path, the shadows of the shrubs giving way.

And now an entrance is granted, and one may go by an open road.

I hope too that it will come to pass, that the road which we ourselves hammer out,

one day some man, dearer to the gods and to the Muses themselves,

will carry to something better, and polish more lavishly with art;

and the way which now by our first labor is opened,

he will more smoothly pave with cut marble.

For me it will be enough to have shown a specimen of illustrious toil.

This most learned man, therefore, gathered out of the four gospels six books of a *Christiad*, whose beginning is: *You who fill the sea, who fill the heaven, who fill the lands with your divine power.* He still lives, up to the present year 1566.

Hilary [Hilary of Arles], bishop of Arles — to whom, as the chief parent of the desert-solitude, Eucherius, bishop of Lyons, published a book *In Praise of the Desert* — a man versed in the divine scriptures and eloquent enough in speech, whose merits of sanctity the Catholic Church proclaims. He was of such piety toward the poor that, all his goods being cheerfully distributed for their uses, he was thereafter called, and was, the father of the poor. He wrote, among other things, to Pope Leo, in heroic verse, the history of Genesis very briefly — namely from the beginning to the seventh chapter. Its beginning is: *We have obeyed your admonitions, following your sweet commands.* He dies in the year of the Lord 440.

Hilary [Hilary of Poitiers], bishop of Poitiers [Pictavium] in Aquitanian Gaul, a man illustrious in erudition, sanctity, and miracles — whom Jerome, for his distinguished eloquence, calls the trumpet of the Roman tongue, and the Rhône of Latin eloquence — worked out, on the divine Scriptures, many most praiseworthy little works of Mystical explanation: that is, treatises on Job, or very many homilies, which Jerome, in the epistle against Vigilantius, testifies to have been gathered from Origen. From these Augustine, in the second book against Julian, brings forth testimonies against the heresy of the Pelagians.

He wrote also commentaries on the Psalter according to the LXX edition; of which Jerome relates that he read [Hilary's commentaries] on the first and second Psalm, and on Psalm 51 up to 62, and from 118 to the last. Beyond these I have myself read also other commentaries on seven Psalms — that is, from 62 to 70 — printed in type. There are those who assert that he published treatises on the entire body of the Psalter, and that it survives in Spain. But however it be, Jerome, writing against Rufinus, affirms that Hilary translated this explanation of the Psalms from the commentaries of Origen on the Psalter — from which he rendered, in the same sense, up to forty thousand lines, with a few things of his own interposed. And since he himself was ignorant of the Hebrew tongue, and had scarcely received some thin breath of Greek letters, he used the help of Heliodorus the presbyter, his very close friend, learned in Greek — asking of him the things he could not understand in reading Origen. But since Heliodorus was destitute of the Hebrew tongue, and was sometimes deceived by the ambiguous signification of Greek words, this was the cause that Hilary, following his error, in some places of the Psalms twisted his expositions far from the pure and genuine sense of the letter toward allegorical and anagogical senses. His style, both in the Psalter and in the Matthew commentaries, is — without any affectation of art — compressed, solid, sometimes rather obscure, but foreign to all swelling and

pride. Although Jerome seemed to think otherwise: who, writing to Paulinus, says: *Hilary is lifted up on the Gallican buskin, and, when he is adorned with the flowers of Greece, is sometimes wrapped up in long periods, and on that account is far from the reading of the simpler brethren.* Which words of Jerome are certainly to be referred to the twelve books *On the Trinity*, in which (as the same Jerome writes in the epistle to Magnus the orator) he imitated the twelve books of Quintilian, both in style and in number. The beginning of the work is *That the opinions of very many are diverse*, etc.

He also published commentaries on the Song of Songs, which, however, Jerome confesses that he does not know.

Besides, he divided the gospel of Matthew into 33 Canons; and, following the order of this division, he discussed almost the whole evangelist with a succinct but erudite and solid explanation, delighting more in the allegorical than in the literal sense. The beginning of the work is *The step which Matthew*, etc.

Much this incomparable Bishop endured from the Arians. For, banished to Phrygia by the decree of the Synod of Béziers [Biterrae] — through Saturninus, bishop of Arles — he suffered a hard exile for four years with a constant mind; from which, having returned, he dies at Poitiers, Valentinian and Valens reigning, in the year of the Lord 370. **Fortunatianus** [Venantius Fortunatus], bishop of Poitiers, wrote his life in hexameter verse, in the year of the Lord 570.

Hildegard [Hildegard of Bingen], abbess of the monastery of St. Rupert of the town of Bingen, in the diocese of Mainz, of the Order of Benedict, a virgin of most holy conversation, and from her childhood illustrious for divine revelations and approved by miracles, wrote in Latin speech on the Gospels of the whole year — of which Trithemius reckons fifty-eight homilies. She dies in the year of the Lord 1180. The life of this venerable virgin, Theodoric Teuco [Dietrich], a Benedictine abbot, comprised in four volumes, in the year of the Lord 1200.

Hippolytus — as Jerome writes — bishop of an uncertain city; or, as Gela[sius] [→ p268]

[→ p268: catchword "lasius" (Gelasius)]

(Rich PDF p. 268 [printed folio 249, recto]. Book IV, letter H: the **Hippolytus** entry (bishop of Portus/Arabia; the wealthy "taskmaster" Ambrose who spurred both him and Origen; his work-list; fl. 220; the "two Hippoliti" question); **Honorius of Autun** (fl. 1120); **Hubert Leonard, bishop of Darién**; **Ubertino da Casale** (the On the Seven States of the Church); and the long entry on **Hugh of St-Cher** (first Dominican cardinal; his fourfold-sense commentaries; and the first Concordances of the Bible). Running head: LIBER QVARTVS.)

[Letter H, continued from p267:]

...[or, as Ge]lasius the Pope first testifies in the book against Eutyches, [Hippolytus was] bishop of the metropolis of the Arabs — or, as Zonaras relates, bishop of the Roman Port [Portus] and a martyr — a man most learned in the divine scriptures, and (as far as appears from his fragments) most studious of allegories. He wrote many, and almost incredible, Greek volumes upon the sacred scriptures: so that that Ambrose, whom Jerome calls Ἐργοδιώκτην [ergodioktes], that is, *One who urges on the work* [a taskmaster], exhorted, and in a manner impelled, Origen to write commentaries on the sacred letters after the imitation of Hippolytus — furnishing him with papers, parchments, seven secretaries and as many girls most swift in writing, and an equal number of copyists, at his own expense, and demanding of him a new work every day. Whence it came about that these two most famous men, in a certain generous contest, strove with all their might, each to surpass the other in the publishing of books. Hippolytus, then, wrote:

- On Genesis, complete commentaries: of which Jerome, in Question 3 to Damasus, cites a testimony from the exposition of chapter 27.

- Likewise, on the *Hexaemeron*, separately, one book.
- On Exodus, one book.
- On Numbers, one book.
- On the beginning of the book of Kings, sermon 1 — cited by Theodoret in the *Polymorphus* [*Eranistes*].
- Treatises on the Psalter, out of which Theodoret in the *Polymorphus* places fragments from the exposition of Psalm 2, 22, and 23.
- On the Proverbs of Solomon, one book.
- On Ecclesiastes, one book.
- On the Song of Songs, one book.
- On a part of Ezekiel, one book.
- On Zechariah, one book.
- On Matthew, one book.
- On the Apocalypse, one book.

There were found in recent years at Basel certain commentaries on the Apocalypse, inscribed to Hippolytus, concerning which there is doubt, on account of the poverty of their erudition and style. He flourished under Alexander Severus, in the year of the Lord 220.

He is cited in many commentaries, both Greek and Latin, as Hippolytus, bishop of Rome; but in some, as Hippolytus, of Rome, or simply the Roman — whom some suspect to be another Hippolytus, different from this one, and to have written in Latin, because Jerome, in the epistle to Magnus the orator of Rome, reckons a certain Hippolytus, a senator of the city of Rome, among the most learned writers of the Church.

Honorius [Honorius of Autun], presbyter of the Church of Autun, assiduously versed in the divine volumes and imbued with all the liberal arts, wrote in Latin and eloquent speech, on the *Hexaemeron*, one book; on the *Psalter*, one book; on the *Song of Songs*, one book, which begins *In the beginnings of the books*. He flourished under the Emperor Henry V, in the year of the Lord 1120.

Hubert Leonard [Hubertus Leonardus], bishop of Darién — a Carmelite, once moderator of the Theological School at Paris, and inquisitor of heretical depravity — wrote, according to the custom of his school, on the Gospel of Luke, one book. He flourished in the year of the Lord 1490.

Ubertine of Casale [Ubertino da Casale], of the Order of Minors [Franciscan], a pious man and a student of the divine scripture, when he saw his order falling away from its first institution, began certain new separations under the appearance of a reformation, and obtained that they be confirmed by the Supreme Pontiff; which then, at the petition of the Ministers of the same order, were revoked by the same Pope, because they seemed undertaken to the grave scandal and schism of the order. Whence, moved [by this], Ubertine, having entered the Order of the Carthusians, wrote to all the faithful of Christ a commentary on the Apocalypse, which he entitled *On the Seven States of the Church*, according to the seven visions of Blessed John in the Apocalypse — in which he is thought, by some professors of his order, to have written certain things by a prophetic spirit. The beginning of the work is *To all the truly faithful of Christ Jesus*. He flourished under the Emperor Albert, in the year of the Lord 1300.

Hubert Leonard, a Carmelite, bishop of Darién, wrote on the Gospel of Luke, 1 book. He flourished in the year 1490. [*This entry duplicates the Hubert Leonard notice above — so printed.*]

Hugh [Hugh of St-Cher], of Saint-Cher [*Carensis*] — either from the town of St. Cher, or of St. Theodoric — bishop of Barcelona, by profession a Dominican, cardinal-presbyter of the title of St. Sabina, the first from the Order of Preachers to be raised to the Cardinalate;¹ a man distinguished for holiness of morals and abundance of letters — whom Humbert of Vienne [Humbert of Romans], the fifth Master General of the

Order of Preachers, his hearer and disciple, drew from the Academy of secular disciplines to the institute of his religion. And a little after, Pope Innocent IV, greatly delighted with his sweet and erudite familiarity, co-opted him into the college of Cardinals, and sent him as legate into Germany to the Electors of the Empire, that at his persuasion they might substitute, in place of the deposed Frederick II, another Emperor. This man published many works: of which there are commentaries on the whole Scripture according to the fourfold sense, written in the scholastic (that is, brief, bare, and worn) speech, without any paint of secular eloquence, beginning — after the manner of the Scholastics — from various sentences of the divine Scripture; their beginnings, as being known to all, I omit for brevity's sake.

And after these commentaries, he first of all devised a great index upon the sacrosanct Bible, entitled *Concordances of the Bible*² — a most laborious work indeed, of immense tedium and time, but greatly necessary to the students of the sacred volumes; in which he arranged, with most accurate diligence, the several declinable words of the divine scripture according to the sequence of the letters, noting not only the books, but also the chapters of the books, and the lines of the chapters, in which each desired word was contained. There are those who think that this work — on account of the immense expenditure of time and labor, for which the life of one man could not suffice — was, at Hugh's urging, enjoined upon five hundred zealous fathers of various monasteries, on this plan: that each should reduce individual words into Alphabetical classes; and so, in a short time, by the diligence of many, [→ p269]

[→ p269: catchword "se-" (multorum sedulitate)]

¹ Hugh of St-Cher was the first Cardinal from the Order of Dominicans. ² Hugh of St-Cher was the first author of the *Concordances of the Bible*.

(Rich PDF p. 269 [printed folio 250, verso]. Book IV: the close of the Hugh entries — *Hugh of St-Cher's Concordance* (imitated by Isaac Nathan's Hebrew and Euthalius's Greek concordances; †Lyons 1262), **Hugh of St. Neot**, **Hugh Virley** of Norwich, and **Hugh of St. Victor** ("the Tongue of Augustine," with his five classes of works). Then **letter I opens** with **James the Englishman**, **Jaime Pérez de Valencia** (Psalter dedicated to Rodrigo Borgia), **James the Apostle**, and **James Furnius** of Genoa (a Greek-and-Latin acrostic paraphrase of the great psalm). Running head: BIBLIOTHECAE SANCTAE.)

[Letter H — the Hugh entries, continued from p268:]

...[and so, in a short time, by the diligence of many,] the work was completed. Which we have afterward seen most diligently imitated, both by the Greeks and by the Hebrews — by the work of Rabbi Isaac Nathan the Jew, and of Euthalius the Rhodian monk: of whom the former collected the Hebrew concordances of the Bible, the latter the Greek. These [Greek ones] we saw at Rome, written by a Greek hand on ancient parchments; but those [Hebrew ones], printed at Venice from the press of Giustiniani. He flourished under the Emperor Frederick II, and died at Lyons in the year of the Lord 1262, and there obtained a tomb in the church of the Preachers.

Hugh of St. Neot [de sancto Neoto], a Carmelite, published on the Gospel of Luke, 1 book. He died in the year 1340.

Hugh Virley [de Virley], an Englishman, a Carmelite, professed of the monastery of Norwich, published commentaries on Matthew in the year of the Lord 1344.

Hugh Victorinus [Hugh of St. Victor], or of St. Victor, a Saxon by nation, a Canon of the Augustinian institute, Abbot of the monastery of Blessed Victor at Paris, a man most illustrious for the exquisite erudition of divine and human letters, and so great an emulator of Augustine's doctrine and phrase that he was called, by the common byword of the learned of his time, *the Tongue of Augustine*. This man gathered, from the reading of the old fathers — and especially of Augustine — upon the whole body of the divine Scripture, a great number of little works, divided into five classes, that is, into *Annotations*, *Questions*, *Homilies*,

Commentaries, and *Miscellanies*. Of whose number, those which embrace almost universally the explanation of the whole divine scripture are these, namely:

- On all the books of the Old Testament, nine books of *Allegories*. [beginning] *Whoever, by wisdom*.
- From both Testaments, five books of *Miscellanies*. [beginning] *The spiritual man judges*.
- *On the sacred scriptures and writers*, one book, in which he discussed, in a beautiful order: On the excellence and usefulness of sacred scripture; On its matter and its difference from the other sciences; On its threefold understanding; On the order, number, and authority of its books; On the writers of the sacred books; On the translators of scripture and its restorers; On the Apocryphal Scriptures; On the mystical places, times, and numbers of Scripture; and On the difficulties contained in scripture. The beginning of the book is *[To] the reader of the divine scriptures*.
- **The same** composed, for the sake of Raynerius the convert, three books *On the Animals and Plants which are read in the scriptures, and their mystical significations* — bringing great utility to those who approach the spiritual senses of scripture. The book begins, *At the petitions of your desire*.
- On the Pentateuch, five books of *Annotations according to the literal sense*, whose beginning is *Desiderius is a proper name*.
- On the four books of Kings, one book of *literal Annotations*.
- On the various verses of almost all the Psalms, one book of *Annotations, both according to the literal and the spiritual sense*; to which he made the beginning, *Certain things, to you, dearest brother*.
- Likewise, on the first four chapters of Ecclesiastes, 19 *Homilies*. [beginning] *Which things, from the book of Solomon*, etc.
- On the Song of Songs, mystically, 1 book. [beginning] *In the beginning of the work*.
- On the Threni [Lamentations], one book of *Annotations according to the four senses*.
- On Ezekiel, 1 book.
- On Joel, one book of *Annotations according to the fourfold sense*.
- On Abdias [Obadiah], one book of *Annotations*.
- On Matthew, one book of *Allegories*. [beginning] *Jesus, seeing the crowds*.
- On Mark, one book of *Allegories*. [beginning] *Jesus entered into the synagogue*.
- On Luke, one book of *Allegories*. [beginning] *This matter*.
- On John, one book of *Annotations to the letter*. [beginning] *Among all the scriptures*.
- On John, one book of *Allegories*. [beginning] *The first parents*.
- On all the epistles of Paul, four books of *Questions and Decisions*, whose beginning is *Paul, an appellative name*.
- Likewise, on the epistle to the Romans, 1 book. [beginning] *God made all things*.

He flourished under the Emperor Henry V, in the year of the Lord 1130.

I

James [Jacobus] the Englishman, by name and nation, wrote on the Song of Solomon. He lived in the year of the Lord 1270.

James [Jaime Pérez de Valencia], bishop of Christopolis, a Spaniard by nation, of Valencia by fatherland, of the Order of the Hermits of St. Augustine a most observant follower, copiously imbued with human and divine letters, published on all the Psalms of David a huge and prolix volume of the scholastic kind of

explanation — full of allegorical and anagogical senses, and abounding in many digressions of the various sciences — which he dedicated to Rodrigo Borgia, Cardinal of Valencia, bishop of Portus. Its beginning is *I will open in parables*. He wrote also on the Song of Songs, one book; on the ferial Canticles; and on the Canticle of Zechariah, of Mary, and of Simeon, one book. He flourished under the Emperor Frederick III, in the year of the Lord 1490.

James [the Apostle], *the brother of the Lord according to the flesh*, first of all applied an interpretation and exposition to the Gospel of Matthew — which was written in Hebrew by Matthew himself, and published at Jerusalem. Athanasius, in the *Synopsis*, is witness.

James Furnius, a Genoese, a distinguished jurisconsult, translated Psalm 119 [the great acrostic psalm; Vulgate 118] into Greek and Latin verse, after the likeness of the Hebrew verses; of which, as the several octonaries [eight-line stanzas] contain eight verses, beginning from one letter according to the order of the alphabet, so the Greek and Latin octonaries have as many verses, beginning from the same letter, in this manner:

A. [Aleph]

Ἄν ἄδ' ἄμωμοι μάκαρες βάντες ἐν νόμῳ θεοῦ.
 ἀπάσαις φρεσὶ Ὅσια μάρτυροι ἰχνεύοντες ὄλβιοι.
 ἄβατοι γὰρ εἰσὶ παρανομοῦσιν αἱ σὼν τρίβοι.
 ἄν ἐγαμψναι φυλακτάς ἐντολὰς τὰς σὰς ἔθου
 δι βάσσας ἐμοῦ κομίσαιντ' ὡς φυλακὴν τῶν σὼν δικῶν.

[A Greek metrical paraphrase of the aleph octonary of Psalm 118 (Vulgate) — "Blessed are the undefiled who walk in the law of God," etc.; the 16th-century Greek type is difficult and partly corrupt in the scan. The stanza continues on the next page.]

[→ p270: catchword "ἄναλο-" (the Greek verse continues)]

(Rich PDF p. 270 [printed folio 251, recto]. Book IV, letter I: the close of **James Furnius's** Greek-and-Latin acrostic paraphrase of Psalm 118 (Vulgate), then a long run of James entries — **Jacobus de Voragine** (the first Italian Bible), **James of Lausanne**, **James of Logenhagen** [later-edition addition], **James López de Zúñiga**, **Jacobus Magnus of Toledo**, **James Martin**, **James Nacchianti of Chioggia**, **James Paniscotius of Molfetta**, **James Sadoletto**, **James Sannazaro** (De partu Virginis), and **James Schoepper**. Running head: LIBER QVARTVS.)

[Letter I — James Furnius's acrostic (aleph octonary), continued from p269:]

ἀναίσχυντος ἔσομ' ἅπαντα σέβων ἐφορῶν προστάγματα.
 ἄν μάθω δίκης σοῦ κρα... τὴν ἐορτὴν ἐξομολογήσομαι.
 ἄς φυλάξαντ' ἐντολὰς, μηδᾶμα λιμπάνης.

[These three Greek lines complete the aleph octonary begun on p269 (Psalm 118:6–8, Vulgate — "Then shall I not be confounded... I will confess you... I will keep your commandments; forsake me not"); the 16th-century Greek type is difficult and partly corrupt in the scan.]

Then the Latin octonary, also acrostic on A [Aleph]:

Blessed is whoever walks in the law of the Lord,
 and follows His commands with a steadfast heart,
 [who] with a right mind turns aside from crooked ways —

*the straight ones. O God, which you have given, so greatly to be kept:
yet to your commandments let my will be ready.
By me, O Father, in loving you may I never be confounded,
and, joined to your law, I will confess you with my heart:
but do you not forsake me, who hold fast to your words.*

He flourished in the year of the Lord 1500.

James [Jacobus de Voragine], archbishop of Genoa, of the Order of Preachers, from the town of Varazze [Varagine], which is situated on the maritime coast of Liguria not far from Genoa — a man of much and varied reading, wonderfully eloquent in his own tongue, and celebrated in the opinion of all in sacred preaching, also no contemptible writer of histories, and so studious of the volumes of Augustine that he held almost all of them in memory — first of all men translated the divine volumes of both Instruments [Testaments] into the Italian tongue, with the utmost fidelity and diligence. He flourished under the Emperor Adolf, in the year of the Lord 1290.

James Goeuschelius of Winterthur [Vitodurensis] wrote *On the tropes, figures, and idioms of the divine scripture*, one book, in the year of the Lord 1536.

James of Lausanne [Jacobus Lausannensis], a Dominican, bishop of an uncertain city, distinguished for the knowledge of divine and human things, and most celebrated for the fame of his ecclesiastical preaching, wrote in scholastic speech very many commentaries on the sacred letters — of which, at Venice, in the library of St. John and Paul [Santi Giovanni e Paolo], I read the below-written:

- On the Pentateuch, five books. [beginning] *In the beginning [God] created.*
- On Job, one book. [beginning] *You have heard of the endurance of Job.*
- On Proverbs, one book. [beginning] *I will open in parables.*
- On the Song of Songs, one book. [beginning] *About the beginning of this book.*
- On Wisdom, one book. [beginning] *Wisdom cries out.*
- On Ecclesiasticus, one book. [beginning] *This book is divided.*
- On Isaiah, one book. [beginning] *It is not good.*

He flourished under the Emperor Wenceslas, in the year 1390.

James of Logenhagen [Jacobus a Logenhagen] wrote Annotations on the Canonical Epistle of St. James, printed at Louvain in the year 1572. [*Later-edition addition — the Louvain 1572 printing postdates Sixtus's 1569 death; not in the 1566 original.*] Likewise a Commentary on the Gospel of St. Luke, collected from all the works of St. Augustine.

James López de Zúñiga [Lopis Stunica] composed two books in defense of the Vulgate edition of the New Testament — the former against Erasmus, the latter against James Faber Stapulensis [Lefèvre d'Étaples], bishop of Vienne. He flourished in the year 1530.

James of Lausanne [de Lusanna], of the Order of Preachers, wrote a Commentary on Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. [*This appears to overlap the "James of Lausanne" entry above (both a Dominican of Lausanne); so printed as two notices.*]

James, surnamed Magnus [the Great], of Toledo by fatherland, a follower of the Eremite [Augustinian] order, vehemently exercised in the wrestling-school of scholastic discipline, much renowned, illustrious for the science of natural philosophy, and a distinguished interpreter of the sacred letters, adorned the whole Bible with annotations. He flourished under the Emperor Wenceslas, in the year of the Lord 1400.

James Martin, a Frenchman [Jacobus Martinus, Gallus], in the year of the Lord 1536 published a noble volume, dedicated by himself to Michael, bishop of Langres — in which are briefly contained all the Tropologies and Allegories of Origen Adamantius on the Heptateuch, selected by an uncertain but erudite author, and arranged into seven books. The beginning of the work is *In the beginning, etc.; Because our inner man*.

James Nacchianti [Jacobus Naclantus], bishop of Chioggia [Clodiensis], of the Order of Preachers, the most celebrated philosopher and theologian of his time, wrote to Pope Julius III pious and learned enarrations on Paul's epistle to the Romans and to the Ephesians, in a brief, clear, and elegant style, in which he inserted and expounded — according to sacred scripture and the orthodox faith — almost all the difficulties of Christian piety. We have also read a work of his most useful for the understanding of the divine volumes, whose title is *The Marrow of Sacred Scripture*; likewise an explanation on the ninetieth psalm, expounded as a sermon; likewise *Theological Theorems*. He flourished under Pope Julius III, in the year of the Lord 1554.

James Paniscotius of Molfetta [Malfetanus], a Minorite of the regular observance, professor of Theology and of the sacred letters, wrote a prolix work on the exposition of the fourteenth psalm, published as an interrupted dialogue between Solomon questioning and David answering — in which many things are made manifest, most useful and necessary to all the faithful. Its beginning is *When the compass of the heavens*. He flourished in the year 1550.

James Sadoleto [Jacopo Sadoleto], bishop of Carpentras [Carpentoractensis] in Gaul, and Cardinal of the Roman Church, a man plainly learned and a most happy imitator of the Ciceronian style, wrote to Matthew Giberti, bishop of Verona, pious explanations on three psalms — namely 50, 93, and 95 — of which the first begins *David [son] of Jesse of Bethlehem*, the second *Many and grave things press upon [me]*. Likewise, on the epistle to the Romans (translated by himself into Latin), eloquent commentaries — of a continuous Collation, or of a continuing dialogue, to Francis, king of the French — arranged into three volumes, whose beginning is *Often, as I ponder*. He flourished in the year of the Lord 1530.

James Sannazaro [Jacopo Sannazaro], a Neapolitan patrician, who is also [called] Actius Sincerus Parthenopaeus, a man born under a most happy star to illustrate the sacrosanct poetry of Christians, wrote on the second chapter of Luke, *On the Virgin Birth*, three books in heroic verse — so displaying the Virgilian brightness and sublimity that you would think you were reading and hearing Virgil himself. The beginning of the work is *Of the Virgin's childbirth, and of the great [offspring born] to a virgin parent, I sing*. He flourished in the year of the Lord 1530.

James Schoepper [Jacobus Schoepperus], a distinguished professor of divine Theology, and an eloquent preacher, delivered sermons to the people of the city of Dortmund [Tremonia] upon the Gospels which are read on the several feast-days — both of the Saints and of the Season — which he himself afterward wrote out in an elegant method and a most succinct style, and re[duced] into three volumes. [→ p271]

[→ p271: catchword "degit" (redegit); signature Y]

(Rich PDF p. 271 [printed folio 252, verso]. Book IV, letter I: the close of **James Schoepper**, then **James Tralensis**, **Janus Vitalis**, an anonymous On the Theological Poetry of David, **Innocent III** (the seven penitential psalms), **Innocent V** (Peter of Tarentaise), **Joachim of Fiore**, and the opening of the John cluster — **John abbot of Nivelles**, **John Lorich**, **John Alcock of Ely**, **John of Alerio**, and **John Annus of Viterbo**. Running head: BIBLIOTHECAE SANCTAE.)

[Letter I, continued from p270:]

...[and re]duced [them] into three volumes. To which he also added sermons upon the Gospels which are recited on the sixth ferias [Fridays] of the whole of Lent, and Catechetical sermons. He flourished under

Charles V, in the year of the Lord 1550.

James Tralensis [Jacobus Tralensis], a German, moderator of the school of Theologians at the renowned city of Cologne, the most noble Theologian and Philosopher of his time, worked out one book of scholastic exposition on the Apocalypse of John, whose beginning is *Jacob saw in a dream*. He flourished in the year of the Lord 1480.

Janus Vitalis [Giano Vitale], polished in the more elegant letters, wrote on the fiftieth psalm an elegant commentary, beginning *When David's army*. He flourished in the year of the Lord 1550.

Of an uncertain, but ancient, author a Latin treatise, not yet printed, is kept by the Academicians of the Venetian Academy, entitled *On the Theological Poetry of David*: in which it is shown how the royal prophet David, in setting forth the divine praises and expressing the affections of his most ardent heart pertaining to the salvation of the soul, left the other poets as far behind him as the divine spirit surpasses all the force of human genius.

Innocent [Innocent III], Supreme Pontiff, the third of that name, a Campanian by nation, of Anagni by fatherland, from his childhood imbued with the best studies in the most celebrated Academy of Paris, celebrated for erudition and holiness of life; after Pope Celestine III — by the common consent of all the Cardinals, although he was the younger among them — raised, at God's nod, to the supreme honor of the pontificate, wrote out many things on the divine Scriptures. Of these I have read learned and holy commentaries on the seven penitential psalms, worked out in the Scholastic manner but in a more conspicuous and ornate speech, in which he reduced the scholastic divisions and distinctions to a fixed number, without any tedium of superfluous multiplication and repetition; and he prudently accommodates the frequent testimonies of the holy scriptures to their places, without any harshness of forcing [the text], mingling among these many pious and sweet little meditations and prayers, by which he kindles the reader's mind with sweet affections. The work has this beginning: *Lest, amid manifold occupations*, etc. He also published certain sermons to the clergy and people — now in the Latin, now in the Italian tongue — in the Lateran church; which, edited into one volume in Latin, he dedicated to Arnulph, abbot of the Cistercian order. The work begins *The prophetic authority teaches*. He flourished in the year of the Lord 1200.

Innocent V [Pope], formerly called *Peter of Tarentaise* — which is now a town of the Helvetii [Swiss]¹ — of the Order of Preachers, sat in the supreme pontificate, according to the number of his name, only five months; a man certainly most learned in the divine scriptures, and nobly instructed in Aristotelian philosophy, who taught Scholastic Theology for many years in the school of Paris with distinction. He reduced all the works of St. Thomas [Aquinas] into an epitome, and acquired great praise for his erudition. He wrote on the sacrosanct Bible various lectures in the scholastic manner — but especially one book of a lecture on the Song of Songs; on all the epistles of Paul, 14 books, [beginning] *A vessel of election*. In the Dominican Library at Bologna is seen a Postil of his on the whole of Paul, in manuscript, whose beginning is *Your lightnings shone*. He flourished under the Emperor Rudolf, in the year 1275.

Joachim [of Fiore], abbot of the monastery of Fiore [Florensis] of the Order of St. Benedict, sprung from Calabria, a man studious and practiced in the divine scriptures, and in his time believed to be a most true prophet, wrote to Brother Rainerius of Ponza, on the whole prophet Isaiah, in a rude and obscure style, one book of commentaries — in which he discoursed on many things concerning the seven times [ages] of the Church, and concerning the burdens of the sixth time, as if foreknowing the future; mingling in many prophecies and predictions concerning future times — whether these have been fulfilled, or are still to be fulfilled, let others see. The work begins *If [we come] to this center of the mystical wheels*. He wrote also, to the Emperor Henry, on Jeremiah and on Daniel, commentaries of the same kind; likewise on the gospel of John. He wrote also five books *On the Concord of the Old and New Testament*, in which he shows that the times of both Testaments so agree that nothing was done in the Old Testament which is not equally done in

the New — or done, or to be done, in the last days. The work begins *Because of the falling and perishing age*, etc. He flourished under the Emperor Henry VI, in the year of the Lord 1200.

John [Ioannes], abbot of the monastery of Nivelles [Nivicellensis], a Theologian distinguished among the scholastics, most learned in pontifical [canon] law, and consummate in the sacred letters by long practice, wrote a work whose title is *The Concordance of the Bible and of the Canons*: in which, according to the order of the divine books, he gathered from both Testaments all the passages with which the canons and decrees of the holy pontiffs agree, and set beside them the corresponding places of the canons. The work begins *In the beginning God created*, etc. He flourished under Pope Pius II, in the year 1460.

John Adamarius Lorichius [Johann Lorich] illustrated the book of the Wisdom of Sirach with a metrical paraphrase, in the year of the Lord 1540.

John Alcock [Alcoch], an Englishman, bishop of Ely [Eliensis], wrote on the seven penitential psalms, in the year of the Lord 1490.

John of Alerio [de Alerio], a Toulousan by nation, a Carmelite, the thirteenth Prior General of his order, studious and erudite in the divine Scriptures, and no less venerable for fervor of religion than for erudition, published one book of a scholastic lecture on Ecclesiasticus. He flourished under the Emperor Charles IV, in the year of the Lord 1348.

John Anniius [of Viterbo], an Italian by nation, of Viterbo by fatherland, a professor of the Order of Preachers, an eminent Theologian, most celebrated for a most exact knowledge of all histories — as many as there are and have been — a most excellent antiquary, and an admirable investigator and discoverer of all the most ancient things, whose accurate commentaries on Berosus the Babylonian, Methasthenes the Persian, Manetho the Egyptian, and many other historians of the most ancient antiquity are extant. He wrote commentaries on the Psalter, of which he himself makes mention [in] the *Chronography of Philo* [→ p272]

[→ p272: catchword "Philonis" (Chronographiam Philonis)]

¹ Tarentaise is a town of Savoy.

(Rich PDF p. 272 [printed folio 253, recto]. Book IV, letter I — the close of **John Anniius of Viterbo** (the Beast of Revelation 13 identified with Muhammad, dedicated to Sixtus IV), then a dense run of John entries: **John Arundineus**, **John Arboreus** (the Theosophia), **John of Abbeville**, **John Baconthorpe** (a 27-book New Testament commentary), **John Balbi** (the Catholicon), **John Baptist Folengo**, **John Batmanson**, **John Beetz**, **John Benedictus**, **John Benius**, **John Bertram**, **John of Beverley**, **John Buteo** (on Noah's Ark), **John Catardus**, and the opening of **John Christopher**. Running head: LIBER QVARTVS.)

[Letter I, continued from p271:]

...expounding the *Chronography of Philo*. He also published one book of *Questions on the Apocalypse*, which he sent and dedicated to Sixtus IV, Pontiff, and to the Christian kings — showing in it that that Beast, described especially in the thirteenth chapter of the Apocalypse (which the commentators commonly interpret as Antichrist), is the pseudo-prophet Muhammad; who, although he died very many years ago, yet his sect lives even now, and rages excessively against the people of God, and it will last so long, until — according to the seventh chapter of Daniel — the kingdom is given to the people of the saints of the Most High, that is, to the Christians. He flourished in the year of the Lord 1460.

John Arundineus [Ioannes Arundineus], a German, of the Order of Carmelites, bishop of Usbita [Usbitensis], a man most practiced in the divine volumes, not ignorant of secular philosophy, and a preacher of most celebrated reputation, published scholastic Lectures on the book of Wisdom, on Psalm 118, and on the epistle to the Romans — lectures earlier expounded by himself in public readings — in the year of the Lord 1490.

John Arboreus [Jean Arboreus], of Laon, a doctor, Theologian of the Sorbonne Academy of Paris, a most learned and truly Catholic man, published a huge volume divided into nineteen books, inscribed with the title *THEOSOPHIA*, that is, *Of Divine Wisdom*: in which — after the custom of the school, in an open and not uncultivated style — he explained the most difficult passages both of the Old and of the New Testament, discussing and examining the various opinions and controversies of the sacred doctors upon those passages, and destroying many machinations of the heretics with strong blows of argumentation. He arranged the Assertions of his work in alphabetical order, so that they might be more easily found. Its beginning is thus: *To the most noble and reverend Cardinal Louis of Bourbon*. He wrote also, to Henry [II], king of the French, on Proverbs one book, beginning *They profit very much*; on Ecclesiastes, to the same, one book, beginning *With all [my] effort*; on the Song of Songs, one book. He also published commentaries on the four Gospels, in which he discussed the opinions of the sacred doctors and rejected the pernicious assertions of certain interpreters. The beginning of the work is *A sacred work to you*. He flourished under Charles V, in the year 1550.

John of Abbeville [de Abbatis Villa], archbishop of Besançon, a Frenchman by nation, wrote commentaries on the Song of Solomon, printed at Paris by Ascensius [Josse Bade] in the year of the Lord 1521.

John Bacon [Baconthorpe], an Englishman, of the Order of Carmelites, the prince of the Theologians of his time, and having obtained no ignoble talent in expounding the divine scriptures, expounded the whole New Testament, publishing in the scholastic manner twenty-seven books of commentaries, which are:

- On the Gospel of Matthew, one book.
- On the Gospel of Mark, one book.
- On Luke, one book.
- On John, one book.
- On the Acts of the Apostles, one book.
- On the epistles of Paul, fourteen books.
- On the Canonical epistles, seven books.
- On the Apocalypse, one book.

He flourished under the Emperor Charles IV, in the year of the Lord 1350.

John Balbi [Giovanni Balbi], a Genoese, of the Order of Preachers, author of the Latin dictionary whose title is *CATHOLICON*, a man imbued with scholastic theology, skilled in the Latin and Greek tongue, wrote — after the scholastic custom — upon the four Evangelists a Postil on the four gospels, which begins *Why did God wish there to be not more than four Evangelists?* It is had at Genoa, in manuscript, in the library of the Preachers. He flourished in the year of the Lord 1280.

John Baptist Folengo [Giovanni Battista Folengo], of Mantua, a Cassinese monk of St. Benedict, composed and completed commentaries on all the psalms — with the utmost fidelity, wondrous clarity, and pleasing brevity, out of the Hebrew verity itself — in which are together a rare erudition, and an author burning with ardor of spirit, and candor and acuteness of the meanings, and the elegance of Latin speech. Their beginning is *The argument of the whole volume*. He wrote also clear explanations on all the Catholic epistles. He flourished in the year of the Lord 1550.

John Batmanson [Batmansonus], a Carthusian, wrote on the Proverbs and the Song of Solomon. He met death in the year 1531.

John Beetz [Beetzius], a German, attached to the institute of the Carmelites in the monastery of Tienen [Tenensi], a distinguished Theologian and philosopher, a most keen disputant in the schools of the theologians, and most pleasing to the people in his sermons, published in scholastic phrase one book of a

scholastic explanation on the epistle of Paul to the Romans. He flourished in the year of the Lord 1470.

John Benedictus [Jean Benoît], a doctor theologian most celebrated in the Academy of Paris, gathered very brief but most useful scholia — from the holy and ancient fathers cited by name — upon the whole scripture. He flourished under Charles V, in the year 1550.

John Benius [Giovanni Beni], of Verona, a priest educated in the school of John Matthew Giberti, bishop of Verona, wrote in the Italian tongue seventy-seven Discourses, or digressions, on the passion of the Lord, [drawn] from the four Evangelists.

John Bertram [Bertramus], a German of Nuremberg, most excellent in the scholastic disciplines, once public professor of Theology in the Academy of Mainz, wrote a huge volume on the Prologue of the Bible, most copiously embracing all things necessary for an introduction to scripture, which begins *As I ponder*, etc. He flourished under the Emperor Maximilian, in the year of the Lord 1495.

John of Beverley [Beverlacius], archbishop of York, an Anglo-Saxon by nation, wrote commentaries on the Gospel of Luke, in the year of the Lord 721.

John Buteo [Jean Borrel], a Dauphinois, a Frenchman, a most excellent mathematician, wrote in the year of the Lord 1550, to Cardinal François de Tournon, one most erudite book on the Ark of Noah — of what form and capacity it was — beginning *Upon that Ark, the seed-bed of the world*.

John Catardus [Giovanni Catardi], of Acquasparta, published an enarration on the prophet Jonah, accommodated to sermons and to Christian consolation, which begins *It looks to this*; likewise a mystical Paraphrase on the same prophet, whose beginning is *Brief indeed*. He flourished in the year of the Lord 1550.

John Christopher [Ioannes Chrystophorus], of the Order of Preach[ers] [→ p273]

[→ p273: catchword "torum" (Praedicatorum); signature Y2]

(Rich PDF p. 273 [printed folio 254, verso]. Book IV, letter I: the close of **John Christopher**, then **John Cassian** (†435), **John Colet** (†1519), and the long entry on **St. John Chrysostom** — his teachers and friends, his commentaries and homilies, and an extended description of his homiletic method (the *Parasceue* / *Exegetic* / *Ethic* division), his sparing use of allegory, and his handling of Romans 9:16 against Augustine's predestinarian reading. Running head: BIBLIOTHECAE SANCTAE.)

[Letter I, continued from p272:]

...[of the Order of] Preachers, [John Christopher] wrote commentaries on Matthew, Mark, Luke, John, and all the epistles of St. Paul. He flourished in the year 1260.

John Cassian [Ioannes Cassianus], a Scythian by nation, a hearer of John Chrysostom, and ordained deacon by him; after some years, departing from him for an uncertain cause, he was consecrated presbyter at Marseilles, where he also founded two monasteries, of men and of women. He wrote, in a plain and balanced speech, on that which the Apostle says — *For the good that I would, I do not; but the evil which I would not, [that I do]* — a learned and elegant book, which he afterward inserted among the Collations of the holy fathers published by himself, and marked it as the twenty-third book of the Collations. He dies at Marseilles, not without a reputation for sanctity, Theodosius and Valentinian reigning, in the year of the Lord 435.

John Colet [Coletus], an Englishman, wrote commentaries on the Proverbs of Solomon and on the Gospel of Matthew. He met death in the year of the Lord 1519.

John, archbishop of the city of Constantinople, called *Chrysostom* — that is, *golden mouth* — for the golden excellence of his speech, an Antiochene by fatherland, and once a presbyter of the church of Antioch, born of the noble parents Secundus and Anthusa; in the studies of eloquence a hearer and disciple of Libanius the

Sophist, in philosophy of Andragathius the most illustrious philosopher, and in the divine scriptures of Diodore, bishop of Tarsus;¹ joined in the closest familiarity with Basil and Gregory the Great [Nazianzen]; he published on the holy letters very many volumes, both of commentaries and of homilies. Although of the commentaries, as I think, nothing is extant except a fragment of an exposition on the first eight chapters of Isaiah, and an entire explanation on the epistle to the Galatians.

In his Homilies he used a manner of teaching most suited to the office of an ecclesiastical teacher and to the benefit of his hearers, dividing all his sermons — sometimes into two parts, that is, the *Exegetic* and the *Ethic*; but sometimes into three, that is, the *Parasceue* [Preparation], the *Exegetic*, and the *Ethic*. In the *Parasceue* — that is, the Preparatory part — now commending the argument which he is about to treat, now praising the docility, the numerousness, the eagerness, and the desire of hearing of his hearers, now repeating the things he had said the day before, he prepares the minds of his hearers for the things that are to be said, with pleasant and often chance [extempore] exordia — but sometimes longer than the eager hearer would wish, who is impatient of all delay and hastens to the understanding of the proposed reading. Which Chrysostom himself, perceiving, excuses in the preface of a sermon, *On bearing reproofs*, saying: *Certain of our friends reprove us, that we make the beginnings of our sermons rather long: to whom, whether they censure us unjustly or pass judgment justly, we are grateful for this reproof.*

In the second part of the homily, which is called the *Exegetic* — that is, the Expository — Chrysostom is occupied in the explanation of the divine Scripture according to the historical, or literal, understanding, which he always lays down as a foundation; and he expounds it so purely, openly, genuinely, rightly, and aptly, as no other does — weighing each and every word of the Scripture cited, and illustrating them with clear paraphrases, and never, out of ignorance of the historical sense, does he either wrench the letter too harshly, or, leaving it, take refuge in certain far-fetched allegories (to which Jerome and Augustine are not ashamed to confess that they were sometimes driven by a lack of historical understanding); but, continually persisting in the true and proper sense of the letter, after the imitation of Eusebius of Emesa the bishop, and of Diodore of Tarsus the bishop (whom he chiefly follows in explaining the sacred volumes), he so abstains from allegorical wrappings that in all his explanations you would not find allegories, or anagogies (which are the same among them), except in a few and quite settled places, in which the most urgent necessity of the divine Scripture vehemently demands it.²

He expounds, moreover, in almost every homily, the common translation of his own times, pieced together from the versions of the Seventy interpreters, of Aquila, of Symmachus, and of Theodotion. Whence he often explains many passages of the Old Scripture otherwise than they are now read in our Vulgate codices.

Curious Questions, useless for the edification of the people, the battles of disputations, and conflicts about subtle and obscure matters, he avoids with the utmost care; and the things which some expositors in the divine letters are wont, for the ostentation of erudition — an occasion of disputing being sought — to obscure on purpose with many and great difficulties of doubts, he himself is wont to expedite in a few bare and simple words. Of which quality we can take some, even a slight, taste — for example, from his elucidation of that saying of Paul to the Romans: *It is not of him that wills, nor of him that runs, but of God that shows mercy.*³ Which, whereas the most acute Augustine involves in many subtle and abstruse disputations concerning Predestination and Reprobation, concerning Grace and Free Will, Chrysostom releases himself from all the windings of the questions in almost two words — saying, first, that this saying was brought forward by Paul not from the person of one affirming, but from the person of one objecting; then, that the Apostle's saying is thus to be understood: that when he says *It is not of him that wills, nor of him that runs*, we should understand only [the word] *alone*, together with *but of God that shows mercy* — and rather [chiefly of Him]. For that whose part is the more powerful and greater in any business, we say the whole business is his.

But if it sometimes happens that Chrysostom falls upon some difficulty not to be dissembled, but necessarily to be discussed, he does not approach it before he shows that he has neither found the occasion of that disputation, nor, having found it, taken it up of his own accord, but that — compelled by the perfidy of the heretics — he descends into it to refute their calumnies, accommodating himself by this dexterity to the weakness of the unlearned multitude. In which, although there were some who could understand even higher disputations, yet very many were present who could not grasp the subtlety of doctrine — as being unlearned men, and craftsmen, and [people] occupied with mean business, and women little practiced in such disciplines, and a crowd of boys, and old men advanced in age, who all were to be instructed and refreshed with easy speech. Sometimes, however, to shake off the torpor of his hearers, he proposes certain little questions of no very great moment; and these, on purpose, [→ p274]

[→ p274: catchword "industria"]

¹ The teachers under whom St. Chrysostom studied. ² St. Chrysostom was sparing in allegories. ³ Romans 9:16.

(Rich PDF p. 274 [printed folio 255, recto]. Book IV, letter I — the **St. John Chrysostom** entry continuing: the third (Ethic) part of his homilies, with his catalog of "golden paradoxes"; his doxological perorations; and an extended tribute to his Attic eloquence, with the testimonies of Isidore of Pelusium (quoting Libanius's letter "Libanius to John"), of Plutarch, and of Anianus. Running head: LIBER QVARTVS.)

[Letter I — St. John Chrysostom, continued from p273:]

...on purpose leaving [them] unresolved, he immediately adds this: *But WHY, and how this is so, I leave to you to investigate. For it is not fitting that you learn everything from us, but that you yourselves also labor and search out, lest you become the more sluggish.* And these things Chrysostom perpetually keeps in the second part of his homilies.

In the third part, which is always the Ethic, or moral, [part], he digresses not only to those ethical Topics common to all who speak in a sermon — namely, on the contempt of riches, on luxury, drunkenness, anger, arrogance, and the other vices to be shunned — but he expatiates very often on certain select paradoxes of moral instruction, peculiar to himself alone, of which these are the chief:¹

- That virtue is neither a burdensome thing, nor difficult to acquire.
- That it is much easier to live well than badly.
- That small and light sins are to be avoided with greater care than great ones.
- That there is no punishment more dreadful than a bad conscience.
- That no one can be harmed except by himself.
- That it is better to suffer injury than to inflict it.
- That many harm unjustly, but no one is unjustly harmed.
- That the ignominy of this world is glory, but the glory of the world is ignominy.
- That this life is not life, but death.
- That death is better than life.
- That the greatest gain is made in tribulations and temptations.
- That all the punishments sent by God upon mortals are great benefits of divine mercy.
- That almsgiving is the most profitable of all arts.
- That the advantages of solitude and of the monastic life are preferable to all felicities.
- That to be deprived of the kingdom of God is worse than the punishment of Gehenna.
- That to be unwilling to know all things is the highest wisdom.

- That we can demonstrate the divinity of Christ most clearly and most strongly, against all the nations, even without any testimonies of the divine letters.

With these and such-like truly golden digressions, inflaming the minds of his hearers in a wondrous manner, seizing [them], raising [them] up into the love of divine things, and transforming [them], lifted up, into God — he finally concludes all his sermons in brief prayers, thanksgivings, and praises of the kindness and mercy of Christ, to whom, together with the Father and the Holy Spirit, he prays there be honor, glory, and empire unto the ages, Amen. But although in almost all his homilies he inculcates the same moral topics, often repeated, yet he treats and re-treats the same thoughts with such variety of words and sentences that he always seems to say new and diverse things. Thus far the manner of teaching peculiar to Chrysostom.

But as for the manner of the words and the kind of diction, all attribute to him the native, plain, and graceful purity of Attic speech, joined with an admirable facility of teaching — such as never fell to the lot even of the most eloquent of the Greeks.² His disciple Isidore, Abbot of the Pelusian mountain [Isidore of Pelusium], describing this in an epistle to Ophelius the Grammarian, thus speaks: *John's tongue, and the grace of his diction, I do not compare with others (for that perhaps would be a small thing with many), but with Libanius himself, who is held by all the most illustrious in eloquence.* That [John's diction] was a matter of great admiration to Libanius, the epistle of Libanius himself is a proof — written to him [John], while yet a young man, when he had delivered an oration in praise of the Emperors.³ It runs thus:

LIBANIUS TO JOHN.

I have received your oration, long and beautiful, and I read it to men who themselves also compose orations. There was none among them who did not leap up and cry out, and do all those things which men are wont to do when overwhelmed with amazement. This delights me, that you have preferred to bring to this kind of oration the art of speaking which you could have displayed in pleading causes in the forum; and I judge you blessed, who have been able to adorn princes with such great praises; nor do I think those princes less fortunate, that they have obtained such a eulogist. Thus Libanius.

Plutarch, moreover, judges that a clear and easy oration is truly and genuinely Attic. *For thus, says he, the ancient orators spoke. But Gorgias of Leontini was the first to introduce the vice of ambition and ostentation into civil orations — which vice also often befalls the admirable Plato.* But if Plutarch is to be believed in this matter, John surpasses all the other illustrious orators in many ways — who, in his orations, so recalls the Atticism and retains the perspicuity of speech that I do not know whether anyone else retains it more. Thus far Isidore.

Agreeing with whom, **Anianus**, a very ancient interpreter [translator] of Chrysostom, praises in him an even moderation of speaking, gently and spontaneously flowing of its own accord — thus writing to Bishop Oronotius:

Chrysostom keeps this, as it were, peculiar and proper to himself: that although he is always solicitous, always watchful, and an enemy of harmful dullness, yet nowhere is his oration lifted up into the pomp of the speaker, but the whole is fitted to the benefit of the hearer. For his very style is accommodated to the ears of the Church, expressing that ancient but erudite kind of speaking — middling, even, mature, modest, foreign to all fault of carelessness and of pomp and of luxuriance; not squalid indeed, nor yet flowery; not unpolished, but neither filed down with excessive subtlety; not rough with harshness, nor yet wanton with charm — showing everywhere the greatest abundance and an admirable faculty, yet nowhere an ambition of speaking. Hence it comes that the simple reader understands him the more, and the eloquent reader praises him. In short, you would easily perceive that admirable care of speaking of St. Basil, and the applauded pomp of [John of] Antioch, and that sublime buskin of Gregory, surpassed by this middle-quality of John. Only the ears of the very young are perhaps less sweetly soothed by him — [ears] which, being set in the school of letters, are not so much pleased by solid things as by painted ones; who follow rather the beautiful than the useful, and love not so much the effective as the sonorous, and rejoice more to be besprinkled with the charm of flowers than to be nourished by the abundance of fruits. Thus Anianus.

Chrysostom is also wont (as appears in his writings) to abound, above all ecclesiastical writers, in similes, comparisons, and metaphors — fitted together, for the illustration and delight of the matters to be explained, with admirable artifice. Yet nowhere, for the sake of delighting, does he use either the subtleties of sentences, as Ambrose, or the allurements of the poets and the wit of the mimes, as Jerome, or jests and jokes, as Tertullian; but rather, by the affection of fatherly charity and by a certain pious zeal of helping, he wonderfully delights his hear[ers, whom] [→ p275]

[→ p275: catchword "res:quos" (auditores: quos); signature Y3]

¹ The golden paradoxes of Chrysostom. ² St. Chrysostom was the most eloquent of all the Greeks. ³ The illustrious testimony of Isidore of Pelusium concerning the eloquence of St. Chrysostom.

*(Rich PDF p. 275 [printed folio 256, verso]. Book IV, letter I — the **St. John Chrysostom** entry continuing: his rhetorical interruptions (a list of his repeated phrases); the count of his works (~1000 books); the plan of two catalogs; and the **First Catalog** (genuine works), opening with the 67 Genesis homilies (with Photius's defense of their simplicity) and the 19 homilies on various passages of the Octateuch. Running head: BIBLIOTHECAE SANCTAE.)*

[Letter I — St. John Chrysostom, continued from p274:]

...[he delights his hear]ers, whom — that he may hold them with greater attention — he interrupts the course of his oration with frequent dialogisms, little questionings, and little exercises,¹ often repeating expressions of this kind:

What then is this? For what reason are these things said? Have you heard what he said here? Have you seen how he enjoins nothing burdensome? You have seen his self-controlled mind; have you heard his confidence? Hear also his immense charity. Have you perceived the loftiness of his philosophy? Behold his faith. Consider, I pray, the virtue of the man. Do you see how very easy this is? Ponder, I beseech you, these words. Observe that these things are not said simply and at random. Oh, what doctrine is this, and how necessary it is to all mortals! Oh, how full of good things is this sentence! We have need of great prudence and attention in these words. Consider for me, O beloved, those blessed men. Learn here how great virtue is. Where now are they who deride these things? Let those who do not believe hear these things. I would that all were here who blame our words. Gladly would I ask those who do not believe these things, whether... etc. Let not the things you hear disturb you, O beloved; wonder, beloved, that he said this. Do not tell me that you do not understand these things. Come, let us consider this also. What I am always wont to say, that I will not cease to inculcate now also.

By which figures [tropes], renewing attention, he rouses the slow, helps the weary, and sustains [them] up to the end of the oration. And let these things said concerning Chrysostom's doctrine and manner of oration be enough.

But concerning the number of his lucubrations [writings], Nicephorus Callistus testifies that he read a thousand books.² Suidas affirms that he wrote out so many volumes that it is not even possible to review them by counting. But we, passing over the exoteric writings, will review only the exegetical works which pertain to the explanation of the Scriptures — in two separate catalogs: of which the former will contain the truly genuine and legitimate writings of Chrysostom, but the latter will indicate his pseudepigraphal works — that is, those which are attributed to Chrysostom under the title of a false inscription.

OF THE WORKS WHICH, WITHOUT ANY CONTROVERSY, ARE BELIEVED TO BE CHRYSOSTOM'S. THE FIRST CATALOG.

On Genesis he wrote 67 homilies of a continuous and complete enarration, delivered to the people of Constantinople in the time of the Lenten fast, of which the first begins χαίρω μὲν καὶ εὐφραίνομαι ὁρῶν σήμερον τὴν τοῦ θεοῦ ἐκκλησίαν — that is, *I rejoice and am glad, seeing today this Church of God*. Concerning these, Photius, patriarch of Constantinople, in the book whose title is *Myriobiblos* [the

Bibliotheca], left it thus written:

Some accuse the divine John, that in his exegesis of Genesis — and especially in those homilies in which he narrated the work of the six days — he is too simple, and altogether destitute of all those speculations in which Origen, Hippolytus, Eusebius, Basil, and the others most learned of our holy fathers especially abound. Who indeed do not seem to me to grasp John's mind. For he, looking to the simplicity of the Mosaic narration, and leaving aside untimely speculations, chose rather to follow Moses in facility and humility of speech — [Moses] who, writing on the creation of the world, resolved not (as some think, foolishly enough) to discourse of the most obscure matters and in the most obscure words, but wished to set before the eyes of a rude and dull people, most simply and most clearly, only those things which could be grasped by the coarse understanding of the multitude. As John himself indicated, in his explanation of the Hexaemeron, in these words: "Moses, in the exordia of his narrations, accommodating himself to our smallness, discoursed nothing concerning the invisible Virtues; for he did not say, 'In the beginning God made the Angels and Archangels,' but 'Heaven and earth' — because in the first beginnings and preludes he spoke, in a coarser way, to the Jews, who wholly gaped after present things, and could comprehend nothing spiritual. And so he leads them, from sensible things and creatures, to the knowledge of the Creator of the universe. For it was not fitting that those should be fed with solid food, who still had need of the nourishment of milk. For just as the teachers of letters imbue little boys — taken from their mother's lap, and ignorant and incapable of all things — with the first elements only, and then hand them over to other teachers who instruct them in more perfect disciplines: so Moses imbued the nature of men, ignorant of all things and rude and (so to speak) but lately weaned from milk, with the first elements of divine knowledge, preparing it for more excellent teachers — namely Paul and John, who lead the boys, imbued with the first rudiments, to greater and loftier things, superimposing now, upon the foundation already laid, the lofty summits of the whole edifice." Thus he.

Chrysostom also published, besides these homilies, again 19 homilies on various passages of the Octateuch, namely:

- On Genesis chapter 1, On the beginning of Genesis, 1 homily, which begins *Pleasant indeed to sailors*.
- On the same, On the beginning of Genesis, 1 homily, [beginning] *Many things indeed*.
- On the same, *Why are men harmed by beasts, since God wished them to be subject to man?* 1 homily — from which St. Augustine, in Book 1 against Julian, brings forth a testimony concerning original sin, against the Pelagians.
- On Genesis 3, On God, walking in paradise, 1 homily, [beginning] *You heard before*.
- On Genesis 11 [printed "1"], On the confusion of tongues, 1 homily — from which Theodoret recites a fragment in the dialogue entitled *Inconfusus* [the Unconfounded].
- On Genesis 14, On Melchizedek, 1 homily — which Chrysostom mentions in the preface of his enarration on Psalm 41.
- On Genesis 17, On the change of Abraham's name, 1 homily, [beginning] *It would not be difficult*.
- On Genesis 37, On the continence of Joseph, 1 homily, [beginning] *To me indeed always*.
- On Leviticus chapter 7, On the priestly vesture, 1 homily, [beginning] *The prophets preached the gospel of the kingdom of Christ* — whose authority Epiphanius the deacon uses in the Second Synod of Nicaea, session 6.
- On 1 Kings [1 Samuel] chapter 1, On the faith of Hannah, 1 homily, [beginning] *No thing indeed*.
- On the same, again 1 homily — which Chrysostom mentions in the preface of the preceding homily.
- On the same, On the upbringing of Hannah and Samuel, 1 homily, [beginning] *Unless I seem*.
- On 1 Kings [1 Samuel] chapter 2, On the beginning of the Canticle of Hannah, 3 homilies, namely: On the first part of the Canticle, *My heart is strengthened in the Lord*, one homily.
- On the second part of the Canticle, *My horn is exalted in the Lord*, 1 homily.

- On the third part of the Cantic, *My mouth is enlarged over my enemies*, 1 homily, [beginning] *Who a treasu[re]* [→ p276]

[→ p276: catchword "-rum esse" (Qui thesaurum esset)]

¹ By what ways St. Chrysostom interrupted the course of his oration, that he might delight his hearers. ² St. Chrysostom is thought to have composed a thousand books.

(Rich PDF p. 276 [printed folio 257, recto]. Book IV, letter I — the **St. John Chrysostom** First Catalog continuing: the close of the Octateuch homilies (the Cantic of Hannah, 1–2 Kings, 2 Chronicles 26, and the five Job homilies in Lelio Tifernate's translation), then the long catalog of his genuine Psalter homilies (Psalms 3 through 125), with citations by John Damascene, Theodoret, and Euthymius. Running head: LIBER QVARTVS.)

[Letter I — St. John Chrysostom, First Catalog continued from p275:]

...[On the third part of the Cantic of Hannah, 1 homily, beginning *Who dig for a treasu[re]* — in which Chrysostom testifies that he [also] wrote a first and a second homily, which are now lacking [lost].

- On 1 Kings [1 Samuel] 13 and the following chapters, 4 homilies, of which the first begins *As often as [things] lasting*; the second, *You indeed*; the third, *I indeed think*; the fourth, *Not a little the city*.
- On 2 Paralipomenon [Chronicles] 26, upon *The heart of Uzziah was lifted up*, 2 homilies, of which the first begins *Blessed be God*, but the second *Come, to the exposition concerning Uzziah*.
- On Job chapters 1, 2, and 3, 5 homilies, with Lelio Tifernate as translator, of which the first begins *A great contender comes to us this day*; the second, *A great weight of things*; the third, *Now we all*; the fourth, *Everywhere indeed*; the fifth, *Let us therefore propound*.

On the whole Psalter he wrote very many homilies, in which — contrary to his custom — he frequently discussed not only the translations of the Seventy, of Aquila, of Symmachus, and of Theodotion, cited by name, but also the Hebrew verity, and the Syriac (or Chaldaic) translation, expressed in Hebrew and Chaldaic words. These homilies, as appears from Suidas, some of the Greeks prefer to all of John's sermons, both for the sublimity of their meanings and for the smoothness and elegance of the oration. There now circulates, among the works of Chrysostom, a volume of homilies (or rather of expositions) on the psalms, woven together from various sermons of different authors, and given a Latin dress by Gentian Hervet; of which, those which are believed to be his own — both from the evidence of the style and from the testimony of the ancient fathers — are only these:

- On the usefulness of the psalms, one homily, [beginning] *As by food, life*.
- On Psalm 3, 1 homily, [beginning] *To the leaders of the army*. John Damascene cites its exordium in Book 3 against the Iconoclasts.
- On Psalm 4, 1 homily, [beginning] *The prophet does not say these things*.
- On Psalm 5, 1 homily, [beginning] *Let us see first*.
- On Psalm 6, 1 homily, [beginning] *When you shall have heard [of] fury and anger*.
- On Psalm 7, 1 homily, [beginning] *It is fitting indeed*.
- On Psalm 8, 1 homily, [beginning] *In the previous psalm he had said*.
- On Psalm 9, 1 homily, [beginning] *This psalm is long*.
- On Psalm 10, 1 homily, [beginning] *Great are the powers of hope*.
- On Psalm 11, 1 homily, [beginning] *Virtue is indeed an arduous thing*.
- On Psalm 12, 1 homily, [beginning] *This is no small good*.

- On Psalm 38, upon that text *Yet in vain is every living man disquieted*, 1 homily, which begins *The deep gulf [surrounds] the fisherman*.
- On Psalm 41, 1 homily, beginning *You indeed will lately admire us*. (Theodoret, in the *Polymorphus*, brings forth a testimony of Chrysostom from the exposition of Psalm 41 which is not found in this homily.)
- On Psalm 43, 1 homily, beginning *This psalm the prophet indeed speaks*.
- On Psalm 44, 1 homily, [beginning] *I would that all the Jews and Gentiles were now present*.
- On Psalm 44, upon *The queen stood*, 1 homily, [beginning] *Pleasant indeed is a meadow and a garden*.
- On Psalm 45, 1 homily, [beginning] *He uses his accustomed philosophy*. Euthymius cites this in his commentary on the psalms.
- On Psalm 46, 1 homily, [beginning] *This psalm too touches the same argument*.
- On Psalm 47, 1 homily, [beginning] *This too signifies liberation*. Euthymius cites this in his commentary on the psalms.
- On Psalm 48, 1 homily, [beginning] *Certain great and secret [things]*. Euthymius cites this in his commentary on the psalms.
- On Psalm 48, upon that text *Fear not, when a man shall be made rich*, one homily, [beginning] *A farmer indeed*.
- On Psalm 49, 1 homily, beginning *He himself also said elsewhere*.
- On Psalm 50, 2 homilies, of which the first [begins] *Painters imitate*; but the second begins *The leavings of another's table*.
- On Psalm 100, 1 homily, [beginning] *We again, most beloved*.
- On Psalm 108, 1 homily, [beginning] *Here we have need of great prudence*. Euthymius cites this in his commentary on the psalms.
- On Psalm 109, 1 homily, [beginning] *Let us rise up, I pray, and bend our mind*.
- On Psalm 110, 1 homily, [beginning] *What is [it] in the whole?*
- On Psalm 111, 1 homily, [beginning] *The proem of this psalm seems to me*.
- On Psalm 112, 1 homily, [beginning] *In the scriptures words are often made*.
- On Psalm 113, 1 homily, [beginning] *Here he testifies the great kindness of God*.
- On Psalm 114, 1 homily, [beginning] *And who is [it], he says*.
- On Psalm 115, 1 homily, [beginning] *Of this saying, blessed Paul*. Euthymius cites this in his commentary on the psalms.
- On Psalm 116, 1 homily, [beginning] *Whose [meaning] is clear*.
- On Psalm 117, 1 homily, [beginning] *The saying indeed of the psalm*.
- On Psalm 119, 1 homily, [beginning] *Of other psalms indeed*.
- On Psalm 120, 1 homily, [beginning] *See again the soul*.
- On Psalm 121, 1 homily, [beginning] *But now many take the word ill*.
- On Psalm 122, 1 homily, [beginning] *They are sometimes profitable*.
- On Psalm 123, 1 homily, [beginning] *What I have often said, this too I now say*.
- On Psalm 124, 1 homily, [beginning] *Why did he not say absolutely, "Like a mountain"?*
- On Psalm 125, 1 homily, [beginning] *The word "captivity" is indeed*.
- On Psalm 125 [so printed; probably 126], 1 homily, [beginning] *This psalm was spoken concerning the state of affairs*. [→ p277]

(Rich PDF p. 277 [printed folio 258, verso]. Book IV, letter I — the **St. John Chrysostom** First Catalog continuing: the end of the Psalm homilies (Ps 127–150) and Wisdom 3; the Isaiah commentary and homilies; Jeremiah, Jonah, and 2 Maccabees 7; then the transition to the New Testament works — the 91 Matthew homilies, the scattered Matthew sermons (including the "Again Herodias rages" homily against Empress Eudoxia, from Socrates); Matthew 25 and 26; the lost Mark and Luke commentaries with six surviving Luke homilies; and the opening of John. Running head: BIBLIOTHECAE SANCTAE.)

[Letter I — St. John Chrysostom, First Catalog continued from p276:]

- On Psalm 127, 1 homily, [beginning] *See how he begins from it.*
- On Psalm 128, 1 homily, [beginning] *This psalm too.*
- On Psalm 129, 1 homily, [beginning] *What is [it], Out of the depths?*
- On Psalm 130, 1 homily, [beginning] *What is this? Paul says [it] to be foolish.*
- On Psalm 131, 1 homily, [beginning] *Others indeed wish only to be preserved.*
- On Psalm 132, 1 homily, [beginning] *Many things indeed are beautiful.*
- On Psalm 133, 1 homily, [beginning] *The psalms of the steps [Gradual Psalms].*
- On Psalm 134, 1 homily, [beginning] *To this he again exhorts.*
- On Psalm 135, 1 homily, [beginning] *After he said above.*
- On Psalm 136, 1 homily, [beginning] *It is a great thing to these men.*
- On Psalm 137, 1 homily, [beginning] *Of this often with you.*
- On Psalm 138, 1 homily, [beginning] *What do you say? God knows.* Euthymius cites this in his commentary on the psalms.
- On Psalm 139, 1 homily, [beginning] *Where now are they who say, "Why are there wild beasts?"*
- On Psalm 140, 1 homily, [beginning] *The words indeed of this psalm.*
- On Psalm 141, 1 homily, [beginning] *You see how everywhere.*
- On Psalm 142, 1 homily, [beginning] *It is indeed a prayer, which is made through words.* Euthymius cites this in his commentary on the psalms.
- On Psalm 143, 1 homily, [beginning] *What do you say? Does God teach [how] to make war?*
- On Psalm 144, 1 homily, [beginning] *This psalm is to be attended to most diligently.*
- On Psalm 145, 1 homily, [beginning] *Where he left off, there he begins again.*
- On Psalm 146, 1 homily, [beginning] *He said above, indeed, in the 144th psalm.*
- On Psalm 147, 1 homily, [beginning] *Not to the city, but to them.*
- On Psalm 148, 1 homily, [beginning] *This is the saints' custom.*
- On Psalm 149, 1 homily, [beginning] *If indeed the anagoge be regarded.*
- On Psalm 150, 1 homily, [beginning] *Or this he says of the people.*
- On Wisdom chapter 3, 1 homily, [beginning] *But the souls of the just.*

On Isaiah the prophet, it is reported that Chrysostom composed entire commentaries, of which we now hold a fragment of a continuous explanation — from the beginning of the book up to the middle of the eighth chapter — according to the historical and mystical sense, lately turned into Latin by the industry of Godefridus Tilmannus [Godfrey Tilmann]; whose beginning is *By what virtue especially this prophet outshone the rest.*

We have likewise, of Chrysostom, on Isaiah chapter 1, *On penitence* — *that it abolishes the stains and traces of all sins*, 1 homily, which begins *Although I have been absent from you for some time*; and it is the same as that which, among the ten homilies of Chrysostom *On Penitence*, is inscribed the third.

- Likewise, on Isaiah chapter 6, *On the vision of [the Lord] sitting on a throne*, 3 homilies, of which the first begins *I behold you*; the second, *I rejoice, beholding*; the third, *A noble theater for us*.
- On the last chapter of Jeremiah, *On the devastation of Jerusalem*, 1 homily — which Chrysostom recalls in the preface of the homily upon *There must be heresies*.
- On Jonah, 1 homily, beginning *It came to pass* — which is collected from the first homily of the author *On Penitence*.
- Likewise, on 2 Maccabees chapter 7, on the contest [martyrdom] of the seven Maccabees, 1 homily, [beginning] *How beautiful and pleasing*.

These are the works which, out of the monuments of Chrysostom on the Old Testament, have come to light up to our times. But those on the New Testament — which are either published here and there, or found cited among the ancient authors — follow below, namely:

On the Gospel of Matthew, from beginning to end, 91 Homilies of continuous explanation, with Anianus the deacon and George of Trebizond as translators; of which the first begins *Εἰ δεῖ μὲν ἡμᾶς* — that is, *It behoved us indeed*.

He is also said, besides these homilies, to have written various sermons on various scattered passages of Matthew, of which two are especially celebrated — namely, *On the martyrdom of John the Baptist*, on the 14th chapter of Matthew. Of these, the one now extant thus begins: *Alas, what shall I do? whence shall I make the beginning of my discourse?* But the beginning of the other, which we now lack, is *Again Herodias rages*. The occasion of this sermon Socrates, in his ecclesiastical history, relates in these words:

The Empress Eudoxia, on account of her statue being cast down [insulted] by Chrysostom, prepared a synod against him. Perceiving which, he brought forth a homily in the Church, in which — under the pretext of setting forth the savagery of Herodias against John the Baptist — he gravely complained of the unjust persecution of the Empress, thus beginning: "Again Herodias rages, again she is disturbed, again she dances, again she desires to receive the head of John on a platter," etc. Which oration so exacerbated the fury of the Empress that she immediately drove him into exile. Thus Socrates.

- There is extant likewise, upon that text Matthew 25, *What you did to one of the least of mine*, 1 homily, which begins *Meadows and woody places*.
- Likewise, on Matthew 26, *On the betrayal of Judas*, 1 homily, which begins *Few things are necessary today*.

That upon Mark also, and Luke, celebrated commentaries were left by Chrysostom, Euthymius and Suidas are witnesses — commentaries which our age has not yet seen. Yet there survive, from various passages on Luke, 6 homilies of his, namely:

- On Luke 16, *On the rich man and Lazarus*, 4 homilies, of which the first begins *Yesterday*; the second, *I marveled*; the third, *No mean profit*; the fourth, *What remains of the parable of Lazarus*.
- Likewise, on Luke 18, *On the publican and the Pharisee*, 1 homily, which begins *As the concourse of clouds*.
- Likewise, on Luke 23, *on the cross and the thief*, 1 homily, which begins *This day*.

On the Gospel of John we have [homilies] of continuous [explanation] [→ p278]

[→ p278: catchword "-tuae" (perpetuae)]

(Rich PDF p. 278 [printed folio 259, recto]. Book IV, letter I — the **St. John Chrysostom** First Catalog continuing: the John homilies (88, Griffolini's version) and the Cana homily; the Acts homilies (55, defended as genuine against Erasmus, with the "I am called John, but am not the Apostle John" passage; Chrysostom lived under Julian); Acts 9 (Paul's conversion); then the great catalog of the Pauline homilies, prefaced by George of Alexandria's story of St. Paul appearing to dictate the commentary into Chrysostom's ear, recognized by the venerated image of Paul in his chamber. Running head: LIBER QVARTVS.)

[Letter I — St. John Chrysostom, First Catalog continued from p277:]

...[On the Gospel of John we have Homilies] of continuous and complete enarration, 88 in number, from the version of Francis of Arezzo [Griffolini]; of which the first begins *Who by the contest of the games*. There are also reported, on various chapters of this Gospel, some Homilies beyond the aforesaid number, of which only one — on John chapter 2, On the marriage celebrated at the feast [of Cana] — is thought to be the author's; whose beginning is *The young of swallows*.

On the Acts of the Apostles we have 55 homilies of continuous and complete exposition, by an uncertain translator; which, although Erasmus has called into doubt, yet no one can doubt that they are Chrysostom's. For besides that the frequent little questionings, dialogisms, and digressions of commonplaces toward the end of the homilies show the work to be Chrysostom's, the author himself, in the ninth homily, professes himself to be a Bishop; and in the eleventh homily indicates that he is Bishop of a most ample City, in which live more than a hundred thousand of the poor, needy of daily alms — such as Constantinople certainly, it is credible, was in Chrysostom's times. And the same [author], in the 9th and 12th homily, continually inculcates that law concerning oaths not to be sworn (peculiar to Chrysostom alone), adding also that he would cast out of the Church those who did not obey this law promulgated by him, and whoever should swear in any way. And in the 41st homily he indicates that he lived in the times of the Emperor Julian.¹ Finally, in the 52nd homily he incidentally makes mention of his own name in these words: *To have the name of a prince is not to be a prince. For many are called by great names, as Peter, James, and John: but they are not, on account of the names, that which they are called — just as I also, although I am called John, am not, however, [the Apostle] John*. But also John Damascene, in the 3rd book *On the Faith*, and Oecumenius, in his catena of explanations on Acts, bring forth testimonies of these sermons, as from a true and genuine work of Chrysostom, whose beginning is *There are very many who are so ignorant of this book*.

There remains likewise, after these sermons, on the 9th chapter of Acts, On the conversion of Paul, 1 homily, which begins *They reprove us*.

On all the epistles of Paul Chrysostom composed a great and distinguished volume of homilies, of which George, patriarch of Alexandria, making mention in the life of Chrysostom published by him, thus writes:

The divine John, when he had begun to explain Paul's epistles — which he embraced with a vehement love beyond the other divine books — and had written many narrations upon them on each night, by the light of a wax taper, and had now for the most part interpreted them, one night, sitting in his chamber and bending over the exposition, began to be vexed with a certain human weariness, saying: "And who knows whether these things are accepted by God, and whether they will bring me favor from Him? And would that these things had been narrated without mark of reproof — have I attained the meaning of that wise and great man?" On this matter, that he might be made more certain by some proof, he suppliantly implored God. And behold, that same night, when — the papers snatched into his hands — he was bending more closely over the commentaries to be written on the Apostle, Paul the Apostle came to him, murmuring the exposition into his ears;² whom Proclus the chamberlain, keeping watch at the doors of the chamber and looking through a certain hole of the door, plainly saw — putting his mouth downward toward John's right ear, and familiarly dictating the things which John wrote. Now the form and appearance of the Apostle was in every part like the image of St. Paul which Chrysostom kept in his chamber, painted to the life, with the utmost veneration.³ Thus George.

And the catalog of the homilies of this volume [on Paul] is this:

- On the Epistle to the Romans, 32 homilies, with Germain de Brie [Brixius] as translator, of which the first begins *Συνεχῶς ἀκούων* — that is, *Continually hearing*.
- On the First Epistle to the Corinthians, 44 homilies, with Francis of Arezzo as translator, of which the first begins *Ὅρα πῶς εὐθέως* — *Behold how immediately*.
- On the Second Epistle to the Corinthians, 30 homilies, of which the first begins *Ἄξιον ζητῆσαι πρότερον* — *It is worthwhile to inquire first*.
- On the Epistle to the Galatians, a commentary of continuous exposition, divided into no homilies, whose beginning is *Πολλοῦ τὸ προοίμιον* — *The proem [is worth] much*.
- On the Epistle to the Ephesians, 24 homilies, of which the first begins *Ἰδοὺ πῶς τὸ "διὰ" τῷ πατρὶ δέδωκε* — *See how he attributes the [word] "through" to God the Father*.
- On the Epistle to the Philippians, 16 homilies, of which the first begins *Οἱ φιλιππησίοι* — *The Philippians*.
- On the Epistle to the Colossians, 12 homilies, of which the first begins *πᾶσαι μὲν ἅγιοι* — *All [things] indeed holy*.
- On the First Epistle to the Thessalonians, 11 homilies, of which the first begins *Τί δήποτε φιλιππησίοις* — *For what reason to the Philippians*.
- On the Second Epistle to the Thessalonians, 5 homilies, of which the first begins *ἐν τῇ προτέρᾳ ἐπιστολῇ* — *In the former epistle*.
- On the First Epistle to Timothy, 18 homilies, of which the general argument begins *τῶν τοῦ ἀποστόλου* — *One of the Apostles*.
- On the Second Epistle to Timothy, 10 homilies, of which the first begins *Τί δήποτε καὶ δευτέραν* — *For what reason also a second*.
- On the Epistle to Titus, 6 homilies, with Ambrose the Camaldolese [Traversari] as translator, of which the first begins *τῶν Παύλου συνόντων* — *One of Paul's companions*.
- On the Epistle to Philemon, 3 homilies, with Ambrose the Camaldolese as translator, of which the first begins *πρῶτον ἀναγκαῖον* — *First it is necessary*.
- On the Epistle to the Hebrews, 33 homilies, of which the first begins *Ῥωμαίοις γράφων* — *Writing to the Romans*. These Constantine the Presbyter, after the death of Chrysostom his teacher, collected out of his scattered enarrations into one body of complete enarration; and Mutius the Scholastic made them Latin.

There are extant, besides this already-described order of homilies, also twenty other Homilies on various passages of the epistles of Paul, namely:

- On the passage Romans chapter 16, *Salute Prisca and Aquila*, 1 homily, [beginning] *Are you not learned?*
- On the passage 1 Corinthians 7, *The woman is bound to the law. On the bill of divorce*, 1 homily, [beginning] *Some time ago, to you, blessed Paul*.
- On the passage 1 Corinthians 10, *I would not have you ignorant, that the fathers were under the cloud*, 1 homily, [beginning] *Sailors [shun] that part of the sea*.
- On the passage 1 Corinthians 7, *Concerning virgins [I have] no commandment, etc.*: *On virginity*, one book — whose author himself mentions [it] in the 19th homily on the First [Epistle] to the Corinthians.
- On the passage 1 Corinthians 11, *There must be heresies*, 1 homily, [beginning] *A sermon* [→ p279]

[→ p279: catchword "Concio"]

¹ Chrysostom lived in the time of Julian the Apostate. ² St. Paul dictated the things which St. Chrysostom wrote. ³ St. Chrysostom kept in his chamber, with the utmost veneration, an image of St. Paul painted to the life.

(Rich PDF p. 279 [printed folio 260, verso]. Book IV, letter I — the close of the **St. John Chrysostom First Catalog**: the remaining Pauline-passage homilies; the nine homilies On the Praises of Paul; and the Armenian translation of both Testaments (made during his exile at Cucusus). Then the **Second Catalog** — works wrongly ascribed to Chrysostom — opening with the pseudo-Chrysostom homilies on Genesis, Exodus, Judges, Kings, Job, and the Psalms. Running head: BIBLIOTHECAE SANCTAE.)

[Letter I — St. John Chrysostom, First Catalog concluded, then the Second Catalog:]

- ...[On the passage 1 Corinthians 11, *There must be heresies*, 1 homily, beginning] *Your assembly.*
- On 1 Corinthians 16, On the collection for the saints, and almsgiving, 1 homily, [beginning] *I rose up today.*
- On that text 2 Corinthians 11, *Would that you would bear a little of my folly*, 1 homily, [beginning] *All indeed I love.*
- On that text Philippians 1, *Whether by occasion, or by truth, Christ is announced*, 1 homily, [beginning] *When formerly the Pharisees.*
- On that text 1 Timothy 5, *Use a little wine*, 1 homily, [beginning] *You have heard the Apostolic voice.*
- On that text 1 Timothy 6, *Charge the rich not to be highminded*, 1 homily, [beginning] *What shall I say, or what shall I speak?*
- On that text Philemon 1, *Paul, a prisoner of Christ*, 1 homily, [beginning] *The prudence indeed of the ruler.*
- On that text Hebrews 10, *If we sin willfully*, 1 homily, [beginning] *All the trees.*

Likewise, on the praises of Paul, nine homilies, with Anianus as translator, explaining many things both of Paul's epistles and of those things which Luke writes of Paul in the Acts; of which the first begins *He would err in nothing at all.*

There is extant likewise, besides the lucubrations already enumerated, a Translation of both Testaments into the Armenian tongue — which the Armenians now use — published (as they themselves believe) by the industry and solicitude of Chrysostom.¹ George, patriarch of Alexandria, mentions this Translation in the life of Chrysostom, relating that when he was in exile at Cucusus, a town of Armenia, he led the inhabitants of that region to Christ, and thereafter took care that the Psalms of David, together with the holy Gospels and other histories of the Old Instrument, should be turned into Armenian — that the peoples of that province might the more easily obtain the knowledge of the divine scripture.

These, then, are the true and legitimate writings of Chrysostom which survive out of the so many published by him on the sacred letters. But the other exegetical writings, which — under the false title of Chrysostom — are mixed in among his true works, the following catalog will comprise.

CATALOG OF THOSE [WORKS] WHICH ARE WRONGLY THOUGHT TO BE INSCRIBED TO ST. CHRYSOSTOM.

- On Genesis chapter 2, 1 homily, which begins *The dignity of human origin.*
- On Genesis chapter 2, 1 homily, beginning *God the founder of the World* — which is collected from centos of Augustine; and there are in it two entire chapters transcribed from the book *On Ecclesiastical Dogmas*, namely the thirty-first and the thirty-second.
- On Genesis chapter 2, 1 homily, [beginning] *Adam is commanded.*
- On Genesis chapter 3, 1 homily, [beginning] *God without beginning.*

- On Genesis chapter 3, 1 homily, [beginning] *As often as with me of time.*
- On Genesis chapter 3, 1 homily, [beginning] *For the Christian with the enemy.*
- On Genesis chapter 15, 1 homily, [beginning] *Faith is [the ground] of religion.*
- On Genesis chapter 25, 1 homily, [beginning] *Rebecca was carrying.*
- On Genesis chapter 37, 1 homily, [beginning] *But the sons of Jacob.*
- On Exodus chapter 17, 1 homily, [beginning] *Moses stood.*
- On Judges chapter 11, 1 homily, [beginning] *God who willed.*
- On 1 Kings [1 Samuel] 13, 1 homily, [beginning] *The Lord God with David.*
- On 2 Kings [2 Samuel] 7, 1 homily, [beginning] *Imitators of Christ.*
- On 2 Kings [2 Samuel] 17, 1 homily, [beginning] *Absalom destroyed.*
- On 3 Kings [1 Kings] 17, On Elijah, 1 homily, [beginning] *Glorious once.*
- On the same, 1 homily, [beginning] *When the sins committed.*
- On 4 Kings [2 Kings] 2, On the ascension of Elijah, 1 homily, beginning *Among certain ancients.* This, Bede, in his Questions on the book of Kings, thinks to be Chrysostom's; but the style points to the author of that homily whose beginning is *Rejoice, O heaven, and be in gladness, O earth* — which is placed among the pseudepigrapha of Jerome, for the day of the Lord's resurrection, and among the sermons of Eusebius of Emesa.
- On 4 Kings [2 Kings] 5, On Naaman, 1 homily, [beginning] *When Naaman.*
- On 4 Kings [2 Kings] 6, On Elisha, 1 homily, [beginning] *Although frequently.*
- On Job chapter 1, 1 homily, [beginning] *Yet, most beloved brethren.*
- On Job chapter 1, 1 homily, [beginning] *An athlete into the contest.*
- A Preface to the book of psalms, beginning *After Moses.*
- On the book of psalms, another Preface, beginning *All scripture.*
- On Psalm 1, 1 homily, [beginning] *Blessedness is [the goal] of all.*
- On Psalm 2, 1 homily, [beginning] *As those who [look] into the Sun.*
- On Psalm 9, 1 homily, [beginning] *Of the Creator of all things.*
- On Psalm 9, 1 homily, [beginning] *God of our race.*
- On Psalm 13, 1 homily, [beginning] *As when the Lord.*
- On Psalm 14, 1 homily, [beginning] *It is a beautiful psalm.*
- On Psalm 22, 1 homily, [beginning] *By the consecrated cycle.*
- On Psalm 24, 1 homily, [beginning] *Travellers by the strait and narrow way.*
- On Psalm 25, 1 homily, [beginning] *Sons of light.*
- On Psalm 26, 1 homily, [beginning] *From the fullness of the word.*
- On Psalm 29, 1 homily, [beginning] *The solemnity of confession.*
- On Psalm 33, 1 homily, [beginning] *The divine word.*
- On Psalm 37, 1 homily, [beginning] *Often by us.*
- On Psalm 38, 1 homily, [beginning] *And how can the psalm.*
- On Psalm 39, 1 homily, [beginning] *Nor indeed this psalm.* [→ p280]

[→ p280: catchword "In"]

¹ St. Chrysostom translated both Testaments into the Armenian tongue.

(Rich PDF p. 280 [printed folio 261, recto]. Book IV, letter I — the **pseudo-Chrysostom Second Catalog** continues: the remaining spurious homilies on the Psalms (Ps 40→142), then on Isaiah, Jeremiah, Daniel, and Zechariah; then Sixtus's own argument that these sermons are not genuinely Chrysostom's (Latin word-etymologies betraying a non-Greek author; absent exordia and doxologies; Augustinian commonplaces; a verse-by-verse dividing formula). It closes the Old-Testament pseudepigrapha and opens the New with the *Opus imperfectum* on Matthew. Running head: *LIBER QVARTVS.*)

[Letter I — St. John Chrysostom, Second Catalog (spurious works) continued:]

- On Psalm 40, 1 homily, [beginning] *Some indeed.*
- On Psalm 40, 1 homily, [beginning] *Even if the prophet.*
- On Psalm 42, 1 homily, [beginning] *This is the psalm.*
- On Psalm 42, 1 homily, [beginning] *It coheres with the previous.*
- On Psalm 68, homily 1, [beginning] *Who by prayers.*
- On Psalm 71, homily 1, [beginning] *The Lord of hosts.*
- On Psalm 84, homily 1, [beginning] *Everyone who knows himself.*
- On Psalm 90, homily 1, [beginning] *The ninetieth psalm.*
- On Psalm 93, homily 1, [beginning] *Against the waves.*
- On Psalm 95, homily 1, [beginning] *Excellent and truly wonderful.*
- On Psalm 96, homily 1, [beginning] *Paul, struck by a viper.*
- On Psalm 106, homily 1, [beginning] *The Holy Spirit.*
- On Psalm 115, homily 1, [beginning] *It is related that the little bee.*
- On Psalm 118, homily 1, [beginning] *The kindness of God.*
- On Psalm 118, homily 1, [beginning] *The truth to be preached.*
- On Psalm 121, homily 1, [beginning] *Our Lord.*
- On Psalm 142, homily 1, [beginning] *The judgments of the Lord are like a great deep.*
- On Isaiah chapter 1, homily 1, [beginning] *If you be willing and will hearken.*
- On Isaiah 9, homily 1, [beginning] *Christ, together with the Father.*
- On Isaiah 42, homily 1, [beginning] *Life renewed.*
- On Isaiah 62, homily 1, [beginning] *Since the time has come.*
- On Jeremiah 1, homily 1, [beginning] *Great is the merit of Jeremiah.*
- On Daniel 3, On the three young men, homily 1, [beginning] *A sermon of the three young men.*
- On Daniel 13, On Susanna, homily 1, [beginning] *Divine readings.*
- On Zechariah 6, homily 1, [beginning] *Noble by birth.*

Although these sermons thus far enumerated are themselves learned and worthy to be eagerly read by the studious, nevertheless by many not-to-be-despised conjectures it appears that they are not Chrysostom's, but of other authors — in whom there is neither that candor nor that unbroken ease of discourse which we admire in Chrysostom, but a discourse choppy, clipped, and somewhat harshly overwrought, having nothing of those similitudes and comparisons which are Chrysostom's chief ornaments; but abounding on the contrary in words that answer one another alike and in sentences that end alike, as is that which is read in the exposition of Psalm 33: *Come now, my brethren, in this manner I wish to reply: as many as now say "I will not," who were but now saying "I will."* And likewise this: *Let the holy oracles of the reading, which sound in your ears, make a nest in your hearts* — from which forms of speaking Chrysostom most greatly recoils.

Some also of these sermons contain certain marks from which you might easily suspect that their author did not write in Greek: such as some figures of speech which cannot be adapted to the Greek tongue, and likewise certain interpretations of words — as the etymology of *Meridies* (Midday), which you have in the homily on Psalm 90, namely: *It is called Meridies because it divides the day; for meros [a part] is a divided portion of the day.* And in the homily on Psalm 118: *Veritas (Truth) is three syllables and seven letters: because on the seventh day God rested from his works.* Besides, these homilies, contrary to Chrysostom's custom, are stripped of any exordium at the entrance of the discourse, without moral exhortations before the end, and without any doxologies or prayers in the conclusion of the sermon; and moreover the commonplaces on original sin, on predestination, on foreknowledge, on the hardening [of the heart], on grace and merit, which are handled at length in certain of the sermons, seem more peculiar to Augustine than to Chrysostom — who, as he always abstains from these, so he is nowhere accustomed to cite the names of the ecclesiastical doctors.¹ Some of them, however, are in these sermons brought in by name, as Hippolytus and Cyprian; and John the Evangelist too is cited under the title of "the Theologian" — which surname I do not know whether Chrysostom anywhere bestowed on John, though he was often accustomed to call him "the son of thunder."

Nor do I think it ought to be passed over, that this author divides and expounds the readings of the Scriptures, whatever they be, verse by verse, sometimes indeed marked off by number, frequently repeating this: *The verse which we have just now heard*; likewise, *There follows another verse*; likewise, *Let us return to the proposed verses of the narrative*; and again, *Now that the first verse has been examined, and likewise the second, let us look at the third also* — which formula of dividing you will nowhere find in Chrysostom's writings. To this is added, that the author often, forsaking the historical sense, without any occasion slides off into allegorical and anagogical senses — a thing Chrysostom does most rarely, and only when driven by necessity. But whoever the writer of these sermons may have been, it appears that he is ancient: both from the ancient translation of the Scriptures expounded by him (which is no light indication of antiquity), and from the paschal baptism and the other ancient rites of the Church, which he records as having been in observance in his own times.

Thus far concerning the pseudepigrapha belonging to the Old Testament; now we shall enumerate those which look to the New.

ON MATTHEW there is extant an *unfinished work* [Opus imperfectum] of an uncertain author, divided into 54 homilies — although it has no [true] homilies, but is one continuous commentary, containing an uninterrupted exposition of the Evangelist, namely from the beginning down to the middle of chapter 13, and again from the beginning of chapter 19 to the end of chapter 25; whose opening is, *As they relate, that Matthew, &c.* Concerning this work indeed diverse judgments are reported. There are those who deny it to be Chrysostom's, both on account of the Vulgate translation of the Latin Church which is discussed in it, and on account of the frequent allegories and citations of apocryphal writers, [→ p281]

[→ p281: catchword "quibus"]

¹ St. Chrysostom is not accustomed to cite the names of ecclesiastical doctors.

(Rich PDF p. 281 [printed folio 262, verso]. Book IV, letter I — still within **St. John Chrysostom** (Second Catalog, spurious works). Sixtus finishes the Opus imperfectum on Matthew: the case against it (a Latin author, heretical dogmas of Montanus/Mani/Arius/Donatus/Pelagius, condemned by Pope Paul IV) and the case for it (its public liturgical use and weighty sentences; the heresies interpolated by heretics, shown by a threefold argument; Chrysostom's own anti-Arian homilies quoted at length). Then the medley [farrago] of diverse sermons of an "Uncertain Monk" begins. Running head: BIBLIOTHECAE SANCTAE.)

[Letter I — St. John Chrysostom, Second Catalog: the Opus imperfectum on Matthew, continued:]

...[apocryphal writers] whom the author uses, citing the Scripture of Seth, the Apocryphon of Ezekiel, the Itinerary of Clement, and other things like these, most remote from Chrysostom's practice. To these they add that the phrasing, the expositions, and the dogmas of the commentaries are more contrary to Chrysostom's tongue and mind than fire is to water. For both the character of the diction and certain figures, in no way answering to Greek discourse, indicate that the writer was a Latin; while the heretical dogmas scattered everywhere throughout the work openly prove that the same [author] was a heretic — not attached to one sect only, but entangled in the various heresies of Montanus, the Manichaeans, Arius, Donatus, and Pelagius, and on account of those heresies deservedly condemned by the Church, and by Pope Paul IV enrolled in the catalog of writers of suspect faith.

There are, on the opposite side, those who contend that this very work is Chrysostom's — led not only by the authority of the Apostolic Church, which publicly, among the divine praises, reads homilies out of these commentaries under the name of John Chrysostom, but also moved by the weight and gravity of the sentences and propositions of this work; which, for the confirmation of Christian dogmas, are brought in under the title, testimony, and authority of Chrysostom in the authentic Glosses which they call the Ordinary [Gloss], in the Catenae of the Gospel explanations, in the Decrees of the supreme pontiffs, and in the Summae of Theologians of great name — in which places many of these sentences, most diligently weighed, are vindicated from all suspicion of error.

Nor does the recent edict of Pope Paul IV stand against these [defenders] in anything: since he did not simply and altogether reject this whole work — approved now for so many ages by the common assent of the Church — but forbids only those copies of the work which are found corrupted by heretics beyond the author's intention, and defiled with those dregs with which they now teem. But that these dregs and filth crept into these commentaries not by the author's fault, but by the fraud of heretics, they establish by a threefold indication. **First**, because certain very ancient copies contain nothing of errors of this kind, but others have them all added in the margins by another hand. **Secondly**, because whatever is heretical is so stitched onto the genuine reading by [an added] inference, that if it be cut away, not even a hair's breadth of the sense is changed — which surely could not be so, if it had been genuinely woven in by the author himself; just as no member can be taken from the human body without a deforming mutilation of the whole frame. **Thirdly**, because it is not credible that an author who was neither mad nor forgetful — writing on the same matters and in almost the same passages — should have thought and said things contrary to himself, and especially in those matters wherein he is accused of being an Arian. For how would it be likely that he agreed with the Arians about the inequality and the diverse substance of the Father and the Son, who in many places defends against the Arians the unity and equality of both? — and especially in homily 44, upon those words, *Woe to you, Scribes and Pharisees, who shut up the kingdom of heaven*, where he writes thus: "So also now the priests of the heretic shut up the gate of truth. Therefore, when they read among their people something such as *He who sent me is greater than I*, by a perverse interpretation they shut the gate of truth, saying the Son is less than the Father — whereas he is called 'less' only according to the dispensation of the flesh." And in homily 28, in the exposition of that saying, *All things have been delivered to me by my Father*, propounding and dissolving the argument of those who from these words built up [the claim] that the Son is less than the Father, he says thus: "*By whom were all things delivered to him, if the Father and the Son are one? Or why could he not have [them] unless they had been delivered to him, if in all things he was equal to his Father? For the signification of 'delivering' excludes the notion of unity as much as of equality. I answer: they were delivered to him according to that whereby he was made a little less than the angels; for according to that whereby he thought it not robbery to be equal to God, God is one, and equal to him who delivered all things.*" And in the forty-fifth homily, expounding that [text] of Matthew 23, *And do you also fill up the measure of your fathers*, he says: "*When you see three heretics equal in all things, saying [they are] not of the same substance, not of the same authority, without beginning, all these differing from one another in some part — do not wonder: for they fill up the measure of their Gentile fathers, since those likewise*

worshipped many gods." By which words, indeed, what could be said more openly against the Arian opinion that is ascribed to this author?

This, then, is the controversy over these commentaries; concerning which let those more learned than I judge. I, for what I would add, have nothing except this: that the work itself is eloquent and learned, and worthy to be read continually — provided, however, that it first be most diligently purged of those errors which, in the sixth book, in the censures upon the expositors of Matthew, I have noted. This author flourished (as is gathered from his 33rd and 49th homilies) after the times of Theodosius Augustus; and he wrote also, upon the other Evangelists, commentaries of like industry.

Thus far concerning the unfinished work on Matthew. After which there is held, among the works of Chrysostom, a medley [farrago] of diverse sermons upon various passages of the four Evangelists — of which some are taken from the homilies of Chrysostom, others from the already-mentioned *unfinished work*, and others are thought to be by the same author of whom we have fourteen sermons on Mark; who (so far as is discerned from his writings) was a monk placed under the authority of a bishop, and published his explanations for monks, with frequent allegories interspersed — and sometimes forced ones, a thing of which he himself was not unaware. For in homily 9 on Mark he excuses himself in these words: "*You think we do violence to the scripture; and perhaps someone may say in silent thought, 'This man always follows allegories and does violence to the holy scripture,' &c.*" Of this [author], then, and of others, these following are the homilies:

- On the second chapter of Matthew, On the coming of the Magi, a homily of an Uncertain Monk, which begins *This Isaiah [foretold as] to come*.
- On Matthew 2, On the flight of the child into Egypt, a homily of an Uncertain Monk. — *This child I*.
- On Matthew 2, On the slaughter of the infants, a homily of an Uncertain Monk. — *A new [one] is dedicated*.
- On Matthew 2, On the return of the child into Judea, a homily of an Uncertain Monk. — *In that which he said*.
- On Matthew 4, On the temptation of Christ, a homily of an Uncertain Monk. — *O incomparable one*.
[→ p282]

[→ p282: the medley of diverse sermons continues]

(Rich PDF p. 282 [printed folio 263, recto]. Book IV, letter I — still **St. John Chrysostom** (Second Catalog, spurious works): the medley [farrago] of diverse sermons continues, arranged by Gospel — Matthew, then Mark, Luke, and John, with two on 1 Corinthians — each tagged as by "an Uncertain Monk," or noted as Chrysostom's, Peter Chrysologus's, Origen's, or Jerome's, and cross-referenced to the *Opus imperfectum*; incipits given. The Chrysostom entry then closes with a note on his biographers (Socrates, Sozomen, Theodoret, Nicephorus; Palladius, George of Alexandria). Running head: LIBER QVARTVS.)

[Letter I — St. John Chrysostom, Second Catalog: the medley of diverse sermons, continued (each incipit shown after the em-dash):]

- On Matthew 5, On the Beatitudes, a homily beginning *Not only the bodies* — which is part of the 15th homily of Chrysostom on Matthew.
- On Matthew 5, On the greatest and the least in the kingdom of heaven, a homily of an Uncertain Monk. — *Since for us, by [our] office*.
- On Matthew 5, On the love of enemies, a homily of an Uncertain Monk. — *In all things he wills us*.
- On Matthew 6, On the Lord's Prayer, a homily. — *The Lord's prayer*.
- On Matthew 6, On fasting, a homily of an Uncertain Monk. — *As in the preceding*.

- On Matthew 6, On avoiding the fasting of the hypocrites, a homily of an Uncertain Monk. — *The series of the reading.*
- On Matthew 7, On being wary of false prophets, a homily of an Uncertain Monk. — *It is known to all.*
- On Matthew 9, On the little boat, a homily. — *Christ in human acts.* It is by Peter Chrysologus.
- On Matthew 9, On the conversion of Matthew, a homily. — *Many storms.*
- On Matthew 14, On the beheading of John, a homily. — *Today for us the virtue of John.* It is by Peter Chrysologus.
- On Matthew 15, On the Canaanite woman, a homily. — *The Evangelist marvels.* It is held among the works of Origen.
- On Matthew 18, On the necessity of scandals, a homily of an Uncertain Monk. — *It seems indeed.*
- On Matthew 18, On fraternal correction, a homily of an Uncertain Monk. — *The exercises of the law.*
- On Matthew 18, On fraternal correction, a homily. — *Something great, &c.* — which is taken from Chrysostom's explanation on Matthew, homily 62.
- On Matthew 19, On divorce, a homily. — *The Lord is just.* — which is in the unfinished work, homily 32.
- On Matthew 19, On Peter questioning Christ, a homily. — *Since [it is] possible.* It is part of homily 33 of the unfinished work.
- On Matthew 20, On the ascent of Christ to Jerusalem, a homily of an Uncertain Monk. — *After that, to the virgin.*
- On Matthew 20, On Christ ascending to Jerusalem, a homily of an Uncertain Monk. — *Recently, when.*
- On Matthew 21, On Christ borne on the ass, a homily. — *I think the matter itself.* — which is in the unfinished work, homily 37.
- On Matthew 21, On the withered fig tree, a homily of an Uncertain Monk. — *If to the tree.*
- On Matthew 22, On the tribute, a homily. — *All malice.* — which is part of homily 42 of the unfinished work.
- On Matthew 22, On the love of God and neighbor, a homily. — *Frequently the Jews.* — which is the other part of the same homily.
- On Matthew 26, On the Lord's Supper, a homily of an Uncertain Monk. — *To the present day.*
- On Matthew 26, On the Lord's Supper, a homily of an Uncertain Monk. — *According to the Savior's.*
- On Matthew 27, a homily of an Uncertain Monk. — *The Gospel series.*
- On Matthew 27, a homily of an Uncertain Monk. — *Let them indeed suffice.*
- **On the 1st chapter of Mark,** On the beginning of Mark, a homily of an Uncertain Monk. — *That animal.*
- On Mark 1, On John the Baptist, a homily of the same. — *Now let us come.*
- On Mark 1, On Jesus coming from Nazareth of Galilee, a homily of the same. — *See the unions.*
- On Mark 1, On Christ dwelling among the beasts, a homily of the same. — *Since [on] the past Sunday.*
- On Mark 1, On Christ entering Capernaum, a homily of the same. — *A happy and fair change.*
- On Mark 1, On the mother-in-law of Simon, a homily of the same. — *The Lord had instructed.*
- On Mark 5, On the woman with the flow of blood, a homily of the same. — *He asks, looking about him.*
- On Mark 8, On the loaves, a homily of the same. — *In the earlier part.*
- On Mark 9, On the Transfiguration, a homily of the same. — *Christ swears.*
- On Mark 10, On the blind man, a homily of the same. — *Since the holy presbyter.*

- On Mark 11, On Christ borne on the ass, a homily of the same. — *This one who [was] sent.*
- On Mark 11, On the withered fig tree, a homily of the same. — *The Lord enters.*
- On Mark 11, On the casting out of the sellers, a homily of the same. — *In the Gospel according to John.*
- On Mark 13, On the day of judgment, a homily of the same. — *The Gospel reading.*
- **On the 1st chapter of Luke**, On the nativity of John the Baptist, a homily of the same. — *Concerning the sun.*
- On Luke 2, On the birth of Christ, a homily of the same. — *But Joseph did not dare.*
- On Luke 10, On him who fell among robbers, a homily of the same. — *Then the Lord said.*
- On Luke 15, On the two sons, a homily. — *Of all things indeed, from the scriptures.* It is reckoned among the works of Jerome, although it is not Jerome's either.
- On Luke 16, On the rich man, a homily of an Uncertain Monk. — *Since he had said.*
- On Luke 19, On Zacchaeus, a homily of an Uncertain Monk. — *If through Christ.*
- **On the 1st chapter of John**, On the Word, the Son of God, [of an] Uncertain Monk, a homily. — *If you believe that God.*
- On John 1, On John the Baptist, a homily of the same. — *It is said of John.*
- On John 4, On the [true] worshippers, a homily of the same. — *Innumerable benefits.*
- On John 11, On Lazarus, a homily. — *With great [grief], brethren.* It is believed to be Chrysologus's.
- On John 15, upon *You are my friends*, a homily of an Uncertain Monk. — *The Lord Christ in the Gospel.*
- On John 20, On Mary standing at the tomb, 2 homilies, of which one begins *Mary coming*; the other, *Although all.*
- On John 20, On Thomas, 1 homily. — *This therefore, today.*
- On 1 Corinthians 13, On faith, hope, and charity, 1 homily. — *The Apostle Paul speaks.*
- On 1 Corinthians 15, upon that [text], *When all things shall have been made subject to him*, 1 homily. — *Yesterday, brethren.*

And these are the writings of Chrysostom which are extant in general — the undoubted as well as the doubtful — pertaining to the exposition of the divine Scripture.

The life of Chrysostom was written by Socrates, Sozomen, Theodoret, and Nicephorus in the universal history of ecclesiastical affairs; and particularly, in separate volumes, by Palladius, first bishop of Hibernia [Ireland], and by George, patriarch of Alexandria. [→ p283]

[→ p283: catchword "MORI"]

(Rich PDF p. 283 [printed folio 264, verso]. Book IV, letter I — the **St. John Chrysostom** entry closes with his death (exiled by Theophilus of Alexandria and the Empress Eudoxia, †Comana in Pontus, AD 405) and the abridgers of his exegesis (Theodoret, Theophylact, Euthymius Zigabenus, Oecumenius). The **John (Ioannes)** catalog then resumes: John son of Christopher, John Dietenberger, John Docaus of Laon, the long John Dominici (Cardinal, Archbishop of Ragusa, †1418), John Driedo of Turnhout (his four Isagogic books on the Ecclesiastical Scriptures), and the opening of John Duns Scotus. Running head: BIBLIOTHECAE SANCTAE.)

[Letter I — St. John Chrysostom concluded, then the John catalog resumes:]

This most blessed man dies — driven into exile by the faction of Theophilus of Alexandria and of Eudoxia Augusta — at the little town of Comana on the borders of Pontus, in the year (as Socrates relates) 405 from the birth of Christ, on the 14th day of September, in the seventh consulship of Honorius and the second of Theodosius. His exegetical writings were abridged by Theodoret bishop of Cyrrhus, Theophylact bishop of Bulgaria, Euthymius Zigabenus, and Oecumenius.

John, son of Christopher [Ioannes Christophori], a Dominican, long exercised in the Scriptures and nobly learned in secular philosophy, a scholastic in faculty and in speech, wrote a scholastic Postil on the four gospels and on all the epistles of Paul. He flourished in the year of the Lord 1240.

John Dietenberger [Ioannes Dietenbergius], of the Order of Preachers, an excellent professor of theology and an inquisitor of heretical depravity, whose work of *Confutations against the Lutheran scripturarians* is extant; he bestowed both instruments of the sacred Law [both Testaments] upon the German tongue. He flourished under Charles V, Augustus, in the year 1520.

John Docaus [Ioannes Docaus], bishop of Laon, learned and eloquent, wrote upon the gospels which are read on the weekdays of Lent homilies elegant in style and notable for piety, of which the first begins *In the first place let us say*; likewise a narration on the Lord's Passion according to Matthew, which begins *Paul, a chosen vessel*. He flourished in the year of the Lord 1555.

John Dominici [Ioannes Dominici], Cardinal of the title of St. Xystus, Archbishop of Ragusa, a Florentine by birth, a Dominican by order, the teacher of Antoninus Archbishop of Florence; a man resplendent in sanctity, learning, and Tuscan eloquence, and excelling in such quickness of wit and tenacity of memory that he himself, in the book which he entitled *Lucula Noctis* [the Firefly of the Night], affirms upon inserted oath that he had no teacher in any branch of knowledge, but, after the example of Augustine, learned and understood all the disciplines by himself.¹ When this man had been sent to the Council of Constance by Gregory XII for the union of the Church, the Council being finished and the union entered upon, at the urging of the Emperor Sigismund he was sent by Pope Martin V as legate into Pannonia [Hungary] to extinguish the heresies of the Bohemians lately sprung up. Having set out thither, when he found minds so hardened in heresy that they could neither be bent by exhortations nor recalled from their undertaking by any prayers or threats, the case being desperate, he betook himself to Buda, the royal city of Pannonia, where, wasting away with grief of mind, he put off mortality in the year of the Lord 1418; and he was buried in the church of St. Paul the first hermit, resplendent with many miracles. He therefore, among his many scholastic expositions of the scriptures, left [these] scholastic commentaries:

- On Ecclesiastes,
- On the Song of Songs,
- On the Gospel of Matthew,
- On the Epistle to the Romans,
- Likewise, *fifty sermons on the first nine Psalms*, which he delivered to the people at Florence in the cathedral church, from Septuagesima Sunday to the third day of Easter, arranged in scholastic discourse;
- Likewise, on 1 Corinthians chapter 12, one [book] On Charity, beginning *If I speak with the tongues of men*.

John Driedo of Turnhout [Ioannes Driedo, Turnhoutensis], most learned on every side, and public professor of sacred Theology in the most flourishing University of Louvain, wrote — in an easy and not at all uncultivated style, [dedicated] to John, king of Lusitania [Portugal] — four *Isagogic* [introductory] books on the Ecclesiastical Scriptures, learned and much to be praised, whose division is this:

The first book, divided into four chapters, shows in the first chapter the dignity, utility, number, order, and division of the Books of sacred Scripture; the second propounds certain difficulties arising, from the opinions

of the fathers, over the things already said; the third brings forward certain canons necessary for resolving the difficulties; the fourth resolves the difficulties.

The second book is completed in three chapters: of which the first is on the translations of the holy Scriptures; the second on the multitude of the senses of sacred Scripture; the third on the way by which the ancient understanding of the Scriptures is to be investigated.

The third book contains treatises divided into several chapters. In the first it delivers certain general precepts, drawn from Augustine's book *On Christian Doctrine*, necessary for opening up the twofold difficulty of Scripture — namely, of things and of words. In the second it deals specially with certain obscurities which occur in the Scriptures according to the speech or diction. In the third, [it treats] of the difficulties which are in the Scriptures on account of the things themselves being difficult in themselves.

The fourth book, divided into six chapters, discusses the Apocryphal books and the writings of the ecclesiastical Fathers established outside the canon. The beginning of the whole work is, [*He who is*] *about to treat of the things of the faith*.

After these, he composed a treatise on the times, for illustrating the obscurities arising in sacred Scripture from the varying number of the periods and the diverse reckoning of the years, divided into five parts, whose distribution is this. In the first part he shows the diversity, and the cause of the diversity, of reckoning which exists among the ancient writers, and lays down that the reckoning to be followed is that of Berosus the Chaldaean, Metasthenes the Persian, Manetho the Egyptian, Philo the Jew, Xenophon the Greek, and Fabius Pictor and Cato of the Romans — whose Chronography he demonstrates to agree with the Hebrew truth of holy Scripture. In the second he reviews the enumeration of the aforesaid Chronographers, conformable to holy Scripture. In the third he compares the times of the Gentile kings whom Scripture records with the deeds of those same kings recorded in the Scriptures. In the fourth he works out the reckoning of the weeks of Daniel. In the fifth he treats of the times to come at the last coming of Christ. This treatise, previously published by him, he most fittingly joined to the third book *On the Divine Scriptures* which he afterward wrote. He flourished under Charles V, Augustus, [in] 1540.

John Duns [Ioannes Dunsius], a Scot by nation, of the family of the Minorites [Franciscans], formerly a hearer of Alexander of Hales the Briton in the school of Paris,² a man endowed with a subtlety of admirable erudition, on account of [his] profound [→ p284]

[→ p284: catchword "fundi"]

¹ John Dominici attained the knowledge of the sciences without a teacher. ² John Scotus was a disciple of Alexander of Hales.

(Rich PDF p. 284 [printed folio 265, recto]. Book IV, letter I — the **John (Ioannes)** catalog: John Duns Scotus concluded (the "Shadowy" surname; Sixtus's Virgilian-labyrinth epigram anecdote; fl. 1308); John Eck; John Ferus [Wild] of Mainz (works list; the Soto–Medina controversy over his John commentary); **John Fisher** of Rochester (his martyrdom under Henry VIII); John Francis Pico of Mirandola; John Francis Quintianus of Brescia; John of Frankfurt; John of Wales; and the opening of John Gagnée of Paris (New-Testament scholia). Running head: LIBER QVARTVS.)

[Letter I — the John catalog, continued:]

John Duns [continued] — on account of [his] most profound obscurity of speech he was surnamed ΣΚΟΤΙΟΣ [Skotios], that is, *the Shadowy* (which was once the surname of the most obscure Anaxagoras); and, because of the new Academy of Scholastic Theology called after his name, he is most famous in all the schools. He is reported to have written commentaries on the Gospel and on the Apostle [Paul], of which I myself have read a fragment on the Epistle to the Romans — very learned and profound in sense, but (true to the author's name) shadowy, obscure, and scarcely passable in his school even to the well-practiced — whose beginning

is, *Concerning the Epistle of Paul to the Romans*. When in recent years a printer of Lyons was undertaking to print this, and demanded of me an epigram to be prefixed (as is the custom) to the beginning of the work, it came at once into my mind that no verse fits the obscurity of the work more aptly than that which Jerome, from his treatise on Ezekiel, sets before the vision, in these lines:

*This [is] the toil, that the house, and the error past unravelling —
as once in lofty Crete the Labyrinth is said
to have held its path woven amid blind walls, and a treacherous
guile of a thousand ways, whereby the tokens of the followers
were baffled, undetected, and the error past all return.*

He flourished in the year of the Lord 1308.

John Eck [Ioannes Eckius], a Swabian, a German by nation, a doctor of the purer Theology and a most keen champion of the Catholic faith against the impiety of the Lutheran heresy, wrote a brief and learned commentary on Haggai, and published two volumes of homilies on the gospels of the whole year. The same [author] translated both Testaments into the German tongue, in the year of the Lord 1540.

John Ferus [Wild] [Ioannes Ferus], a Teuton by nation, of the Order of Minorites, preacher of the cathedral church at Mainz, a man nobly learned in divine letters and endowed with singular eloquence — whose equal in the office of Catholic evangelical preaching the Church of the Germans does not possess in this our age — wrote in Latin, and in cultivated speech, pious and learned lucubrations according to Catholic doctrine, in which he reduced, as into a compendium, the labors of expositors both ancient and recent. Of those which are now extant, and are studiously read by almost all preachers, [these] are:

- Commentaries on Genesis, whose beginning is *The face of Moses, when everywhere*.
- Lenten sermons on Ezra.
- On Psalm 31, On penitence, 10 sermons.
- On Psalm 66, 10 sermons.
- On Ecclesiastes, according to the letter, 1 book of annotations.
- On Matthew, expounded for preaching, 4 books of commentaries.
- On the Gospel of John, narrated in sermons to the people, 1 book of commentary.
- On Luke chapter 15, On the prodigal son, several sermons.
- An Exegesis on the Epistle to the Romans.
- On the first epistle of John, 1 book of annotations.
- On the festal gospels of the whole year, two volumes of sermons.

He flourished under Charles V, in the year of the Lord 1536.

Dominic Soto [Dominicus Soto] of Segovia, of the Order of Preachers, published Annotations upon the commentaries of this author [Ferus] on John, pointing out that sixty-seven passages in them are to be read with caution; to whom Michael Medina, a Franciscan — praiseworthy for the highest probity and erudition — replied in an Apologetic volume published in defense of those same passages.

John Fisher [Ioannes Fischerus], bishop of the church of Rochester in England — deservedly to be compared, for his abundance of erudition, his sincerity of piety, and his constancy of soul, with any of the most holy and most keen champions of the Church — when he rebuked with the utmost constancy of mind and word the profane marriage of Henry VIII king of the English (who, having repudiated his former wife, had married another), provoked against himself, like another John [the Baptist], the wrath and savagery of a new Herod. By him he was thrust into prison and grievously afflicted with various and frequent torments;

and at length, when he had received in chains the insignia of the dignity of Cardinal, sent to him by the Roman pontiff in testimony of his approved faith and constancy, on the following day — before he could put them on — together with very many other innocent monks he received, for faith and truth, the triumphal crown of martyrdom from that most cruel tyrant. He, therefore, among the many and illustrious offspring of his genius which he sent forth into the light against the heretics, left also, for the use of the pious, a most holy and most pious exposition on the seven [penitential] psalms, worthy of a most learned bishop and most constant martyr. He wrote also, on the seventh chapter of Luke, *On the single Magdalene*, against Jacobus Faber [Lefèvre d'Étaples], "bishop of Vienne" [so styled as printed, but erroneous — Lefèvre held no such see; the same misdescription was flagged at p105], who asserted that there had been several Magdalenes — three books, whose beginning is *A certain little book, by the author Jacobus Faber*. He flourished under Charles V, Augustus, in the year of the Lord 1536.

John Francis Pico [Ioannes Franciscus Picus], nephew of John Pico [della Mirandola], Count of Mirandola, wrote a brief and moral exposition of the fifteenth Psalm, whose beginning is *If anyone perfect*; likewise, on Matthew chapter 6, an exposition of the Lord's Prayer. He flourished in the year of the Lord 1500.

John Francis Quintianus of Brescia [Ioannes Franciscus Quintianus, Brixienensis], a most graceful poet, wrote in Latin — from the four Gospels, after the manner of Sophocles and Euripides — a most weighty tragedy on the Passion of the Lord, in the year of the Lord 1520.

John of Frankfurt [Ioannes de Francforte], a German, of the Order of Preachers, put together a scholastic explanation on Job, which Vincentius Bardellus mentions in his book *On the Conception of Christ*. It is held at Lyons in the Library of the Preachers, with this beginning, *O all you who pass by the way*.

John Valois, otherwise **Galensis** [John of Wales], an Englishman by nation, of the Order of Minorites, most learned in the divine Scriptures, who for a long time gloriously taught Theology in the school of Paris; among many illustrious little works he wrote one book on the Apocalypse of John. He flourished in the year of the Lord 1270.

John Gagnée [Ioannes Gagneus] of Paris, a Theologian, preacher to Francis, most Christian King of the French, and his chief almoner; a man learned in secular letters and in the divine scriptures, and especially most accomplished in delivering homilies; he gathered, in a brief compendium, most clear and most easy scholia on the whole New Testament, selected from various manuscripts of both languages and from the chief opinions of both Greeks and Latins. Of which the catalog is this: [→ p285]

[→ p285: catchword "In san[ctum...]" — the Gagnée New-Testament scholia catalog]

(Rich PDF p. 285 [printed folio 266, verso]. Book IV, letter I — the **John (Ioannes)** catalog: John Gagnée's New-Testament scholia and versified Psalter (fl. 1550); John Gauver of Mainz; the long John Gerson (Chancellor of Paris, †1419); John Glodeston; John Goodwick; John Haiton of Lincoln; John Hagen de Indagine (Carthusian); John Halgrin of Abbeville (his "sixth" exposition of the Song of Songs); a second John Hayton entry (a doublet); and the opening of John Hentenius. Running head: BIBLIOTHECAE SANCTAE.)

[Letter I — the John catalog, continued; first, John Gagnée's New-Testament scholia catalog (each incipit shown after the em-dash):]

- On the four holy gospels, 1 book, which begins εὐαγγέλιον [euangelion], a Greek word.
- On the Acts of the Apostles, 1 book.
- On all the epistles of Paul, 1 book, whose beginning is *Those who give a preface*.
- On the seven Canonical [epistles], 1 book, beginning *The author of this epistle*.
- On the Apocalypse, 1 book, beginning *It seemed [good], Christian reader*.

The same [Gagnée] also recast all the Psalms of David into lyric [verses] of diverse kinds and into stanzas of various odes, emulating the grace of the song of Pindar and Horace, with a brief prose argument prefixed to each ode explaining the theme of the Psalm, and with the very words of the Psalms themselves written down at the side of the page according to the truth of the Ecclesiastical version — which he everywhere follows in the text of the odes, and expounds, together with the Hebrew truth, in flowery paraphrases. The work begins, *[He] who [desires] a studious and exact [rendering]*. He flourished in the year of the Lord 1550.

John Gauver [Ioannes Gauuer], a German, of the Order of Carmelites, lector of the monastery of Mainz, a Theologian and distinguished declaimer, in the year of the Lord 1440 wrote, according to the custom of the Scholastics, one book of explanation on Exodus, whose beginning is *A law for the common utility*; likewise, *On the Concord of the Evangelists*, 1 book, which begins *Because God sent*.

John Gerson [Ioannes Gerson], a Gaul by nation, chancellor of the most flourishing University of Paris, most skilled in Scholastic Theology, a poet and orator distinguished in his time, legate of Charles king of the French at the Council of Constance, wrote many noble volumes on the divine letters — in a style indeed scholastic, but not at all unpleasant — in which he so mixed and tempered scholastic subtleties with the sweet affections of mystical Theology that it may be doubted whether he surpassed piety by erudition, or erudition by piety. Of their number there are extant:

- On the literal sense of divine Scripture, 1 book.
- Commentaries on the 7 penitential Psalms, which are believed to be [the work] of Pierre d'Ailly [Petrus Aliacus], his teacher.
- A Monotessaron of the Gospels, that is, *One out of four*.
- On the Canticle of the Virgin Mary [the Magnificat], 12 books, issued in dialogue form.
- On the beginning of Mark, 1 book.
- On various passages of the Gospels, 1 book of sermons.
- Commentaries on the Song of Songs, published in his extreme old age near the end of his life: in which he discoursed with such diligence upon the fifty properties of divine love, scattered everywhere throughout the whole book of the Song, that all the affections of divine love seem to have been reckoned into this one [work].

This work being finished, three days after, as he lay upon his little bed repeating again and again, with great constancy of countenance and soul, those last words of this Song, *Strong as death is thy love*, he rendered his soul to God in the 69th year of his age, and in the year of our salvation 1419.¹

John Glodeston [Ioannes Glodeston], an Englishman, a Carmelite, wrote commentaries on the Gospel of Matthew and of John, and on the Canonical epistle of John. He lived in the year of the Lord 1320.

John Goodwick [Ioannes Goodvvyck] wrote commentaries on Genesis and Daniel. He flourished in the year 1360.

John Haiton [Ioannes Haiton], an Englishman, wrote annotations on the four Gospels, when he was at Lincoln, in the year 1428.

John Hagen de Indagine [Ioannes Hagen de Indagine], a German, a Carthusian, excelling in the knowledge of things divine and human, composed, among very many Scholastic commentaries which he published on the books of the divine scripture:

- On the four books of Kings, according to the fourfold sense, 4 books.
- On the vision of Daniel chapter 7, 1 book.
- Likewise, on that saying [1 Thessalonians 5], *We pray that the whole spirit, flesh, and soul be preserved*, one book, On the spirit, the soul, and the flesh.

He flourished in the year of the Lord 1460. There are listed, in the Catalog of books lately condemned by Pope Paul IV [the Index], works "of John de Indagine" — not indeed of this one, but of another, who wrote on chiromancy [palmistry].

John Halgrin of Abbeville [Ioannes Halgrinus ab Abbatis villa], dean of Amiens and Cardinal of Sabina, a Scholastic in profession, style, and method, illustrated the Song of Songs with a new kind of explanation, which is called the Sixth. For before him only five modes of exposition of this book had appeared. **The first** of them [is] of those who interpret the whole Song, according to the literal (Western) letter, of the loves of Solomon and the daughter of Pharaoh, or Abishag the Shunammite. **The second**, of those who expound the same [Song] as a colloquy between Solomon and the commonwealth of the Jews. **The third**, of those who — alluding to the book of Martianus Capella entitled *On the Nuptials of Philology and Mercury* — say that this Song is an Epithalamion of the Wise Man [Sapiens] and Wisdom [Sapientia] conversing with one another. **The fourth**, of those who affirm this book to be an Epithalamium of Christ and the Church. **The fifth**, of those who expound the same [Song] concerning the love of the soul toward God, and the love of God toward the soul. To these five expositions, then, John added a sixth, narrating the mutual colloquies of Mary the mother of Christ and of Christ her son — the argument of which narration he himself, in the preface of his commentaries, briefly comprised in these words:

This Song contains the mutual and joyful applause of the mother and the son — namely, of the blessed Virgin and the Lord Jesus Christ. For here the mother applauds the son; here the son rejoices in the mother; here the son describes the privileges of the mother; here the mother describes the excellence of the son. Now there speak in this Song four persons, namely the Mother, and the Son, and the Angels who attend upon the Son as their Lord, and the young maiden virgins who attend upon the Virgin as their Lady, as the following series of the scripture will make clear.

The work begins, *About to expound the Song of Songs to the honor of the mother and the son*. Ascensius printed it at Paris in the year 1521. This author flourished in the year of the Lord 1450.

John Hayton [Ioannes Hayton], an Englishman, wrote Annotations on the Gospels of Matthew, Luke, and John; likewise on the Epistle to the Corinthians and to the Hebrews, and on the Canonical Epistle and Apocalypse of John. He lived in the year 1428. *[This is a doublet of "John Haiton" above — the same Englishman (fl. 1428) entered twice, with differing work-lists.]*

John Hentenius [Ioannes Hentennius], a German by nation, of Nechlin by fatherland, a monk of the Order of St. Jerome, wrote a very brief little commentary on the Apocalypse, to which he gave the title [→ p286]

[→ p286: catchword "IVDI[...]" — the title of Hentenius's Apocalypse commentary]

¹ He was buried at Lyons in the church of St. Paul.

(Rich PDF p. 286 [printed folio 267, recto]. Book IV, letter I — the **John (Ioannes)** catalog continues (H→M): John Hentenius (his Apocalypse commentary identifying the Beast of Rev 13 with Muhammad); John Hessels of Louvain; John Hoffmeister; John son of Ulrich of Basel; John Justus Landsberg [Lanspergius]; John de Iunio; John Kynyngham; John Louis Vives of Valencia; John Maistrosius; John Major the Scot; John Montholon of Autun; John Mary Verattus of Ferrara; John of Mechelen; John Milbachius of Erfurt; John the Benedictine; John of Neuville; and the opening of John Nider. Running head: LIBER QVARTVS.)

[Letter I — the John catalog, continued:]

...[John Hentenius, to whose Apocalypse commentary he gave] the title *A Judgment concerning the Apocalypse and Antichrist*: in which he maintains that that Beast, described in the thirteenth chapter of the Apocalypse, is Muhammad, the false Prophet of the Turks. Its beginning is, *Before these [I write] commentaries on the Apocalypse*. He flourished in the year of the Lord 1540.¹

John Hessels of Louvain [Ioannes Hessels à Louanio], royal professor of sacred Theology, wrote commentaries on the Gospel of St. Matthew, on the first Epistle of St. Paul to Timothy; likewise on the first canonical [epistle] of St. Peter, and on the first Canonical [epistle] of John; he wrote also other things against the heretics of our own time. He was a man especially pious and learned, whom I heard teaching at Louvain in the year 1565; and, if I am not mistaken, in the year 1566 he migrated to the world above.

John Hoffmeister [Ioannes Hoffmeisterus], a Swabian by fatherland, of the institute of St. Augustine, and a well-deserving provincial of the same order in Swabia, wrote:

- On Tobit, brief and polished exegeses.
- On Matthew — 1 book.
- On Mark — 1 book.
- On Luke — 1 book.
- On the two epistles of Paul to the Corinthians — 2 books.
- On the epistle to the Philippians — 1 book.
- On the Sunday Gospels — 1 book of homilies.

He flourished in the year of the Lord 1546.

John, son of Ulrich [Ioannes Huldalrici], of Basel, of the Order of Preachers, a youth of a genius divine rather than human — whom you might call erudition itself and sincerity of faith itself — while still young acquired such knowledge of the Greek idiom as scarcely one or another of his age possessed; he wrote therefore, on the Epistle of Paul to the Hebrews, in Greek and in an elegant style, most praiseworthy commentaries. He died at Cologne in the year 1536, while still a youth.

John Justus Landsberg [Lanspergius], a Bavarian, a Carthusian, wrote on all the epistles and gospels of the whole year narrations and sermons, reproducing that ancient and genuine sense and piety of the orthodox fathers. The work begins, *Knowing that*, &c. [the following printed words, *Quinquam nulli non tempori*, are obscure as set]. He flourished in the year of the Lord 1540.

John de Isunio [Ioannes de Isunio; name uncertain as printed], of the Order of the Hospitaller Brothers of St. John of Jerusalem, a not-ignoble Theologian, well-deserving of the divine Scriptures, and public lector in the University of Paris, elaborated in scholastic phrasing one book of explanation on Job, whose beginning is *He will sustain unto the time*; likewise one book on Mark, whose beginning is *He was made like to a lion*; and, on all the epistles of Paul, [dedicated] to Philip the bishop of Rouen, 14 books. He flourished in the year of the Lord 1390.

John Kynyngham [Ioannes Kininghan], an Englishman, made a lecture [commentary] on the Lamentations, in the year of our Lord Jesus Christ 1399.

John Louis Vives of Valencia [Ioannes Ludouicus Viues, Valentinus], a Spaniard by nation, among many most noble lucubrations — learnedly indeed and accurately composed, in which he joined the highest eloquence with the most complete erudition and most Christian piety — wrote, [dedicated] to William de Croÿ [Guilielmum Crouium], Archbishop of Toledo, most eloquent meditations on the seven penitential Psalms: in which now he himself, now the psalmist, now the sinner, now some other person speak, with sweet affections, either to God, or to themselves, or to others, most piously. Of these the beginning is, *I think there are very few*. He flourished in the year 1518.

John Maistrosius [Ioannes Maistrosius], a Scot, wrote three books of commentaries on Matthew, in the year of the Lord 792.

John Major [Ioannes Maior], a Scot, wrote a scholastic Postil on the four Gospels, in the year of the Lord 1400 [so printed; the well-known John Major/Mair the Scot belongs to the sixteenth century].

John Montholon of Autun [Ioannes Montholonius, Eduensis], most skilled in both laws, patched together a huge volume, to which he gave the title *A Storehouse [Promptuarium] of the Divine and of both branches of Human Law*: in which, in alphabetical order, he collected all the maxims and passages which agree in the sacred Letters and in both Laws — the Imperial and the Pontifical — with the addition of many not-to-be-despised annotations opening up the obscurity of those same passages. He flourished in the year of the Lord 1520.

John Mary Verattus of Ferrara [Ioannes Maria Verattus, Ferrariensis], a Carmelite, a Theologian piously and holily learned, and a distinguished declaimer in the Italian tongue, published — [dedicated] to Ippolito d'Este, the most eminent Cardinal — most abundant narrations on five [so printed; six are listed] chapters of Matthew, that is, on the fifth, sixth, seventh, eighth, ninth, and tenth, arranged into fifteen books, which most beautifully embrace the whole evangelical law and are filled with disputations against the false dogmas of Luther. The work begins, *Jesus, seeing the crowds, &c. Here the discourse of the Lord is divided*. He wrote also, on the festal gospels of the whole year, 2 volumes of homilies. He flourished in the year of the Lord 1540.

John of Mechelen [Ioannes Mechlinius], a German by nation, perfected by long exercise in the study of secular Philosophy and excellently instructed in the divine oracles — whom the University of Cologne had for many years as public teacher of Theology — among his other works wrote, according to the method of the school, one book of exposition on the Psalms. He flourished under Frederick III the Emperor, in the year 1460.

John Milbachius [Ioannes Milbachius], a German, renowned for scholastic erudition in both sacred and profane letters, and public professor of Theology in the University of Erfurt, sent forth thirteen books of commentaries on Paul, in the scholastic manner, in the year of the Lord 1494.

John, a monk, a Benedictine, a Theologian, Philosopher, and rhetorician, sprung from Germany, professor of the monastery of Kastl [Castellensis] in the diocese of Eichstätt, composed a most useful compendium of the whole scripture, to which he gave the title *Breviarium Bibliae* [Breviary of the Bible]; likewise, on the gospels and epistles of the whole year, three books of sermons. He flourished in the year of the Lord 1390.

John of Neuville [Ioannes Neouilleus], styled Genuillanus, wrote — [dedicated] to Charles of Lorraine the Cardinal — commentaries on the seven penitential psalms, beginning *The Maker of men, &c.*, in the year of the Lord 1550.

John Nider [Ioannes Nider], of the Order of Preachers, a Teuton by nation, studious and learned in the divine Scriptures, sufficiently taught in scholastic Theology, and most pleasing to the people in delivering sermons, wrote — in a rough but plain style — on the twentieth chapter of Exodus, concerning the ten precepts of the Decalogue, a learned and large [→ p287]

[→ p287: catchword "volu[men]"]

¹ From a Hieronymite he became a Dominican; I heard him teaching Theology at Louvain in the year of the Lord 1565.

(Rich PDF p. 287 [printed folio 268, verso]. Book IV, letter I — the **John (Ioannes)** catalog: John Nider (his Decalogue and moral-leprosy books); John à Pastura of Gembloux; John Pfeffer of Wittenberg; the great **John Pico della Mirandola** ("the Phoenix") — his Heptaplus on Genesis 1, the varied judgments on it, and Bishop Lippomano's reason for omitting him; then John Poccamus of Cologne; John du Pré; John Quinquarboreus of Arles; John de Regno; John Royaerts of Antwerp; and the opening of John Rubius of Hainaut. Running head: BIBLIOTHECAE SANCTAE.)

[Letter I — the John catalog, continued:]

...[John Nider wrote, on Exodus 20, a learned and large] volume, whose beginning is *The most sacred law of the Decalogue*; likewise, on the thirteenth chapter of Leviticus, On the moral leprosy, 1 book; likewise, on the gospels of the whole year, two volumes of sermons. He flourished under the Emperor Sigismund, in the year of our Lord Jesus Christ 1430.

John à Pastura [of Pasture], Prior of the monastery of Gembloux [Géblacensis], published a Paraphrase on the Psalter, collected from the doctors of the Church, in the year of the Lord 1510.

John Pfeffer of Wittenberg [Ioannes Phefir, Vitembergensis], the first illustrious teacher of the school of Freiburg, published a distinguished scholastic work, divided into fourteen books, upon the epistles of Paul, which — read publicly — he entitled *A Sacerdotal Directory* [Directorium Sacerdotale], whose beginning is *Concerning the reading of the epistles*. He flourished in the year of the Lord 1490.

John Pico [della Mirandola], prince of Mirandola and Concordia in Italy, surnamed the PHOENIX on account of the nobility of his lineage and the rare and singular grace of his most beautiful body and most fair soul — a man of an almost prodigious genius, polished even to a miracle in every variety of the arts, sciences, and tongues — wrote, while quite young, and scarcely reaching his twenty-third year, [dedicated] to Lorenzo de' Medici, a Latin commentary on the first chapter of Genesis, brief but of admirable boldness and beyond the powers of adolescence, marked with the title *Heptaplus*, whose beginning is *The emulation of your studies has moved me, &c.*: in which, passing over all that the Latin, Greek, Hebrew, and Chaldaean narrators of Genesis had previously brought forward, he dared not only to promise but also to bring into the open seven new expositions, never before attempted by anyone, but first devised, discovered, and perfected by himself:

- **The first** is on the elemental and corruptible world, in which he draws all the single words of the first chapter, in a continuous series of exposition, to the explaining of the creation of this sublunary world.
- **The second** is on the celestial world, in which, by a like artifice, he applies the whole Mosaic narrative to the creation of the celestial spheres.
- **The third** is on the invisible and angelic world, in which he turns all that Moses writes concerning the work of the six days to the first creation of the Angels.
- **The fourth** is on the human world, which interprets the whole chapter of the nature of man.
- **The fifth** is on the distinction of the fourfold world, showing by what operations, properties, and differences the four worlds already mentioned are distinguished from one another.
- **The sixth** is on the mutual kinship of the worlds, demonstrating how these four worlds agree with one another.
- **The seventh** is on the Sabbath of the world, and the rest of all creatures in [their] final and eternal felicity.

To these seven expositions there is added, as it were for a crown, a certain specimen of an eighth, Cabalistic explanation — that is, drawn from the Kabbalah of the Jews — which elicits many senses not only from the single sentences and words, but deduces almost infinite mysteries from the single Hebrew letters of each syllable.

But concerning this work the judgments of learned men are various: some admire it as learned and sublime; some despise it as a display of youthful boldness, outwardly swollen but within utterly empty. I remember that in recent years, when I was at Rome, I familiarly asked that most excellent man Luigi Lippomano [Aloysius Lippomanus], bishop of Verona, why, among so many noble authors inserted by him into his Catena, he had made no mention of John Pico, that distinguished man. Then he, turning to me, said with the utmost emphasis of countenance and words: "When I was weaving together a Catena of explanations on Genesis, I chose those Writers who seemed to me to explain the words and thoughts of Moses by their

expositions. Accordingly, since I had observed that Pico bent his effort to this one thing only — to express Platonic thoughts, or rather his own fancies, in Mosaic words and sayings — I judged that I had no need of his work." This most noble youth undertook, besides this *Heptaplus* (which lately Antonio Bonagratia, canon of Pescia, translated into the Tuscan tongue), also commentaries on the Davidic hymns according to the Septuagint edition, and along with these other labors on the sacred letters — about to publish many more still, had not an untimely death, as he was passing his thirtieth year, extinguished him, in the year of the world's redemption 1494. His life was written, in a splendid oration, by John Francis Pico, his nephew, heir of his ancestral virtue. And Antonio Tebaldeo, no ignoble poet, inscribed this elogium on his friend's tomb:

Here lies John Mirandola; the rest is known

to Tagus and to Ganges — perhaps to the Antipodes too.

John Poccamus [Ioannes Poccamus], provost of the church of St. George at Cologne, published a Psalter in the Chaldaean tongue, but printed in Ethiopic characters — which the Ethiopian monks now use, who call themselves Indians, and they sing it publicly in the church which they have at Rome.

John du Pré [Ioannes de Pratis], a Gaul, [whose] Dictionary on the sacred Bible I saw in the Library of the Preachers at Lyons, written by hand: whose beginning is such:

The difficult parts which the Bible bears I strive

to lay open, &c.

John Quinquarboreus of Arles [Cinqarbres] rendered into Latin the *Targum Kiono*, that is, the Chaldaean [Aramaic] Paraphrase on the Lamentations, with the common Latin translation added, that it might more easily appear what advantage or usefulness that translation brings; with notes added also, on each chapter of the Paraphrase, [notes] not to be regretted. The work begins, *They wrote most holily*. He flourished in the year of the Lord 1549.

John de Regno, a Gaul, professed in the Order of Carmelites in the monastery of Toulouse, a Scholastic in the kind of his Theology and speech, wrote one book on the Gospel of Matthew, in the year of the Lord 1348.

John Royaerts of Antwerp [Ioannes Roiardus, Antuerpiensis], of the Order of Minorites, wrote literal homilies on all the Gospels — the weekday ones as well as the festal, the Lenten, the Advent, and [those] of the whole year — in a style midway between the ancients and the scholastics. He flourished in the year of the Lord 1540.

John Rubius of Hainaut [Ioannes Rubius Hannonius] gathered a Harmony of the four Evangelists into one body of History, with the [reasons] of the order and the agreement added in their places, [→ p288]

[→ p288: catchword "sus" (consensus)]

(Rich PDF p. 288 [printed folio 269, recto]. Book IV, letter I — the close of the **John (Ioannes)** catalog (John Rubius of Hainaut through John Voretan; then John Trithemius and John Zacharias), followed by **Jordan the Teuton** and the opening of the **Josephus** (Flavius Josephus) entry — his lineage, his honors at Rome, his testimony to Christ, the Antiquities, and the beginning of Against Apion. Running head: LIBER QVARTVS.)

[Letter I — the close of the John catalog, then Jordan and Josephus:]

...[John Rubius of Hainaut gathered a Harmony of the four Evangelists into one body of History,] with the reasons of the order and the agreement added in their places. [Printed] at Cologne, 1572. [The 1572 Cologne imprint post-dates Sixtus's death (1569) — a later-edition detail.]

John Ruusbroec [Ioannes Rusbrochius], a Carthusian, a most eminent and most holy man, whom they call a second Dionysius the Areopagite, wrote commentaries on the Tabernacle of Moses and on things pertaining to it, wherein many mysteries of Exodus, Leviticus, and Numbers are explained lucidly by the divine Spirit, and by no means in a commonplace way. Their beginning is, *So run, that you may obtain*.

John of Sancta Fides [Ioannes de Sancta fide], an Englishman, expounded the first epistle of John, in the year of the Lord 1359.

John Scotus, a monk of St. Benedict, a hearer of Bede, colleague of Albinus [Alcuin] the deacon and abbot, especially dear to Charlemagne, and learned by continual exercise in the divine Letters, published, in a clear and plain style, three books of commentaries on the Gospel of Matthew. He flourished in the year of the Lord 800.

John Soares [Ioannes Soarezius], Bishop of Coimbra and Count of Arganil in Spain [Iberia; Coimbra is in Portugal], published commentaries on Matthew, distinguished by many most useful treatises, whose beginning is *The blessed Apostle and Evangelist*. He flourished, celebrated at the Council of Trent, in the year of the Lord 1560.

John Tacesphalus, an Englishman, a Carmelite, famous for his erudition in the holy Scriptures and his practice of preaching, left two books of scholastic commentaries on the Apocalypse of John.

John Tauler [Ioannes Taulerus], a Dominican, a German, whose sermons — published with an admirable spirit — are extant; he wrote one most devout book *On the Passion of the Lord*, from the four Gospels; likewise one book of sermons, of scholastic meditations, on various passages of the Gospels.

John Tylney of Norwich [Nordouicensis] wrote a postil on the Apocalypse of John. He lived in the year 1430.

John de Torquemada [Ioannes ex Turre cremata], of the Order of Preachers, Cardinal of the title of St. Xystus, a man exercised in the divine scriptures and a most learned interpreter of pontifical law, among other splendid works of his genius published, on all the Davidic Psalms, [dedicated] to Pius II Supreme Pontiff, a most brief, most rich, and most lucid Paraphrase, dictated in a simple and plain style, whose beginning is *To the most blessed father, and most merciful*. He composed also, on the festal gospels of the whole year, a scholastic Postil; likewise, on the same Gospels, one book of scholastic questions. He flourished in the year of the Lord 1560 [so printed; read ~1460 — his dedication to Pius II, pope 1458–64, places him a century earlier].

John Wallensis [Ioannes Valeis], an Englishman, wrote 1 book on the Apocalypse. He lived in the year 1270. [*This duplicates the "John of Wales" (Valois, alias Galensis) entry at p284 — the same Englishman (fl. 1270), one book on the Apocalypse.*]

John Verdiacus, of the Order of Preachers, explained the book of the Canticles with scholastic commentaries. Vincentius Bandellus mentions this work in his book *On the Conception of the Blessed Virgin*.

John Viguier of Grenade [Ioannes Viguerius, Granatensis], a Gaul, of the Order of Preachers, a scholastic by profession, wrote commentaries on the epistle to the Romans, in the year of the Lord 1550.

John Voretan of London [Ioannes Voretan, Londinensis], a Carmelite, wrote a Postil on the Song of Solomon, in the year 1406.

John Trithemius [Ioannes Tritemius], Abbot of Sponheim, author of the *Catalog of Illustrious Men*, wrote, from the Greek [sources], questions on the Gospel of John, and homilies on various passages of the divine scripture. He flourished in the year of the Lord 1490.

John Zacharias [Ioannes Zacharias], born at Erfurt in Germany, a distinguished interpreter of secular Philosophy, exercised by assiduous reading in the divine volumes, and at the Council of Constance a notable champion of the Catholic faith against the Hussite and Wycliffite heretics, published many illustrious little works: of which there are reported five books on the Pentateuch, and 14 books on all the epistles of Paul, written in scholastic fashion. He flourished in the time of the Emperor Sigismund, in the year of the Lord 1430.

Jordan the Teuton [Iordanus Theutonicus], of the Order of Hermits of St. Augustine, a distinguished expounder of the divine Scriptures, and of excellent genius in delivering sermons, wrote — in a humble and plain style, in the year of the Lord 1410 — not-to-be-despised commentaries on the Apocalypse.

Josephus, born of royal and priestly blood, son of Matthias the priest — whom Jerome calls "the Greek Livy," but the more recent Jews call Joseph Bengorion [ben Gorion] — a Hebrew by nation, a Jerusalemite by fatherland, a priest by lineage; captured in the destruction of Jerusalem, he was led to Rome by the Emperor Titus. And there, on account of the excellence of his genius, he so earned [favor] from the Senate and people of Rome that, while he yet lived, his books were deposited in the public Library, and after his death a bronze statue was set up to him. He was a friend of the Christians, although he was a Jew; and he celebrated our Lord Jesus Christ with a notable elogium in the 18th book of the *Antiquities*¹ — for which reason St. Jerome reckons him, with fitting praise, in the catalog of Ecclesiastical writers. He, therefore, when he had observed that only the five books of Moses were extant among the Greeks — translated by the Seventy interpreters, by the labor of Ptolemy king of Egypt — resolved, spurred on by the exhortations of Epaphroditus, a most learned man, to deliver the whole history of the Old Testament to Greek ears. Which he also accomplished: having written first in the Hebrew tongue, then also in Greek, *περὶ τῆς ἀρχαιολογίας*, that is, *On Antiquities*, in twenty books; in which, preserving at once both the truth of the holy Scriptures and the laws of history, he fitted [the material into] a certain kind of Paraphrase on almost all the books of the Old Instrument — promising also that, if God should prolong his life, he would explain in another volume the causes of the sacred history and all its reasons, both natural and allegorical. These books Rufinus, presbyter of Aquileia, rendered into Latin, beginning his edition in this manner: *To write the history, &c.*

He wrote likewise, [addressed] to the same Epaphroditus, two books against Apion the Grammarian and Molon [Apollonius Molon], and many others who slandered the sacred histories of the Hebrews as a thing lately sprung up, fabulous, and lying — on the ground that among the noble Greek historians no mention of these things was found. Meeting these [objectors], Josephus brought forward so many testimonies out of the writings of the Phoenicians, Chaldaeans, Egyptians, and Greeks [→ p289]

[→ p289: catchword "testi[monia]"]

¹ Josephus the Jew celebrated Christ the Lord with a notable elogium.

(Rich PDF p. 289 [printed folio 270, verso]. Book IV, letter I — the close of the **Josephus** (Flavius Josephus) entry (his Daniel and 4-Maccabees books; fl. AD 100); a second **Josephus** (Count Joseph of Tiberias, the convert who found the Hebrew Matthew; †370); Jovita Rapicio of Brescia; **Irenaeus of Lyons** (with Jerome's report of his millenarianism); Isaac the monk; and the **Isidore** cluster — Isidore the Elder of Cordova, Isidore Clario of Foligno, and the opening of Isidore of Seville. Running head: BIBLIOTHECAE SANCTAE.)

[Letter I — Josephus concluded, then Jovita, Irenaeus, Isaac, and the Isidores:]

...[Josephus brought forward so many] testimonies, conformable to the sacred histories, that St. Jerome greatly marveled how a Hebrew man, trained from infancy in the sacred letters, could have unrolled such great Libraries of foreign authors. The work begins, *Sufficiently, I think.*

He wrote also, *On the Seventy Weeks of Daniel*, one book, of which Jerome makes mention in the preface of the 11th book on Isaiah.

He composed also a very elegant book, *περὶ αὐτοκράτορος λογισμοῦ [εἰς τοὺς] Μακκαβαίους*, that is, *On the Sovereign Reason*: in which, describing the contest of the seven sons of one mother, who suffered together with their mother herself, he shows, by the example of the Maccabees, that it is the mind which holds the sovereignty within us. Concerning this work Eusebius, in the third book of the Ecclesiastical History, chapter 10, says thus: "There is also another elegant volume of Josephus, entitled *Εἰ αὐτοδέσποτός ἐστι τῶν παθῶν ὁ εὐσεβὴς λογισμός*, that is, *That pious reason is mistress of the passions*; which little book some have entitled [*the book*] of the Maccabees, because in it are contained the contests and struggles sweated out for piety by the Maccabees." The work begins, *φιλοσοφώτατον λόγον* [a most philosophical discourse]. [*The Greek titles here are set in the difficult 16th-century type and are given as best readable; the Eusebian title is restored to its standard form.*]

He flourished under Vespasian and Titus Augustus, and reached down to Trajan Augustus — that is, to the year of the Lord 100.

Josephus, a Jew by nation, of Tiberias by fatherland, a Count in dignity, and drawn to the faith by a mighty miracle — while he was not yet a Christian, he so loved and cherished Christians that he received in hospitality the blessed Eusebius, bishop of "Fregellae" [so printed; read Vercellae — Eusebius of Vercelli] in Italy, exiled by the Arian Emperor Constantius on account of the Orthodox faith; and he honorably brought in Bishop Epiphanius, who had come thither with very many holy brethren, to visit this [Eusebius]. And after his own conversion he built many churches of the Christians in the cities of the Jews — at Tiberias, Diocaesarea, Nazareth, and Capernaum. This man, then, as Epiphanius testifies, first brought to light the Hebrew Gospel of Matthew¹ — written in Hebrew by the very hand of Matthew — which, in a hidden treasury of the Jews at Scythopolis, he discovered, together with the Gospel of John and the Acts of the Apostles, translated from the Greek tongue into Hebrew. He flourished under the Emperor Constantius, and died a nonagenarian in the year of the Lord 370.

Jovita Rapicio of Brescia [Iovita Rapicius, Brixianus] wrote, [dedicated] to Reginald Pole, a Paraphrase on twenty-two Psalms, composed in various kinds of verse, whose beginning is *Not you who take up the Maeonian [strain]*. He flourished in the year of the Lord 1550.

Irenaeus of Lyons [Irenaeus Lugdunensis], bishop in Gaul after the triumph [martyrdom] of the blessed martyr Pothinus, once a hearer of Polycarp the martyr, a man endowed with the highest erudition and piety, sent as legate to Rome under Pope Eleutherius, was proved most illustrious no less in sanctity than in doctrine. He wrote in the Greek tongue many excellent volumes, but especially — as the Chronicle of Eusebius testifies — commentaries on the Apocalypse; concerning which Jerome, in the preface of the 18th book of his commentaries on Isaiah, speaks thus: "The Apocalypse of John, if we take it according to the letter, we must Judaize; but if we take it spiritually, as it is written, we shall seem to go against the opinions of many — especially of Irenaeus, bishop of Lyons: against whom that most eloquent man Dionysius, pontiff of the Church of Alexandria, writes an elegant book, deriding the fable of the thousand years, and the golden and jeweled Jerusalem upon earth, the restoration of the temple, the blood of victims, the rest of the Sabbath, the injury of circumcision, marriages, childbirths, the rearing of children, the delights of banquets, and the servitude of all nations; and again wars, armies, and triumphs, and the slaughters of the conquered, and the death of the sinner at a hundred years — to whom Apollinaris replied in two volumes; whom [Irenaeus] not only the men of his own sect, but also a great multitude of our own in this matter, follow." This blessed pontiff dies, in a raging persecution, crowned with martyrdom together with almost all the people of his city, for the Catholic faith, under Marcus Antoninus, in the year of the Lord 175.

Isaac, a monk by profession, most skilled in Greek literature, wrote in Greek, on that [text], *This I command you, that you love [one another]*, &c., one homily.

Isidore the Elder, Bishop of Cordova, not unacquainted with secular letters but most skilled in the divine, and famous also for the sanctity of his life under Theodosius and Honorius, wrote — [dedicated] to St. Orosius, a Spanish presbyter — on all the books of Kings, four books. Augustine, in sermon 35, On the Saints, cites the exposition of this Isidore on Luke. He flourished under Honorius, in the year of the Lord 420.

Isidore Clario of Brescia [Isidorus Clarius, Brixianus], from a monk of Monte Cassino [made] Bishop of Foligno [Fulginatensis], gathered scholia on the whole body of the Bible, again translated by himself: which, when at first they had been forbidden to Christians, at length — the prologue and prolegomena being cut away — were restored [to use] by the authority of the most holy Council of Trent. He wrote also, on the discourse of the Lord delivered on the mount, from the fifth, sixth, and seventh chapters of Matthew, 69 orations to the people, whose beginning is *It would indeed be a fair thing*; likewise, on various passages of Luke the Evangelist, 54 orations to the people, filled with elegance of words and gravity of sentences, of which the first begins *That which first, in time, to you*. He flourished in the year of the Lord 1540.

Isidore, Bishop of Seville [Hispalensis], called Isidore the Younger to distinguish him from Isidore the Elder, Bishop of Cordova; and, as some think, a disciple of St. Gregory — a man of exceptional sanctity and erudition, most skilled in the divine Scriptures. And, in reading, collecting, and fitting together the sayings, sentences, and rhapsodies of the ancient fathers out of their innumerable and immense volumes, having an insatiable desire and strength altogether inexhaustible, he gathered from the labors of others innumerable illustrious volumes of almost all the arts and sciences: of which I have read a short and slender little compendium of Allegories on the Octateuch, collected from Origen, Victorinus, Ambrose, Jerome, Augustine, Cassiodorus, Fulgentius, and especially Gregory of his own time; in whose preface he indicates that he had already, long before, [written] an ex-[position] on the same books of the divine Scripture [→ p290]

[→ p290: catchword "plana[tionem]" (explanationem)]

¹ Josephus brought to light the Hebrew Gospel of St. Matthew.

(Rich PDF p. 290 [printed folio 271, recto]. Book IV, letter I — Isidore of Seville concluded (fl. 630); then **Isidore of Pelusium** (Chrysostom's disciple, his ~10,000 letters); Isidore of Thessalonica; **Isotta Nogarola of Verona** (her dialogue on the sin of Adam and Eve); the **Itala** (Old-Latin version); **Judas the Syrian**; **Josse Clichtove** of Chartres (supplementing Cyril's John commentary); **Julius Africanus** (the Letter to Aristides on the Gospel genealogies); and **Julian of Eclanum** (the Pelagian; Bede's warning against his Song commentary). Running head: LIBER QVARTVS.)

[Letter I — Isidore of Seville concluded, then Isidore of Pelusium onward:]

...[Isidore of Seville had already, long before, penned literal] explanations on the same books of the divine Scripture. This little book, which begins *The history of the sacred law*, Trithemius — to amplify the abundance of Isidore's lucubrations — cut up into twelve books, adding that he had written on the rest of the volumes of both Testaments, 62 books; of which, however, he [Trithemius] noted neither the beginnings, nor showed [them as] seen by himself. He flourished under the Emperor Heraclonas, son of Heraclius, in the times of Sisebut, king of the Goths, in Spain, in the year of the Lord 630; to whom, on account of the sanctity of his life, annual honors were appointed on the 16th day of January.

Isidore of Pelusium [Isidorus Pelusiota], Abbot of the monks of the Pelusiac mountain in Egypt, a disciple of St. John Chrysostom, leading an angelic life in the flesh, wrote many things full of varied usefulness —

but especially nearly ten chiliads, or ten thousand, epistles of every kind, filled at once with divine and human grace: in which he expounded all the divine Scriptures of both Testaments, and formed the morals of all men, using in them a kind of speech most suited to teaching. We have seen in the Marciana Library at Venice a manuscript volume containing 1148 epistles of this holy man, of which the first begins thus: Ἐπειδὴ κυκλικόν ἐστὶ τοῦ χρόνου [Since the course of time is cyclical]. He flourished under Theodosius the Younger, in the year of the Lord 440. Nicephorus, book 14, chapter 53.

Isidore, Bishop of Thessalonica, a pious and learned man, wrote Greek homilies on Luke, which are held in the Vatican Library.

Isotta Nogarola of Verona [Isota Nogarola, Veronensis], devoted to the studies of letters and to perpetual virginity, composed a dialogue in which — in the Latin tongue — she discoursed upon the third chapter of Genesis: *Who sinned first and more, Adam or Eve*. She flourished under Nicholas V and Pius II, to whom also she wrote very many orations.

The Italic [Old-Latin] Translation of both Testaments [Itala], having an uncertain author, was formerly, before St. Jerome's version, famous in the Church. This translation Augustine, in the second book On Christian Doctrine, preferred to the others, as being more faithful to the words and clearer in the perspicuity of its sense. For which reasons the Latin Church kept it in use down to the times of St. Gregory. How much it differs from our Vulgate edition in individual [passages] is shown by that book of Augustine entitled *The Mirror* [Speculum]: in which innumerable testimonies of this Translation are collected from all the volumes of both Testaments.

Judas, a Syrian by nation, disputed most fully concerning the seventy weeks in Daniel, and carried down their chronography through the earlier times to the tenth year of Severus; in which he is accused of error, because he said that the coming of Antichrist would be about his own times — but this [he said] for the reason that the greatness of the persecutions threatened the imminent downfall of the world. He flourished in the year of the Lord 200.

Josse Clichtove of Nieuwpoort [Iudocus Chlictoueus, Neoportuensis], Canon of the Church of Chartres in Gaul, a Theologian, Philosopher, Orator, and distinguished in expounding the sacred oracles, collected from Chrysostom and Augustine four books of explanation on the Gospel of John, and inserted them into the commentaries of St. Cyril — so that, out of the twelve books which that blessed father [Cyril] had published on John, he might supply and complete the four middle ones, lost through the injury of the times, that is, the fifth, sixth, seventh, and eighth: in which he narrates from the Gospel of John, from that place of the seventh chapter, *There said therefore certain of them of Jerusalem, Is not this he whom they seek to kill?*, down to those words of the twelfth chapter, *If any man hear my words, and keep them not*. The work begins, *There said therefore*. He wrote likewise, on the festal gospels of the whole year, two volumes of homilies. He flourished in the year of the Lord 1513.

Julius Africanus, of whom five books *On the Times* are extant, under the Emperor Marcus Aurelius Antoninus — that is, in the year of the world's redemption 220 — wrote in Greek various epistles on several passages of the divine Scripture; among which there is celebrated by the ancient writers his elegant epistle to Aristides the philosopher, in which he disputed most fully concerning the discrepancy which seems to be in the genealogy of the Savior according to Matthew and Luke. A great part of which disputation is recited by Eusebius at the beginning of the Ecclesiastical History, and is cited by Augustine in the third book against Faustus. He wrote also to Origen a brief epistle, containing much in few words, concerning the History of Susanna — which, on account of many conjectures, he judged to be spurious and fabricated by a recent author. To whom Origen wrote back, in defense of the same history, a long and learned epistle, whose beginning is *Your letter, by which I understood [what you say] of Susanna, &c.*; but the epistle of Africanus begins thus: *When you were holding [i.e. present at] the sacred disputation*. Both [epistles] Ambrose of

Milan — a monk of Monte Cassino, Abbot of San Benigno, a man most skilled in the three languages, who lately gave to Roman ears very many works of Origen and Cyril not yet known to the Latins — translated into Latin.

Julian, Bishop of Eclanum [Celanensis] in Campania, reckoned among the Ecclesiastical writers by Gennadius, Honorius, and Trithemius: a most skilled rhetorician, and — as his own little book to the virgin Demetrias, rashly ascribed to St. Jerome, shows — not an unhappy imitator of Ciceronian eloquence. Before he had begun openly to profess the heresy of Pelagius, he wrote, in a plausible but insidious style, commentaries on the Song of Solomon; concerning which Bede, in the preface of his own explanations on the Canticle, speaks thus: "Being about to write, with the help of grace from above, upon the Song of Songs, I thought the reader must first be warned to read most cautiously the little works of Julian, bishop of Eclanum in Campania, which he composed on the same book — lest, through the abundance of flattering eloquence, he fall into the mire of harmful doctrine; but, as it is wont to be said, so let him pluck the grape-cluster that he also beware the thorns — that is, in his sayings let him search out and choose the sound senses, that he no less shun the unsound; or rather let him do that [word] of Maro [Virgil]:

*You who gather flowers and the strawberries growing low on the ground,
flee hence, O boys: cold in the grass there lurks a snake.*

That is, let him restrain himself above all from the reading of him, since he has those who have expounded the same book both with sound senses and with simpler words. For the man is, as he is a most skilled rhetorician, so — the grace of God being assailed after Pelagius — a most bitter assailant of it; so that his writings are the more openly [dangerous], by which, against the most strenuous champion of that same grace, [→ p291]

[→ p291: catchword "Augu[stinum]" — Augustine]

(Rich PDF p. 291 [printed folio 272, verso]. Book IV — the close of **letter I**: Julian of Eclanum concluded; **Junilius the African**; **Justus of Urgell**; **Justus of Tiberias**; **Justin Martyr**; **Juvencus** (the Gospel-versifier). Then **letter L opens** — Lanfranc of Canterbury, Lawrence Justinian, Lorenzo de Villavicencio, Leander of Seville, and the beginning of Pope Leo I the Great. Running head: BIBLIOTHECAE SANCTAE.)

[Letter I concluded, then letter L opens:]

...[his writings are the more openly dangerous, by which, against the most strenuous champion of that same grace,] Augustine, he raved" — they show. Gennadius writes that this man, in a time of public famine, distributed all his goods in alms to the poor, and in this way drew a great multitude of nobles, deceived by the appearance of piety, into his heresy. He dies under Valentinian Augustus, son of Constantius Caesar and of Placidia, sister of Honorius and of Arcadius, in the year of the Lord 440.

Junilius the African [Junilius Afer], bishop of an uncertain city in Africa, learned in the good arts in the world, and most skilled in the holy Scriptures, brief in speech and acute in sense, at the urging of Primasius the African, bishop of Utica, collected for the benefit of the simple explanations on Genesis; in place of which the fraud of the printers has substituted for us a slender commentary, beginning *Concerning the beginning of the book of Genesis*. But fragments from the Morals of Gregory, mixed into this little work, prove that it is not Junilius's — who preceded the times of Gregory by nearly two hundred years. I judge the author of the work to be Bede, in whose most ancient volumes it is found, and under whose title centos cut out from the same work are read in the Gloss which they call the Ordinary. He flourished under Theodosius the Younger, Augustus, in the year of the Lord 440.

Justus, Bishop of the Church of Urgell in Spain, brother of three bishops — namely Justinian, Nebridius, and Elpidius — exercised and learned in the holy Scriptures, at the urging of Justus the deacon wrote to him,

on the Song of Songs, according to the edition of St. Jerome, a commentary brief indeed, but learned, elegant, and pious. Its beginning is *Desiring, in the house of God*. He flourished in the year of the Lord 540, under Pope Sergius, to whom also he dedicated the present work. [*The "under Pope Sergius" dedication does not square with the year 540 — Justus of Urgell belongs to the sixth century, whereas Sergius I was pope 687–701; noted as printed.*]

Justus, a Jew by race and religion, of Tiberias by fatherland, from the province of Galilee, whom Jerome numbers among the Ecclesiastical writers, himself also attempted to weave a history of Hebrew affairs out of the divine Scriptures, and to write certain commentaries on the sacred Books; but Josephus, at the end of the twentieth book of the Antiquities, makes him suspect of falsehood in certain matters. He flourished under Vespasian Augustus, in the year of the Lord 56.

Justin, a Samaritan by race, a Philosopher of the Stoic sect [so printed], as he himself testifies in the second Apology for the Christians to the Emperor Antoninus, was a citizen of Flavia Neapolis in Palestine, son of Priscus Bacchius; and at Rome he held τὰς διατριβάς [his discourses], and had Crescens the Cynic as an adversary in life and religion. This man, then, among the many immortal monuments of his genius, left commentaries on the Apocalypse of John. He is believed also to be the author of a certain book which is entitled *Of a Hundred and Forty-Six Questions* — which the Gentiles used to raise against the Christians out of various passages of both Testaments; whose beginning is thus, *Whence is the beginning*. This book Joachim Périon the Benedictine translated into Latin. But, since in questions 82, 86, and 115 of the same book Irenaeus and Origen are cited, the work must be of another author, far later than he. The style is not unlike the Questions of Theodoret on the Octateuch. He flourished under Antoninus Pius, and was crowned with martyrdom in the year of the Lord 150.

Juvenius, a Spaniard of most noble birth, a presbyter, the most celebrated poet of his age, translating the four Gospels into hexameter verses almost word for word, composed four books of the Evangelical History — the first of all who dared to put the majesty of the gospel under the laws of meter. [He flourished] while Constantine was prince, and his sons reigned, in the year of the Lord 330. The work begins:

Nothing immortal is held in the frame of the world.

L

Lanfranc, Archbishop of Canterbury in Britain, an Italian by nation, of Pavia by fatherland, formerly Abbot of the monastery of Caen [Codoniensis] — the most learned of all in his time in every kind of letters, and by far the most illustrious in the Council which was held at Rome against Berengar, deacon of the Church of Angers, the heretic, by 113 bishops under Nicholas II — left, among other monuments of his excellent genius, pious and learned commentaries on the whole Psalter and on all the Epistles of Paul. He flourished under the Emperor Henry III, in the year of the Lord 1060.

Lawrence Justinian [Laurentius Iustinianus], a Venetian by fatherland, of the Celestine order [so printed], Patriarch of the illustrious city of Venice, most renowned for the sanctity of his life, the glory of his miracles, and the candor of his sincere erudition, wrote — in a not inelegant style — on the 12th, 13th, and 14th chapters of John, one book On the discourse of the Lord at the Last Supper, most delightful for its sweet colloquies. He flourished in the year of the Lord 1410.

Lorenzo de Villavicencio [Laurentius Villauincentius], a Spaniard, a preacher among the people of Burgos, of the Order of Hermits, collected tables of memorable things which can be treated in the individual gospel and epistle lections of the festal days, exceedingly useful to preachers. The preface of these begins, *The office demands*. He flourished in the year of the Lord 1560.

Leander, Bishop of the Church of Seville in Spain, an African by nation, of Carthage by fatherland, a monk by institute, a man illustrious for his erudition in the holy Scriptures — to whom Gregory I, Supreme Pontiff, dedicated his commentaries on Job [the *Moralia*] — published many volumes of edifying reading, but among the rest a twofold order of prayers and meditations on the whole Psalter. He flourished under Reccared [Richardus], the most pious king of the Visigoths, whom he converted from the Arian perfidy, together with the whole nation of the Visigoths subject to him, to the Catholic faith — having before led back from that same impiety also his brother Hermenegild [Hermilgildus], son of Leovigild [Leuigildus] king of the Goths, whom his most cruel father, a defender of the Arian impiety, on the vigil of Easter — beheaded for the confession of the Catholic faith — crowned with the laurel of martyrdom. He flourished under the Emperor Maurice, in the year of the Lord 590.

Leo, the first Pope [Leo I the Great], a Tuscan by nation, most learned in the divine Scriptures and most eloquent in delivering homilies, under Leo Augustus [the Emperor], in the year [→ p292]

[→ p292: catchword "anno"]

(Rich PDF p. 292 [printed folio 273, recto]. Book IV — **letter L**: Pope Leo I concluded; **León de Castro**; **Leonard of Giffoni**; **Leontius of Neapolis** (Cyprus); two **Lucas** entries; **Lucian of Antioch**; **Lucretius of Asolo**; **Ludolph of Saxony** (the Vita Christi); two **Louis** entries. Then **letter M opens** — *Mammotreptus* (the *Mammotrectus* dictionary), and the beginning of *Maffeo Vegio of Lodi*. Running head: *LIBER QVARTVS.*)

[Letter L, continued:]

...[Leo I flourished under the Emperor Leo,] in the year of the Lord 461. Among many homilies he wrote on the fifth chapter of Matthew two homilies, of which the first begins *At that time Jesus, seeing the crowds*; but the second, *While the Lord was preaching*. Likewise, on the Transfiguration of Christ, from Matthew chapter 17, a Sermon beginning *The gospels, dearly beloved*.

León de Castro [Leo Castri], professor of Theology in the University of Salamanca, wrote commentaries on Isaiah, which were printed at Salamanca in the year 1570. [*The 1570 imprint post-dates Sixtus's death (1569) — a later-edition detail.*]

Leonard of Giffoni [Leonardus Giphonensis], or "from the temple of Jove" [ex Iovis phano], which is a town of Campania — thirty-fourth Minister General of the Franciscans, and thereafter Cardinal of the Roman Church, a most noble professor of Scholastic Theology — wrote a huge scholastic *Lectura* upon the Song of Songs, [divided] into one hundred and forty Canticles, that is, divided into as many particles or sentences of that book, containing many secrets of the more abstruse Theology; which Antoninus, Archbishop of Florence, writes that he saw and read, in the third volume of his Chronicles. He flourished under Charles IV, Augustus, [in] 1370.

Leontius, Bishop of Neapolis in Cyprus, an eloquent and learned man, who composed five books against the Iconoclasts and dictated many panegyric orations, wrote on the 17th chapter of Matthew one homily *On the Transfiguration of the Lord*, cited in the 6th session of the Second Council of Nicaea. He flourished about the times of the Emperor Phocas, in the year of the Lord 610.

Lucas, Abbot of the mountain of St. Cornelius [Kornelimünster], of the Benedictine order, endowed with a noble genius in expounding the divine Scriptures, wrote a little work, collected from the writings of Aponius, on the Song of Songs, in the year of the Lord 1130.

Lucas, a Greek monk of the institute of St. Basil, wrote an exposition on the four Gospels, which is kept, written in Greek, in the Library of San Salvatore at Bologna.

Lucian, a most eloquent man, presbyter of the Church of Antioch, and afterward Bishop of Nicomedia [so printed; Lucian was a presbyter of Antioch, martyred at Nicomedia], and a most holy martyr — having

examined all the editions made before him, and most diligently compared them with the Hebrew verity — delivered to the Christians his own Greek edition, as Euthymius testifies, much more corrected than the earlier ones; which, written by his hand, was found at Nicomedia in a certain tower among the Jews, smeared with lime, after Lucian's own death, under Constantine the Great, Emperor. This [edition], since it agrees in sense with the edition of the Seventy interpreters, and its copies are by some called Λουκιάνεια [Lucianic], but among some received the name of *the Seventh Edition* — although Isidore, Bishop of Seville, judges that Origen was the discoverer not only of the fifth and sixth, but also of the seventh edition. Of this Lucianic translation all the churches, from Constantinople to Antioch, made public reading and use. And Lucian suffered as a martyr at Nicomedia for the confession of Christ, under the persecution of Diocletian and Maximian; and he was buried at Helenopolis in Bithynia, in the year of the Lord 280.

Lucretius Tyroboscus of Asolo [Lucretius Asulanus], a Carmelite, wrote — [dedicated] to the illustrious John Trevisan, Patriarch of the city of Venice — a concise Paraphrase on Psalm 118, to which he gave the title *The Ethics of the Holy Spirit* [Ethica Spiritus Sancti], in the year of the Lord 1566.

Ludolph [of Saxony] [Ludolphus], a Saxon by nation, of the Order of Preachers — after the thirtieth year of his profession transferred to the institute of the Carthusians, and received in the monastery of Strasbourg — a man most studious in the holy volumes, scholastic in profession, simple in speech, and lovable for certain fervent affections, gathered from the sentences of Jerome, Augustine, Cassiodorus, and Peter Lombard an exact exposition on the Psalms: in which he especially pursues the typical [figurative] senses, yet not so as to neglect the literal understanding, adding at the foot of each Psalm a devout prayer, consonant with that Psalm. The beginning of the work is, *As of old the manna*. The same [Ludolph] gathered from the four Evangelists a single history of the life of Christ [the *Vita Christi*], which he illustrated with most lucid and most pious explanations according to the fourfold sense, adding at the end of the individual chapters most devout prayers, serving the theme of the preceding chapter. The work begins, *Another foundation*. He flourished under the Emperor Louis IV, in the year of the Lord 1330.

Louis the Younger of Parete [Ludouicus Iunior Parisetus], of Reggio, wrote in heroic verse — [dedicated] to his brother Vario Ptolemaeus — on the first chapter of Genesis, six books of *Theopoeia*, whose beginning is:

Long since has a desire come upon the soul of Ptolemaeus.

He flourished in the year of the Lord 1550.

Louis Pittorio of Ferrara [Ludouicus Pictorius, Ferrariensis], a not-ignoble poet, published in prose a Paraphrase on the Psalter, in the year of the Lord 1510.

M

Mammotreptus, so surnamed from the title of the Dictionary published by him, a simple and devout man, of the Order of Minorites — following the poor largess of that little poor widow, who out of her slender poverty cast two mites into the treasury of the temple — himself also offered into the temple of the Lord, out of his scanty means, what he had: that is, a Dictionary of the words of the whole Bible, explaining the pronunciation, accent, and meaning of the Latin words with a coarse and rude Minerva [rough skill]. And because he had presented it to unlearned clerics — still, as it were, infants in the Latin tongue — like a breast to be sucked, and to be handled by infant hands after the manner of a devoted nurse, he entitled it *Mammotreptus* [the breast-fed], suppressing his own name out of humility; in place of which he afterward, by growing custom, got the name of *Mammotreptus* [himself]. The work begins, *Impatient of my own unskillfulness*. He flourished in the year of the Lord 1450.

Maffeo Vegio [Matthaeus Veggius], an Italian by nation, of Lodi by fatherland, Datary of Pope Martin V, a man not unacquainted with the divine Scripture, an orator and poet, never [→ p293]

[→ p293: catchword "nun[quam]"]

(Rich PDF p. 293 [printed folio 274, verso]. Book IV, **letter M**: **Maffeo Vegio** concluded; **Marbod of Rennes**; **Marcus of Ulm**; **Marianus Scotus**; **Matthew of Aquasparta**; **Matthew of Königsaal** (anti-Hussite); **Matthew Aurogallus** (Hebrew onomasticon); **Matthew Bredenbach**; **Matthew Döring** (defender of Lyra vs Paul of Burgos); **Matthew of Évreux**; **Matthew Orio**; **Matthew of Constantinople**; **Matthew of Vendôme**; **Maurice de Sully**; **Maximus the Confessor**; **Maximus of Turin**; **Melchior Cano**; and the beginning of **Melito of Sardis**. Running head: BIBLIOTHECAE SANCTAE.)

[Letter M, continued:]

...[Maffeo Vegio, an orator and poet] never sufficiently praised, whose 13th book, added by himself to the Virgilian Aeneid, shows abundantly the felicity of his most rich vein. In his extreme old age he brought forth, in elegiac verse, on the seven Psalms an elegant and truly swan-like Paraphrase. He flourished in the year of the Lord 1430.

Marbod [Marbadus], Bishop of Rennes, learned in the liberal disciplines, a distinguished poet of his times, and a notable professor of the sacred oracles, published in elegant verse a most beautiful explanation on the Song of Solomon, according to the threefold sense — anagogical, allegorical, and moral. He flourished under Henry III, in the year of the Lord 1050.

Marcus of Ulm [Vlmensis], a German, of the Order of Minorites, a scholastic by profession, collected a *Distinctionarium* on the whole holy scripture, most useful to scholastic expositors, whose beginning is *Abstinence is taken in many ways*. He flourished in the year of the Lord 400 [so printed; read ~1400 — a Franciscan cannot belong to the year 400].

Marianus [Scotus], a monk of Fulda, a Scot by nation, of the order of St. Benedict, a writer of history, composed one book *On the Concordance of the Gospels*. He dies in the year of the Lord 1086.

Matthew of Aquasparta [Matthaeus de Aquasparta], the twelfth Minister General of the Order of Minorites, and afterward Bishop of Porto, Cardinal of the Holy Roman Church — magnificently learned in secular Philosophy according to the custom of his time, and most excellent in the divine Scriptures — published, under the Emperor Rudolf, in the year of the Lord 1280, one book on the epistles of Paul.

Matthew, a monk of Aula Regia [Königsaal], a German by nation, a man subtle and keen in disputation, who in Bohemia often engaged with John Huss of Prague the heresiarch, and very often overcame him along with his heretical followers; but after the excessive sprouting-up of heresies he came out of Bohemia into Germany, to the monastery of Altzelle [Veteris cellae] of the Cistercian order, as it were into a harbor, in which — instructing the brethren by assiduous reading of the sacred [scriptures] — he left on all the Psalms a scholastic Lecture much to be praised. He flourished under the Emperor Sigismund, in the year of the Lord 1415.

Matthew Aurogallus [Goldhahn], a German by nation, most skilled in the three languages, emulating Eusebius, published a book on the Hebrew [names] of cities, regions, peoples, rivers, mountains, and other places which are read in the holy Scriptures; in which he arranged all the appellations in Hebrew characters in alphabetical order, with the individual passages of divine scripture cited in which those names are found. The book begins, *When lately with me*, &c. He flourished under Charles V, Augustus, in the year of the Lord 1526.

Matthew Bredenbach of Kerpen [Bredembacchius, Kerspensis], while he lived headmaster at Emmerich, wrote on Matthew, and on sixty-nine Psalms, beautiful commentaries, collected partly from ancient, partly

from more recent authors. He flourished in the year of the Lord 1550.

Matthew Döring [Doringus], a Saxon by nation, a Minorite, minister of the province of Saxony, a distinguished professor of Scholastic Theology — having undertaken a battle in defense of his master Nicholas of Lyra against Paul, Bishop of Burgos, after that [Paul's] attack upon the same Nicholas — strove to overthrow his objections, publishing new disputations, which — appended to the commentaries of Lyra immediately after the Pauline additions — he entitled *Replies against Paul of Burgos* [Replicae adversus Paulum Burgensem]. The beginning of the work is, *The ancient modesty*. He flourished under the Emperor Frederick III, in the year of the Lord 1440.

Matthew of Évreux [Ebroicensis], a Norman, a professor of the Order of Preachers, a subtle searcher of the sacred volumes, most pleasing to Charles VI, king of the French, for his exceptional piety and erudition, composed a most useful Postil on the five books of Moses and on Isaiah.

Matthew Orio [Oryus], a Spaniard, a Dominican, inquisitor of heretical depravity throughout Gaul, wrote on that saying of Paul, *I wish to speak five words* [1 Cor 14:19], against the heresies, one book.

Matthew, Patriarch of Constantinople, of the Order of Preachers, reduced the whole body of the divine Scripture into four books of commonplaces, whose beginning is *All new fruits*. It is kept at Bologna in our Library of the Preachers.

Matthias, a Presbyter of Vendôme [Vindocinensis], expounded the history of Tobit in elegiac verse, beginning thus:

From the old field, the seeds of the virtues of morals.

He flourished among the Scholastics, in the year of the Lord 1400.

Maurice [de Sully], Bishop of Paris, subtle in genius, scholastic in speech, and singular in erudition, published two books of sermons on the festal Gospels. He flourished in the year of the Lord 1190.

Maximus the Monk [Maximus the Confessor] published a sermon on that [text] of Exodus 37, On the Candlestick and the seven lamps; from which Thomas [Aquinas], in his book against the errors of the Greeks, brings testimonies that the Spirit proceeds from the Father.

Maximus, Bishop of the Church of Turin [Taurinensis], most skilled in the holy Scriptures, and an admirable extempore declaimer, wrote most elegant homilies on various passages of both Testaments. He dies under Theodosius the Younger, in the year of the Lord 420.

Melchior Cano, a Spaniard, bishop of the Fortunate Islands [the Canaries], of the Order of Preachers, composed a most useful book *On the most difficult passages of the divine Scripture*; likewise, on that [text] of Luke chapter thirteen, *Unless you do penance*, one book On penance. In the year of the Lord 1560.

Melito the Asian, Bishop of the Church of Sardis, venerable for sanctity and erudition, whom Tertullian asserts was held by the ancients as, so to speak, a prophet, excerpted from all the scriptures here and there six books of Ἐκλογῶν, that is, of *Excerpts*, [dedicated] to his brother Onesimus: in which he fitted in a beautiful order various testimonies of the Scriptures, conducive to the instruction of the Christian life, [→ p294]

[→ p294: catchword "ne apta" (ordine apta)]

(Rich PDF p. 294 [printed folio 275, recto]. Book IV — the close of **letter M**: Melito of Sardis concluded; **Methodius of Olympus**; several **Michael** entries (Adam the convert, Aiguani of Bologna, of Massa, of L'Isle, of Milan). Then **letter N opens** — **Nepos** the millenarian (with Dionysius of Alexandria's critique), Nicetas of Remesiana, Nicephorus Callistus, Nicholas of Alsentia, and Nicholas Hanapus. Running head: LIBER QVARTVS.)

[Letter M concluded, then letter N opens:]

...[Melito] fitted in a beautiful order [various testimonies of the Scriptures]. Likewise:

- On that [text] of Genesis 1, *Let us make man*, one book On God the incorporeal.
- On the Life of the Prophets, one book.
- On the Apocalypse, one book.
- On the catalog of the divine volumes of both Testaments, [dedicated] to Onesimus, one epistle.

He flourished under Marcus Antoninus Verus, in the year of the Lord 160.

Methodius (who is also called *Eubulius*), Bishop of Olympus in Lycia, and afterward of Tyre, a man of singular sanctity and doctrine, of a polished and well-composed eloquence, wrote — in defense of the holy Scriptures, against the mad Porphyry who had assailed them — a most illustrious work. He also left commentaries on Genesis; likewise, on the 28th chapter of the first [book] of Kings, On the Pythoness [the Witch of Endor], one book; on the Song of Songs, one book; on the Apocalypse, one book, whose fragments are read in the Rhapsodies of the explanations of Arethas on the Apocalypse. And he dies under the last persecution of the Church, or, as others affirm, under Decius and Valerian, at Chalcis, a city of Greece, crowned with martyrdom, in the year of the Lord 255.

Michael Adam, a converted Jew, translated the Bible into the German tongue, and, for the use of the Jews, set it forth in Hebrew characters.

Michael Aiguani of Bologna [Angrianus, Bononiensis], Minister General of the Carmelites, a Theologian, philosopher, and supreme canonist, who governed his order justly and holily for nine years under Pope Urban VI, wrote in scholastic fashion five books of commentaries on the whole Psalter, and one book on the Gospel of Luke, which are held in great esteem among the professors of his own institute. He dies in the last year of the Emperor Wenceslaus, in the year of the Lord 1396.

Michael, a Tuscan by nation, from the town of Massa, an [Augustinian] Hermit, a scholastic Theologian very acute, many of whose commentaries on the sacred Bible the injury of the times has consumed, wrote in scholastic style: On Isaiah, 1 book; On Matthew, 1 book; On Luke, 1 book; On Mark, 1 book; On John, 1 book; On the Passion of the Lord, from the four gospels, one book. He flourished in the year of the Lord 1350.

Michael of L'Isle in Picardy [de insula Picardia], of the Order of Preachers, wrote a scholastic Lecture on the Song of Songs, beginning *I will sing to my beloved*, &c., and a Postil on Daniel, which begins *He brought forth hidden things*. It is kept at Venice in the library of SS. John and Paul.

Michael of Milan [Mediolanensis], of the Order of Minorites, a Theologian and celebrated declaimer, conspicuous also by the example of his life, published in scholastic fashion eleven sermons on the Decalogue, from the 20th chapter of Exodus. He flourished in the year of the Lord 1480.

N

Nepos, bishop of an uncertain city in Egypt, a man plainly good and learned, but deceived by the error of the Chiliasts [millenarians], wrote an interpretation of all the promises which are contained in the Apocalypse of John, and taught that they were to be understood corporally, and confirmed from those same testimonies of John that the saints would reign with Christ for a thousand years in bodily delights on this earth. Concerning whom Dionysius of Alexandria, in the second volume of his explanation on the Apocalypse, speaks thus: "They bring forward certain *Commentaries* of Nepos, on which they lean very much, and through which they think it is shown in what manner the kingdom of Christ shall be upon earth. But in many other respects I too

embrace and love Nepos, both for his faith and for his erudition in the Scriptures, and especially for his exercise in psalmody; since indeed many of the brethren gladly chose his fellowship for this [reason]. And so there is in me too, toward him, much reverence — and the more so because he has already gone before to God. But in truth, more than all things, truth is to be loved and preferred. We must praise, and without envy embrace, whatever has been rightly said by him; but reject, if anything has been less soundly written by him — as in these books, in which he teaches [us] to think nothing lofty, nothing magnificent, concerning the coming of our Savior Jesus Christ, nor concerning the glory of the resurrection and the promises of our gathering unto him and of being made like him; but he persuades [us] to hope, in the kingdom of God, [for] certain small and ever-mortal things, and no other than those which we now see." Thus far Dionysius. He flourished under the Emperor Gallienus, in the year of the Lord 270.

Nicetas [Niceas], Bishop of the city of Remesiana [Romaciana], a man studious in the divine Scriptures, among his many other little works wrote, under Theodosius Augustus, in the year of the Lord 420, one book *On the Victim of the Paschal Lamb*, on the twelfth chapter of Exodus.

Nicephorus Callistus Xanthopoulos, of whom there are extant eighteen books of Ecclesiastical History, published a Synopsis — that is, *A Survey of the whole divine Scripture*, arranged in iambic trimeters — in which he briefly comprised the themes of all the sacred volumes. The work begins thus: Ὁς πατήρ υἱός ἐστιν, ἀναρχος φύσις [He who is Father [and] Son — a nature without beginning]. [*The Greek incipit is set in the difficult 16th-century type and is given as best readable.*] He flourished under the Emperor Manuel, in the year of the Lord 1100.

Nicholas of Alsentia, a Carmelite, wrote commentaries on Exodus and on the Apocalypse. He lived in the year of the Lord 1425.

Nicholas Hanapus [de Hanapes], of the Order of Preachers, Patriarch of Jerusalem, moved by zeal of charity, plucked from the sacred volumes an *Enchiridion* [Handbook]: in which, for the benefit of preachers, he collected with the utmost brevity all the examples both of virtues and of vices scattered through the books of both Testaments, arranged under the titles of various subjects according to the order of the letters. The beginning of the work is such: *So great an excellence prevails*. He flourished under the Emperor Sigismund, in the year of the Lord 430 [so printed; the date is corrupt — Nicholas de Hanapes was Patriarch of Jerusalem in the later thirteenth century (†1291), which fits neither "430" nor the Emperor Sigismund]. [→ p295]

[→ p295: catchword "NI" — a further Nicholas]

(*Rich PDF p. 295 [printed folio 276, verso]. Book IV, letter N: Nicholas of Cusa; Nicholas Cabasilas; Nicholas Kenton; Nicholas Cleynaerts; Nicholas of Dinkelsbühl; Nicholas the Gaul; Nicholas of Gorran (whole-Bible commentaries, with incipits); Nicholas Grandis; Nicholas Herborn; and the great Nicholas of Lyra (his 85-book Postil on the whole Bible). Running head: BIBLIOTHECAE SANCTAE.*)

[Letter N, continued:]

Nicholas [of Cusa], Bishop of Brixen and Cardinal of the title of St. Peter ad Vincula, from Kues [Cusa], a town of Germany — a man admirable in every kind of letters, a mathematician, philosopher, and Theologian, learned beyond what could be credible to anyone, to whom a certain learned obscurity, both in words and in sentences, was a friend — published on the beginning of Genesis a brief dialogue of such obscurity that it can scarcely be understood by the most learned men; its beginning is *Often more delightful*. Likewise, on that [text] of the first [chapter] of James, *Every best gift*, [dedicated] to Gerard, Bishop of Solothurn, one book *On the gift of the Father of lights*; [beginning] *Even though before*. Likewise, encyclical sermons through the circle of the year and Lent; wearied of their length, he himself gathered out of these — as out of most abundant fields — the more elegant flowers, and arranged them, marked in the tenth book of *Spiritual*

Exercises; the beginning of these is *Who are you?* He flourished under the Emperor Frederick III, in the year of the Lord 1460.

Nicholas Cabasilas, Bishop of Thessalonica, wrote, in the year of the Lord 1300, one book of observation on the vision of the four living creatures of Ezekiel, which is kept in Greek in the Vatican.

Nicholas Kenton [Chenton], a Carmelite, an Englishman, wrote on the history of the prophet Elisha, and a Postil on the Song of Songs, in the year of the Lord 1468.

Nicholas Cleynaerts [Clenardus] of Mechelen, most skilled in the three languages, for many years publicly professed good letters at Mechelen; and, that he might benefit all, published some things Latin, some Greek, and also Hebrew — among which are the *Grammatical Meditations on the Lamentations*, for the sake of those who lack the living voice of a Hebrew teacher. He flourished in the year of the Lord 1530.

Nicholas of Dinkelsbühl [Dunkelpulus], a German, rector of the University of Vienna, wrote, according to the custom of the school, on that [text] of Isaiah, *And the spirit of the Lord shall rest upon him, [the spirit], &c.*, one book On the seven gifts of the Holy Spirit, in the year of the Lord 1420.

Nicholas the Gaul [Gallus], of the Order of Preachers, confessor to the king of the French, left a scholastic Postil on all the epistles of St. Paul, which begins, *I have given you for a light to the Gentiles* [Isaiah chapter 49].

Nicholas of Gorran [Gorranus], of the Order of Preachers, provincial of France, acute in treating scholastic questions, and most exercised in the reading of the saints [Fathers], in the year of our salvation 1390 published, in a scholastic and plain style, brief commentaries on the whole Bible, very profitable to the studious of the sacred volumes; of which, at Venice in the library of SS. John and Paul, I saw the following (each with its incipit):

- On the Pentateuch — 5 books. — *In the beginning, &c.*
- On the Psalter — 1 book. — *My mouth shall speak the praise of the Lord.*
- On Ecclesiastes — 1 book. — *He looked upon the earth.*
- On Ecclesiasticus — 1 book. — *Wisdom hath built.*
- On the Lamentations — 1 book. — *To this lamentation.*
- On the Song of Songs — 1 book. — *Sing to the Lord a new song.*
- On Matthew — 1 book. — *The book of the generation, &c., like the river of paradise.*
- On Mark — 1 book. — *Daughter of Sion, rejoice, &c.*
- On Luke — 1 book. — *The discipline of a physician.*
- On John — 1 book. — *Behold, my servant shall understand.*
- On all the epistles of Paul — 14 books. — *I have given you for a light to the Gentiles.*

Nicholas Grandis [le Grand], of the Order of Minorites, a Theologian of the most sacred faculty, wrote — [dedicated] to Francis, king of the French — elegant commentaries on the epistles of Paul to the Romans and to the Hebrews, adorned with innumerable sentences of the Fathers; in which, where a passage offers itself, he strives rather, with gentleness of mind and Christian modesty, to raise up the fallen, than to exasperate them with censorious and reproachful speech, or to gnaw around them with a rabid tooth — anxiously investigating not a victory over those who contradict, but truth against falsehood. The work begins, *I should be charged with the height of ingratitude*. He flourished in the year of the Lord 1546.

Nicholas Herborn [Herbron], of the Order of Minorites, Cismontane Commissary General of the Regular Observance, wrote in Latin eloquence narrations of the Lenten Gospels — which had been declaimed at Cologne in the German tongue — likewise on Psalm 78 a lamentatory narration, beginning *Who will give*

[water] to my head, &c., in the year of the Lord 1530.

Nicholas of Lyra [Lyranus], an Englishman by nation, or — as some write — from Lyra, a town of Brabant; a Jew by race, and imbued with Hebrew letters from earliest childhood, but after his conversion devoted to the Franciscan religion; a professor of scholastic Theology and a not-ignoble expositor of its sentences; and endowed with so true, pure, and genuine an understanding of the divine Scriptures that in expounding them he had no equal among the most learned Theologians of his time. He published, on the individual volumes of both the Old and New Testament, 85 books of scholastic postils — not only useful, but exceedingly necessary, to the studious of the holy Scriptures, and especially to beginners hastening on to greater things. In the former fifty of these books he expounded the whole body of the holy Scripture — without the allurements of oratory and the wrappings of words — in a brief, bare, and plain style, opening up and elucidating with the utmost diligence in each [passage] the sense of the letter, as more excellent than the other senses of divine Scripture, so also more difficult; bringing to this [task] not only the expositions of the ancient fathers of the Church, but also the sentences of the Rabbis, whose authority is chief among the Jews. This work being finished, with labor again repeated, in the thirty-five later books he illustrated both Testaments with a moral exposition. The beginnings of his books you have in Trithemius. He flourished under the Emperor Louis, in the year of the Lord 1320. Annotations and Censures on all his works were written by [→ p296]

[→ p296: catchword "Paulus" — Paul of Burgos]

(Rich PDF p. 296 [printed folio 277, recto]. Book IV — close of **letter N**: *Nicholas of Lyra's apparatus* (Paul of Burgos, Deza, Döring); **Nicholas Zegers of Diest**; *Nicholas Trivet*; **Ninian** apostle of the Picts; *Nilus*; *Nonius Marcellus Saia*; **Nonnus of Panopolis**. Then **letter O opens** — **Odo of Cluny**, Odo of Cambrai, Odo the Gaul, **Oecumenius** (his catena and its twenty-two Greek sources), and the beginning of *Olympiodorus*. Running head: *LIBER QVARTVS*.)

[Letter N concluded, then letter O opens:]

...[Annotations and Censures on all his (Lyra's) works were written by] Paul, Bishop of Burgos, Diego de Deza, and Matthew Döring; of whom the first attacked the expositions of Lyra as contrary to Hebrew and Christian authors; the second published defenses against certain passages in which Lyra opposes St. Thomas [Aquinas]; the third contends for Lyra against the Bishop of Burgos.

Nicholas Zegers [Tacitus Zigenus], a Minorite, from Diest, a town of Brabant, published — [dedicated] to Julius III, Supreme Pontiff — corrections on the New Testament, in which the corrupted [readings] are restored, the added [ones] cut away, and the removed [ones] rejected; to which he gave the title *Epanorthotes*, or *The Restorer of corrupted or altered passages*. The work begins, *So great [a corruption] is everywhere*. The same [author] collected scholia on all the books of the New Testament, in which the difficult, or even ambiguous, passages are most learnedly and exquisitely explained according to the original phrase of Scripture and the citation of the most ancient Theologians. A pleasant work, exceedingly useful to all who wish rightly to divide the divine scripture. He flourished in the year of the Lord 1540.

Nicholas Trivet, an Englishman, of the Order of Preachers, wrote in scholastic fashion — [dedicated] to Aymeric, Master of the Order — a Postil on Leviticus, beginning *To the venerable father Brother Aymeric*; likewise, on the Psalter, [dedicated] to Brother John, provincial of England, a Postil, beginning *To the reverend father Brother John*. He flourished in the year of the Lord 400 [so printed; read ~1300 — Trivet is a fourteenth-century figure, and Aymeric of Piacenza was Master of the Dominicans about 1304–1311].

Ninian [Ninianus], Bishop of the Picts, born of the royal blood of the Britons; when as a youth he had come to Rome, and there had learned Christian wisdom with the utmost zeal, returning into the Northern regions he led the nation of the Picts from the impiety of idols to the worship of Christ; and when he had assiduously taught the divine oracles among them, he wrote certain commentaries on the sacred Letters of great piety and

erudition — of which the most celebrated are the *Meditations on the Davidic hymns*. He lived, as is gathered from Bede's history, in the year of our salvation 440.

Nilus, of Constantinople by fatherland, passing from the prefecture of that same city to the monastic life, a Father of many monks in the East, famous for sanctity and erudition, whose writings the Sixth Synod venerates, wrote commentaries on Job.

Nonius Marcellus Saia of Roccagloriosa [à Rocca gloriosa] published on the penitential psalms deprecatory Paraphrases, in the year of the Lord 1550.

Nonnus of Panopolis [Panapolitanus], the chief among the Greek Christian poets, whose 48 books of *Dionysiaca*, written in heroic verse, are reported [extant], composed a Paraphrase, in Greek hexameter verses, on the Gospel of John — which we have read printed in the type of Aldus; its beginning is: ἄχρονος ἦν ἀκίχρητος ἐν ἀρρήτῳ λόγος ἀρχῇ [Timeless was the untraceable Word, in an unspeakable beginning]. [The Greek is set in the difficult 16th-century type and is given as best readable.]

O

Odo, first abbot of Cluny, of the order of St. Benedict, once a hearer of Remigius of Auxerre, most skilled in music, chief cantor of the Church of Tours, most studious of the divine Scripture, a distinguished declaimer of homilies — at the request of the brethren he compressed the thirty-five books of the commentaries of the blessed Gregory on Job [the *Moralia*] into one brief volume. He flourished in the year of the Lord 920.

Odo, Bishop of Cambrai [Cameracensis], a man elegantly learned in the Latin tongue, most skilled in Theology, a distinguished declaimer among his own [people], wrote one book *On the Steward of Iniquity* [the Unjust Steward]: whose beginning is *A certain man was rich*.

Odo the Gaul [Gallus], of the Order of Preachers, wrote a scholastic Postil on all the epistles of Paul, which is held at Venice in the library of SS. John and Paul, and begins, *Out of the eater came forth meat*.

Oecumenius, a Greek author, exceedingly learned — brief, plain, and elegant in explaining the divine Scriptures, and assiduously engaged in unrolling the commentaries of the ancients — collected with skillful care, from the sayings of the most excellent doctors of the Greek church, noble commentaries of annotations on the Octateuch, which he himself, in his commentaries on the epistle to the Hebrews, chapter six, testifies that he wrote. He collected also, with very similar industry, a Catena of explanations on the whole New Testament; of which I have read:

- On the Acts of the Apostles, 1 book — beginning *Luke the Evangelist*.
- On all the epistles of Paul, 14 books — beginning *Of Euthalius the deacon*.
- On the Canonical epistles, 7 books — *This James writes*.
- On the Apocalypse, one book — *It must be known that the whole*.

Now the names of the authors, out of whose explanations it is woven together, are these: Papias, Clement, Methodius, Dionysius, Irenaeus, Origen, Hippolytus, Athanasius, Eusebius, Basil, Gregory of Nyssa; Acacius, Isidore, Photius, Chrysostom, Gregory Nazianzen, Severian, Gennadius, Arethas, Andrew, Cyril, Theodoret. To these explanations Oecumenius inserted his own explanations also, marked with his own name, so that from the title the reader might know both what he had from Oecumenius himself and what from the other fathers. This work John Henten of Nechin [Hentennius Nechliniensis], a Hieronymite monk, translated into the Latin tongue, with annotations added on several passages in which the edition of Oecumenius differs from the Vulgate Greek edition of the New Testament. He flourished (as appears from the times of the authors who are cited by him) after the year of the Lord 800.

Olympiodorus the Monk, a Greek by nation, a Philosopher of the Peripatetic school, whose illustrious commentaries on Aristotle's *Meteorology* are extant, wrote in Greek, according to the threefold sense, a concise, learned, brief, and elegant narration on Ecclesiastes; which Zenobio Acciaioli [Acciaiulus] the Florentine, into La-[tin → p297]

[→ p297: catchword "tinum" (Latinum)]

(Rich PDF p. 297 [printed folio 278, verso]. Book IV, **letter O**: Olympiodorus the Monk concluded; **Olympiodorus the Deacon** (Job commentary); **Orsiesius** the Pachomian; then the giant **Origen Adamantius** entry begins — his bio and universal learning, Porphyry's grudging testimony, the Fathers' testimonies (Didymus, Athanasius, Sulpicius Severus, Jerome, Epiphanius, Rufinus, Vincent of Lérins), the corruption of his works by heretics, his patron Ambrose, and the threefold division of his exegesis (Scholia, Homilies, Tomes). Running head: BIBLIOTHECAE SANCTAE.)

[Letter O, continued:]

...[Zenobio Acciaioli] translated [Olympiodorus the Monk on Ecclesiastes] into Latin. Its beginning is *A sure knowledge of things*.

Olympiodorus the Deacon, a Greek by nation, a learned man, wrote in Greek most learned and most elegant commentaries on the whole book of Job, according to the sense of the letter; of which many fragments still survive in the Greek Catena on Job, which is held at Genoa in the Sauli Library. The work begins ὑπὸ θεοῦ μὲν ἡμῖν [Our theme indeed...]. But the whole work is kept in the Vatican library.

Orsiesius [Oresiesis], a monk and hermit, colleague of Pachomius and Theodore, monks dwelling in the solitudes of Egypt, a man fully instructed in the holy Scriptures, gathered from the divine oracles a volume containing the whole instruction of monastic discipline, in which the whole Old and New Testament is found expounded in compendious disquisitions, only so far as the need of monks [requires]; which, in the manner of a testament, he offered to the brethren near the day of his death. He flourished under Honorius Augustus, in the year of the Lord 420.

Origen Adamantius, of Alexandria by fatherland, son of Leonides the Martyr, a hearer and disciple of Ammonius [Saccas], a most excellent philosopher, in philosophy, and of Clement of Alexandria in the sacred dogmas — a man of such erudition and genius that most learned Greece, the parent of the most fortunate geniuses, never had his equal.¹ For, as regards the secular disciplines, he so mastered the Greek and Hebrew tongue, so knew Rhetoric, Dialectic, Geometry, Arithmetic, Music, Astronomy, and Physics, and so embraced all Philosophy — and all the sects of the Philosophers, the authors and champions of the sects and all their assertions and dogmas, and the whole variety of histories and studies — with a certain wonderful and insatiable capacity of mind, that he had philosophers of great name (although strangers to Christ) as followers, admirers, and praisers. Of whose number Porphyry, a most bitter enemy of the Christian name,² when in those books which he sent forth against our religion he impiously accused the divine Scriptures together with their expositors, and cast reproaches and calumnies against Origen, yet [wrote] among us things most worthy of all praise and commendation, writing plainly in this manner:

"The Christians cling to the follies of the Jewish Scriptures, and affirm that those things which Moses wrote in a rustic and simple style are divinely sanctioned and veiled with figures and enigmas; and they expound them as though filled with immense mysteries — of which absurd kind of exposition the beginning was had from a man whom I, when I was still quite a boy, saw holding the citadel of all erudition; as is also proved from those things which he handed down to the memory of posterity. This is Origen, whose immense glory is held among their masters; who had attained all the secrets of Plato, and had been instructed in the books of Numenius and Cronius and Apollonophanes and Longinus and Moderatus and Nicomachus; and among the Pythagoreans the commentaries of the greatest men were not hidden from him. He touched also the volumes of Chaeremon the Stoic and of Cornutus; from which, taking all the secret and mystical things whatsoever are held among the

Greeks, and fitting them, with a barbarian custom, to the Jewish superstitions, he turned the glory of the philosophers to the foreign and outlandish dogmas of the Christians."

This [says] Porphyry, in the third volume against the Christians. But of what sort, and how great, Origen was in the divine Scriptures, we could easily know, if that huge index of the Origenian volumes survived, which Eusebius of Caesarea, in the book *On the Life of Pamphilus the martyr*, and Jerome, in the epistle to Paula, mother of Eustochium, described.

But in place of a most copious index, the testimonies of the most illustrious Fathers of the Church concerning him can suffice to show this.³ Didymus, first of all, calls him *the second master of the Churches after the Apostles*. Athanasius calls him *a most abundant witness of his [own] faith*. Sulpicius Severus asserts that, in that part in which he is approved, *he had no equal after the Apostles*. Jerome proclaims the same [Origen] *the victor of all the sacred expositors*, wishing — despite the odium of the name of Origen — to have his understanding of the Scriptures too. Epiphanius and Rufinus report that he elaborated *six thousand volumes on the sacred Scriptures*.⁴ Vincent of Lérins, contemporary with both, adds that *no mortal wrote more than Origen, whose works it is not only impossible to have read through, but not even to be found*. Pamphilus, a most holy martyr, affirms that he fought so bravely and constantly, with the arms of the divine Scripture, against all the heresies of his time, that he overthrew all the edifices of the heretics and the foundations of the diabolical machination. Finally, so great was the sacred doctrine of Origen — joined too with a wonderful sanctity of life — that certain of the highest chiefs of the Church did not sometimes hesitate to say that *they would rather err with Origen than think rightly with others*.

But although Origen was such and so great, he nevertheless suffered a grievous loss of his labors, by the fraud and fault of the heretics, who contaminated all his works with innumerable heresies,⁵ so that under the pretext and favor of the name of Origen they might the more easily persuade their impious thoughts and sell them the dearer. Which adulteration of the heretics many — either not noticing it, or believing it to be rather the fault of the author than the corruption of the heretics — rejected Origen, together with his works, among the heretics. But however it be, Origen, at the exhortation of Ambrose of Alexandria (who also supplied his living, paper, books, expenses, and copyists), published, besides infinite exoteric books, also innumerable *Exegemata* on the whole holy Scripture — that is, *volumes of Explanations* — which Jerome, in the preface of the commentaries on Ezekiel [dedicated] to Vincent, distinguished into a threefold kind, that is, into Scholia, Homilies, and Tomes.

The first kind, which the Greeks call σχολιαστικόν [scholiastikon], he assigned to the Scholia, which in Latin can be called *vacationes* [leisure-notes], or *ocia*, or *things excerpted at leisure*. In these, whenever leisure was lacking for a full commentary, he briefly touched upon, in a summary way, with certain short annotations, only those things which seemed to him obscure.

But in the second kind, which the Greeks call ὁμιλιαστικόν [homiliastikon], we call [it] *Familiar colloquy* [→ p298]

[→ p298: catchword "mus" (dicimus)]

¹ Eunapius of Sardis, in the book *On the Lives of the Philosophers*, writes that Origen was a disciple of Plotinus and a fellow-disciple of Porphyry. ² Porphyry was a most bitter enemy of the Christian name. ³ Testimonies of the Fathers of the Church concerning Origen. ⁴ Origen wrote six thousand volumes on the sacred Scriptures. ⁵ The works of Origen are contaminated with heresies.

(Rich PDF p. 298 [printed folio 279, recto]. Book IV, **letter O** — the **Origen** entry continues: the three exegetical genres completed (Homilies and Tomes), with the two further genres Eusebius adds (Epistolary and Interpretative); then the great textual works — the **Hexapla** and **Octapla**, the six/eight Greek editions, and Origen's own LXX-and-Theodotion recension with the critical signs. Running head: LIBER QVARTVS.)

[Letter O — Origen, continued:]

...[the second, homiletic kind we call *Familiar colloquy*] — he placed [here] the sermons and discourses, in which (as the blessed Pamphilus testifies) Origen daily, and as it were extempore, expounded the Scriptures to the people, seven notaries taking [them] down from his mouth, and as many maidens most swift in writing, and other scribes, who handed them down to the monument of posterity. His style in this homiletic kind is familiar, plain, and simple, and foreign to all the pomp of rhetorical apparatus — brief, succinct, and without prolix prefaces and long and frequent digressions, such as many are found in Chrysostom and Augustine in their homilies. But Origen in his homilies touches the historical explanation little and lightly, and that according to the common edition of the Seventy interpreters; but he ascends to the senses of the higher allegorical understanding, and from these descends again to moral topics and brief exhortations.¹

In the third kind, which Origen [calls] τόμους [tomous], we name *Volumes*, Jerome placed the greater commentaries — namely those in which Origen, expounding the divine Scriptures according to the Hebrew verity, gave all the sails of his genius to the breathing winds; and, receding from the land, so fled off into the midst of the deepest senses and the ocean of mysteries, that he brought fear and peril even upon the most learned readers who wished to follow him thither. Yet in treating these so hidden secrets he always used the utmost humility of mind and modesty of words, affirming nothing rashly, but — as one eager to learn — humbly inquiring into each thing, and rather rousing the reader to a common zeal of investigation than teaching; compelling him with these perpetual formulas of admonition, namely: *Consider whether perhaps these things which we say can be fitted to the sacred Scripture? Let us see whether we can find this which we say in the divine Scriptures*; likewise, *I indeed suspect thus; see you whether it can be so*; and he wished everywhere to use these and similar little rousings, as befitted a man almost αὐτοδιδάκτος [self-taught], and who was the first to undertake the explanation of all the divine Scriptures, not yet attempted by anyone on account of their immense difficulty. He was delighted, too — both in this and in the higher [homiletic] kind — with the structure of allegories, to such a degree that it was objected against him by his rivals that, with the wrappings of allegory and the windings of anagogy, he did violence to the protesting Letter, and destroyed the truth of the Scriptures. He uses also, in this kind chiefly (after the imitation of Clement his teacher), many apocryphal testimonies from the most ancient monuments of hidden volumes, such as are the book of the Shepherd [Hermas], the book of Enoch, the Gospel according to the Hebrews, the Preaching of Peter, the Prayer of Joseph, the Testament of the Twelve Patriarchs, and others like these.

To these three kinds of exposition Eusebius adds also two others, namely ἐπιστολικόν [epistolikon] and ἑρμηνευτικόν [hermeneutikon] — that is, *the Epistolary*, and *[the kind] of Interpretations*. In the *Epistolary* [kind] he explained, by written-back epistles, questions from the divine Scripture sent to him by the letters of friends; among which is that magnificent [letter] on the history of Susanna, [addressed] to Julius Africanus, most celebrated among the hundred Origenian epistles collected by Eusebius. In the *Interpretative*, or *Translational* kind, are finally to be placed all the translations of the divine Scripture which he embraced in the Hexapla, the Octapla, and in the codices of the Palestinian edition. In this so manifold variety of labors, then — although Origen always showed himself the same — yet the divine Ambrose, writing to Clementianus, judges that he was far greater in the Old Testament than in the New.

But those volumes, out of each of these orders [genres], which still survive, or are found only cited by ancient authors, are these:

Collections of various Translations of the whole Old Testament. For Origen — as Epiphanius writes in the book *On Weights and Measures* — after the four editions (namely of the Seventy interpreters, of Aquila, of Symmachus, and of Theodotion) found two other Greek translations: one, together with very many other Hebrew and Greek volumes, in the city of Jericho in Palestine, which he called the Fifth; but the other on the Actian shore at Nicopolis, hidden in jars, which he named the Sixth edition. Out of which six versions Origen composed two different kinds of copies, namely the Hexapla and the Octapla. And first the **Hexapla**: in whose codices he so distinguished six little columns through each page, that —

- in the first little column the very words of the Scripture [were written] in Hebrew;
- [in the second] the Hebrew words in Greek [transliterated] letters, opposite the Hebrew, for the sake of those who did not know how to read Hebrew;
- in the third he subjoined the translation of Aquila;
- in the fourth, [that] of Symmachus;
- in the fifth, [that] of the Seventy interpreters;
- in the sixth he placed the edition of Theodotion.

And on account of this kind of composition, as Eusebius notes, he named these copies ἑξαπλᾶ [Hexapla, "sixfold"]. For which reason also — as Suidas and John Zonaras testify — they are by some called τετραπλᾶ [Tetrapla], that is, "Quadruple," on account of the four Greek editions (namely of the Seventy, of Aquila, of Symmachus, and of Theodotion). Then, after these sixfold copies, Origen again composed other **Octapla** [eightfold] copies, in which — eight little columns being arranged through each page — he added the fifth and sixth editions after the four aforesaid; which, because he had found them without the title of their authors, he called the one of them the Fifth (prefixing to it an inscription by the letter E, the index of the number five among the Greeks), but the other he named the Sixth, and inscribed on it the mark of the number six, □ — namely that which the Greeks call *episemon*. And these copies were afterward called Octapla, on account of the number of the eight columns.

Which [Octapla], after Origen had completed [them] not without immense labor, he undertook again another translation for the daily use of the Church; which he compounded out of two editions — namely the Seventy and Theodotion's — mixing both together, and marking with asterisks what was lacking [in the Seventy], but with obeli and metobeli what seemed superfluously added. Which edition, when afterward it had been divulged by Pamphilus the martyr and by Eusebius, Bishop of Caesarea, published [→ p299]

[→ p299: catchword "uulga[ta]"]

¹ Eunapius of Sardis, in the volume which he wrote *On the Lives of the Philosophers*, reports that Origen's style was one of acuteness and precision — praised indeed by Porphyry, but by very many neglected for this reason: that it had no graces of speech nor any charms of eloquence.

(Rich PDF p. 299 [printed folio 280, verso]. Book IV, **letter O** — the **Origen** entry continues: the "Palestinian translation"; his *On the interpretation of Hebrew names*; the *Stromata* (10 books); the 13 *Genesis Tomes* (mostly lost, suppressed for suspect dogmas); then the surviving homilies — on *Genesis*, *Exodus*, and *Leviticus* (each with its passage), and the beginning of the *Numbers* homilies. Running head: BIBLIOTHECAE SANCTAE.)

[Letter O — Origen, continued:]

...[when it had been] divulged [by Pamphilus and Eusebius], it was called the *Palestinian translation*, because all the Churches of Palestine and Syria received the reading of it in their daily lections. Origen mentions this labor published by himself, in the eighth treatise on Matthew and in the sixth tome on John.

He wrote also a book *On the interpretation of the Hebrew names* occurring in the sacred letters, which Justin mentions in the book of Questions, and Epiphanius in the book *On Weights and Measures*.

He composed also *Stromata*, that is, [a work] of *variegated* [work], ten books: in which, comparing the sentences of the holy Scriptures and of the Philosophers, he confirmed all the dogmas of the Christian religion from the sayings of the Philosophers. The ninth and tenth of these books he completed wholly in a comma-style [clause-by-clause] exposition of the book of Daniel and of the whole epistle to the Galatians.

He then dictated, on the first four chapters of Genesis, thirteen Tomes of continuous explanation, most filled with the deepest senses and more sublime mysteries — that is, from the beginning of the book down to that

sentence of the fourth chapter, *Everyone who kills Cain shall be punished sevenfold*. In the exposition of which, as Jerome in the Questions to Damasus left attested, he composed the twelfth and thirteenth tome by dictation. Of these, as I judge, nothing at present survives, except a certain Disputation *On the Stars and Fate*, comprised in three leaves, which is held in Eusebius, book 6, *On the Evangelical Preparation*, chapter 9. I suspect that these tomes perished — the ancient Fathers so wishing it — on account of many suspect dogmas sprinkled in them; concerning which some are reviewed in the following book, in the censures of the book of Genesis.

He published besides, as Rufinus indicates in the 2nd volume against Jerome, two books of homilies on Genesis; of which only seventeen, on various passages of the same book, have come down to us, namely:

- On Genesis chapter 1, On the World in the beginning, 1 homily.
- On Genesis 6, On the building of the ark, 1 homily.
- On Genesis 17, On the circumcision of Abraham, 1 homily.
- On Genesis 18, On the three men seen by Abraham, 1 homily.
- On Genesis 19, On Lot and his daughters, 1 homily.
- On Genesis 20, On Abimelech desiring the marriage of Sarah, 1 homily.
- On Genesis 21, On the birth and weaning of Isaac, 1 homily.
- On Genesis 22, On Abraham offering his son, 1 homily.
- On Genesis 22, On the promises made to Abraham, 1 homily.
- On Genesis 24, On Rebecca, having gone out to draw water, 1 homily.
- On Genesis 25, On Abraham betrothing Keturah to himself, 1 homily.
- On Genesis 25, On the conception and birth of Rebecca[’s children], 1 homily.
- On Genesis 26, On the wells dug for Isaac, 1 homily.
- On Genesis 26, On God, who appeared to Isaac at the well, 1 homily.
- On Genesis 45, On the sons of Jacob announcing to their father the rule of Joseph in Egypt, 1 homily.
- On Genesis 47, On the land of Egypt bought by Joseph in the time of famine, 1 homily.
- On Genesis 49, On the blessings of the patriarchs, 1 homily.

He elaborated also other, almost innumerable, lucubrations on the Octateuch, of whose number are:

On Exodus, one book of *Excerpts, or Annotations*, cited by Rufinus in the aforesaid place. Likewise, one book of homilies on Exodus, of which now, from Jerome’s version, only thirteen survive, namely:

- On Exodus chapter 1, On the beginning of Exodus, 1 homily.
- On Exodus 1, On the midwives of the Hebrews, 1 homily.
- On Exodus 4, On the ten plagues, 1 homily.
- On Exodus 12, On the departure of the children of Israel, 1 homily.
- On Exodus 15, On the Canticle of Moses, 1 homily.
- On Exodus 15, On the water of Marah, 1 homily.
- On Exodus 17, On the thirst of the people at Rephidim, and the war of the Amalekites, 1 homily.
- On Exodus 20, On the beginning of the Decalogue, 1 homily.
- On Exodus 21, On the pregnant woman [struck by] two quarreling men, &c., 1 homily.
- On Exodus 26, On the Tabernacle, 1 homily.
- On Exodus 34, On the veiled face of Moses, 1 homily.

- On Exodus 35, On the things to be offered for the tabernacle, 1 homily.

On Leviticus, one book of *Excerpts*, which Rufinus recalls in the work already mentioned. Likewise, on Leviticus, one book of homilies from various passages, of which sixteen are held as translated by Jerome, namely:

- On Leviticus chapter 1, On the beginning of Leviticus, 1 homily.
- On Leviticus 2, 3, and 4, On the various rites of the sacrifices, 1 homily.
- On Leviticus 5, On not keeping silent about the crimes of others, and on those who touch the unclean, 1 homily.
- On Leviticus 6, On him who lies to his neighbor concerning a deposit and a partnership, 1 homily.
- On Leviticus 6, On the law of the victim for sin, 1 homily.
- On Leviticus 7, On the priestly garments, 1 homily.
- On Leviticus 9 and 11, On wine and strong drink not to be drunk by the priests when entering the tabernacle, 1 homily.
- On Leviticus 12, 13, and 14, On the Woman unclean for seven days after childbirth, and on leprosy, 1 homily.
- On Leviticus 16, On the sacrifices of propitiation and the two goats, 1 homily.
- On Leviticus 16, On the fast on the day of propitiation, 1 homily.
- On Leviticus 20, On that [text] *Be holy*, 1 homily.
- On Leviticus 21, On the high priest, 1 homily.
- On Leviticus 23, On the feast days, the candlestick, and the [shewbread] table, 1 homily.
- On Leviticus 24, On the son of an Israelite mother and an Egyptian father, 1 homily.
- On Leviticus 25, On the sales and redemptions of houses, 1 homily.
- On Leviticus 26, On the blessings of Leviticus, 1 homily.

On Numbers chapter 1, On the first numbering of the children of Israel, 1 homily.

- On Numbers 2, On the order of encampment, 1 homily.
- On Numbers 3, On the Levites, taken from the midst of the children of Israel, 1 homily.
- On Numbers 3, On the twenty-two thousand Levites, 1 hom[ily → p300]

[→ p300: catchword "milia" (homilia)]

(Rich PDF p. 300 [printed folio 281, recto]. Book IV, **letter O** — the **Origen** entry continues: the homily-catalog runs on through Numbers (from ch. 4) and Joshua, then the homilies on Judges and on Kings; after which Sixtus argues that the two Job commentaries circulating under Origen's name are not genuinely his. Running head: LIBER QVARTVS.)

[Letter O — Origen, continued:]

(The page opens completing the last entry of p. 299 — "On Numbers 3, On the twenty-two thousand Levites, 1 homily.")

- On Numbers 4, On the people of Kohath not to be destroyed, 1 homily.
- On Numbers 11 and 12, On Moses going out to the people, 1 homily.
- On the same, On the Ethiopian woman and the leprosy of Miriam, 1 homily.
- On Numbers 14, On the things which the spies reported back, 1 homily.

- On Numbers 16 and 17, On the censers of Korah and the sedition of the people against Moses, 1 homily.
- On Numbers 18, On that which the Lord said to Aaron, *You and your sons*, etc., 1 homily.
- On Numbers 20, On the well and the Song, 1 homily.
- On Numbers 22, On the things which were left over from the earlier treatise, 1 homily.
- On Numbers 22, On Balaam, 1 homily.
- On Numbers 23, On the first prophecy of Balaam, 1 homily.
- On Numbers 23, On the second prophecy of Balaam, 1 homily.
- On the same, On the fourth prophecy of Balaam, 1 homily.
- On the same, On the fifth and last prophecy of Balaam, 1 homily.
- On Numbers 25, On him who committed fornication with the Midianite woman, 1 homily.
- On Numbers 26, On the second numbering of the people, 1 homily.
- On Numbers 27, On the daughters of Zelophehad, and on the succession of Moses, 1 homily.
- On Numbers 28, On that text, *My offerings, my gifts*, 1 homily.
- On Numbers 29 and 30, On the sacrifices of every feast, and on vows, 1 homily.
- On Numbers 31, On the vengeance upon the Midianites, 1 homily.
- On the same, On the sum of the number of the children of Israel, 1 homily.
- On Numbers 33, On the encampments of the children of Israel, 1 homily.
- On Numbers 34, On the description of the Holy Land, 1 homily.

On Joshua chapter 1, On the beginning of the book of Joshua, 1 homily.

- On Joshua 1, On that which is said, *Moses my servant is dead*, 1 homily.
- On Joshua 2, On the two and a half tribes, Reuben and Gad and the half tribe of Manasseh, 1 homily.
- On Joshua 3, On the crossing of the Jordan, 1 homily.
- On Joshua 4 and 5, On the two and a half tribes which crossed the Jordan, and on the people circumcised with stone knives, 1 homily.
- On Joshua 5, On the Passover celebrated at Gilgal, 1 homily.
- On Joshua 6, On the destruction of Jericho, 1 homily.
- On Joshua 8, On the overthrow of the city of Ai, 1 homily.
- On Joshua 9, On Deuteronomy written upon the stones of the altar, 1 homily.
- On Joshua 9, On the deceit of the Gibeonites, 1 homily.
- On Joshua 9, On Joshua aiding the Gibeonites, 1 homily.
- On Joshua 9, On the wars of Joshua to be understood spiritually, 1 homily.
- On Joshua 10, On the cities Lachish, Libnah, and Hebron, 1 homily.
- On Joshua 11, On Jabin king of Hazor, 1 homily.
- On Joshua 11, On the deeds done after Jabin was conquered, 1 homily.
- On Joshua 13, On the old age of Joshua, 1 homily.
- On Joshua 13, On the Levites not receiving land, 1 homily.
- On Joshua 14, On the beginning of the division of the land of promise, 1 homily.
- On Joshua 14 and 15, On the borders of the inheritance of the tribe of Judah, 1 homily.
- On Joshua 15, On Caleb receiving Hebron, 1 homily.

- On Joshua 15, On the children of Judah unable to destroy the Jebusites, 1 homily.
- On Joshua 16, On the tribe of Ephraim, and on the Canaanites, 1 homily.
- On Joshua 18, On the manner of the lots, where seven tribes receive an inheritance, 1 homily.
- On Joshua 19, On the Amorites dwelling with Ephraim, and on Joshua receiving a city from the children of Israel, 1 homily.
- On Joshua 21, On the cities and the lot of the Levites, 1 homily.
- On Joshua 22, On the stone knives buried in the ground, and on the altars built beyond the Jordan, 1 homily.

On Judges chapter 2, On that the people served the Lord under Joshua, 1 homily.

- On Judges 3, On the Israelites delivered into the hand of their enemies, and on Othniel and Ehud, 1 homily.
- On Judges 4, On Shamgar, Jabin, and Sisera, 1 homily.
- On the same, On Deborah and Barak, 1 homily.
- On Judges 5, On the Song of Deborah, 1 homily.
- On Judges 6, On the Israelites handed over into the hands of Midian, 1 homily.
- On Judges 6, On Gideon, 1 homily.
- On Judges 7, On the battle of Gideon with the three hundred men, 1 homily.

On 1 Kings chapter 2 [Vulgate *Regum*; = 1 Samuel], On the Song of Hannah, 1 homily.

- On 3 Kings 3 [= 1 Kings], On the judgment of Solomon, 1 homily — which Origen mentions in the 3rd homily on Joshua.

On Job he issued many Homilies, or Treatises, which Jerome mentions in writing against Vigilantius. In place of these we now have, inserted among the Origenian volumes, a twofold work of exposition: the one very prolix, distinguished into three books, containing an exposition from the opening of the history of Job down to the middle of the third chapter; the other, which quite briefly and almost paraphrastically sets forth the historical sense of the whole book of Job, lately translated from the Greek by the industry of Joachim Périon. But neither is Origen's, although both are learned and worth reading. For, besides that the phrasing of both, and their method of teaching, is far removed from Origen's diction, this too is to be added: that the author of the former work, contrary to Origen's custom, abounds in almost countless *battologies* [vain repetitions], and consumes much time while he fashions for the persons speeches longer than is fitting, and by *apostrophe* speaks now to Job, now to the devil, and amid all this celebrates the combat of Lucian the Martyr, and commemorates the name of *Homousius* [Homooousios] and the opinion of the Homousians.¹

In the latter work, however — in which, contrary to Origen's manner, he keeps to the bare letter — he also expounds those words of Job's wife which are found in the Greek codices in the second chapter, and which are rejected by Origen himself as apocryphal and adventitious [spurious]. Next he brings in an exposition of Lucian the Martyr on the third chapter of Job, and in the seventh and in the eighth chapter he refutes the Manichaeans by name, and in the thirty-eighth chapter he makes mention of the Homousianists. But it is established that both Lucian the Martyr and the Manichaeans lived after Origen, and that the very name of *Homousius* and of the Homousians came into being long after Origen's time. Again, in the same 38th chapter, he condemns the opinion of those who affirm [that the stars →]

[→ p301: catchword "affirmant"]

¹ The name "Homooousios" arose after Origen's time.

(Rich PDF p. 301 [printed folio 282, verso]. Book IV, **letter O** — the **Origen** entry continues: his twofold labor on the Psalter and the three extant Psalm-treatises; the Proverbs commentaries; Ecclesiastes; the ten books on the Song of Songs, with Jerome's encomium, and the two-chapter Song fragment once ascribed to Jerome; then his works on Isaiah and Jeremiah, each with a surviving homily-list. Running head: BIBLIOTHECAE SANCTAE.)

[Letter O — Origen, continued:]

...[those who] affirm the stars to be animate [ensouled] — which is Origen's own peculiar dogma.¹ In each work there are read certain few little points worthy of censure, which you will find noted in the following book of censures.

On the Psalter also Origen exhibited a twofold labor. For he wrote — as Jerome indicates in the preface to the Psalms — an *Enchiridion* [Handbook] on all the Psalms, in a comma-style, or clause-by-clause, kind of exposition, annotated with terse and necessary little interpretations. He then composed, for the sake of Ambrose of Alexandria, the amplest narrative expositions upon the Psalter, following the order of the edition of the Seventy interpreters, of Aquila, of Symmachus, of Theodotion, and of the fifth and sixth editions; and, first of all the Greeks — as Jerome in his letter to Augustine is witness — he published upon the whole body of the Psalms very many tomes. Of these the same Jerome relates that he translated seven tomes, or treatises, that is, from the tenth psalm up to the sixteenth. Best known among his other treatises on the Psalter is the exposition of Psalm 1, which, on account of the variety of very great matters, is discussed in almost all the writings of the ancients.

There are still extant, under Origen's name, three Treatises on the Psalms, namely on Psalms 36, 37, and 38, which Rufinus — without indicating the name of their author — asserts that he translated from Greek into Latin, and, for the greater convenience of readers, divided into nine homilies. Trithemius in his *Catalog* relates that he saw 150 Treatises of Origen on the Psalter, whose beginning was, *Blessed is the man*, etc. This Psalm. But in Epiphanius, and in the Greek Catena of the Psalms, the preface of Origen on the Psalms so begins: *Κεκλείσθαι καὶ ἐσφραγίσθαι τὰς θείας γραφάς* [so printed; the 16th-c. Greek type is hard] — that is, *That the divine Scriptures are shut up and sealed*.

After these Origen worked out Commentaries on the Proverbs of Solomon, cited by St. Pamphilus in his Apology.

On Ecclesiastes also, Explanations, of which Methodius, bishop of Olympus, makes mention in his book *On the Resurrection*.

Likewise, ten books of Commentaries on the Song of Songs: of which he wrote the first five at Athens, and finished the other five after returning to Caesarea. He also had, on the same book, some Homilies to the people, of which Jerome translated two, having prefixed at their front a little epistolary preface to Pope Damasus; in which he set forth an encomium both of the commentaries and of the homilies, in these words:

ORIGEN, though in all other things he has surpassed everyone, in the Song of Songs surpassed even himself. For, having completed ten volumes — which reached almost to twenty thousand verses — he discoursed, first upon the Seventy interpreters, then upon Aquila and Symmachus and Theodotion, and finally upon the fifth edition, which he writes he found on the shore of Actium, so magnificently and so openly that it seems to me there was fulfilled in him what is said, *The king has brought me into his chamber*. And so, setting that [larger] work aside — because it is of vast leisure, labor, and expense to translate into Latin things so great, a work so worthy — I have translated these two treatises, which he composed after the manner of everyday speech, for little ones still nursing, more faithfully than elegantly, offering you a taste of his meaning, not [full] food. Do you take note how highly those things are to be esteemed which are great, since even these small ones can so please. Thus far Jerome.

There is also carried about, under Origen's name, another pious, learned, and eloquent work — or rather a fragment of a work — in which the first two chapters of the Song of Songs are most eloquently and most learnedly explained. In certain old codices this was headed with the name of JEROME. Someone or other divided it into four Homilies, although they are not homilies but a continuous and unbroken explanation. Its beginning is, *A little book, an Epithalamium*. The Master of the Sentences, in book 3, distinction 29, and St. Thomas, in the Second [part], question 26, cite testimonies from this work under the name of Ambrose. He wrote besides,

On Isaiah, volumes entitled [as follows], namely: upon the whole of Isaiah, in scattered fashion, ΣΗΜΕΙΩΣΕΩΝ [*so printed*; = σημειώσεις] — that is, one book of *Annotations* or *Excerpts*.

Likewise, on a part of Isaiah according to the four editions, up to the vision of the four-footed beasts in the desert; that is, from the beginning of the book up to the thirtieth chapter, thirty tomes of continuous exposition. In these, ranging through the free fields of allegory, by interpreting the names of the several things, he made his own genius [into] the mysteries of the Church. But of these volumes the twenty-sixth book had already perished by Jerome's time.

Likewise, *On the vision of the Four-footed Beasts* [Τετραπόδων] in the desert, which begins, *The burden of the beasts of the South in a land of tribulation and distress*, upon the thirtieth chapter of Isaiah, to Grata, an illustrious woman: two books, which very many have falsely supposed to be inscribed with the name of Origen.

Likewise, upon various passages of Isaiah, 25 Homilies to the people, of which only the nine written below survive [*so printed "nine"; the entries below total ten homilies*], namely:

- On that [text] of chapter 4 [printed *Ex 4.*; = Isaiah 4:1], *Seven women shall lay hold of one man*, 1 homily.
- On chapter 6, On the first vision of Isaiah, 5 homilies.
- On Isaiah 7, On the words of the angel to Ahaz, 1 homily.
- On Isaiah 7, upon that [text], *Behold, I and my children*, 1 homily.
- On Isaiah 10, upon that [text], *As I have done to Samaria, so will I do to Jerusalem*, 2 homilies.

On Jeremiah also he is said to have written a huge number of homilies: of which Rabanus [Maurus], archbishop of Mainz, in the preface of his commentaries on Jeremiah, affirms that forty-five were known to him; of which number we have only the fourteen written below, in Jerome's translation, namely:

- On Jeremiah 1, On the beginning of Jeremiah, 1 homily.
- On Jeremiah 2, That one must flee from Babylon, 1 homily.
- On Jeremiah 2, On the vine turned into bitterness, 1 homily.
- On Jeremiah 3, upon that [text], *And the Lord said to me in the days of king Josiah*, 1 homily.
- On Jeremiah 5, On the Hammer of the whole earth, broken, 1 homily.
- On Jeremiah 10, On him who makes the earth by his power, 1 homily.
- On Jeremiah 11, upon that [text], *Hear the words of this covenant*, 1 homily.

[→ p302: catchword "In"]

¹ Origen held the stars to be animate [ensouled].

(Rich PDF p. 302 [printed folio 283, recto]. Book IV, **letter O** — the **Origen** entry continues: the rest of the Jeremiah homilies; his works on Lamentations, Ezekiel (with the 14-homily list), and the Susanna-defense letter to Julius Africanus on Daniel 13 (with Eusebius's testimony); then, on the New Testament side, his

labors on the Minor Prophets, Matthew, and the opening of Luke. Running head: LIBER QVARTVS.)

[Letter O — Origen, continued:]

- On Jeremiah 12, On the land laid waste, 1 homily.
- On Jeremiah 12, upon that [text], *Make [it] known to me, O Lord, and I shall know*, 1 homily.
- On Jeremiah 13, On the wineskins to be filled with wine, 1 homily.
- On Jeremiah 13 and 14, On the threatenings of God against Jerusalem, 1 homily.
- On Jeremiah 15, upon that [text], *Woe is me, my mother*, 1 homily.
- On Jeremiah 16, On the Sending of the fishermen, 1 homily.
- On Jeremiah 17, On the cry of the partridge, 1 homily.

On the Lamentations [Threnoi] of Jeremiah also Origen wrote, while he was at Alexandria, nine Tomes, of which Nicephorus makes mention in the fifth volume of his History; and, while he was living at Athens, already more than sixty years old, he worked [them] out — Eusebius being witness.

On Ezekiel, 25 Tomes — though before that he had given very many homilies on the same prophet, of which 14 are extant in Jerome's translation, which are:

- On Ezekiel chapter 1, On the captivity of the people of Israel, and of king Jehoiachin, and the vision of Ezekiel, 1 homily.
- On Ezekiel 13, On the evil prophets prophesying in Jerusalem, 1 homily, which begins, *No form of sinners*.
- On the same, upon that [text]: *Son of man, set thy face firm*, 1 homily.
- On Ezekiel 14, On the sins of sinful Jerusalem, 1 homily.
- On the same, ch. 14, On the two plagues, namely the sword and death, 1 homily.
- On Ezekiel 15, On the parable of the wood of the vine, 1 homily.
- On Ezekiel 16, upon that [text], *Thy root and thy generation [are] from the land of Canaan*, 1 homily.
- On the same, On the garments given by God to sinful Jerusalem, 1 homily.
- On the same, On the rebuke of sinful Jerusalem, setting up a brothel, 1 homily.
- On the same, On that which is written, *Your father [was] an Amorite, and your mother a Hittite*, 1 homily.
- On the same, On that which is written, *Be confounded, and receive thy shame*, 1 homily.
- On Ezekiel 17, On the great Eagle entering Lebanon, 1 homily.
- On the same, On Nebuchadnezzar entering Jerusalem, 1 homily.
- On Ezekiel 28, On that which is written, *Thou [wast] the seal of resemblance, full of wisdom*, 1 homily.

On Daniel chapter 13 he wrote to Julius Africanus, in defense of the history of Susanna, one letter — lately translated into Latin by Ambrose [Traversari], of Milan, a Cassinese monk, a most learned man: concerning which Eusebius, in the 6th book of the Ecclesiastical History, thus writes: *At that time there was also Africanus, a man renowned in the ecclesiastical Scriptures; whose letter is said to have been written to Origen, objecting to him, or proposing, that the history of Susanna, which is written in Daniel, seemed fictitious and foreign to the prophetic Scripture. To whom Origen, writing back most magnificently, [replied] that one must by no means give ear to the fabrications and frauds of the Jews, but that this alone is to be held for true in the divine Scriptures which the Seventy interpreters translated; for that alone is [truly Scripture] which is confirmed by apostolic authority.* Thus far Eusebius.

Again, Origen followed out the whole context of the history of Susanna in the tenth book of the *Stromata*, in a clause-by-clause explanation; a part of which is now contained in the Hieronymian commentaries on Daniel, inserted by Jerome himself under the title of Origen.

He wrote besides, on the fourteen [*so printed; = twelve*] Minor Prophets, ἐξηγήσεων — that is, very many books of *Narrative-Expositions* [Enarrationes] — of which Eusebius complains that he could scarcely find twenty-five. Concerning these Jerome, in the Catalog of writers, thus speaks: *I found, on the Twelve Prophets, volumes written by the hand of the blessed Pamphilus the Martyr, which I embrace and keep with so much joy that I believe I possess the wealth of Croesus. For if it is a joy to have one letter of a martyr, how much more so many thousands of verses, through which he seems to me to have signed the traces of his own blood?*

Of these books he composed two in particular. On Hosea, one to which he gave the title Περὶ τοῦ πῶς ὠνομάσθαι τοῦ Ὡσηὲ Ἐφραΐμ [*so printed; the 16th-c. Greek type is hard*] — that is, *Why Ephraim is [so] called in Hosea* — wishing to show that whatever things are said against him [Ephraim] are to be referred to the person of the heretics; and the other, [called] ἀκέφαλον καὶ ἀτέλεστον, so called because it lacks both a head [a beginning] and an end.

Likewise, on Zechariah he wrote two books, expounding allegorically scarcely a third part, from the beginning of the book up to the vision of the four-horse chariots [quadrigae].

Likewise, on Malachi, three books of allegorical exposition.

And these are the things which I have found written by Origen upon the Old Testament. But those which pertain to the New Instrument [Testament] are these:

On Matthew, a threefold kind of explanation, that is: Tomes, Scholia, and Homilies. Of these, first he composed on this whole gospel 36 Tomes; of which the first ten tomes are wanting, the rest survive, namely from the exposition of that passage, *Then, having dismissed the crowds, he came into his house*, from chapter 13 up to chapter 27 — which the copyists imprudently divided into treatises, or 35 homilies, although not a trace of the homiletic kind appears in them, which [kind] always runs from brief openings into little prefaces and doxologies.

Secondly, he wrote also, on the same Evangelist, one book of the scholastic kind, in which, through clauses and intervals, with certain brief scholia, he briefly annotated whatever seemed to him obscure.

Thirdly, he published, of the homiletic kind, on various passages of Matthew, twenty-five Homilies to the people; of these, those which now survive are these:

- On Matthew 1, On Mary betrothed, 1 homily.
- On Matthew 2, On the appearance of the angel to Joseph, 1 homily.
- On Matthew 6, upon that [text], *When ye fast*, 1 homily.
- On Matthew 8, On the leper cleansed, 1 homily.
- On Matthew 15, On the Canaanite woman, 1 homily.
- On Matthew 25, On the coming of the Son of Man to judgment, 1 homily — whose earlier part was cut from a treatise of Origen on Matthew 34; but the latter part seems to contain two fragments of Latin Fathers, of which the one is found at the end of Jerome's commentaries on Isaiah, the other in Gregory, book 15 of the *Morals*, chapter 14. Nor is there any doubt that very many things like these, excerpted here and there, are found also in some homilies which are read, under Origen's name, on various passages of the gospels.

On Luke he dictated five Tomes, which are now wanting, and very many Homilies, of [which →]

(Rich PDF p. 303 [printed folio 284, verso]. Book IV, **letter O** — the **Origen** entry continues: the surviving Luke homilies; the great commentary on John (39 tomes, of which nine survive — Périion's version, and the padded 32-tome version), with the two John homilies; then his fifteen books on Romans, prefaced by Jerome's letter to Heraclius. Running head: BIBLIOTHECAE SANCTAE.)

[Letter O — Origen, continued:]

...of which 39 are still extant, which — because they are little wrought out, and because some are sprinkled even with condemned errors — Jerome, their translator, excuses, as having been born from Origen when he was quite young; for some are the preludes of youth, and others the serious [works] of old age. Of these, the first thirty-three homilies explain Luke in a continuous series of exposition, from the beginning of the gospel up to the middle of the fourth chapter; but the six later ones expound certain scattered passages, and are these:

- On Luke 10, On him who fell among the robbers, 1 homily.
- On Luke 12, upon that [text], *Be agreeing with thy adversary*, 1 homily.
- On Luke 17, upon that [text], *Whoever will save his soul shall lose it*, 1 homily.
- On Luke 19, On the colt of the ass, 1 homily.
- On Luke 18, On the weeping of Christ over Jerusalem, 1 homily.
- On Luke 20, On the question of the Sadducees, 1 homily.

On John's Gospel, [books] of complete explanation, to Ambrose of Alexandria, 39 Tomes — which Jerome, in the preface to the 39 homilies of Origen on Luke, excuses himself for not having dared to render into the Latin tongue, deterred by the magnitude of the labor and the expense. They lay hidden, unknown to all the Latins down to our age; but lately, out of these, Joachim Périion, a Cassinese monk, first translated nine tomes into Latin. For only so many survived in a very ancient Greek codex, which he obtained from the most illustrious library of the King of the French; and these indeed [are], in many places, mutilated, by no means consecutive, and interpolated — namely the first, second, sixth, tenth, thirteenth, eighteenth, twentieth, twenty-eighth, [and] thirty-second:

- Of which the first contains the preface of the work, together with the exposition of only the first proposition, namely, *In the beginning was the Word*. Its beginning is, *Just as the ancient people [of God]...*
- In the second is expounded that [text] from chapter 1, *And the Word was with God*, up to those words of the same chapter, *He who came after me was made before me*.
- In the sixth are expounded those words from chapter 1, *And this is the testimony of John*, up to that [text], *Behold the Lamb of God*.
- In the tenth is explained that [text] from chapter 2, *After this he went down to Capernaum, he and his mother*, up to the end of the same chapter, *For he himself knew what was in man*.
- In the thirteenth is expounded that [text] from chapter 4, *Jesus answered, Everyone who drinks of this water*, up to that [text] of the same chapter, *When therefore he had come into Galilee, the Galileans received him*.
- In the eighteenth is expounded that [text] from chapter 8, *Neither do you know me, nor my Father*, up to the words which follow a little after in the same chapter, *Unless you believe that I am [he], you shall die in your sins*.
- In the twentieth is expounded, from chapter 8, that sentence, *I know that you are the seed of Abraham*, up to that [one] in the same chapter, *Now we know that you have a demon*.

- In the twenty-eighth is explained that [text] from chapter 11, *Jesus said, Take away the stone*, etc., [and] what follows, up to the end of the same chapter.
- In the thirty-second is expounded that [text] from chapter 13, *And supper being ended, when the devil had put [it] into the heart, that Judas should betray him*, up to those words of the same chapter, *You will seek me, and, as I said to the Jews, where I go, you cannot come*.

These nine tomes of the interrupted [fragmentary] explanation, a certain petty Greekling of uncertain name, by a new kind of imposture, cut apart into thirty-two tomes — so that he might render the work more desirable (swollen by a multitude of numbers and made continuous by the order of arithmetical reckoning) and sell it at a greater price. Deceived by his fraud, Ambrose the Milanese, a Cassinese monk, a man otherwise shrewd and of a clever wit, translated this very work into Latin, and published it in print, divided into thirty-two tomes, thus beginning, *Just as the people who once [were] God's*.

He published also, on this gospel, several homilies, but now only two are extant inscribed with his name: one on the beginning of John, the other on the beginning of chapter 20, on Mary weeping at the tomb; of which the former — whose beginning is, *The voice of the spiritual eagle* — it appears is not Origen's, both from the names of the Manichaeans and of the Arians commemorated in it, [sects] which arose long after Origen. So much for the expositions of the Gospels; after which, having undertaken to explain Paul, he labored [as follows].

On the Epistle to the Romans, fifteen books of commentaries: concerning which it pleases [me] to append the judgment of Jerome from the little preface which he set before those same commentaries, translated by himself, writing in this manner to Heraclius:¹

You compel me, brother Heraclius — me who am willing, carried in a little skiff, to skirt the shore of a tranquil coast and to gather little fishes from the pools of the Greeks — to loose my sails into the deep; and, the work abandoned which I had in hand in translating the homilies of the old man Adamantius [Origen], you urge that I should render in our tongue his fifteen volumes, in which he discoursed upon the epistle of Paul to the Romans: in which [volumes] that [author], while he pursues the Apostle's meaning, is carried out into so deep a sea that there is great fear in following him thither, lest I be overwhelmed by the magnitude of the meanings, as by the monstrous vastness of the waves. Then, neither do you consider this — that my breath is too slight to fill up his so magnificent throng of speaking. But above all the difficulties is this: that the books themselves are interpolated. For in almost everyone's libraries there are lacking (by what chance is indeed uncertain) some volumes from the very body [of the work]; and to fill these up in the Latin work, and to give a complete sequence, is not [a thing] of my talent, but, as you believe — you who demand these things — perhaps of a divine gift. You add, moreover, that nothing may be lacking to my labors, that I should abbreviate this whole body of fifteen volumes — which the Greek discourse brought forth to almost forty, or more, thousands of verses — and, if it can be done, compress it to half its extent. Commands hard enough, and imposed as if by one who would not know the weight of this work; yet I will attempt [it], if perhaps by your prayers (which seem to me, as to a man, impossible) — with the Lord breathing upon [them] — they may become possible. But let us now hear the man himself, if it seem [good], namely Origen, how he directs the preface of the work undertaken. Thus far Jerome.

There are some who think that the translation of these commentaries is Rufinus's, the conjecture being taken from the peroration of the translator himself, placed at the end of the whole work. Origen wrote likewise:

[→ p304: catchword "In"]

¹ The judgment of St. Jerome on Origen's commentary on the Epistle to the Romans.

(Rich PDF p. 304 [printed folio 285, recto]. Book IV — the giant **Origen** entry concludes (his Pauline commentaries; the roster of his apologists; his death at Tyre); then the remaining **letter O** entries — Oronce Finé, Orosius, Otfrid, Othmar Nachtgall — after which **letter P** opens with Paduanus Crassus, Paganus of Bergamo, Pantaleon, and the opening of Pantaenus. Running head: LIBER QVARTVS.)

[Letter O — Origen, concluded:]

On the first Epistle to the Corinthians, commentaries, of which Jerome makes mention in the letter to Pammachius, which begins, *Of Christian modesty*.

On the Epistle to the Galatians he elaborated various [works] according to the threefold kind of exposition, that is: five Tomes of continuous and complete narration on the whole epistle. Likewise, out of the ten books of his *Stromata*, he completed the tenth volume, in a clause-by-clause discourse, upon the explanation of this epistle. Likewise, one book of *Eklogai* [Ἐκλογῶν], or *Excerpts*. Likewise, not a few Treatises to the people; all of which the injury of time has consumed. Jerome mentions these in his letter to Augustine.

On the Epistle to the Ephesians, three Tomes, which Jerome — in the preface of his commentary on the epistle to the Ephesians, and in the first apology against Rufinus — confesses that he followed.

On the Epistle to the Colossians, 3 books of commentary, of which Pamphilus cites the third book in his Apology.

On the first Epistle to the Thessalonians, several books, of which Jerome cites the third in his letter to Minervius and Alexander, saying: *Origen, in the third volume of the Expository [works] [ἐξηγηματικῶν] on the Epistle of Paul to the Thessalonians (the first), after many things which he discoursed in a varied and prudent discourse, introduced these; in which there is no doubt to anyone that Acacius drew off [borrowed] very much, etc.*

On the Epistle to Titus, one book, a fragment of which is cited by Pamphilus in the Apology.

On the Epistle to the Hebrews, several books, of which Pamphilus cites a fragment in the Apology.

These, then, are Origen's works upon the sacred Letters. But concerning his life and sanctity, and concerning the rest of the exoteric volumes composed by him outside the explanation of the divine Scriptures, if anyone desires to know more, let him read Eusebius in the 6th book of the Ecclesiastical History. Many most illustrious men wrote, in defense of Origen's works, various apologetic books,¹ namely: Pamphilus of Caesarea, the most holy martyr, one book, to which is joined one book of Gregory [Thaumaturgus], bishop of Neocaesarea, *On the Praises of Origen*; Eusebius of Caesarea, the bishop, six books; Didymus of Alexandria, one book; Methodius of Olympus, one book — a Palinode [recantation] of the Origen he had once censured; Basil the Great and Gregory Nazianzen, by a common labor, one book; Rufinus, presbyter of Aquileia, to Macarius, two books; John Pico della Mirandola, one book; Jacques Merlin of Saint-Victorien, one book.

Origen flourished under Alexander [Severus], son of Mamaea, down to Gallus and Volusianus his son — that is, down to the seventieth year of his age — and he died at Tyre, and was buried in the same place, in the year 260 from the birth of Christ.

Orontius Finaeus [Oronce Finé], a Dauphinois, royal professor of mathematics at Paris, drew a Chorography of the lands necessary for the understanding of sacred Scripture, which they call *The Peregrination of St. Paul*, in the year of the Lord 1540.

Orosius, a Presbyter, a Spaniard by nation, a man most learned in secular and in divine letters, a disciple of St. Augustine² — to whom also he wrote his book of Histories, and by whom in turn he was sent from Spain to Bethlehem, to Jerome, to learn the question of the origin of the soul — wrote most praiseworthy commentaries on the Song of Songs, in the year of the Lord 420, Honorius and Arcadius reigning [so printed; Arcadius died in 408].

Otfrid [of Weissenburg], a German by nation, a Benedictine monk of the monastery of Weissenburg, a hearer of Rabanus [Maurus] of Mainz — that most excellent archbishop — a poet, rhetor, philosopher, and theologian, in the opinion of all most learned in the times of Louis, Lothair, and Charles, among many noble monuments of his erudition left three books of commentaries on the whole Psalter; likewise, on the four

gospels, to Luitbert, bishop of Mainz, a notable work, digested into five books, which he entitled *Gratiam Theotistae* [so printed; apparently his Gospel-work in the Teutonic tongue] — its beginning is, *By the summit of dignity*. He flourished under the Emperor Lothair, in the year of the Lord — [year left blank in the print].

Othmar Nachtgall [Otomarus Luscinius], a German, of Strasbourg by fatherland, a monk and lector of the monastery of Sts. Ulrich and Afra of Augsburg, a man distinguished both by the example of his life and by no common erudition — at the urging of John Schrot, his abbot — wrote, in polished discourse, to Wolfgang Rem, triumvir of Swabia, an *Isagogic* [Introductory] book to the mystical understanding of the Psalter: in which he arranged all the recondite and more abstruse expressions of the Psalms according to the order of the letters [alphabetically], and explained their spiritual and allegorical senses purely, aptly, and germanely. The book's beginning is, *Weaned. Quite fittingly*, etc. He flourished under Charles V, Augustus, 1520.

P

Paduanus Crassus [Paduano Grasso], an Apulian by nation, of Barletta by fatherland, of the Franciscan institute, a scholastic theologian, worn down by constant exercise in the Schools of the Scotists, also a declaimer famous for his Italian eloquence, collected — in the manner of a dialogue, out of Augustine and other Fathers — a compendium of the Passages [Loc]i, in all the epistles of Paul, that apparently conflict, which he entitled *The Council of Paul* [Concilium Pauli]. He flourished in the year from the birth of Christ our Savior, [1]547 [so printed "547"].

Paganus of Bergamo, of the Order of Preachers [Dominican], wrote a scholastic Postil on the Song of Songs, beginning, *The bridegroom and the bride say, Come*. It is extant at Venice, in the library of St. John and [St.] Paul [Santi Giovanni e Paolo].

Pantaleon, a deacon of the great Church of God, wrote — in elegant Greek eloquence — on the holy Lights [the Feast of Lights], on the Lord Jesus Christ and on St. John his forerunner, a sermon upon that [text], *I ought to be baptized by thee*; which begins, Τὴν τῆς πανηγύρεως χάριν [so printed; the 16th-c. Greek type is hard], that is, *The grace of this festive assembly*.

Pantaenus, a philosopher of the Stoic sect — after his conversion [made] prefect of the ancient Alexandrian school founded by Mark the Evangelist, on account of his outstanding glory both in secular literature and in sacred erudition — by Demetrius [Demetrian], [bishop] of Ale-[xandria →]

[→ p305: catchword "xandriae"]

¹ Authors who wrote apologetic books for Origen. ² Orosius was a disciple of St. Augustine.

(Rich PDF p. 305 [printed folio 286, verso]. Book IV, **letter P** — Pantaenus concluded (his mission to India), then Paterius, Paschasius Radbertus, Patrophilus of Scythopolis, the great Paul of Burgos, Paul of Emesa, Paul de Palacio, Paul Ricus, Paulinus of Nola, Peregrino Grimaldi, Peter of Ailly, and the opening of Peter of Sens. Running head: BIBLIOTHECAE SANCTAE.)

[Letter P, continued:]

...[bishop] of Alexandria, [Pantaenus] was sent into India, that he himself, a Philosopher, might preach Christ among the Brahmans, the Gymnosophists, and the other Philosophers of that nation. Jerome testifies that many commentaries of his upon the holy Scriptures were extant in his own times; among whom [the Indians], when he had preached the Gospel according to Matthew, written in Hebrew letters, he — returning — brought it back with him to Alexandria. He flourished under Septimius Severus and his son Caracalla, in the year of the Lord 200.

Paterius, a hearer of St. Gregory the Pope, the first of that name, a disciple and notary — *secundicerius* — of the Holy Roman See, a man devoted to the divine Letters, patched together, out of all the works of St. Gregory, three books of *Explanations on various Passages of both Testaments*, preserving in them the number and order of the books and chapters of sacred Scripture, and citing by name the books of the blessed Gregory, and the chapters of the books, from which he took those explanations; of which, when St. Gregory had read a part already begun, he commended it, and urged Paterius himself to complete the work. Bede mentions this work in the preface of the seventh book on the Song of Songs, saying: *I have heard that a certain Paterius, a disciple of the blessed Pope Gregory, gathered together, in order, into one volume, [the things] collected from the whole holy Scripture, whatsoever [Gregory] explained in his works.* The beginning of this work, which was lately printed at Rome, runs thus: *While [the writings] of the most blessed and Apostolic [men]...* He flourished under the Emperors Maurice and Phocas, in the year of the Lord 600.

Paschasius Radbertus, Abbot of Corbie, a Benedictine monk, a theologian and philosopher learned in Greek and Latin, as strong in verse as in prose, wrote, in elegant eloquence, on the Lamentations, 1 book. He flourished under the Emperor Charles the Fat, in the year of the Lord 808 [*so printed; the date and the reign of Charles the Fat (881–888) do not agree*].

Patrophilus of Scythopolis, a bishop of Palestine, distinguished in the first Council of Nicaea, translated the whole Hebrew Scripture into Greek, in the year of the Lord 300. Gregory, bishop of Laodicea, mentions this translation in the Life of Eusebius of Emesa.

Paul of Burgos [Pablo de Santa María], bishop of Burgos, a Spaniard by nation, from the town of Santa María, a Hebrew by race, of Levitical blood among his own people, a most excellent Rabbi or master; and, after his conversion, first prelate of the church of Cartagena [Carthago Nova], and then of Burgos, of the Spanish churches, and arch-chancellor of the most invincible king of the Spains — discoursed, for the sake of his son Alfonso, Dean of the church of Compostela, upon very many Passages from the several books of divine Scripture, against the commentaries of Nicholas of Lyra, to which he added these disputations of his, endeavoring in them to correct all of Lyra's explanations either as worthy of reproof, or to supply them as incomplete and deficient. He entitled this work *Notable Additions to the Postil of Nicholas of Lyra* [Additiones notabiles ad Postillam Nicolai de Lyra], of which the beginning is, *What would you have me, while living, bestow [on you]...* He flourished under the Emperor Sigismund, in the year of the Lord one thousand four hundred and thirty [1430].

Paul, bishop of Emesa, in the Council of Ephesus delivered a sermon upon that sentence from John's gospel, *And the Word was made flesh, and dwelt among us.* In which, when he had most brilliantly demonstrated the two natures in one and the same Christ, he took away — to the great joy of all — the schism which was in the council on account of this dogma, and restored peace to the church, in the year of the Lord 436.

Paul de Palacio wrote commentaries on the Gospel of St. Matthew.

Paul Ricius [Paulus Ricius], an Israelite, a most learned man, converted to the Christian faith a few years ago, and made physician to the Emperor Maximilian. He composed many excellent volumes; but among the rest, one book *On the six hundred and thirteen [precepts] of the Mosaic sanction, or of the Pentateuch.* Likewise, he composed on Psalm 1 one book *On Divine Providence.* He flourished in the year of the Lord one thousand five hundred [1500].

Paulinus, bishop of Nola in Campania, bound by the highest friendship with Rufinus, Jerome, and Augustine, was a man most devoted to divine Scripture and of singular eloquence. Concerning whom Jerome, in a certain letter, [says]: *Paulinus*, he says, *representing almost a [second] Tully in the study of letter-writing, provokes me by his voice to write, [and] frightens [me] by his eloquence.* But he was distinguished also by such virtue of piety and compassion that, when he had paid out everything to the poor, he at last offered himself, ready, into servitude for the redemption of a certain widow's son; and, dismissed

by them [the captors] a little afterward on account of the admirable sanctity of his life, he wrote many pious volumes up to his death; among which he also published *On the Blessings of the Patriarchs, according to allegory*, in Latin and polished discourse, one book — in imitation of Rufinus, presbyter of Aquileia, from whom by letters he had obtained two books of the same subject. He flourished in the year of the Lord 420.

Peregrino Grimaldi [Peregrinus Grimaldus], a Genoese, wrote a Meditation on Psalm 102, to Vittoria [Colonna] of Pescara, a most illustrious woman, which begins, *What shall we do, O soul?* He flourished in the year of the Lord 1540.

Peter of Ailly [Petrus Aliacus], bishop of Cambrai, Cardinal of the Holy Roman Church, formerly Chancellor of the University of Paris, teacher of John Gerson, a man most skilled in the divine Scriptures and most consummate in Peripatetic Philosophy and in the Astronomical disciplines, elegant in speech and an eloquent declaimer, gathered together, out of Augustine and other Fathers, very many volumes upon the sacred letters; of which I have read:

- One book of *Questions on the Hexaemeron*, whose beginning is, *In the beginning of the book*.
- A paraphrastic exposition on the whole Psalter, which begins, *The abbreviated word*.
- Meditations on the 7 penitential psalms, which are also ascribed to Gerson.
- On Psalm 30, a Meditation, which begins, *It frightens me*.
- On Psalm 41, a Meditation, whose beginning is, *O highest Priest*.
- On the Song of Songs, a Meditation, 1 book: *Let him kiss me*.

He flourished under Sigismund Augustus, distinguished in the Council of Constance, in the year of the Lord 1416.

Peter, Archbishop of Sens [Senonensis], learned in the divine Scriptures by continual study, and of the ancient [→]

[→ p306: catchword "rum le" (vete-rum le...)]

(Rich PDF p. 306 [printed folio 287, recto]. Book IV, **letter P** — a long run of Peters: Peter of Sens (concl.), Peter Bersuire, Peter of Città Nuova, Peter Canisius, Peter the Chanter, Peter Comestor, Peter Chrysologus, Peter of Edessa, Peter Gottfried, Peter of Herentals, and the opening of Peter Izuzqui. Running head: LIBER QVARTVS.)

[Letter P, continued:]

...[Peter, Archbishop of Sens] — rich in the reading of the ancients, and nobly learned in secular letters, subtle in wit, and distinguished in eloquence — wrote on all the epistles of Paul, fourteen books. He flourished in the year of the Lord 1200.

Peter Bersuire [Petrus Berthorius], a Gaul by nation, a Poitevin by fatherland, prior of the monastery of St. Éloi at Paris, of the Benedictine order, wrote on the whole Bible four notable volumes:

- The first he entitled *The Moral Reductorium of Both Testaments*, divided into four books; in which, the historical sense being passed over, he briefly expounded all the chapters of Scripture tropologically, with allegories sometimes interspersed, using a style lowered, open, and most accommodated to explaining the meanings of the mind. The beginning of the work is, *When now, through the shadowy wood of nature...*
- The second volume is headed *The Moral Repertory*, or *Biblical Dictionary*, divided into three large volumes and arranged in the order of the alphabet. Its beginning is, *To the reverend father in Christ*.
- The third, which is entitled *The Moral Inductorium*, divided into three books, begins, *See that not only...*

- The fourth, which is called *A Breviary of the Histories of the Bible*, thus begins, *Considering the history...*

He flourished in the times of the Emperor Charles the Fourth and of Pope Innocent VI, in the year of the Lord 1260 [*so printed; Charles IV and Innocent VI place him rather c. 1360*].

Peter, bishop of Città Nuova [Novae civitatis], an Italian by nation, from the town of Brunaquello, an Augustinian Hermit by profession, a teacher of Scholastic Theology, is said to have published scholastic Lectures on the whole Bible, of which I recall having seen none; but I have heard that his commentaries on the three books of Solomon — that is, on Proverbs, Ecclesiastes, and the Song of Songs — are still extant in Germany. He flourished under Rupert, king of the Romans, in the year of the Lord 1410.

Peter Canisius, a theologian of the Society of Jesus, of outstanding piety and erudition, vindicated the most blessed Virgin Mother of God, and St. John the Baptist, the Lord's forerunner, from the calumnies of the heretics, and in the first place of the Centuriators [the Magdeburg Centuriators]; and he wrote a Catechism, by an excellent method easy for understanding; and, as we hope, in his extreme old age he will bring forth into the light other excellent works — for he does not cease to deserve well of the Catholic Church, both by preaching and by writing. He now dwells among the Catholic Swiss, in the College of Fribourg of the Society of Jesus. His works have been printed several times, both in France and in Germany. [*Later-edition detail — Canisius resided at Fribourg from 1580 until his death in 1597; this notice reflects the later printing, not the 1569 primary.*]

Peter the Chanter [Petrus Cantor] of Paris, and afterward — as is reported — bishop of the same city, among other excellent works published by him, wrote a scholastic Gloss on the whole sacrosanct Bible: of which I myself, in the Dominican Library at Lyons, saw the books written below:

- On the Psalter, 1 book — [*incipit*] *John was weeping, because there was none who could open the book.*
- On Proverbs, 1 book — *The parable of Solomon according to the Hebrew truth.*
- On Ecclesiastes, 1 book — *Blessed the man whose help is from thee.*
- On Wisdom, 1 book — *The palace of the highest king.*
- On Ezekiel, 1 book — *And it came to pass in the thirtieth year.*
- On the Acts of the Apostles, 1 book — *The earth was melted.*
- On the Canonical Epistles, 1 book — *My mouth shall speak wisdom.*
- On the Apocalypse, 1 book — *This alone among the books of the New Testament is called Prophecy.*

He flourished in the year of the Lord 1200.

Peter Comestor [Peter the Eater], a presbyter of the church of Troyes, who by the Scholastics was called, by way of excellence, *Master of the Scholastic History*, reduced all the historical books, both of the Old and of the New Testament, in a continuous series of the Scriptures, briefly into one body; interweaving — for the complete supplement of a finished structure — not only many external histories, handed down in the writing of the most approved authors, but also many apocryphal narratives, received by the sole tradition of the ancients without any writing; and he added likewise, in various places, certain brief annotations from the sayings of the Fathers, which might illustrate obscure passages of the history. His work — which by usage is now entitled *Historia Scholastica* — thus begins, *To the Imperial Majesty*, etc. He flourished under Frederick [Barbarossa] the First, Emperor, in the year of the Lord 1160. Walter Hunter, an Englishman, abridged his work.

Peter, Archbishop of Ravenna [Peter Chrysologus], from the Forum of Cornelius, which they call Imola, born of distinguished parents, a man excelling as much in the sanctity of life as in every kind of erudition, and — on account of the golden abundance of his wit and eloquence — having obtained the surname

CHRYSOLOGUS [Golden-worded], dictated, upon the various readings of the four Gospels, one hundred and twenty-two sermons: brief indeed, but venerable for the weight of their meaning; pleasant for the brightness of the discourse and the charming little flowers of words; delightful for certain witty little sentences flowing with a certain natural ease; and admirable for certain strong emotions, sometimes expressed in tragic words. He dies at Forum Corneli [Imola] about the year of the Lord 500, under Anastasius Augustus, when he had already presided over the church of Ravenna about sixty years — greatly distinguished by the two Councils in which he took part with the highest praise.

Peter, a presbyter of the church of Edessa, wrote — in the manner of St. Ephrem, in the Syriac tongue — most elegant Homilies on the several Psalms, kindled with the fervid ardor of the spirit. And the same man sang the whole Psalter in Greek verses of various kinds. He flourished in the year of the Lord 450.

Peter Gottfried [Petrus Gottifredus], a doctor of scholastic Theology, published a scholastic commentary on Proverbs.

Peter of Herentals [Petrus Herentalsius], of Floreffe, a Premonstratensian monk, collected a Catena of explanations on the Psalms from various monuments of the orthodox Fathers, in the year of the Lord one thousand four hundred and ninety [1490; so printed — the known Peter of Herentals flourished rather in the late 1300s].

Peter Izuzqui [Petrus Izuzquius], from Navarre in Spain, of the Order of Preachers [Dominican], illuminated with a clear exposition one work compiled by himself out of the four Gospels, and [entitled] it *The Series of the Sacred Gos-[pel... →]*

[→ p307: catchword "Evange"]

(Rich PDF p. 307 [printed folio 288, verso]. Book IV, **letter P** — still the Peters: Peter Izuzqui (concl.), Peter John, Peter Lombard, Peter of Lautern, Peter Nannius, Peter of La Palud, Peter of Perpignan, and Peter Riga's Aurora (with its book-list), then Peter of Rosenheim, Peter Rufus, Peter of Santa Fe, and Peter Scala. Running head: BIBLIOTHECAE SANCTAE.)

[Letter P, continued:]

...[Peter Izuzqui] entitled [it] *The Series of the Sacred Gospel of Jesus Christ*, pieced together out of the four Gospels.

Peter John [Petrus Ioannis], of the Order of Minors [Franciscan], a formed Bachelor of the Sorbonne of Paris, wrote Postils on almost the whole of divine Scripture, in the year of the Lord 1400.

Peter Lombard, bishop of Paris, whom all the Schools of the Theologians, by a certain singular excellence of veneration, call *the Master of the Sentences*, and upon whose compendium of Theology the most learned Theologians of the most illustrious Academies throughout the whole Christian world have elaborated innumerable volumes of disputations — gathered, on all the Psalms of David and on all the epistles of Paul, commentaries most replete with all erudition, out of the opinions of Ambrose, Hilary, Augustine, Cassiodorus, and Remigius (their names being suppressed); in which he also interposed some things of his own, not wholly to be rejected. The commentaries on the Psalms begin, *Since it is established that all the Prophets spoke by the revelation of the Holy Spirit*. But the commentaries on Paul begin, *The beginnings of things are to be inquired into*. He flourished under the Emperor Conrad III, in the year of the Lord 1140.

Peter of Lautern [Petrus de Lutra], of the Premonstratensian order, wrote on the Gospel of John. He lived in the year of the Lord 1330.

Peter Nannius [Petrus Nannius], of Alkmaar, professor of the Latin tongue in the Busleyden College [at Louvain], wrote a Paraphrase and Scholia on the Song of Songs, beginning, *With the common [reading]...*

Likewise, on the Wisdom of Solomon in the same manner, beginning, *Often having been asked...* He flourished in the year of the Lord 1550.

Peter of La Palud [Petrus Paludanus], Patriarch of Jerusalem, a Gaul by race, a Dominican by institute, most skilled in Canon Law, a theologian sufficiently celebrated among the scholastics, and a foremost defender of the Thomistic doctrine, wrote — according to the threefold sense, literal, moral, and allegorical — a Postil on the whole sacrosanct Bible, of which I myself, in the Dominican Library at Lyons, read only the [books] written below:

- On the whole Bible, one book of most ample Prefaces, which begins, *Establishing a Library*.
- On Genesis, 1 book — [incipit] *This is the book of Adam*.
- On Exodus, 1 book — *God led them out of Egypt*.
- On the Psalter, a huge work, digested into seven volumes, which begins, *Be filled with the Holy Spirit*.

He flourished in the year of the Lord 1330.

Peter of Perpignan [Petrus Perpinianus], surnamed Rimes, a Catalan by nation, a Carmelite, in whom the erudition of secular Philosophy and of the holy Scriptures was equal, wrote — according to the custom of the school — on the whole Psalter a Lecture not to be despised. He flourished in the year of the Lord 1300.

Peter Riga [Petrus Riga], a presbyter of the church of Rheims, a scholastic poet, celebrated as far as his times allowed, and illustrious for his knowledge of the holy Letters, briefly expounded all the historical books of divine Scripture in verse — partly in elegiacs, and partly in hexameters of the Leonine kind — according to the literal and allegorical sense. He entitled his work *AURORA*. Its books, and their beginnings, taken from the Dominican Library at Lyons, are these:

- On Genesis, 1 book — *Initium mundi quales*.
- On Exodus, 1 book — *These are the names of the twelve fathers*.
- On Leviticus, 1 book — *The voice of the Lord [came] to Moses*.
- On Numbers, 1 book — *God addresses Moses*.
- On Deuteronomy, 1 book — *These are the words of God*.
- On Joshua, 1 book — *After Moses, Joshua [came] to the people*.
- On Judges, 1 book — *The Hebrew sins, he says*.
- On Ruth, 1 book — *He hastens to Ruth*.
- On Kings, 3 books — *Monte manens Effra* [obscure — so printed].
- On the Song of Songs, 1 book — *Origen alone, when he has surpassed all the learned*.
- On the fourth [book] of Kings, 1 book — *Solomon reigned*.
- On Daniel, 1 book — *After [he had made] them subject to himself*.
- On Tobit, 1 book — *You who read the history*.
- On Job, 2 books — *Librum Iob Mosi quidam* [obscure — so printed].
- On Judith, 1 book — *To Eustochium and Paula*.
- On Esther, 1 book — *Up to [the reign] under the Ethiopians*.
- On the books of the Maccabees, 1 book — *Alexander the Great*.
- On the four Gospels, 1 book — *He grew illustrious in the [days of] Herod*.
- On the Acts of the Apostles, 1 book — *In the nineteenth [year] of Tiberius*.
- Of Recapitulations, 1 book — *Concerning the new law and the old*.

He flourished under Frederick I, Emperor, in the year of the Lord 1170.

Peter of Rosenheim [Petrus Rosenheimensis], a German, a Benedictine monk in the monastery of Melk in Austria, a scholastic poet, not unacquainted with the divine Letters, wrote to Branda [Castiglioni], Cardinal of the title of St. Clement, a little work concise in elegiac distichs, briefly touching upon all the chapters of both Testaments; to which he gave the title *ROSEUM MEMORIALE DIVINORUM* [The Rosy Memorial of Divine Things], its beginning being such: *Astripotens coelum terram* [The star-ruling (God made) heaven (and) earth]. He flourished under the Emperor Sigismund, in the year of the Lord 1440.

Peter Rufus [Petrus Rufus], the thirty-second prior of the Charterhouse, wrote commentaries on the Psalter and on the Song of Songs, in the year of the Lord 1503.

Peter of Santa Fe [Petrus de sancta fide], an Englishman, a Carmelite, wrote commentaries on the Epistles of St. Peter. He lived in the year 1452.

Peter Scala [Petrus Scala], bishop of Verona, of the Order of Preachers [Dominican], published a scholastic Postil on John, which — written by hand on parchment — I saw at Genoa in the Library of the Observant Minorites. Its beginning is, *Shall the eagle be lifted up at thy command?* etc. [Job 39:27]

[→ p308: catchword "PETRVS"]

(Rich PDF p. 308 [printed folio 289, recto]. Book IV, **letter P** — the last Peters (Peter Sutor, Peter of Tarentaise, Peter of Tripoli, Peter Auriol), then the Philips (Philibert Aresches, Philip of Otterberg, Philip Albert of Neuss, Philip the Chancellor, Philip the presbyter-monk, Philip of Side), Philo of Carpasia, and the opening of the great Philo the Jew. Running head: *LIBER QVARTVS*.)

[Letter P, continued:]

Peter Sutor [Pierre Cousturier] wrote *On the Translations of the Bibles*, against Erasmus, in the year of the Lord one thousand five hundred and forty.

Peter of Tarentaise [Petrus de Tarantasia], of the Order of Preachers — [Pope] Innocent [V], the holy Supreme Pontiff — wrote commentaries on the Psalms, the Canticles, and on the epistles of St. Paul. Likewise, postils on the 5 books of Moses. He lived in the year of the Lord 1275.

Peter, Abbot of Tripoli [Tripolitanus], as Cassiodorus testifies in the first book *On the Institution of the Divine Scriptures*, collected from the sayings of the little works of the blessed Augustine commentaries on all the epistles of Paul, in the year 498. They are preserved at Bologna in the Dominican Library, bearing this beginning: *First, why after the Gospels, which* etc.

Peter Auriol [Petrus Verberius, surnamed Aureolus], Cardinal of the Holy Roman Church, bishop of Aix, a Franciscan by profession, doctor and rector of the University of Paris, in which — in the times of Louis [IV] the Bavarian, Emperor — he publicly taught the scholastic kind of Theology; a man most distinguished in the skill of all the sciences, an ecclesiast and preacher, held in the highest admiration among his own on account of his singular erudition in the Scriptures; wrote, in a scholastic style, a brief compendium of all the holy volumes, an articulated *BREVIARY OF THE BIBLE*, whose beginning is, *Come, let us go up to the mountain of the Lord*. He flourished under Louis the Bavarian, Emperor, in the year of the Lord 1317.

Philibert Aresches [Philibertus Aresches], a doctor of the Augustinian family, a theologian by faculty, and by origin and convent a Parisian, published brief and clear commentaries on the epistle of St. Paul to the Romans; in which, after an exact exposition of the Apostolic mind, he explained with most lucid annotations the definitions of the more difficult words, and the acceptations of their various significations, and their authorities; likewise [passages] from the Old Testament — whether of the Septuagint interpreters or of the Hebrew truth, which the Apostle sometimes follows. In the year of the Lord 1540.

Philip, Abbot of the monastery of Otterberg [Otterburgensis], in the diocese of Worms, of the Cistercian order, a German, whose soul and conduct sanctity and the study of divine things adorned, put forth a noble and notable work of commentaries on the Canticles.

Philip Albert of Neuss [Philippus Alberti de Nussia], a German, a Carmelite, made a Postil on the Canticles, in the year of the Lord 1495.

Philip the Chancellor of Paris [Philippus Cancellarius], and prefect of the great school of the Parisians, a man learned in every respect, and dear to the people in sacred declamations, delivered on the several Psalms two or three learned and eloquent sermons. He flourished in the year of the Lord 140— [so printed; the final digit(s) do not print].

Philip, a presbyter and monk, an excellent hearer of the blessed Jerome, and a very great lover of poverty, published — in a simple discourse, as Gennadius says — commentaries on Job; in place of which Adam of Basel, the printer, in recent years published three books of a *mystical exposition of commentaries on Job*, to Bishop Nectarius, beginning, *At your exhorting, or rather compelling, most blessed father Nectarius*. These, again, John Herwagen, printer of Basel, printed among the works of Bede and under the title of BEDE. But Bede himself, in the little book *On the reckoning of ounces*, claims these very commentaries for their [true] author, [saying]: *He disturbs many of the unskilled*, he says, *because Philip, in the exposition of the blessed Job, describing the tide of the Ocean sea, added that it comes on three-quarters of an hour later at the equinoctial hour, without intermission, whether by day or by night*. But this passage is cited by Bede in the explanations on Job which lately, under the name of Philip, the same Herwagen printed, book 3, on the exposition of that sentence, *Hast thou entered into the depths of the sea?* etc., Job 38. He dies, Marcian and Avitus reigning, in the year of the Lord 430.

Philip of Side [Philippus Sidetes], a presbyter, born at Side in Pamphylia, a kinsman of Troilus the sophist, [who], when he was a deacon, was a hearer of John Chrysostom; and, affecting much the Asiatic kind of speaking, he wrote many things, but especially a magnificent work *in defense of the whole divine Scripture*, in which he overthrew the seven books published by the Emperor Julian against the sacrosanct Bible. He dies in the year of the Lord 440, leaving behind thirty-six books of Histories.

Philo, bishop of Carpasia [Philo Carpathius], wrote a Greek exposition on the Song of Songs, of which the beginning is, *Who [likenes thee to] the contests of horses...* — which is thought to be [the work] not of one Philo, but of several authors; of whom the commentary which is circulated among the Greeks under the name of Philo is quite a brief little work. There are some who think that it was enriched with many additions by Eustathius and Eusebius, at whose request Philo himself had composed this little commentary. Whether this is so, I would not rashly venture to affirm. Concerning Philo, moreover, Suidas is witness in these words: Φίλων Καρπάθιος ἔγραψεν ὑπόμνημα εἰς ᾧσμα τῶν ᾠμάτων [so printed; the 16th-c. Greek type is hard] — [that is, *Philo of Carpasia wrote a commentary on the Song of Songs*]. But concerning those [other Philos] I do not recall having read anything certain, nor at what time he lived. Stephen Salutatus of Pescia made these commentaries into Latin.

Philo the Jew [Philo Judaeus], an Alexandrian by fatherland, of Levitical blood, upon whom alone all the praises of the Christian fathers pour themselves out,¹ was placed by Eusebius and Jerome in the catalog of the Writers of the Church for this reason: that, writing a book *On the first church of Mark the Evangelist at Alexandria*, he adorned the nation of the Christians with wondrous encomia. This man indeed was, in the skill of Pythagorean, Platonic, and Aristotelian Philosophy, far superior to all the men of his age; and in Greek eloquence he easily held the first place among all — Christians, Jews, and Gentiles alike — of his age. Whence also by the Greeks themselves he was called *the Jewish Plato*, and there passed among them concerning him into a proverb, ἢ Πλάτων φιλωνίζει, ἢ Φίλων πλατωνίζει — that is, *Either Plato philonizes, or Philo platonizes* — so great was the resemblance of both in thought and in eloquence. Yet

there were not lacking those who ascribed to him an ignorance of his own, that is, of the Hebrew tongue. His works the Romans so greatly admired that they judged them worthy to be placed in their public Library, as certain monuments. He was besides — beyond what can be told — admirable in expounding the divine Scriptures, which he explained most excellently in a threefold sense according to the LXX edition, namely the literal, the moral, and especially the allegorical; in which kind of exposition indeed he so excelled that all the most ancient Doctors of the church imitated him in drawing out mystical allegories, as [the] first [→]

[→ p309: catchword "primum"]

¹ Philo the Jew praised the Christians.

(Rich PDF p. 309 [printed folio 290, verso]. Book IV, **letter P** — the **Philo the Jew** entry continues: his allegorical genius; the classes of his Old-Testament works (the Hebrew Names, the Epitome of the Chronicle, the pseudo-Philonian Biblical Antiquities); then his catalog of Genesis works, laid out chapter by chapter with their Greek incipits. Running head: BIBLIOTHECAE SANCTAE.)

[Letter P — Philo the Jew, continued:]

...[they imitated him] as the first inventor and craftsman of the sacred allegories;¹ who, that he might set divine wisdom, as it were a queen, more honorably upon her throne, attended by the retinue of her handmaids, took up in his explanations innumerable [things] from the secular sciences — but especially concerning the natural disciplines according to the opinion of the Peripatetics, and concerning supra-mundane speculations according to the mind of Pythagoras and Plato.

He wrote, moreover, upon the Old Testament many and most noble volumes, which Eusebius, in the second [book] of the Ecclesiastical History, digested into three classes; that is: first, into books of continuous explanation; in the second, into books of questions, containing scattered [treatments] of the various chapters of Scripture, in which he both proposes and resolves the things that ought to be inquired into; third, into books of propositions, in which he treats the various sentences of Scripture in separate commentaries. To these classes can be added three other orders of his books, namely: the Grammatical, the Historical (or Paraphrastic), and the Chronographical — which he wrote for the understanding of the words, the histories, and the times contained in the sacred Letters.

From these little works, then, of so diverse a kind, I have found only the [following] written below — of which the greater part pertain to the Pentateuch — under diverse titles, partly translated into Latin by Lelio Tifernate and by Sigismund Gelenius, partly cited here and there by ancient authors. They are these:

- *On the interpretation of the Hebrew names which are found in the Old Testament, according to the order of the volumes of holy Scripture*, one book, arranged according to the series of the letters [alphabetically]: in which the etymologies, or properties, of all the names are explained in Greek with the utmost fidelity and diligence. To this Origen Adamantius added the interpretations of all the Hebrew words which are had in the New Testament, so that what Philo, as a Jew, had omitted, he himself, as a Christian, might supply. The blessed Jerome translated this book, prefixing a little preface which would attest the author of the work. It begins, *Philo, a most eloquent man*, etc.
- *An Epitome of the Chronicle*, that is, *A Breviary of the times*: in which, the fabulous reckonings of the Gentile historians being omitted, the whole number of the years from the beginning of the world up to Christ is reckoned most exactly and most faithfully, according to the truth of sacred Scripture, and according to the times of the life of the illustrious men of the Old Testament. This [work] John Annius of Viterbo, of the Order of Preachers, most splendidly illustrated with most copious commentaries, gathered out of Berosus, Metasthenes, Manetho, Xenophon, Fabius Pictor, and Cato. The beginning of the work is, *From Adam up to the flood*.

- The book which is entitled *Of Biblical Antiquities*, in which the whole Old Testament is run through in the manner of a brief history — but its phrasing everywhere smacking of a Hebraism, and its narrative abounding here and there in Apocryphal matters, indicate that the work is either not Philo's, or, if perchance it be his, that it was written by him not in Greek but in the Hebrew tongue. The beginning of the work is, *In the beginning of the world Adam begot three sons*. Of which I have seen only a fragment, that is, from the generation of the sons of Adam up to the death of Saul, the first king of the Jews.

On the whole book of Genesis, according to the edition of the LXX interpreters, [he wrote] very many [works] — under diverse titles, most elegant little Greek works, distinguished by the threefold kind of explanation, that is: into Commentaries of continuous exposition; into Commentaries of propositions set forth from Genesis; and into Commentaries of questions and solutions. Of which little works I have found only thirty-five books, for the greater part printed by the typographers, the rest cited partly by various ancient authors, partly by Philo himself. The inscriptions of all these, [their] arguments and beginnings, arranged by us for the first time according to the series of the chapters of Genesis, are these:

- On the first chapter of Genesis, *περὶ τῆς κοσμοποιίας* — that is, *On the Fabric of the World*, or *On that generation of the world which Moses describes*, one book: in which the words of the whole first chapter are explained sublimely and copiously, with a literal and allegorical explanation. The book begins, *τῶν ἄλλων νομοθετῶν* — [*The other lawgivers...*]²
- On Genesis ch. 2, *On the allegories of the sacred Law after the work of the six days*, book one: in which all the things narrated from the beginning of the second chapter are expounded allegorically, up to those words of the same chapter, *In whatever hour you shall eat, you shall die the death*. The book's beginning is, *So the heavens were finished*, etc.
- On Genesis ch. 3, *On the allegories of the sacred Law*, book 2: containing the allegorical exposition of those words, *And Adam hid himself*, up to those, *Thou art earth, and unto earth shalt thou return*. The book's opening is, *Ἄδυμα εἰσηγῆναι* [so printed; corrupt] — [that is,] *A doctrine is introduced*.
- On Genesis ch. 3, *On the Cherubim and the flaming sword, and on Cain, who was the first born of man*, one book: in which the words of Moses are narrated in a threefold sense, from that place, *And the Lord drove Adam out of Paradise*, up to that place in chapter 4, *I have gotten a man through God*. The book has this beginning: *καὶ ἐξέβαλε τὸν Ἀδὰμ* — that is, *And the Lord drove out Adam*.
- On Genesis ch. 4, *On the sacrifices of Abel and Cain*, one book: in which that place is explained, *And again she bore his brother Abel*, up to that place of the same chapter, *Under thee shall be thy appetite*, etc. The book's beginning is, *καὶ προσέθηκε τεκεῖν τὸν ἀδελφὸν αὐτοῦ Ἀβέλ* — that is, *And she went on to bear his brother Abel*.
- On Genesis ch. 5 [so printed; the content is Genesis 4], *On [the fact] that the worse is wont to lie in wait for the better*, one book, explaining the remainder of this chapter from that sentence, *And Cain said, Let us go forth abroad*, up to that, *Cain went out from the face of the Lord*. The book so begins: *καὶ εἶπε Κάϊν πρὸς Ἀβέλ* — *And Cain said to Abel*.
- On Genesis ch. 5, *On the succession of the human race*, one book, containing the narration of the genealogy, or posterity, of Adam. The book begins, *Ἀδὰμ ἐγένετο* — *Adam begot three sons*.
- On Genesis chapter 6, *On the Giants*, one book, expounding those words at the beginning of the chapter, *And when men had begun to multiply*, up to those, *After the sons of God went in to the daughters of men*. The book begins, *καὶ ἐγένετο* — *And it came to pass*, etc. *One must inquire, I think, why after*, etc.

[→ p310 (next batch): catchword "In"]

¹ Philo was the supreme craftsman of Allegories. ² Empedocles wrote a book *On the Making of the World* [Cosmopoeia], of whom Aristotle makes mention in the *Metaphysics*.

(Rich PDF p. 310 [printed folio 291, recto]. Book IV, **letter P** — the **Philo the Jew** entry continues: his catalog of works on Genesis, chapter by chapter (with their Greek incipits), then the Questions and Solutions, the further attested Genesis works, and the sum of his thirty-five Genesis books. The 16th-c. Greek type is hard throughout — rendered as best readable and flagged where corrupt. Running head: LIBER QVARTVS.)

[Letter P — Philo the Jew, continued:]

- On Genesis ch. 6, *That God is unchangeable*, one book: in which those words are explained, *After the sons of God went in*, etc., and, *It repents me that I made man*, up to those, *The end of all flesh is come before me*. The book so begins, καὶ μετ' ἐκεῖνο φησὶν — *And after this he says*.
- On Genesis ch. 9, *On Agriculture*, one book, expounding that proposition, *And Noah, a husbandman, began to till the earth*; in which he treats of the spiritual cultivation of the soul through the virtues. Its beginning is, καὶ ἤρξατο Νῶε — *And Noah began*.
- On Genesis ch. 9, *On the planting of Noah*, one book, upon that saying, *Noah planted a vineyard*. [Incipit] ἐν τῷ πρώτῳ βιβλίῳ — *In the first book indeed*.
- On Genesis ch. 9, *On the drunkenness of Noah*, one book, upon that saying, *And Noah, drinking wine, became drunk*; its beginning is, ἐν τοῖς ἄλλοις φιλοσόφοις εἰρημένα περὶ μέθης — *The things said by other philosophers concerning drunkenness*; in which he narrates what Noah's drunkenness mystically signifies.
- On Genesis ch. 9, *On the sobering of Noah*, one book, upon that saying, *But Noah, awaking from the wine*, etc.; which begins, Τὰ περὶ μέθης — *After those things which [were said] concerning drunkenness*.
- On Genesis ch. 11, *On the confusion of tongues*, one book, upon that [text], *And the earth was of one lip [language]*, etc.; which begins, περὶ μὲν δὴ τούτων ἀρκέσει τὰ εἰρημένα — *Concerning these things, let what has been said suffice*.
- On Genesis ch. 12, *On the migration of Abraham*, one book, upon that [text], *The Lord said to Abraham, Go forth from thy land*, up to that, *And he took Sara his wife*. Its beginning is, καὶ [εἶπε κύριος] [so printed, corrupt] — *And the Lord said*.
- On Genesis ch. 12, *On Abraham*, or *On the life of the wise man made perfect through doctrine*, or *On the unwritten laws*, one book: in which Philo expounds, historically and mystically, the life of Abraham and his several deeds, which are related from the beginning of chapter 12 up to chapter 23; showing that Moses, in Abraham, painted — in colors somehow living — the image and exemplar and law of the theoretical [contemplative] man, that is, of the man made wise through contemplation.¹ The book begins, τῶν ἱερῶν νόμων ἐν πέντε βιβλίοις — that is, *The five volumes of the sacred law*.
- On Genesis ch. 15, *On rewards*, one book, upon that [text], *I am thy reward exceeding great*, which I have not seen: yet it is cited by Philo in the preface of the book *On the heir of divine things*.
- On Genesis ch. 15, *On the heir of divine things*, or *Who is the heir of divine things*, one book: in which the whole fifteenth chapter is explained in a series of continuous exposition. The book's beginning is, ἐν τῇ πρὸ ταύτης βίβλῳ — *In the book immediately preceding*.
- On Genesis ch. 16, *On the union to be sought for the sake of acquiring erudition*, one book, upon that [text], *Now Sara, [Abraham's] wife, had not borne children*, up to that, *Sara therefore afflicting her*. In which book he shows allegorically that our soul is not fit to receive the offspring of good works from divine wisdom, unless it first unites with wisdom's handmaid — that is, with secular literature — by the example of Abraham, who could not receive offspring from Sara until after he had lain with Hagar, the Egyptian handmaid.² The book begins, Σάρρα ἦν γυνὴ Ἀβραάμ — *Now Sara was the wife of Abraham*.

- On Genesis ch. 16, *On fugitives*, one book, in which the words of Scripture are expounded from that place, *Sara therefore afflicting her*, up to the end of the same chapter. Its beginning is, καὶ ἐκάκωσεν αὐτὴν Σάρρα — *And Sara afflicted her*.
- On Genesis 17, *On circumcision*, one book, upon that [text], *[Every male among you] shall be circumcised*, etc.; in which it is delivered that circumcision was instituted by God for six causes — namely four natural [physical] and two mystical.³ [Incipit] *The heads of the laws*, etc.
- On Genesis ch. 28, *On dreams*, one book — to which Philo testifies that he had also sent ahead another book on dreams, thus writing in the preface: *In the earlier treatise we spoke of the first kind of dreams divinely sent, when the heavenly Godhead of its own accord sends visions through sleep; we shall now speak of the latter kind, when our mind, once moved, seems by itself to divine and foretell what times to come may bring*. But in this book he explains the mystical signification of that famous dream of Jacob concerning the heavenly ladder, described in chapter 28. Jerome and Sophronius assert that Philo wrote five books *On dreams*; but of these I have seen none except this one, whose beginning is, ἡ μὲν οὖν πρὸ ταύτης γραφή — *In the treatise immediately preceding*.
- On Genesis chapter 35, *On the change of names*, or *Why the names of certain [persons] were changed in the Scriptures*, one book, upon that [text], *Thou shalt no more be called Jacob, but Israel*. Which book, cited by Jerome and Sophronius, I have not yet seen.
- On Genesis ch. 37, *On the life of the civil [political] man*, or *On Joseph*, one book: in which the life and deeds of Joseph are narrated, and are expounded according to the things written from chapter 37 to the end of the book; and it is shown, by the example of Joseph, what sort [of man] the truly Political man is, and fit for the helm of the commonwealth.⁴ The book begins, Τρεῖς μὲν εἰσιν ἰδέαι — *There are indeed three kinds*.

Besides these he also wrote three books of *Questions and Solutions on the whole volume of Genesis*, which I have not yet seen; but I have read, under the name of Philo the Jew, a fragment of *Questions and Solutions on Genesis* — which indeed the very doctrine and phrasing prove to be [the work] of a Jewish man, yet not of Philo. For, besides that the name of Philo is cited more than once in the work itself, and his opinion is censured, there are also condemned in it, by name, the Apollinarist heretics, because they denied that a human soul was in Christ. Although I would not deny that this could have happened by the fault of an unskilled copyist, who inserted into the author's text those [remarks] which perhaps some studious person had noted, outside the text of the letter, in the margin of the book. But in this fragment are expounded allegorically almost the whole of chapters 25 and 27 of Genesis. Its beginning is, *Why was Isaac forty years old when he had married?*

Beyond the aforesaid books, Eusebius, Jerome, and Sophronius testify that Philo wrote on Genesis: *On the nature and discovery of things*, one book; *On the division of equal and unequal things*, one book; *On covenants*, two books. And this is the sum of the thirty-five books of Philo on Genesis; from which Basil and Ambrose borrowed much in their commentaries on Genesis, as we shall note below. He is said also to have composed many other excellent works on Genesis, which [→]

[→ p311: catchword "quae"]

¹ Abraham [is] the exemplar of the contemplative man. ² What Abraham's union with Sara signifies allegorically. ³ The six causes of circumcision. ⁴ Joseph [is] the exemplar of the political man.

(Rich PDF p. 311 [printed folio 292, verso]. Book IV, **letter P** — the **Philo the Jew** entry concludes (his works on Exodus, Leviticus, and Deuteronomy; his floruit under Caligula–Claudius–Nero), then Photius, Pierius, Placido of Parma, Polychronius of Apamea, Pontius Carbonell, two "Precious Catenae," and the opening of Primasius. The 16th-c. Greek type is hard throughout — rendered as best readable and flagged where corrupt. Running head: BIBLIOTHECAE SANCTAE.)

[Letter P — Philo the Jew, continued:]

...[many other excellent works on Genesis] which are wholly hidden from me. Wolfgang Lazius, a Viennese, historian of the Imperial Majesty, says that there are extant in his own Library certain commentaries of Philo on Genesis and on Exodus, with a preface of St. Jerome, translated by an uncertain translator. He wrote after these:

On Exodus, 13 books, whose inscriptions and beginnings are these:

- *Of Questions and Solutions on Exodus*, five books.
- *On the life of Moses*, or *A universal history of a paraphrase* [of that] which is described in Exodus and the three following books, four books, whose beginning is, Μωσέως τοῦ κατὰ μέν τινας νομοθέτου — that is, *Of Moses*, as some think, the lawgiver.
- On Exodus ch. 20, *On the Decalogue*, which is the summary of the whole law, one book. [Incipit] Βίος τῶν κατὰ Μωσέα σοφῶν — that is, *The life of the wise men whom Moses [describes]*.
- On Exodus ch. 20, *On the special laws*, which are referred to two precepts of the Decalogue — namely the sixth, against the lustful, and the seventh, against murderers — one book. [Incipit] ἦν ποτὲ χρόνος — *There was once a time*.
- On Exodus ch. 20, *On the Judge and witnesses*, which pertains to the penultimate precept of the Decalogue, one book. [Incipit] *It pleases some*.
- On Exodus ch. 25, περὶ τῆς σκηνῆς — that is, *On the Tabernacle*, one book.

On Leviticus, *On monarchy*, one book — which is entitled THE SECOND — treating of the conditions and offices of the priests, enumerated in Leviticus. Its beginning is, Τὸ μὲν ἀνωτάτω — *The highest indeed*.

- *On the rewards and honors of the priests*, described in Leviticus, one book. [Incipit] Τοῖς ἱερεῦσιν — that is, *To the priests*, etc.
- *On the Victims*, or *On the animals fit for sacrifice, and on the kinds of victims* which are related in Leviticus, one book. [Incipit] τῶν ἐν ταῖς ἱερουργίαις ζώων — [On] the animals which [are used] in the sacrifices.
- *On those offering the victims*, or *what sort the offerers of victims ought to be*, one book. [Incipit] Βούλεται τὸν ἄγοντα τὰς θυσίας — that is, [He] wishes that the one bringing the sacrifices [should be...].

On Deuteronomy, four books of propositions expounded, whose inscriptions and beginnings are these:

- On Deuteronomy 17, upon that [text], *Thou shalt not be able to make a man of another nation king*: one book, explaining what conditions the one to be chosen as ruler requires. Its beginning is, ἔνιοί τὰς κληρωτὰς εἰσηγήσαντο ἀρχάς — [Some have introduced offices [assigned] by lot.]
- On Deuteronomy 20 and 22, *On fortitude*, one book: in which he abridged and expounded the precepts of those setting out to war, which are had in Deuteronomy 20, and the precepts pertaining to dress — both men's and women's — from chapter 22 of Deuteronomy. The beginning of the work is, *On justice, and on these things*, etc.; in whose preface he testifies that he wrote two other books — one *On Justice*, the other *On Modesty*.
- On Deuteronomy 23, one book, *On the harlot's wage not to be received into the sanctuary*, upon that [text], *Thou shalt not offer the wage of a prostitute*. Which begins, Πάνυ καλῶς ἐν ταῖς ἱεραῖς τοῦ νόμου — *Very beautifully, in the sacred [books] of the law*.
- On Deuteronomy 28, one book. Περὶ εὐλογιῶν καὶ ἐπιτιμιῶν — that is, *On the rewards, penalties, and curses* which God sets before those who observe or neglect the laws [both human and divine]. Its beginning is, τοῦ προφήτου Μωϋσέως λογίων — *Of the sayings of Moses the Prophet*.

He is also said to have written many other things on Moses, which have not come to my hands. He flourished under the Emperor Caius [Caligula] — to whom he was sent as ambassador of his nation — and under the Emperors Claudius and Nero, up to the fiftieth year of our salvation.

Photius, Patriarch of Constantinople, diligent in gathering the opinions of the Fathers, excerpted from various commentaries of authors most praiseworthy scholia on all the Epistles of Paul: a great part of which is read in the Catena of expositions of Oecumenius. He flourished under Michael [III], with his mother Theodora, in the year of the Lord 810 [*so printed; Photius flourished rather c. 858–886*].

Pierius, a presbyter of the Church of Alexandria, under the Princes Caius [*so printed; = Carus*] and Diocletian, at the time when Theonas the Bishop governed that same church, most flourishingly taught the people, and came to such elegance of discourse and of diverse treatises that he was called *Origen the Younger*. It is established that he [lived] wonderfully in an ascetic manner [ἄσκητικῶς], a lover of voluntary poverty, most learned in the dialectic and rhetorical art; and that after the persecution he spent all the time of his life at Rome. He left a very long treatise on the Prophet Hosea, which he poured out upon the exordium of this Prophet, on the day of the vigils of the Lord's Passion, in an extempore and eloquent discourse. Thus Jerome, in the Catalog and in the preface to Hosea. He also wrote most copious commentaries on the first Epistle to the Corinthians, of which Jerome makes mention in the letter to Pammachius, which begins, *Of Christian modesty*. He flourished under the Emperor Diocletian, in the year of the Lord 290.

Placido of Parma [Placidus Parmensis], of the Order of Preachers [Dominican], a theologian celebrated in our times, left an explanation on all the Psalms of David — notable for its erudition, elegance, and brevity — which the Venetian Academy lately printed with its own types, dedicated to Henry, king of the French [Henri II]. He dies in the year of the Lord 1558.

Polychronius, bishop of Apamea, brother of Theodore, bishop of Mopsuestia, and a hearer of Diodore, bishop of Tarsus, teaching excellently both by life and by word, wrote Greek commentaries on Job and on Ezekiel: very many fragments of which are had in the Greek Catena of explanations on Job; and in the volume of John Damascene against the destroyers of images [the iconoclasts] some [passages] are cited. He flourished in the year of the Lord 400.

Pontius Carbonell [Pontius Carbonellus], of the Order of Minors [Franciscan], teacher of St. Louis, king of France, wrote a Postil on both Testaments.

A Precious Catena, upon forty Psalms, following [each other] in number and order, gathered from the Orthodox fathers in the Latin tongue, and not yet printed, is had at Venice in the most noble Academy of the Venetians.

A Precious Greek Catena on all the Prophets, both major and minor, gathered from the explanations of the most excellent Fathers, is extant, written by hand, in the renowned Academy of the Venetians — which we hope will shortly come forth into the light.

Primasius, bishop of Utica in Africa, a disciple (as is believed) of St. Augustine, gathered, on all the epistles of Paul, from [the works] of Ambrose, Je-[rome →]

[→ p312: catchword "ronymi"]

(*Rich PDF p. 312 [printed folio 293, recto]. Book IV, **letter P** — Primasius concluded, then Proba Falconia (the Virgilian cento), Proclus of Constantinople, Procopius of Gaza, Prosper of Aquitaine, and Michael Psellus. Running head: LIBER QVARTVS.*)

[Letter P, continued:]

...[Primasius] gathered, on all the epistles of Paul, from the monuments of Jerome, Augustine, and the other Fathers, a *Collectanea*; in which he inveighs so against the Pelagians, in defense of grace, that at times he seems to prejudice the liberty of our will and our merits. Their beginning is, *First we must understand*. He also wrote to Castorius commentaries on the Apocalypse, of a mystical exposition, gathered both from Augustine's explanations and from the commentaries of Tyconius the African — from which, separating, as it were, gems from dung, he culled only those things which were to be chosen, omitting those which were not consonant with sound doctrine. The work begins, *Thou, illustrious man*. He flourished in the year of the Lord 440.

Proba Falconia, an illustrious woman, wife of Adelphius the Roman proconsul, a matron of rare and elegant genius, most highly learned in Greek and Latin, most devoted to the divine letters, and, as it were, a second Latin Sappho of the Christians, first of all [women] devised to describe in verse the various Passages of both Testaments out of the verses of Virgil Maro, whom she held whole in her memory. Having therefore excerpted, here and there from Virgil's poem, now whole verses, now hemistichs and portions of hemistichs, she gathered the intended work — like a cento sewn together from many precious rags and shreds, the law of the hexameter being preserved — and entitled it *THE VIRGILIAN CENTOS* [Virgiliocentonas]. Its beginning is:

Iandudum temerasse duces pia foedera pacis — That the leaders had long since violated the pious covenants of peace.

Fulgosio [Battista Fregoso], in his *Collectanea*, relates that the same woman composed this very thing in Homeric verses. There are some who think that by the works of this woman the city of Rome first came into the power of the Goths, in the year 1164 from its founding. For, when Alaric, King of the Goths, had already for two years been besieging the city, and the Roman populace, without any hope of aid, was falling everywhere by famine and by disease after the manner of cattle, Proba, pitying the common calamity, opened a gate to the Goths — judging it more tolerable to endure the rule of barbarians than that the whole city should perish by famine and plague. She flourished under Honorius and Theodosius the Younger, about the year of the Lord 430.

Proclus, after Maximian [bishop] of Constantinople, was from his earliest age a Lector, and devoted himself to contemplative study; but when he had grown to manhood, he was frequently present with John Chrysostom, Bishop of Constantinople, and had been the amanuensis of his books; by whom he was ordained deacon and presbyter, then [became] Bishop of Cyzicus, afterward of Constantinople, and was most dear to Theodosius the Younger. When the Scythians, under their leader Rugas [Rua], had taken up arms against the Roman empire, he published, on the Prophecy of Ezekiel chapter 39, *Son of man, prophesy against Gog and Magog*, a most brilliant oration; in which, adapting the prophecy to the occasion of the present war, he foretold that the penalties predicted by Ezekiel were threatening the Barbarians — which prediction God immediately confirmed by fire sent down from heaven, the chief of the Barbarians being consumed by the conflagration. He also wrote, upon that [text] of Isaiah 9, *A child is born to us*, one sermon, whose beginning is, *Τὸ παιδίον ἐγεννήθη ἡμῖν* — [*A child is born to us*] — which Theodorus the Monk cites in the book *That the Father always begets*. He flourished under Theodosius the Younger, in the year of the Lord 400.

Procopius of Gaza [Procopius Gazaeus], a sophist, a Christian, a man liberally educated and eloquent in Greek speech, composed first, in the Greek tongue, *Narrative-Expositions on the Octateuch*, which he gathered with great diligence from the Orthodox fathers and from other Greek authors, following various monuments and homilies of pious men. But since he had set forth in that work the opinions of the several [authors], with the words not even changed, caring little whether they disagreed among themselves or agreed, and since his volume had thence grown to an immense size, he resolved to reduce the size of the volume a little; and, that this might be done more conveniently, he determined to say once [only] those things in which

the authors unanimously agreed, but wherever they differed, in order that this might be made known to the reader, he explained these in very few words — wishing to reduce the interpretations of all into the consonance of a perfect body, from which, as from a single fountain, the Reader might draw the explanations of all, as if one man, and he alone, were speaking. But, that everything might be more clear and perspicuous, he sometimes added something of his own as well. He is fuller on Genesis and Exodus, more compressed on the six following books, in which he gathered, as it were, certain annotations. He expounds according to the fourfold understanding of the divine Scripture, [using] not only the editions of the Seventy interpreters, of Aquila, Symmachus, and Theodotion, and the codices of the Samaritans and the Jews, but also the version of St. Jerome — whom he often cites by name — turned by Sophronius from Latin into Greek. The beginning of the work is: *Before, indeed, with God kindly favoring the undertaking*, etc. He wrote, in the same order and with the same care, a commentary on Isaiah, which — not yet turned into Latin — is preserved in the Marcian Library of the Venetians. He flourished, as far as we could reach by conjecture, under the Emperor Anastasius, in the year of the Lord 500.

Prosper [of Aquitaine], bishop of Reggio of Flaminia in Italy, an Aquitanian by nation, formerly a notary of Pope Leo the First, a man of keen wit, of compressed, sinewy, and elegant diction, having — together with sanctity of life — great erudition in divine and human matters, wrote, on the last fifty Psalms (that is, from the hundredth Psalm up to the last) very brief commentaries according to the literal and the spiritual sense, comprised in a terse and pointed kind of exposition, whose beginning is, *Mercy and judgment*, etc. *This Psalm, from the first verse*, etc. Likewise, three books *On the promises and predictions of God*, in which he elucidated all the prophecies and promises concerning Christ and the Church expressed in the sacred letters. The book's opening is, *The whole rationale of faith [Omnis fidei ratio]*. He flourished under Leo the Great, Augustus, in the year of the Lord 460.

Psellus [Michael Psellus], a Greek author, wrote on the Song of Songs, to Stephephorus, brief and clear commentaries, whose beginning is, *Since your mind, O Stephephorus, [is] eager to learn*.

[→ p313: catchword "RABA" (Rabanus)]

(Rich PDF p. 313 [printed folio 294, verso]. Book IV — **letter R opens** with Rabanus Maurus (his 172 books of commentaries; a work-list), then Radulph of Flavigny, Rainuldus of Piperno, Rainerius Snoy of Gouda, Remigius of Auxerre, and Remigio de' Nannini. Running head: BIBLIOTHECAE SANCTAE.)

R

Rabanus Magnentius Maurus [Hrabanus Maurus], the sixth Archbishop of Mainz, a German by nation, from the city of Fulda in Buchonia, formerly the fourth Abbot of the monastery of Fulda, of the Order of St. Benedict, a hearer of Albinus the Englishman [Alcuin], a man most consummate in the knowledge of all the disciplines — Rhetor, Poet, astronomer, Philosopher, and Theologian, to whom Germany had no equal in that age. He, I say, offended by the wickedness of his monks, who condemned him because — too intent on the studies of the sacred letters — he neglected temporal things, deserted the ungrateful ones and betook himself to Louis Augustus, and remained with him some months, the monks earnestly recalling him (of their deed they had already repented); but they did not prevail, God so willing, who a little afterward, to their confusion, took him up to the Archbishopric of Mainz. He, then, while he was still in his monastery, at the urging of Freculf, Bishop of Lisieux, and of the Augusti Louis and Lothair, composed on all the divine Scriptures, according to the sense of the letter and the spiritual understanding, 172 books of commentaries; which he gathered from all the Latin Fathers, in a continuous series from Jerome down to Bede, everywhere preserving their sayings and their meanings; and in those places where he did not find an exposition of the Fathers, he used his own explanations, noting at the head of the pages the names both of himself and of the

other interpreters, whose opinions he had fitted together in the codices, so that the reader might know both what he had from the Fathers and what from him, and by what judgment each thing was to be read. Besides these, he also gathered, on the whole divine Scripture, a *Dictionary of mystical significations*, most useful for the spiritual senses of the holy volumes. Of these volumes I have read only the [following] written below, printed, their beginnings for the greater part different from those which Trithemius noted in his catalog:

- On Genesis, to Freulf, Bishop of Lisieux, 4 books — [incipit] *The endeavor of the men of old*.
- On Exodus, to the same, 4 books — *Among the other scriptures*.
- On Numbers, to the same, 4 books — *The book of Numbers*.
- On Deuteronomy, to the same, 4 books — *These things, therefore, having been run through*.
- On Ecclesiasticus, to Otgar the Archbishop, 10 books — *Knowing [your] benevolence*.
- On Jeremiah, to the Emperor Lothair, 18 books — *After the little commentaries*.
- On Lamentations, to the same, 3 books — *The last part of Jeremiah*.

...which the typographers, inserted among the Hieronymian works and falsely inscribed with the title of JEROME, sell. The beginnings of his other lucubrations, not yet seen by us, you have in Trithemius. He flourished in the year of the Lord 855.

Radulph [Ralph of Flavigny], a Benedictine monk of the monastery of Flavigny — or, as others say, of Fulda in Germany — a man most distinguished in his time in the more polished letters, and, in expounding the divine Scriptures, having obtained a divine genius, published twenty books of commentaries on Leviticus; in which he explained all the mysteries of this book so eloquently, piously, and learnedly, both according to the historical and according to the spiritual sense, that in comparison with him the other expositors of the same book seem hardly to have expounded [it] at all. The opening of the work is, *When once, among friends, a discourse chanced [to arise] concerning the contentions of the Jews*. He also wrote fourteen books on all the epistles of Paul. He flourished in the year of the Lord 910 [so printed; Radulph of Flavigny flourished rather in the 12th century].

Rainuldus of Piperno [Reginald of Piperno], of the Order of Preachers [Dominican], gathered from the explanations of St. Thomas Aquinas a scholastic Lecture on the Gospel of John, beginning, *I saw the Lord*. It is extant, written by hand, in the Dominican Library at Bologna.

Rainerius Snoy of Gouda [Rainerius Snoygoudanus], a physician, gathered from Jerome, Arnobius, Augustine, Cassiodorus, and other ancient fathers a Paraphrase — or rather Scholia — on all the Psalms of David; which he so explained that not even a single word was omitted by him, with little glosses interposed within the text, so welded together that, unless the words of the Psalm were distinguished by different type-characters, these could not be told apart from those; adding also, at the end of the several Psalms, some pious little prayers, drawn from the very bowels of the preceding Psalm. The work begins, *The sacrosanct Psalter*. He flourished in the year of the Lord 1550.

Remigius of Auxerre [Antisiodorensis], a bishop [so printed; Remigius of Auxerre was a monk, not a bishop], a Benedictine monk, most learned in divine and human letters, illustrious in doctrine and sanctity, wrote a succinct narrative-exposition on all the Psalms; in which he compressed most briefly whatever Ambrose, Augustine, and Cassiodorus wrote on the Psalms, with additions also, and thoughts interspersed of his own, not wholly to be despised. The work begins, *It must be said what Prophecy is*. He wrote likewise, with similar industry, five books on the Pentateuch.

- On the Song of Songs, one book — [incipit] *Solomon inspired*.
- On the 12 Prophets, twelve books.
- On Matthew, one book.

- On all the epistles of Paul, 14 books.

He flourished under Charles the Bald, Emperor, in the year of the Lord 880.

Remigio de' Nannini [Remigius de Nanninis], a Florentine, of the Order of Preachers [Dominican], a professor of Theology, a poet of elegant genius and skilled in histories, wrote on the sacred Books of both Testaments *Annotatōes* not to be regretted; in which he embraced most diligently the history of illustrious men, and the description of the animals, plants, stones, mountains, rivers, cities, towns, and other such things which the divine Scripture mentions here and there. He also gathered a volume of *Scholia* on the encyclical readings of the Epistles and Gospels [the lectionary], published in the Italian tongue, and rendered the Psalms of David into Tuscan verses. He lives up to the present year of our salvation 1566, being 44 years old.

[→ p314: catchword "RÆTHI"]

(Rich PDF p. 314 [printed folio 295, recto]. Book IV, **letter R** — *Reticius of Autun, Richard of Cluny, Richard of Exeter, Richard Lavenham, Richard Middleton, the long Richard of St. Victor (with a work-list), Richard Rolle of Hampole, Rhodon the Asian, and the opening of Rudolph Agricola. Running head: LIBER QVARTVS.*)

[Letter R, continued:]

Rhaethicius [Reticius], bishop of Autun of the Aedui, reputed a Churchman of most celebrated fame in Gaul, was sent to Rome by the Emperor Constantine, under Pope Sylvester, on account of the affair of the Montenses [the Donatists]; where he had earlier taken part, under Pope Miltiades, together with those who had condemned Donatus, the author of the schism, and had absolved Caecilian, Bishop of the Church of Carthage. He published commentaries on the Song of Songs; of whom Jerome, writing to Marcella, approves the eloquence, raised on the Gallic buskin [cothurnus], but disapproves the erudition and the judgment. He lived in the year of the Lord 320.

Richard, a Monk of Cluny, learned and pious, composed a book, entitled τῶν ἀντικειμένων — that is, *Of Contraries*, or *Of things set in opposition* — comprising questions from both Testaments that seem to conflict, and their clear solutions, explained by question and answer in a terse brevity; whose beginning is, *Why in Genesis seven*, etc. Alfonso [de Castro] of Zamora, in book 14 against heresies, attributes this work to Salvian, bishop of Marseilles. He flourished under Frederick the First, Emperor, in the year of the Lord 1160.

Richard of Exeter, an Englishman, wrote a Postil on the Psalms, in the year of the Lord one thousand three hundred and thirty [1330].

Richard Lavenham, a Carmelite, an Englishman, wrote a Scholastic Postil on Isaiah, in the year of the Lord one thousand three hundred and eighty-one [1381].

Richard Middleton [Mediavilla], a Scot, of the Order of Minors [Franciscan], most highly learned in the divine Scriptures, in Pontifical [canon] law, and in secular doctrines, wrote, in scholastic discourse, on the four Gospels, four books — one on each — in the year of the Lord 1290.

Richard, a monk and Prior of the monastery of St. Victor at Paris [Richard of St. Victor], of the Order of Augustinian Canons, a man conspicuous for the honesty of his life and for the doctrine of his erudition, subtle in wit, and in eloquence walking a middle path between the sharpness of Augustine and the sweetness of Bernard, wrote many little works on the divine Scriptures of the mystical sense, in which he instructs the understanding, kindles the affection, and advances and draws forth the reader's zeal to greater things. Of their number are:

- An *Epitome* of the whole divine Scripture, one book.
- On Genesis ch. 14, *On Melchizedek, mystically*, one book.

- On Genesis ch. 15, *On the sacrifice of Abraham, mystically*, 1 book.
- On Genesis ch. 49, *On the blessings of the Patriarchs*, 1 book.
- On Exodus 26, *On the tabernacle of the covenant*, two books — one according to the letter, the other mystically.
- On the 3rd book of Kings, from ch. 6, *On the Temple of Solomon, according to the letter*, one book.
- On the same book, a *Chronography*, to St. Bernard, one book — most necessary for the understanding of the things written from chapter 12 of the 3rd [book] of Kings up to the end of the fourth [book] of Kings; in which is treated *On the division of the kingdom of Judah and Israel*, and *On the concord of the times of the kings co-reigning over Judah and over Israel*. And there are in it two tables, of which the first represents those things which make and bring about the contrariety of the times of the kings co-reigning over Judah and over Israel; but the second shows the concord of the same co-reigning kings over Judah and Israel. The book begins, *In these things which [are] in the book of Kings*.
- On the Song of Songs, commentaries of an interpolated explanation, which expound spiritually the various sentences of the same book here and there. At the beginning of the work is prefixed the preface of the fourth book of the Dialogues of St. Gregory, in these words, *After [I had spoken] of the joys of paradise*.
- On that [text] of Isaiah 7, *Behold, a virgin shall conceive*, two books, entitled *On Emmanuel*; in which, to refute the perfidy of the Jews, he most strongly shows that the aforesaid prophecy cannot be understood except of the Virgin Mary. The work begins, *Behold, a virgin*.
- On the description of the temple of Ezekiel, a literal explanation being applied, in which — with most fitting pictures and geometrical demonstrations — he expressed most diligently the several parts of the temple. The beginning of the work is, *About to speak of the building of Ezekiel*.
- On the whole of Daniel, one book of mystical explanation, cited by Trithemius; which, when I had long sought and not found, I at last found a great part of in the compendium of Allegories of Godfrey Tilmann on the book of Daniel.
- One book of explanation of many difficult Passages in all the epistles of Paul, which begins, *If those things which [are said] of the law*.
- On the Apocalypse, a notable work according to the seven visions which John saw, divided into seven books; whose beginning is, *Receive, brother*.

He flourished under Conrad III, Emperor, in the year of the Lord 1140.

Richard of Hampole [Richard Rolle], an Anglo-Saxon, a hermit, a man of sincere piety and erudition, wrote on the Psalter a compendious and lucid exposition, beginning, *Great spiritual joy*. Likewise, on the lections which are read in the suffrages [Office] of the dead, from the seventh and tenth chapters of Job, two books, of which he gathered the latter from the sayings of St. Gregory. The beginning of the work is, *My soul is weary*. He also wrote, on the twentieth Psalm, a particular little book, beginning, *When Christ*. And on the Lamentations of Jeremiah, one book, opening, *The Lamentations, as Jerome says*.

Rhodon the Asian [Asianus], a hearer and disciple of Tatian in the holy Scriptures, composed in the Greek tongue, on the first chapter of Genesis — which by the Greeks is called HEXAEMERON — most elegant treatises, or homilies to the people; in which he most strongly refuted especially the heresy of Apelles the Marcionite, who asserted that the whole world was created by an evil God. He flourished in the times of the Emperors Commodus and Severus, in the year of the Lord 200.

Rudolph Agricola [Rodolphus Agricola], a Frisian, the chief of all the most learned men of his time, a Philosopher, Rhetor, and most noble poet, [most learned in] Greek, [→]

[→ p315: catchword "Graecae"]

(Rich PDF p. 315 [printed folio 296, verso]. Book IV, **letter R** — Rudolph Agricola (concl.), Rudolph Bayne, Rudolph Lange, Rufinus of Aquileia, Rupert the Gaul, Rupert Gouillet, Rupert Holcot, Robert Grosseteste, Rupert of Limburg, Rupert Rose, Rupert the Englishman, and the great Rupert of Deutz (On the Holy Trinity and Its Works, 42 books — the Index begins). Running head: BIBLIOTHECAE SANCTAE.)

[Letter R, continued:]

...[Rudolph Agricola,] excellently skilled in Greek, Latin, and Hebrew, translated the Psalter from the Hebrew truth, which is highly commended by those learned in the Hebrew tongue. He flourished under Frederick III, Emperor, in the year of the Lord 1485.

Rudolph Bayne [Rudolphus Baynus], of Cambridge, most learned in the sacred eloquences, and public professor at Paris of all the tongues, and especially of the holy tongue [Hebrew], wrote to Henry, King of the French, three books of commentaries on the Proverbs of Solomon; in which he pursued the historical sense — before nearly untouched by other expositors — according to the property of the Hebrew tongue, with a clear and open exposition, the allegorical and more sublime senses not being neglected.¹ The preface of the work so begins, *It is a glorious thing for the great fathers*. He flourished in the year of the Lord 1553.

Rudolph Lange [Rudolphus Langius], a German, a Canon of the church of Münster in Westphalia, a man adorned with all the arts and sciences, of singular genius and eloquence, wrote to Hermann Lange, a deacon of the same church, two not-useless books *On the city of Jerusalem*, for the understanding of the things which the divine Scripture mentions concerning the affairs of Jerusalem; in which he set forth brilliantly the ancient form, site, and state of that city. The beginning of the work is, *Of the once most splendid city*. He flourished under the Emperor Maximilian, in the year of the Lord 1444.

Rufinus Turranius [Tyrannius Rufinus], a monk, presbyter of the Church of Aquileia, at the request of Paulinus, Bishop of Nola, wrote to him, in the Latin tongue, one book *On the blessing of the Patriarch Judah*, according to the threefold sense of the divine Scripture; whose beginning is, *The more I excuse myself to you*. Then, the same Paulinus urgently demanding [it], he published another book to the same, in which he pursued, with a threefold explanation, the blessings of the other eleven Patriarchs. The book begins, *First it must be known*. He also wrote on Hosea one book, on Amos one book, and on Joel one book. He flourished in the year of the Lord 400.

Rupert the Gaul [Rupertus Gallus], a Carmelite, a professor of Scholastic Theology, a declaimer eloquent in his own tongue, and a not-contemptible expositor of the holy Scriptures, wrote on all the epistles of Paul fourteen books, in the year of the Lord 1350.

Rupert Gouillet [Rupertus Gouilletus], a doctor of the Parisian Academy, gathered from the four Evangelists a single body of the Gospel history, which he entitled *TETRAMENON EVANGELICUM* [The Fourfold Gospel]. Its beginning is, *Although the doctors*.

Rupert Holcot [Robert Holcot], an Englishman by nation, of the Order of Preachers [Dominican], greatly exercised in Scholastic Theology, and outstanding in expounding the holy Scriptures, wrote a *Lecture on the book of Wisdom*, which begins, *The Lord [is] my rock*; and a *Lecture on the Song of Songs*. But most recently he composed, on the first seven chapters of Ecclesiasticus, a scholastic Lecture divided into eighty-eight lections, filled with copious and subtle erudition, which he left unfinished, overwhelmed by a sudden death from that sharp pestilence which was under Charles IV, Emperor, in the year of the Lord 1300 [so printed; Holcot died in the plague of 1349]. The work begins, *Master and lord Gandisalvus*.

Rupert [Robert Grosseteste], Bishop of Lincoln, surnamed Grosseteste, having obtained the first place among the Philosophers and Theologians of his age, most subtle in the keenness of his wit, most brief in speech, and most copious in the weight of his sentences, wrote succinct commentaries on the whole Psalter;

whose beginning is, *The book of the Psalms, in Greek*. They are extant, written by hand, at Bologna in the Dominican Library. He flourished under the Emperor Conrad, in the year of the Lord 1140 [so printed; Grosseteste, bishop of Lincoln, belongs rather to the 13th century].

Rupert, Abbot of Limburg, a Benedictine monk, a German by nation, a man illustrious for sanctity and for divine revelations, formerly a celebrated philosopher in the Academy of Paris, and after his entry into religion most skilled by assiduous meditation in the holy Scriptures, published, in an open, simple, and not inelegant style, four books of *Commentaries on the Song of Songs*; whose beginning is, *Whoever [understands] the nature of his own self*. He flourished under Henry the Fifth, Emperor, in the year of the Lord 1124.

Rupert Rose [Rupertus Roseus], an Englishman, a Carmelite, wrote on Genesis, Exodus, Leviticus, and Ecclesiasticus a scholastic Postil. In the year of the Lord 1420.

Rupert the Englishman, of the Order of Preachers [Dominican], a Scholastic by profession, made a Postil on Job, on Daniel, on John, on Matthew, and on Luke; which is seen at Bologna in the Dominican Library.

Rupert, Abbot of Deutz [Tuitiensis], near Cologne, a Benedictine by profession, a German by nation, a man most learned in the divine Scriptures — the Holy Spirit illuminating him through vision — outstanding in eloquence; at the urging of Cuno, Abbot of Siegburg (afterward Archbishop of Regensburg), gathered, on all the divine Scriptures, excellent terse commentaries of varied sense — and especially very many of the allegorical [sense] — from the writings of the Fathers: from which is derived a notable volume, whose title is *ON THE HOLY TRINITY AND ITS WORKS*, on both Testaments, to Cuno, Abbot of Siegburg — 42 books. Which work he so divided into three parts, that the first part contains the proper works of the Father in three books, that is, from the first creation of the world up to the casting-out of Adam from Paradise; the second part has the proper works of the Son, which — from the casting-out of Adam up to the incarnation and death of the Son of God — were said and done in figures, prophecies, visions, and Scriptures on account of the Christ to come, in 30 books; and the third part concludes, in nine books, the proper works of the Holy Spirit — namely, [those] recited in the Scriptures from the incarnation of the Son of God up to the end of the age. Of which 42 books, all noted together, here is the Index:

FIRST PART. *On the holy Trinity, and on the works of the Father*, on the first three chapters of Genesis, three books of commentaries: of which the first begins, *Of all the Scriptures*.

SECOND PART. *On the Trinity, and on the works of the Son*, thirty books of commentaries. Namely: [→]
[→ p316: catchword "In"]

¹ The Genevan ministers corrupted the doctrine of this author.

(Rich PDF p. 316 [printed folio 297, recto]. Book IV — the Rupert of Deutz Index concludes (the Son's works, the Third Part, and his other commentaries), then Rupert Walsingham; then **letter S opens** with Salonius of Vienne, Salvian of Marseilles, Sancho de Porta, and the great Santes Pagninus (his new Latin Bible). Running head: *LIBER QVARTVS*.)

[Letter R — Rupert of Deutz's Index, continued (Second Part, the works of the Son):]

- On the Residue of the book of Genesis, 6 books of commentaries — [incipit] *A human creature*.
- On Exodus, 4 books of commentaries — *For what cause, or in what order*.
- On Leviticus, 2 books of commentaries — *This book*.
- On Numbers, 2 books of commentaries — *Opened in the Apocalypse*.
- On Deuteronomy, 2 books — *This book*.
- On Joshua, 1 book of commentaries — *In seven periods*.

- On Judges and Ruth, 1 book — *After the death of Joshua*.
- On the four books of Kings, the book of Psalms being adjoined, 1 book — *After the ample [reward] of virtue*.
- On Isaiah, 1 book — *Every soul which [seeks] Christ*, etc.
- On Jeremiah, 1 book — *The twilight of the fifth age of the world*.
- On Ezekiel, 1 book — *In this age of the world*.
- On Daniel, Zechariah, and Malachi together, 2 books — *Christ opening [it]*.
- On the Maccabees, 1 book.
- On the volume of the four Evangelists, 1 book — *In the sixth age of the world*.

THIRD PART. *On the works of the Holy Spirit*, from the coming of Christ up to the end of the age, 9 books — [incipit] *The wrath of the Almighty*.

But besides these he also wrote, in a broader style, more commentaries on various books of Holy Scripture; among which are: *On the incarnation of the Lord*, on the Song of Songs according to the mystical sense, seven most learned books, whose beginning is, *Who against man*; on the XII Minor Prophets, to Frederick, Archbishop of Cologne, 30 books, of which the first begins, *To the Holy Spirit*; to Cuno the Abbot, *On the glory and honor of the Son of Man*, on Matthew, 13 books, whose beginning is, *You demand of me*, *O Christ-loving Cuno*; on John's Gospel, 14 books — [incipit] *The disciple whom [Jesus loved]*, etc.; to Frederick, Archbishop of Cologne, 12 books of commentaries on the Apocalypse, whose beginning is, *That you too, O venerable Archbishop of the people of Cologne*. He dies in the year of the Lord 1124.

Rupert Walsingham [Rupertus Valsigen], an Englishman, a Carmelite, a Norwich man by fatherland, wrote, in scholastic manner, commentaries on Ecclesiasticus, in the year of the Lord 1310.

S

Salonius, Bishop of Vienne in Gaul, having entered the desert scarcely ten years old, nourished among the hands of the holy hermits, and there trained through all the disciplines of spiritual matters by Honoratus, and Hilary of Arles, and Salvian — most holy and most learned men — and at last imbued with the divine Letters, together with his brother Veranius (afterward a bishop), by Eucherius, Bishop of Lyons, published many excellent commentaries on the holy Scriptures; of whose number there still survive brief commentaries on the Proverbs [Parables] and on the Ecclesiastes of Solomon, to his brother Veranius, composed in the manner of a dialogue: in which, under the persons of Salonius and Veranius, various little questions about the several chapters are explained through questions and answers. The beginning of the former commentary is, *Veranius: In what language are the Proverbs spoken?* But the opening of the second commentary is, *Veranius: By what names was Solomon called?* He flourished under Valentinian and Marcian, in the year of the Lord 450.

Salvian, Bishop of the Church of Marseilles [so printed; *Salvian was a presbyter of Marseilles*], copiously furnished with divine and human literature, a master of the bishops of his time, wrote, in a Latin, clear, and terse discourse, many most praiseworthy little works; but among others he composed, in most elegant verse, a book *From the beginning of Genesis up to the creation of the first man*; and likewise one book of commentaries on the last part of Ecclesiastes, to Claudianus, Bishop of Vienne; he also composed [a book] τῶν ἀντικειμένων — that is, one book *Of Passages set in opposition*, from both Testaments. He flourished under the Emperor Zeno, in the year of the Lord 480.

Sancho de Porta [Sanctius de Porta], of the Order of Preachers [Dominican], a scholastic by profession, venerable both in life and in erudition, wrote, in a rude and simple discourse, on the Lectons of the gospels and epistles mixed together — which are read in the Church throughout the Sundays of the whole year —

two volumes of sermons, filled with pious morality. Volume 1 begins, *Looking from afar*. Volume 2, *This is the day which [the Lord] made*, etc.

Santes Pagninus [Sante Pagnini], of Lucca, of the Order of Preachers [Dominican], an Apostolic preacher, a man exceedingly learned in the divine Scriptures, and most skilled in the three tongues, but especially in Hebrew — when he had observed that that famous version of Jerome had, by the injury of the times and the carelessness of men, either in great part fallen away or in great part been corrupted, he too attempted to undertake a new translation of the whole Scripture, Leo X, Supreme Pontiff, urging [him on] and supplying the funds necessary for the work. Having therefore compared among themselves many, and those the most approved, exemplars of the Hebrews, with the greatest diligence and fidelity he could, he gave the whole Old Testament into Latin from the Hebrew truth, and restored the multitude of Hebrew names — which earlier interpreters had bent into Latin forms — to the utterance of the Hebrew tongue. And, that the reader might have the correct method of pronouncing in Hebrew, he placed accents over the Hebrew words, with certain numbers added in the margin of the whole volume, which would indicate how many verses — which the Jews call *Pesukim* [so printed *Pesuchim*] — were contained in each chapter of the Hebrew scripture. All of which he executed with such skilful care that the most skilled Rabbis of the Hebrews prefer his edition to all the translations which now exist, extolling it with many praises. He also translated, with no less praise, the whole New Testa-[ment →]

[→ p317: catchword "men"]

(Rich PDF p. 317 [printed folio 298, verso]. Book IV, **letter S** — Santes Pagninus's remaining works (the trilingual dictionary, the *Thesaurus Linguae Sanctae*, the two *Isagoges*, the *Silver Chains*), then Angelo Sangrino, and the great entry on the **Seventy-two Interpreters** (the *Septuagint*): the *Aristeas* legend and why the *LXX* passed over the testimonies to Christ. Running head: *BIBLIOTHECAE SANCTAE*.)

[Letter S — Santes Pagninus, continued:]

...[he translated the whole New Testa]ment according to the Greek text; in which, just as also in the Old Testament, he strove to follow the authority of the Vulgate edition, the sense of the Greek context being preserved. And he dedicated his work to Clement VII, Supreme Pontiff.

To these he added one book *On the interpretation of the Hebrew, Chaldaean, and Greek words contained in the sacred letters*: in which, according to the idiom of each language, he set the proper interpretations, derivations, and their compositions, with the books and chapters of the divine scripture cited; where each word is contained, just as it was interpreted and expounded by him.

The same [Pagninus] gathered, from all the Hebrew dictionaries of the Rabbis, a huge Hebrew Lexicon — not undeservedly called the *THESAURUS OF THE HOLY TONGUE* — in which he assembled, in abundant plenty, all the riches and wealth of the holy tongue, for the use of those who aspire to the Hebrew skill of the sacred letters.

He published besides, in imitation of Tyconius and Augustine, one book whose title is *ISAGOGE* [Introduction] *TO THE SACRED LETTERS*: in which he gathered from the ancient fathers many rules, highly necessary for expounding obscure phrases, figurative locutions, and the mystical senses of the divine scriptures. Its beginning is, *That the Hebrew tongue was...*

He also composed eighteen books of a similar subject, filled with an admirable abundance and variety of all heavenly matters, which he entitled *ISAGOGAE for understanding the mystical senses of sacred scripture*, because in them he treats of the mystical and spiritual senses of the sacred words according to the series of the letters, expounding almost the whole divine Scripture mystically under the pretext of this occasion. He was incited to this labor, as he himself indicates, by the example of St. Eucherius, Bishop of Lyons, who

gathered a book of not-dissimilar subject, entitled *ON THE DIVINE FORMULAS*, from many monuments of the ancients. The beginning of the work is, *Seven demons*.

He gathered likewise, not without great labor, a huge work on the Pentateuch, distinguished into six large volumes, called the *SILVER CHAIN* [Catena Argentea]: in which he wove together the expositions of the Hebrews, Greeks, and Latins, as if with certain links inserted into one another.

With similar industry he also gathered a *Silver Chain on the whole Psalter*, cut into three parts.

Likewise, on the whole of Psalm 118, a *Grammatical explanation of the Hebrew words*, most useful to beginners of the holy tongue, which is annexed to the Hebrew *Institution* [grammar] of the same author. He dies at Lyons in the year of the Lord 1541, and was buried there, in a marble tomb in the middle of the choir of the sacred church of the Preachers [Dominicans].

Sangrinus the Englishman, or **Angelo Sangrino** [Angelus Sangrinus], a not-ignoble poet, Abbot of Monte Cassino, composed a Paraphrase on the Psalter, wrought in various kinds of meter, which begins, *O how blessed [is he] whom I foretell*.

The Seventy-two Interpreters, Hebrews by nation, most wise and most holy men, first of all — as Philo and Epiphanius write — translated into the Greek tongue the whole Old Testament (which among the Jews was kept in twenty-two books),¹ at the urging of Ptolemy Philadelphus, the second king of Egypt; who, since he greatly desired to build at Alexandria a Library celebrated in the whole world, commanded Demetrius of Phalerum, a most learned man, set over his Library, to procure from the whole world of lands as many volumes as he could — men being distributed through suitable places, who, with no reckoning of expense or labor, should both buy and transcribe the books. When therefore he had heard from those who had been sent that there were extant at Jerusalem the sacred Laws of the Jews, worthy of the royal Library, if they could be translated into Greek from the Hebrew tongue in which they were written, he brought a petition to the king, that he should summon Hebrew interpreters together with those books, who might faithfully transcribe them into Greek speech. This petition being accepted, the king wrote letters to Eleazar, the pontiff of the Jews, that from every tribe he should send to him six men — instructed indeed in the best morals, venerable in age, and most learned in the meditation of the Law itself — together with the Law of the Jews, so that, with many [men] interpreting with every keenness of mind and choosing some concordant [reading], they might accomplish a matter worthy of so great an effort.

When therefore six men from each of all the tribes of the Jews, sent by Eleazar, had come to the king, and he feared that they might not translate plainly and candidly the truth inserted in the divine volumes, but might of set purpose conceal some [part], he ordered them each to be kept in separate cells on the island of Pharos, and, placed there apart, to translate the same [text]. But by divine counsel it came about that they all, with the same words, the same names, and the same sentences, from beginning to end, turned the twenty-two volumes of the Old Instrument [Testament]; so that the king, and the Gentiles themselves, might manifestly recognize that those divine Scriptures had been translated not by human but by divine prompting — which Ptolemy the king, embracing with the highest joy, dedicated to his Library.

But it must be known that these seventy-two interpreters passed over, in their translation, many testimonies of the Prophets concerning Christ and the holy Trinity² — not indeed out of carelessness or malice, but by a pious and prudent counsel, and that they kept silent for no light reasons. In the first place, because, since they were translating before the coming of the Son of God in the flesh, they could not know many of the mysteries of the Christ to come, not yet fully perceived in those ages — God so disposing that all the mysteries of his divinity should be reserved to be disclosed, at the rising of the Evangelical light, by the splendor of Christ. And so, what they either did not know, or did not fully know, or translated in doubtful and ambiguous sentences, or passed over entirely — preferring rather to keep a good silence about things unknown than, by speaking of things they did not know, to pronounce ill. Then, lest they should scandalize King Ptolemy, they

concealed many things about the Son of God and about his coming, lest perhaps the king, hearing that God has a Son, should suppose that the Jews, according to the dogma of Plato, held a twofold godhead [→]

[→ p318: catchword "numen"]

¹ The seventy-two interpreters, first of all, translated the whole Old Testament into the Greek tongue. ² The LXX interpreters, for three reasons, passed over many things concerning the Trinity and Christ.

(Rich PDF p. 318 [printed folio 299, recto]. Book IV, **letter S** — the Septuagint entry concludes (the names of the 72 interpreters by tribe, and the sources), then Serafino da Feltre, Serapion of Thmuis, Sertorius Fortanerius, Severianus of Gabala, Sigebert of Gembloux, Simon of Afflighem, and the opening of Simon the Englishman. Running head: LIBER QVARTVS.)

[Letter S — the Seventy-two Interpreters, concluded:]

...[a twofold] godhead, and worship two Gods — [the Jews] whom [Ptolemy] therefore held in great esteem, because they were said to worship only one God. Finally, they kept silent about many other mysteries besides these, lest they should betray all the mysteries of their faith to the heathen, deeming it unworthy — according to Christ's saying — to give the holy thing to dogs, and to cast pearls before swine. For these most just causes, then, many things were omitted by the seventy-two interpreters, which gave to later interpreters an occasion for preparing new editions. Now the names of these seventy-two interpreters,¹ according to the order of the twelve Hebrew Tribes, collected by Aristeas, are these:

- **From the tribe of Judah:** Josephus, Ezechias, Zacharias, Joannes, Ezechias, Eliseus.
- **From the tribe of Reuben:** Judas, Simon, Samuel, Adeus, Mathias, Eschemias.
- **From the tribe of Gad:** Nehemias, Josephus, Theodosius, Baseas, Ornias, Datis.
- **From the tribe of Asher:** Jonathas, Anxeus, Eliseus, Ananias, Chabrias, Sachus.
- **From the tribe of Naphtali:** Iasachus, Jacobus, Jesus, Gabateus, Simon, Levi.
- **From the tribe of Manasseh:** Judas, Josephus, Simon, Zacharias, Somelus, Selemias.
- **From the tribe of Simeon:** Sabatheus, Jason, Jesus, Theodorus, Joannes, Jonathas.
- **From the tribe of Levi:** Theodosius, Jason, Jesus, Theodorus, Jonas, Jonathan.
- **From the tribe of Issachar:** Theophilus, Abraham, Arsamus, Jason, Endemias, Daniel.
- **From the tribe of Zebulun:** Jeremias, Eleazarus, Zacharias, Baneas, Eliseus, Datheus.
- **From the tribe of Ephraim:** Samuel, Josephus, Judas, Joathes, Gabel, Dositheus.
- **From the tribe of Benjamin:** Isaelus, Joannes, Theodosius, Arsamenes, Abiethas, Ezeclus.

All these seventy-two men flourished together in the times of Eleazar, pontiff of the Jews, and of Ptolemy Philadelphus, the second king of Egypt, in the 124th Olympiad, 350 years before the birth of Christ. Whose history was written by Aristeas, the shield-bearer of the aforesaid King Ptolemy, in a book *On the LXXII interpreters*, published specially to Philocrates, his brother; Philo also in the second book *On the life of Moses*; Josephus likewise in the twelfth book of the *Jewish Antiquities*; Epiphanius too, bishop of Salamis, in the book *On weights and measures*; and St. Jerome in many of his little works — from which authors we have taken these few [things]. Nor do I think it should be passed over that Philo, in the book already cited, writes that there was once among the Jews so great a veneration of this translation that most of them were accustomed to cross over each year to the island of Pharos, to honor with a solemn celebration the place in which the interpretation of the divine Law had first been published, and to give thanks to God for so great a benefit. The same Philo testifies also that the whole Old Testament was translated by the LXX interpreters, although Josephus reports that only the Pentateuch was translated by them. Francisco Ximénez [Cardinal Cisneros] gave this whole edition of theirs to Latin ears [in the Complutensian Polyglot].

Serafino da Feltre [Seraphinus Cumiranus Feltrensis], of the regular family of the Minorites [Franciscan Observants], most exercised in the holy Scriptures, gathered from all the books of divine Scripture two Volumes of passages which seemed to conflict among themselves — one on the passages of the Old Testament apparently conflicting, the other on the contrary passages of the New Testament; in which, no less piously than learnedly, he dissolved and settled the apparent conflicts of the divine Scriptures according to the opinion of the orthodox Fathers. The title of the work is, *A Reconciliation of the Common Passages of the whole sacred Scripture which seem to conflict among themselves*. He still lives, celebrated among the learned of his religion, in the year of the Lord 1566.

Serapion, bishop of the Egyptian city of Thmuis [μύεως — *so printed*; = Θμούεως], renowned in the confession of Christ under Constantine Augustus (whose huge and most noble work against the Manichaeans, written in the Greek tongue, I lately read) — and who, on account of the elegance of his wit, earned the surname of THE SCHOLASTIC, especially dear to the great Antony the Monk, once a monk and Abbot, having under him about ten thousand monks living by their own labor — wrote one book *On the titles of the Psalms*. He flourished under Constantius Augustus, in the year of the Lord 340.

Sertorius Fortanerius [Sertorio Fortanieri], Archbishop of Ravenna, Patriarch of Grado, Cardinal of the Holy Roman Church, of the Order of Minors [Franciscan], from a Welsh town of England [*so printed "ex oppido Angliae Galensi"*; *doubtful*], composed on almost all the holy Scriptures many volumes of scholastic explanation. He flourished in the year of the Lord 1356.

Severianus, bishop of Gabala — which is a city of Syria — learned and eloquent, was often called to Constantinople by John Chrysostom and the Emperor Arcadius, to deliver sacred sermons in the Church; and Chrysostom lent him his own church while he [himself] was being driven into exile, venerating in him not only doctrine but also the merit of his life. But he [Severianus], commending himself to the people more than was fitting, supplied fuel for discord between himself and John [Chrysostom]; yet, when Chrysostom had returned from exile, he came back again into favor with him. This man, among the other monuments of his wit, left on Genesis several Homilies, of which fourteen, not yet translated from the Greek, are kept at Vienna in the Braccian Library. He also left commentaries on the epistle to the Galatians. Oecumenius, in his commentaries on the first epistle to the Corinthians, cites fifty-eight volumes of his sermons. He flourished in the year of the Lord 400.

Sigebert, a monk of Gembloux, of the Benedictine order, a Gaul by nation, a most celebrated poet of his time, and worn [versed] from his youth in the divine Scriptures, wrote on the book of Ecclesiastes in hexameter verse, 1 book. He flourished in the year of the Lord 1110.

Simon of Afflighem [Simon Affligeniensis], a Benedictine monk, distinguished for erudition in the divine Scriptures and for the holiness of his conduct, terse and elegant in speech, wrote brief commentaries on Ezekiel; and the same man abridged the 33 books of the commentaries of Blessed Gregory on Job, and reduced them to the number of ten small volumes; in the year of the Lord 1300.

Simon the Englishman, of the Order of Preachers [Dominican], gathered a Postil on the four major Prophets, and on the books of the Maccabees, [and] on the Proverbs of Solo-[mon →]

[→ p319: catchword "monis"]

¹ The names of the seventy-two interpreters of sacred Scripture.

(Rich PDF p. 319 [printed folio 300, verso]. Book IV, **letter S** — Simon the Englishman (concl.), Simon of Cascia, Simon Atumano, Simon Corroy, Simon of Speyer, then the author's own entry, **Sixtus of Siena** (with the list of his own works, this very Bibliotheca Sancta among them), Sixtus Vicedominus, Smaragdus, Sophronius, and the opening of Stephen Langton. Running head: BIBLIOTHECAE SANCTAE.)

[Letter S, continued:]

...[Simon the Englishman gathered a Postil] on the Proverbs of Solomon, and on the biblical prefaces of St. Jerome.

Simon of Cascia [Simon à Cassia], from the town of the Hernici, of the Order of Hermits [Augustinian], learned and eloquent, illustrated with a prophetic spirit, published a notable work *On the deeds of the Savior*, digested into fifteen books; in which he brilliantly expounded the whole history of the four Evangelists, arranged in the order of a single narration, according to the historical and mystical understanding. Its beginning is, *From the good and above the good*. He flourished in the year of the Lord 1340.

Simon Atumano [Simon Iatumaesus], first bishop of Gerace, and soon archbishop of Thebes, a Constantinopolitan by fatherland, learned in Greek, Latin, and Hebrew, and exercised by continual reading in the divine Scriptures, reduced into one the series of the whole New Instrument [Testament] from the most corrected Greek codices, with the highest diligence; and then he turned it also into Hebrew and into Latin, interpreting most faithfully word for word. Finally he arranged these three editions in three columns on each page with such industry that line answered most aptly to line, and word to word, placed opposite one another, as much in sense as in word. He flourished in the year of the Lord 1400.

Simon Corroy [Simon Corroyus], of the Celestine order, composed a *Monotessaron* on the Gospels, which he called the *EVANGELICAL PANDECT*, beginning, *Who first*. He flourished in the year of the Lord 1550.

Simon of Speyer [Simon Spirensis], of the Carmelite order, a theologian of Paris, wrote a scholastic Postil on Paul, delivered by him as lectures at Cologne, in the year of the Lord 1340.

Sixtus of Siena [Sixtus Senensis], of the Order of Preachers [Dominican], least among the ecclesiastical declaimers — although I long and much refused to insert mention of my ignoble and obscure name into this catalog, yet it was necessary for me (my friends so wishing) to note briefly in this place my unlearned labors, and [those] scarcely worthy of any commemoration, after the example of Jerome, Gennadius, Honorius, and Trithemius, who in the catalogs of writers published by them reviewed their own lucubrations.¹ I have written, then, up to the present forty-sixth year of my age, and 1566 of human salvation, the following volumes upon the divine letters:

- On the whole body of the Bibles, a *Holy Library* [Bibliotheca Sancta], eight books.
- *On the use of the Concordances of the sacred Bible*, 1 book.
- On various passages of divine Scripture, one book of *Astronomical questions*.
- On various passages of divine Scripture, 1 book of *Geographical questions*.
- On various passages of divine Scripture, 1 book of *Physical [natural] questions*.
- On various passages of divine Scripture, 1 book of *Problematical letters*.
- On the four volumes of Proverbs, Ecclesiastes, Wisdom, and Ecclesiasticus, a *Monotessaron of Wisdom* — that is, *of one Wisdom out of four* — one book.
- On the Epistle to the Romans, to Giovanni Battista, Cardinal of the title of St. Clement, one book of a *Scholastic compendium*.
- On the same epistle, to the same, 1 book of *Scholastic questions*.
- On the Lenten gospels, expounded for preaching at Genoa over four years, four Volumes of Homilies — that is, one Volume for each year.
- On the gospels which [are read] on the feasts of Pentecost and of Advent, which we expounded for preaching at Genoa over six years, six Volumes of Homilies — one Volume in each year.
- On the Hexaameron, 8 homilies.

- On the first three chapters of Job, 6 homilies.
- On Psalm 1, 6 homilies.
- On Psalm 50, expounded in sermons at Genoa, 20 homilies.

Sixtus Vicedominus [Sisto Vicedomini], of the Order of Preachers [Dominican], a native of Como, a Theologian by profession, so joined with the studies of sacred Theology the riches of all the sciences and the ornaments of eloquence, that in the Ecumenical assembly [General Chapter] of the Dominican commonwealth, held at Bologna in the year 1564, he did not hesitate — though quite young — to propose in public disputations ἐν κυκλοπαιδείᾳ, that is, the *Circular [encyclopedic] and perfect comprehension of all the disciplines*, all the heads of the Academies being challenged into the arena; to whom, when he had responded with the highest erudition — both to the several things asked and to the objections raised — and with equal elegance of discourse, he obtained for himself a great glory of wisdom and of eloquence. He, now at Verona, expounding the disputative or scholastic part of Theology in the school of St. Anastasia the martyr, and narrating to the people the other part of Theology — which embraces the interpretation of the holy volumes — writes also excellent explanations on various books of divine Scripture; from which we shortly expect [to come] into the light most ample *Commentaries* on the epistle to the Romans, elaborated by a compendious method of exposition.

Smaragdus, Abbot of the Benedictine monastery of St. Michael, a man distinguished for erudition in the divine Scriptures, wrote commentaries on the Psalter, and — on the Epistles and Gospels which are read through the year — brief and perspicuous expositions, whose beginning is, *Epistle is a Greek word*. He flourished in the year of the Lord 680 [so printed; *Smaragdus of Saint-Mihiel belongs rather to the early 9th century*].

Sophronius, nobly learned in Greek and Latin letters, most intimate with St. Jerome, translated into Greek the Latin edition of the whole Old Instrument [Testament] which Jerome had translated from the Hebrew truth. This Greek translation, as appears from the Collectanea of Procopius the Sophist on the Octateuch, many Greek expositors — Jerome's name being also cited — illustrated in their commentaries. He flourished under Theodosius Augustus, in the year of the Lord 400.

Stephen the Englishman [Stephanus Anglicus; = Stephen Langton], formerly the ornament and rector of the University of Paris, studious and learned in the divine Scriptures, and in Aristotelian philosophy second to none in his time, gloriously taught Theology for many years, and was the first to begin expounding sacred Scripture morally; and hence the custom grew up that the masters of scholastic Theology should open the divine books in the schools more lucidly and easily. He wrote, therefore, on the sacred Letters many excellent expositions, but especially on the Octateuch, [books] of commenta-[ries →]

[→ p320 (next batch); catchword "riorum"]

¹ Hitherto I have seen nothing of all the works of Sixtus of Siena except the *Bibliotheca Sancta*.

(Rich PDF p. 320 [printed folio 301, recto]. Book IV, **letter S** — *Stephen the Englishman (concl.)*, a second *Stephen Langton [Cardinal-Archbishop of Canterbury]*, *Stephen Paris*, *Stephen Poloniacus*, a Paris doctor named *Stephen*, *Strabo the Monk*, *Walahfrid Strabus (author of the Ordinary Gloss)*, *Sylvester Prierias*, *Symmachus the Samaritan translator*, and the *Syriac / Chaldaic (Targum) Edition*. Running head: LIBER QVARTVS.)

[Letter S, continued — Stephen the Englishman, concluded:]

...[he wrote on the sacred Letters many excellent expositions, but especially on the Octateuch] eleven books of commenta-[ries], and on the sixteen prophets sixteen books, in style and feeling not ungrateful, as appears from his fragments recently published by Tilmann the Carthusian in the *Tomes of Allegories*. He flourished

in the year of the Lord 1200.

Stephen Langton [Stephanus Langion], the Englishman, Cardinal-Presbyter of St. Chrysogonus, Archbishop of Canterbury, wrote on the Octateuch twelve books, and on all the epistles of Paul 14 books. He flourished in the year of the Lord 1228. Whether this one is different from the Stephen above, I do not sufficiently know.

Stephen Paris [Stephanus Paris], of Orléans [Aurelianensis], Bishop of Avellino [Abellunensis], doctor of Theology, of the Order of Preachers, wrote in elegant discourse upon that [text], *The Word was made flesh*, a prolix exposition, very suited to preachers through Advent, and arranged by lections, whose beginning is, *To piety and religion*: likewise one book of Lenten sermons. He flourished in the year of the Lord 1550.

Stephen Poloniacus [Stephanus Poloniacus], a Frenchman, of the Order of Preachers: a *Postil on John* I have seen in the Dominican library at Lyons, thus beginning, *In his hands he hides the light*.

Stephen, a Paris doctor. He put out a scholastic *Postil on the epistle to the Romans and to the Hebrews*, of whom Vincentius Bandellus [Vincenzo Bandelli] makes mention in his treatise *On the Conception*.

Strabo the Monk, English by nation, of Cambridge [Cantabrigensis] by homeland, brother of the Venerable Bede the presbyter, and gatherer of his studies, learned and pious, wrote on the whole book of Genesis commentaries not ignoble, which he gathered from the sayings of the orthodox Fathers, in imitation of his brother, with diligent skill, in the year of the Lord 750.

Strabus [Walahfrid Strabo], monk of the monastery of Fulda, German by nation, once the hearer and scribe of Rabanus Maurus, Archbishop of Mainz: a man abundantly polished in secular literature, most skilled in the divine Scripture, and delighting in the varied and assiduous reading of the ancient authors — among other little works, in which with clear and succinct discourse he illustrated certain particular books of the sacred Law, he also gathered, in imitation of his teacher, from the sayings of the holy fathers (their names being appended), commentaries on the whole sacrosanct Bible:¹ which they now call the **GLOSSA ORDINARIA** [the Ordinary Gloss], afterwards enriched by many other later writers and by various opinions of the ancient doctors. He flourished under Louis Augustus [Louis the Pious], in the year of the Lord 840.

Sylvester Prierias [Sylvester Mazzolini], of Piedmont [Pedemontanus], of the Order of Preachers, gathered from the commentaries of St. Thomas a scholastic *Postil on the Gospel lections of the whole year*, which he entitled the **GOLDEN ROSE** [*Aurea Rosa*], with questions added not altogether to be despised, in the year of the Lord 1510.

Symmachus, the third Greek interpreter of the Scriptures, a Samaritan by nation, of the number of the wise men of Samaria, when he could not by his ambition obtain the principate among his own people, in indignation defected to the Jews, and among them, having been made a proselyte, was again circumcised with a second circumcision.² For this was the custom among the ancient Hebrews, that those who fled from the Jews to the Samaritans, and in turn from the Samaritans to the Hebrews, should be circumcised anew, aided by the help of a certain medical traction instrument which they call a *Spatister*: by which indeed they would draw the little skin of the pudendum over the glans, and, with agglutinative [plasters] applied round about, would draw the foreskin over again upon the now-bared glans, and the drawn-over [foreskin] they would circumcise afresh. Of which matter Paul, making mention in the first epistle to the Corinthians,³ says: *Is anyone called being circumcised? let him not draw the foreskin over to himself; is anyone in uncircumcision? let him not be circumcised.*⁴ Although Jerome, weighing that which is read in the first [book] of Maccabees, *And they made themselves foreskins*,⁵ affirms that this is to be understood not of the fathers themselves, but of their sons. This Symmachus, therefore, when after being circumcised again he was living in dishonor among the Jews, went over to the Christians, and embraced the heresy of the Ebionites: according to whose dogmas he wrote also commentaries on the Gospel of Matthew, endeavoring thence to

confirm his own impiety, by which he contended that Christ had been a mere man — occasion being taken from the carnal generation which is recited at the beginning of Matthew's Gospel. By him, therefore, was the third translation of divine Scripture so put out, that in it not word-for-word (which Aquila had done) but sense-for-sense was expressed. He flourished under the Emperor Septimius Severus, in the year of the Lord 190.

The Syriac Edition [*Syra Editio*], which the Greek Fathers often expound together with the other Greek and Latin editions, is believed by some to be the Chaldaic translation, called by the Jews *Thargum* [Targum], that is, *Paraphrase*, and once not only familiar but vernacular to them, while they inhabited the land of promise, and even now of the highest authority among them: which, though in many places it is clearer than the Hebrew text itself, is yet found to be conflated in no small part of itself from the translation of the Seventy interpreters in the places that are most obscure. Jacobus [James], Bishop of Christopolis, asserts that the author of this translation was Jonathan ben Uzziel [Jonathan Abenuziel] the Jew, who in the twenty-first year of Octavius Augustus — that is, in the 21st year before Christ was born — translated the whole Old Instrument [Testament] into the Chaldaic, or Syriac, tongue, expressing sense-for-sense rather than word-for-word. The same Bishop relates also, in his exposition of the twentieth Psalm, that this Jonathan explained in his Targum many mysteries concerning the divinity of Christ and the holy Trinity — as in his edition of the second Psalm: in which, while he was illustrating in paraphrase that sentence, *The Lord said to me, Thou art my Son: this day have I begotten thee*, etc., he wrote thus:

These two, the Father and the Son, are three in one third person, namely in the Holy Spirit: and these three are one — one, I say, in substance, one in essence, and one God.

And while Jonathan was committing these things to writing, suddenly a voice was brought to him from heaven, saying: *Who is this that dares to reveal my secrets to the nations?* Then Jonathan: *I, O Lord*, said he, *have dared to attempt this for the reverence and glory of thy name.* These things [says] the Bishop of Christopolis — whether they be so, I leave to others to inquire. Plainly it is certain that these words are not to be had in the Chaldaic interpretation of the Psalms which is now in circulation. The Jews report that the Targum [was made] by three most skilled Rabbi-[s →]

[→ p321 (next batch): catchword "nis" (Rabbi-nis)]

¹ The author of the Ordinary Gloss is Strabus. ² Symmachus, the Greek interpreter of the Scriptures, was twice circumcised. ³ 1 Cor. 7:18. ⁴ The Vulgate edition has "let him not draw over the foreskin" (*non adducat praeputium*). ⁵ 1 Macc. 1:16.

(*Rich PDF p. 321 [printed folio 302, verso]. Book IV — the Syriac (Chaldaic / Targum) Edition concludes (letter S), then **letter T opens**: Tatian (the Diatessaron), Tertullian, Theodolus of Coelesyria, and the opening of Theodore of Antioch. Running head: BIBLIOTHECAE SANCTAE.*)

[Letter S — the Syriac Edition, concluded:]

...[the Targum was composed] by three most skilled Rabbi-[s] — Onkelos, Jonathan, and Joseph — of whom Onkelos translated the Pentateuch alone; Jonathan, the Pentateuch and the Prophets, both former and latter; but Joseph, the Psalms, Proverbs, Job, Ecclesiastes, Ruth, and Esther. Francisco Ximénez [Jiménez de Cisneros] the Cardinal, in the preface to the Complutensian edition, teaches that this Chaldaic translation faithfully answers to the Hebrew truth in the five books of Moses alone, but that in the other divine volumes it is corrupt, and in many places besprinkled with mere fables and with the trifles of the Talmudists.

T

Tatian [Tatianus], numbered by St. Jerome in his catalog of Ecclesiastical writers, was a Syrian by nation, and a disciple of Justin the philosopher and martyr. He, since he flourished with all abundance of the disciplines and great power of the oratorical art, left an infinite number of books of his own genius, but among the rest a notable volume of *Propositions and Questions*: in which, as Eusebius writes in the 4th [book] of the Ecclesiastical History, chapter 27, he unlocked all the things that are obscure and difficult in the divine Scriptures. The same man compacted into one [work] the history of the four Gospels, to which he gave the title **DIATESSARON**, that is, *One out of four*, or *On the harmony of the four Gospels*: to which Victor, Bishop of Capua, a most excellent astronomer, who flourished about the year of the Lord 480, diligently affixed the numbers of the Evangelical Canons from Eusebius of Caesarea, throughout the fitting places, a preface being prefixed which begins thus, *When by chance it fell into my hands*. Abbot Trithemius made Victor the author of this work, though Victor's own preface contradicts him, which testifies that it is the work of Tatian. This man, as long as his teacher lived, flourished greatly in the Catholic Church: but after his [teacher's] death, he founded a new heresy, called that of the Encratites. He flourished under the Emperor Marcus Antoninus Verus and L. Aurelius Commodus, in the year of the Lord five hundred and seventieth [so printed, "570"; but Tatian belongs to the 2nd century, c. AD 170 — the reign named].

Tertullian [Tertullianus] Florens, whose praenomen was Quintus Septimius, a presbyter by dignity, an African by nation, of Carthage by homeland, his father a proconsular Centurion — a man indeed of sharp and vehement genius, imbued no less with human than with divine disciplines, the most excellent Rhetor also of his own times and the public [teacher] of that Art in the city of Carthage, a master, wrote many things elegantly in the Latin tongue, but in a style too elaborate and hard, and, on account of the unusual novelty of his words, obscure. Whence Jerome also, writing to Paulinus, ascribes these two [faults] chiefly to him: namely, that he is crowded in his sentences, and difficult in his speech.¹ And Lactantius, in the fifth book of the *Divine Institutions*, describing the same man's phrasing, says: *Septimius Tertullian was skilled in every kind of letters, but in speaking little easy, and less polished, and much obscure*. The blessed Cyprian esteemed his writings so highly that he would let no day pass without reading them, often urging upon Paul of Concordia, his notary [secretary], *Give [me] the master* — meaning, of course, Tertullian.

This man, therefore, among the other monuments of his genius, left [these]:

On Genesis chapter 2, *On Paradise*, one book, of which the author himself made mention at the end of his book *On the Soul*.

Likewise on Genesis chapter 7, one treatise, inquiring therein: why God, who made all things very good, brought the unclean animals together with the clean into the ark. Jerome mentions this little work in the preface of his *Questions* to Damasus.

Likewise on the conflagration of Sodom, on the 18th chapter of Genesis, one book, elegantly composed in heroic verse: which begins,

Now God Almighty, with the avenging flood, had abolished

all the crimes of the first age with the waves.

Those which heaven scattered, the water of the Tyrian sea drove out.

Likewise *On the vestments of Aaron*, on Exodus 28, one book: of which Jerome, in his epistle *On the garb of priests* to Fabiola, thus says: *There is reported in the Index of Septimius Tertullian a book on the vestments of Aaron, which meanwhile up to this day has not been found by me: if it be found by you, on account of the fame of the city, I pray, do not compare my little drop to that river; for I am to be judged not by the genius of great men, but by my own powers*.

He wrote also on the Lord's Prayer, from Matthew chapter 6, one book entitled *On Prayer*: which Hilary recalls in his commentary on Matthew. He flourished under the Emperor Severus, in the year of the Lord

Theodolus [Theodulus], a presbyter in Coelesyria, and afterwards a Bishop, an Italian by nation, wrote a book *On the Concord of the Scriptures of the Old and New Testament*, against the ancient heretics: who, on account of the difference of precepts or of ceremonies, said that the God of the Old Testament was one, and the God of the New another. In it he showed that it was [a matter] of the dispensation of one and the same God, the author of both scriptures — that some things were given as law through Moses to the ancients in the ceremonies of sacrifices and in the executions of judgments, other things in these times through the presence of Christ in the sacred mysteries and in the future promises; and that they ought not to be believed diverse, nor dictated by more than one spirit and one author: since those things which, if only they were observed according to the letter, would kill, the very same, according to the [spiritual] understanding, give life. The same man also published a volume of *Eclogues* in verse: in which he most felicitously sang all the miracles of the Old Testament, and the fables of the poets composed in imitation of these. Its beginning is, *The lands of the Ethiopians*, etc. He is also said to have collected, on the Epistle to the Romans, a succinct and easy exposition, woven together in the manner of a catena, from the opinions of the Greek Fathers, whose names, cited by him, are these: Basil, Gregory Nazianzen, John Chrysostom, Photius, Isidore, Severianus, Gennadius, and Oecumenius. But since Photius and Oecumenius flourished two hundred years after Theodolus, it appears that the inscription of the work is false. The beginning of the work is, *Paul*, etc. This epistle contains the instruction of the Gospel. He died under the Emperor Zeno, in the year of the Lord 480.

Theodore [Theodorus], a presbyter of the church of Antioch, a learned man and eloquent in Greek fluency, whose [work] against the Eunomians and Apollina-[rists →]

[→ p322 (next batch): catchword "ristas" (Apollina-ristas)]

¹ Tertullian is crowded in his sentences, and difficult in his speech.

(*Rich PDF p. 322 [printed folio 303, recto]. Book IV, **letter T** — Theodore of Antioch (concl.), Theodore of Heraclea, and the long **Theodore** entry (his life and deposition by Dioscorus, and a full catalog of his commentaries — the Mystical Isagoge, the Quaestiones, the Psalter, the ferial-Canticles catena, all the Prophets with their Greek incipits, and the Pauline commentaries). Running head: LIBER QVARTVS.*)

[Letter T, continued — Theodore of Antioch, concluded:]

...[whose work] against the Eunomians and Apollina-[rists] is extant, a most elegant volume, wrote also on the Psalms magnificent commentaries, of which many and frequent fragments are read in the Greek Catena of explanations of the Psalter, arranged by Epiphanius Scholasticus. He flourished under Honorius Augustus, in the year of the Lord 420.

Theodore [Theodorus], Bishop of Heraclea of Thrace — which was once called Perinthus — a man of elegant and open speech, illustrious in the times of Constantine II, published (according to the literal understanding, which he everywhere followed in the exposition of the divine Letters) Commentaries on the Psalter, on Matthew, on the Gospel of John, and on the epistles of Paul. He flourished in the year of the Lord 340.

Theodore [Theodoretus], or **Theodoritus** (for the Greek copies bear both readings), a Syrian by nation, of the city of Cyrrhus — which Stephanus calls Κυρούπολις (that is, Cyropolis), [and] the Persians call Cyrecbata — Bishop and pastor of eight hundred churches¹ (for that city then had so many parishes, [a city] once founded by Cyrus, king of the Persians, in the farthest bounds of Persia); a man renowned for Attic eloquence, and most illustrious in the explanation of the holy volumes, and also a most keen assailant of the heretics — by whom he even endured stones for the defense of the catholic faith. After many labors of life, in extreme old age he was branded with anathema by Dioscorus, Bishop of Alexandria, and most unjustly

deposed from his bishopric, because he had agreed with Flavian, Archbishop of Constantinople, in the condemnation of the Eutychian heresy. He, therefore, having obtained an admirable facility in teaching, left many commentaries on the divine Scriptures, abridged for the most part from the richest [works] of St. John Chrysostom — whom he took to himself as it were the primary model to imitate. Of these I have read the following:

A volume of **Mystical Instructions**, an *Isagoge* [Introduction] into the whole holy Scripture, expounding the mystical and spiritual understandings of all the names and words that are contained in the divine Letters; which work, written in Greek on ancient parchments, is preserved at Vienna in Austria, in the library of Alexander Brassicanus.

Εἰς τὰ ἄπορα τῆς θείας γραφῆς κατ' ἐκλογὴν, that is, *On selected ambiguous questions of divine Scripture*, from the beginning of Genesis up to the last book of Kings — a notable work: in which he briefly and lucidly explains, through question and answer, only the obscure passages. Its beginning is, Μετρεῖν εἶωθε [so printed, 16th-c. Greek type hard], that is, *He was accustomed to measure*.

On the whole Psalter, commentaries chiefly according to the letter, in which with wonderful skill he joined together the little verses of the psalms which seemed to agree among themselves in no order. These noble commentaries are extant at Genoa, in the Sauli library: whose beginning is, Ἐμοὶ μὲν πρὸ τῶν ἄλλων θείων λογίων κατὰ θυμὸν ἦν τοῦ μεγάλου Δαβὶδ ἐρμηνεύσαι τὴν προφητείαν, that is, *It is indeed my mind, before the other divine discourses, to interpret the prophecy of the great David*.

There is annexed to this work a *Catena of explanations on the ferial Canticles*, collected by an uncertain author from Eusebius, Didymus, Basil, Chrysostom, Severus of Antioch, Hesychius, Cyril, Theodoret, Eudoxius the philosopher, and Nicolaus the presbyter.

On the Song of Songs, graceful commentaries [addressed] to John the Bishop, beginning, *The exposition of the divine scriptures*. Into which some recent collector, I know not who, mixed fragments of the explanations of Gregory of Nyssa, Maximus, Nilus, and Psellus, upon various places of this book.

He composed [lucubrated] also, on all the Prophets, very many volumes of commentaries: whose openings, gathered partly from Greek, partly from Latin codices, are these:

- On Isaiah — one book.
- On Jeremiah — one book.
- On Threni [Lamentations] — one book.
- On Ezekiel — one book. [incipit: *With the eyes of the body ... of the figures.*]
- On Daniel — one book. [incipit: *If it were easy for all.*]
- On Hosea — one book. [incipit: Ἴσως μὲν τινες...]
- On Joel — one book. [incipit: Ἰωὴλ ὄθεν...]
- On Amos — one book. [incipit: Ὅπλωσαι...]
- On Obadiah [Abdias] — one book. [incipit: Ἰδουμαῖοι πρόγονον...]
- On Jonah — one book. [incipit: Πάντας ἀνθρώπους...]
- On Micah — one book. [incipit: Τῆς τοῦ θεοῦ...]
- On Nahum — one book. [incipit: Οἱ Νινευῖται...]
- On Habakkuk [Abacuc] — one book. [incipit: Εἰσὶ τινες...]
- On Zephaniah [Sophonias] — one book. [incipit: Δόγος...]
- On Haggai [Aggaeus] — one book. [incipit: Κύριος...]
- On Zechariah — one book. [incipit: Σφόδρα παλαι...]

- On Malachi — one book. [incipit: Μωσῆς μέν...]

(The Greek incipits above are set in a very difficult 16th-c. type and are rendered as best they can be read.)

Besides these, there are reported to be printed in type *Commentaries on all the epistles of Paul*: in which, as far as can be done, the meanings of Paul are explained succinctly, elegantly, in order, and piously, and the opinions which in Paul seem most difficult are joined together with [other] opinions with wonderful skill. St. Thomas cites from these commentaries, in his little work *Against the errors of the Greeks*, a testimony of the Armenians for the fire of purgatory, from the third chapter of the epistle to the Corinthians, upon that [text], *If any man's work shall burn* — in these words:

The Apostle says, He shall be saved, thus, as it were, through a smelting-furnace — a fire purging whatever has crept in through incaution in the past life, from the dust at least of the feet of the earthly sense, in which [state] he remains so long as any bulk and earthly affection has clung to him, until he be purged: for whom Mother Church devoutly offers victims and peaceful gifts.

Which words, indeed, I could nowhere find, neither in the Latin nor in the Greek commentaries. I suspect that they were either withdrawn by certain Greeklings hostile to purgatory, or drawn by St. Thomas from some other work where Theodoret expounded this passage thus. The beginning of the work is, *Scio quidem ferè* [I know indeed almost], as, *while [the epistles] of the divine Paul...* This holy man flourished in the time [→]

[→ p323 (next batch): catchword "pore" (tem-pore)]

¹ Theodoret was the pastor of 800 churches.

(Rich PDF p. 323 [printed folio 304, verso]. Book IV, **letter T** — Theodoret (concl.), Theodore/Theodoric of St-Trond, Theodoric Herxen, Theodotion, Theodotus of Ancyra, Theognostus, Theophilus of Antioch, Theophylact (with his works), Thomas the Englishman, and the opening of Thomas Aquinas. Running head: BIBLIOTHECAE SANCTAE.)

[Letter T, continued — Theodoret, concluded:]

...[he flourished] in the time of the Council of Ephesus, contemporary with St. Cyril, with whom he also had disputes concerning the acts of that same synod; and he reached even to the times of Pope Leo the First, to whom he wrote an entreating epistle for his own restoration to the bishopric. He died about the year of the Lord 450.

Theodore, or **Theodoric** [Theodoricus], Abbot of St. Trond [St.-Trudo] in the diocese of Liège, a Benedictine by profession, German by nation, of great erudition and holiness, whose excellence in prose and in verse was equal, composed a book *comprising the histories of the Old and New Testament in heroic verse*. He flourished under the Emperor Henry IV, in the year of the Lord 1100.

Theodoric Herxen [Theodoricus Herxenus; Dirk van Herxen], German by nation, visitor of the order of clerics living in common [the Brethren of the Common Life], renowned for holiness of life and the powers of his genius, wrote — in scholastic order, but in a more devout style — one book on the Psalter. He flourished under the Emperor Frederick III, in the year of the Lord 1476.

Theodotion, as Epiphanius reports, a Pontic by nation, or, as Euthymius holds, an Ephesian — while he was a Christian, a follower of the heresiarchs Tatian, Marcion, and Ebion; when he had deserted from the Christians to the Jews, he was circumcised, and among them well instructed in the Hebrew tongue, and under the Emperor Severus Augustus he put out the fourth Greek translation of the Old Instrument, in the year of the Lord 200.

Theodotus, Bishop of Ancyra in Galatia, wrote very many homilies: of which Epiphanius the deacon, in the sixth session of the Second Nicene Synod, cites four —

- the first, *On Elijah and the widow*, on 3 Kings [1 Kings] 17;
- the second, *On the two blind men*, on Matthew 9;
- the third, *On the distribution of the talents*, on Matthew 25;
- the fourth, *On the lame man healed by Peter and John*, on Acts 3.

He was illustrious in the Council of Ephesus against Nestorius, writing in a dialectical manner and very obscurely, in the year of the Lord 430.

Theognostus, an ancient author, whom Athanasius calls an eloquent, studious, and admirable man, wrote a Treatise on that [text] of Matthew 12, *Whosoever shall speak a word against the Son of man: which* Athanasius cites in the book he composed upon that same saying of the Gospel.

Theophilus, the sixth bishop of the church of Antioch after the Apostle Peter, who under the Emperor Marcus Antoninus Verus, in the year 173, was taken up to the bishopric, is said to have written commentaries on the Proverbs of Solomon: which, however, Jerome asserts do not agree, in phrasing and elegance, with the other volumes of that author. The same man compacted the sayings of the four Evangelists into the body of a single history, and illustrated it with Greek commentaries. Jerome testifies that these are unequal, in elegance of diction, to his other volumes which he wrote against the heretics, exhibiting a modest taste of his phrasing in the exposition of the parable of the Unjust Steward — which he himself translated from Theophilus's commentaries, when, being asked by Algasia about the question of that parable, he answered her.

Theophylact [Theophylactus], Archbishop of Bulgaria — long and much versed and worn in the reading of St. Chrysostom — reduced into a brief and open compendium, according to the historical understanding, whatever that admirable father had poured out from his golden mouth, as from a most abundant fountain, in expounding the holy Scriptures; omitting the commonplaces, in which Chrysostom was wont to run out under the full sails of eloquence. And since he found the Allegories either none or rare in Chrysostom, he supplied them from the commentaries of others, and most aptly fitted them to his places. There are reported, among the rest, [these works] collected by him on both Testaments:

- On Hosea, one book, headless and endless [*acephalus & atelestus*] — that is, by the injury of time lacking its beginning and its end: the surviving fragment of which begins, *And no one has snatched [her] out of my hand*, etc.
- On Jonah, one book, which begins, *After all...*
- On Nahum, one book. [incipit:] *The admirable one preached.*
- On Habakkuk, one book. [incipit:] *There are some who grievously...*
- On the four Gospels, four books, whose beginning is, *In what manner [Quemadmodum]*.
- On Paul, 14 books. [incipit:] *Frequens divinarum...* [so printed; the reading is uncertain].

He flourished in the year of the Lord 900, under Michael and Theodora [so printed; *Theophylact of Bulgaria in fact belongs rather to the late 11th century*].

Thomas the Englishman [Thomas Anglicus], of Wales [Galensis] by homeland, of the Order of Preachers, professor of scholastic Theology, wrote on the sacred Books very many commentaries of scholastic method: of which there are, in the library of Sts. John and Paul at Venice, a *Lecture on Genesis*, beginning, *Let it not depart*, etc., and a *Postil on the first twenty-five Psalms*, which begins, *Blessed is the man who keeps*. There are believed to be, of this author, commentaries on Genesis, on Isaiah, on Jeremiah, on the Canonical Epistles, on the Apocalypse, and on Boethius *On the Consolation of Philosophy* — [works] ascribed to St. Thomas [Aquinas].¹ For, since for honor's sake the surname of *Angelic* had been given to Aquinas, and there

was great similarity of sound between *Anglicus* [English] and *Angelicus* [Angelic], it gradually came about that, through carelessness and error, the writings of Thomas the Englishman were marked with the title of Thomas the Angelic. He flourished in the year of the Lord 1400.

Thomas Aquinas, of the Order of Preachers, sprung from the illustrious family of the Counts of Aquino, born of most splendid parents on the borders of Campania — himself the greater disciple of Albert, Archbishop of Regensburg [Ratisbon], surnamed the Great, a doctor;² a man of the greatest and loftiest genius, to whom, for the full and complete glory of all erudition, both divine and human, there was lacking only the use of the [ancient] tongues and of eloquence — which the learned of that age, being intent on loftier studies, neglected. He was, without any controversy, the prince of theologians, and of all the Philosophers whom the Academy of the Scholastics has produced up to this day:³ inasmuch as he, the first of all the Latin philosophers, illustrated the whole philosophy of Aristotle with most lucid commentaries, by a daring no less incredible than felicitous. But in sacred [studies], he came so near, in the studies of a purer theology, to the most wise Augustine, that thus [he brought] his [Augustine's] mind, and all [→]

[→ p324 (next batch): catchword "recon" (recon-)]

¹ Some commentaries on sacred Scripture which are commonly attributed to St. Thomas are thought to be [the work] of Thomas the Englishman. ² St. Thomas Aquinas was a disciple of Albert the Great. ³ The exceeding praises of St. Thomas.

(Rich PDF p. 324 [printed folio 305, recto]. Book IV, **letter T** — the long **Thomas Aquinas** entry continues: the encomium (Augustine's soul migrated into Thomas; Copiousness, Brevity, Facility, Security), then his scriptural works — the Genesis Postil (authenticity denied by Antoninus of Florence), Job, Psalms 1–51, the Song of Songs, Isaiah, Jeremiah & Lamentations, the Catena aurea, the Gospel and Pauline Lectures, the catholic epistles, the Apocalypse — and the Fossanova deathbed anecdote. Running head: LIBER QVARTVS.)

[Letter T, continued — Thomas Aquinas:]

...he looked into and drained his [Augustine's] hidden meanings, so that — according to Pythagoras's μετεμψύχωσις [metempsychosis, the transmigration of souls], as tossed about in the common adage of all the most learned — Augustine's soul migrated into Thomas. In the scholastic disputations of mystical Theology also he so surpassed the other leaders of the Academies, that it has been received by the universal consent of all the schools that Thomas, the restorer of Scholastic Theology, joined together in an indissoluble bond of peace four things implacably warring among themselves — namely, Copiousness, Brevity, Facility, and Security — which it befell no professor of letters ever, either before or after him, to be able to connect together at once. And first, so copious a richness of all things is in him, that hardly anything from the whole compass of Theology and Philosophy could be desired that he himself has not embraced with most copious variety in his richest writings. Then Brevity — which is the inseparable companion of obscurity, its mother — he so joined to Facility, all difficulty being shut out, that by the disposition of order, by the perspicuity of the sentences, and by the splendid clarity of words, he left all writers far behind him; and, what is much more admirable, whereas in the ecclesiastical Writings of many Fathers of great name one must proceed cautiously and with wary foot, lest one imprudently strike upon certain opinions little safe, to this one truly divine man there fell, by a divine [gift], so great a security of assertions and opinions, that in reading him the reader, free from all suspicion of error, may range at large safe and secure with unimpeded step, without any offense — as it were along a royal road, worn by the common tread of the ecclesiastical fathers, far from those byways of the particular sects, [their] paths and detours, which often lead the incautious away into inextricable mazes and irretraceable errors.

With these, then, most rare conditions of teaching, this incomparable doctor wrote almost innumerable volumes of the scholastic kind: of which those that pertain most to the understanding of Sacred Scripture are

distinguished by a triple division — into Expositions, Questions, and Opuscula [Minor Works]. In the Expositions (which he also called *Lectures*) he expounded those books of holy Scripture — which we shall indicate in their place — in a continuous order of explanation, briefly and to the letter, most lucidly. In the Opuscula, or Treatises, he treated some particular passages of the scriptures more fully and copiously. But in the Questions, upon various propositions of divine Scripture, applying contrary argumentations on both sides, he constructed most beautiful disputations: among which are greatly praised the Questions *On the work of the seven days* — which, when he had first published them (as Aegidius Romanus [Giles of Rome] testifies) in a separate volume, he afterwards placed, in a most fitting order, into the first part of his *Summa*.

He is also **said** to have written on Genesis a certain scholastic *Postil*, which is circulated inscribed under his name; but Antoninus, Archbishop of Florence, denies that it is his, affirming that it was published by another Thomas of the same order — a man indeed learned and pious, but in no way to be compared to Thomas Aquinas in facility of style and gravity of sense.

He **composed** also most lucid and most learned commentaries on the whole book of Job according to the letter: which are preferred to the other commentaries published by him on the Old Testament, for erudition and for a genuine and sincere explanation of the history. Their beginning is, *As in things [Sicut in rebus]*.

He **published** likewise, on the first fifty of the Psalms — that is, on fifty-one Psalms — pious and learned commentaries according to the literal and anagogical understanding, in the same kind of interpretation which he had used in the commentaries on Job; but the exposition on the remaining Psalms, being prevented by death, he could not finish. The opening of the book is, *In all his work*, etc.

He **wrote** also a *Postil on the Song of Songs*, which begins, *Let thy voice sound*.

There **is reported**, besides, a *Postil on Isaiah*, whose beginning is, *Write the vision, and explain*, etc.: which very many, on account of its poverty of erudition, judge not to be his. Lyranus [Nicholas of Lyra] asserts that it was put together from his sayings by some studious person.

There **is extant** also a *Postil on Jeremiah and Threni [Lamentations]*, whose beginning is, *This is a lover of the brethren and of the people*: which, on account of the barrenness of its doctrine, is not believed to be his.

He **collected** besides — by command of Pope Urban IV — from the patchwork [centos] of the Latin fathers, and from the rhapsodies of the Greek authors (which he had caused to be translated into Latin), a most noble work of explanation on the four Gospels: which he entitled *A Continuous [commentary] on the Four Evangelists*, but which more recent [writers] call the *Golden Chain [Catena aurea]*. Its beginning is, *To the most holy and most blessed*, etc.

Besides these, Trithemius asserts that he wrote scholastic *Lectures on the four Gospels*, of which I have seen only the *Lecture on Matthew*, which begins, *Matthew from Judaea*, etc., and the *Lecture on John*, which begins, *I saw the Lord*.

To these he added a *Lecture on all the Epistles of Paul*, filled with the highest erudition: in which he left the other scholastic expositors far behind him. Its beginning is, *A vessel of election*.

On all the catholic epistles, 7 books. [incipit:] *James*, etc.

On the Apocalypse, a huge volume, which begins, *The voice of the Lord, preparing the harts*.

The same, when in the Cistercian monastery of Fossanova — near the Amaseno, a river of Campania — he lay sick, his bodily strength broken by continuous studies, being asked by the monks who sat by his bedside that he would explain the Song of Solomon in imitation of the sense and spirit of St. Bernard, but far more briefly, refused, saying: *Give me the spirit of Bernard, and I will [expound →] to you...*

[→ p325 (next batch): catchword "expo" (expo-nam)]

(Rich PDF p. 325 [printed folio 306, verso]. Book IV, **letter T** — Thomas Aquinas (concl.: his death at Fossanova reciting the Song, aged 48, 1274), Thomas the Cistercian (Song of Songs), Thomas Hasselbach, Thomas Sperman, Thomas Walden, and the long **Thomas de Vio Cajetan** entry (his life to his death in 1534, and the catalog of his Scripture commentaries). Running head: BIBLIOTHECAE SANCTAE.)

[Letter T, continued — Thomas Aquinas, concluded:]

...[Give me the spirit of Bernard, and I will expound to you] an exposition breathing the spirit of Bernard. But when they still more earnestly begged him that he would at least bring forth some brief explanation of the Song from his own understanding, having summoned to himself certain monks to take down his words as he dictated, he began a second exposition on the Song, differing in style and erudition from the former exposition on the same book — as that time, and the prayers of the monks, and the occasion of his sickness demanded — writing not what art, but what sincere piety and a soul now hastening to the coming immortality, poured forth. In this explanation, therefore, when in expounding he had reached the sixth chapter of the book, and was uttering — with a vehement ardor of spirit and the highest alacrity of voice, his eyes lifted to heaven — those words of that same chapter which were his last, *Come, my beloved, let us go forth into the garden*, suddenly his most holy soul, going forth from the mortal body into the garden of eternal felicity, to its beloved (longed for all the days of its life and summoned by the last words of its life), happily departed, in the 48th year of his age, from the nativity of Christ 1274. But the rest of the exposition, to the end of the book, some studious person added. The opening of the work is, *Solomon inspired by the divine spirit*.

Demetrius Cydonius wrote his life in the Greek tongue; he also translated into Greek the first and second parts of the *Summa Theologica*, and the four books *Against the Gentiles*, which are now preserved at Venice in the Marciana library.

Thomas, a Cistercian monk, aspiring to the eloquence of St. Bernard and to his diligence in gathering the flowers of the divine scripture, wrote to Pontius, Bishop of Clermont, eight books of commentaries on the Song of Solomon, not to be despised: whose method he himself set forth in the preface of the whole work in this manner:

I, together with Ruth the Moabitess, after Origen and the other aforesaid reapers — Gregory, Bede, and Bernard — busy myself to gather the ears [of grain], that is, the sentences [meanings], wrapped in the chaff of the letter: but I loose each little verse from its covering of chaff by a brief and compendious exposition; then, disposing the unfolded meaning by a manifold distinction, afterwards, like an argumentative bee, running through the little flowers of the Scriptures which have been expounded and distinguished, I strengthen them with attestation.

The beginning of the work is, *I am vehemently astonished, and beyond what can be said I do not cease to marvel*. Ascensius [Josse Bade] printed it at Paris in the year 1521.

Thomas Hasselbach [Hasselbachius], a German, most skilled in the divine scriptures and in secular philosophy, rare in acuteness of genius, scholastic in speech, but too diffuse and prolix, and on that account liable to the censure of some (for, when he was the ordinary lecturer of sacred Theology in the University of Vienna, publicly expounding the prophet Isaiah for twenty-one years, he did not reach the end of the first chapter) — is reported to have written, of his so prolix exposition on the first chapter of the prophet Isaiah, twenty-four books, in the year of the Lord 1410.

Thomas Sperman, an Englishman, of the Order of Preachers, scholastically expounded the epistle to the Hebrews and the epistle of James, in the year of the Lord 1290.

Thomas Walden [Netter of Walden], a Carmelite, an Englishman, who first put out learned and strong volumes against the Hussites and Wycliffites, wrote a scholastic *Postil on the Pentateuch*.

Thomas de Vio [Cajetan], Cardinal with the title of St. Sixtus, of the Order of Preachers, an Italian by nation, of Gaeta [Caietanus] by homeland, and bishop of that same city, a man as illustrious for holiness of life as for excellence of genius¹ — a most subtle dialectician, an admirable philosopher, an incomparable theologian, and among the most erudite the most learned of his age by far — in the thirtieth year of his age, on account of his singular excellence of manners and of doctrine, was elected the thirty-eighth Master General of his order at Rome; and after some years was taken up into the College of Cardinals by Pope Leo X. Soon he was sent into Germany with the office of legate, to quell the profane rumors which Martin Luther of Wittenberg, a new heresiarch, had stirred up among the Germans. Thence, having returned, he was again sent as legate by Pope Adrian [VI] into Pannonia [Hungary], with a great sum of money, to raise forces against Suleiman, Emperor of the Turks, who was striving to invade Pannonia with hostile arms. Then, recalled by Clement VII, the Supreme Pontiff, he returned to Rome: where, when the city was captured and burned by the Imperial army, he was made the prey of most abandoned robbers, and redeemed himself from their hands for the price of five thousand gold pieces. Not long after, when Clement, the Supreme Pontiff, had fallen into a most grave illness, given up by the physicians, he himself also began to be most gravely sick — as if he wished to snatch himself away from the imminent burden of the pontificate, to which he was being called by the common expectation and prayers of all — and by his own death he anticipated the death of the Pontiff, happily rendering his soul to God on the fourth day before the Ides of August [10 August], in the 66th year of his age, from the nativity of Christ 1534; and he was buried at Rome, in the vestibule of the temple of Minerva [Santa Maria sopra Minerva], before the doors, in a sepulchre dug into the ground, which while living he had himself prepared. His life Flavius Aquilanus, his intimate secretary, most eloquently wrote in prose and verse.

This man, therefore, in his extreme old age, after innumerable lucubrations published on the philosophy of Aristotle and on the whole theology of St. Thomas, expounded the entire mass of the Old and New Testament — the most difficult of all — according to the sense of the letter, from the Hebrew and Greek truth, in a bare and brief discourse; except for the Song of Songs and the Prophets, which, having begun them as he was dying, he left [unfinished], and the Apocalypse, which he deliberately left untouched, saying that in expounding it there was need not of genius, but of divination. But on the other books of divine Scripture he left commentaries complete and entire: of which I have read only those set down below:

- On the Pentateuch of Moses, to Clement VII, 5 books. [incipit:] *Quotidianam de diuinis...*
- On all the historical books which are of the Hebrew Canon, to Clement VII, 11 books, namely:
- On Joshua, one book. [incipit:] *To St. Jerome, most blessed Father...*
- On Judges, 1 book. [incipit:] *The time of the elders who knew the works of God.*
- On Ruth, 1 book. [incipit:] *In the days, etc.*
- [On the books of Kings →]

[→ p326 (next batch): catchword "In die" (In diebus...)]

¹ The praises of Cardinal Cajetan.

(Rich PDF p. 326 [printed folio 307, recto]. Book IV, **letter T** — Cajetan's Scripture-commentary list concludes (with a note on Ambrosius Catharinus's Invectives against him), then Tyconius (his seven mystical Rules, his Apocalypse commentary and Bede's verdict), Tilmann of Aachen, Titus of Bostra, Tryphon, and the opening of Triphyllius of Ledra. Running head: *LIBER QVARTVS.*)

[Letter T, continued — Thomas de Vio Cajetan's works, continued:]

- On the books of Kings [Regum], 4 books. [incipit:] *And there was a man, etc.* — the title likewise of this book.

- On Paralipomenon [Chronicles], 2 books. [incipit:] *Concerning the title of the book.*
- On Ezra [Esdras], 1 book. [incipit:] *This beginning has been expounded.*
- On Nehemiah, 1 book. [incipit:] *The beginning of this book testifies.*
- On Job, 1 book. [incipit:] *Just as the five books of Moses.*
- On the Psalter, to Clement VII, 1 book. [incipit:] *Of the divine psalms.*
- On Proverbs, 1 book. [incipit:] *All the prior things having been expounded.*
- On Isaiah, 1 book. [incipit:] *The vision of Isaiah.*
- On Matthew, to Clement VII, 1 book. [incipit:] *A part of the Roman ruin.*
- On Mark, 1 book. [incipit:] *Matthew being finished.*
- On Luke, 1 book. [incipit:] *Mark being completed.*
- On John, 1 book. [incipit:] *John, the last Evangelist.*
- On the Acts of the Apostles, 1 book. [incipit:] *First, etc. — Luke the Evangelist.*
- On the Epistles of Paul, to Charles V Augustus, 14 books. [incipit:] *Among the most illustrious [gifts] of the mind.*
- On the Canonical Epistles, 7 books. [incipit:] *It is not in every respect certain.*
- From various passages of the New Testament, 8 books of *Breakfasts* [*Ientacula*]. [incipit:] *They occur first of all.*
- On the whole Old Testament, a new translation from the Hebrew.
- On the whole New Testament, an emendation according to the faith of the Greek codices.

Ambrosius Catharinus [Ambrogio Catarino Politi], Archbishop of Conza [Compsanus], of the Order of Preachers, wrote — both against the aforesaid commentaries on the Scriptures, and against the other little works of this man — six books of *Annotations*, or *Invectives*, very sharp: concerning which I leave to each his own free judgment. Likewise Antonius Lusitanus à Fonseca [Antonio de Fonseca], of the Order of Preachers, added to the same Cardinal's commentaries on the Pentateuch some elucidatory *Annotations*, not altogether to be regretted.

Tyconius [Tichonius], an African by nation — whose expositions Augustine, in the second book of the *Retractations*, preferred to the expositions of St. Cyprian on some [passages] — a man learned in divine and human letters, wrote most keenly against the Donatists, although he himself was a Donatist in some doctrines. He composed an Isagogic volume entitled *Of Rules* [*Regulae*]: in which he brought forward seven mystical rules, as it were seven keys, for opening, investigating, and finding the hidden understanding of the Scriptures¹ — [rules] very useful. Of these:

- the first is *On the Lord and his body*;
- the second, *On the Lord's twofold body*;
- the third, *On the promises and the law*, or *On the spirit and the letter*;
- the fourth, *On species and genus*, or *On the whole and the part*;
- the fifth, *On the times*;
- the sixth, *On recapitulation*;
- the seventh, *On the devil and his body*.

These rules — much praised — St. Augustine (in the 3rd book *On Christian Doctrine*), Cassiodorus (in the preface to his commentary on the Psalms), and Isidore (book 1 *On the highest good*) review and examine in many words. The book's beginning is, *I have deemed it necessary before all things.*

The same [Tyconius], as Gennadius reports, expounded the Apocalypse of John entirely, understanding nothing in it carnally, but the whole spiritually. In which exposition he said that the body is [as] an angelic station. He also removed the suspicion of a thousand years of the reign of the just on earth to come after the resurrection; nor [did he hold] that there would be two resurrections in the flesh of the dead — one of the just, the other of the unjust — but one, and once for all, in which even the abortives [stillborn] shall rise. But he showed the distinction of the two resurrections thus: that the first, which he called the revelation of the just, we should believe to be carried on now in the increase of the Church, where those justified by faith are raised from the death-corpses of their sins, through baptism, unto the reward of eternal life; but the second [is] generally [the resurrection] of the flesh of all men. These commentaries Primasius, Bishop of Utica, for the greater part transfused into the explanations on the Apocalypse published by himself; which [in turn] Bede the Venerable, the presbyter, compressed into three books: in whose preface he thus writes concerning Tyconius:

Tyconius both vividly and truthfully understood the Apocalypse of St. John, and expounded it sufficiently in the Catholic [manner] — except only in those passages in which, striving to defend the schism of his own party (that is, of the Donatists), he laments the persecutions which they endured (namely, as heretics) from that most religious prince Valentinian: their churches, and their peoples and men, and their possessions handed over into the hands of the Catholics, and their priests thrust into exile; and, calling these [things] martyrdoms, he boasts that they were foretold in the same Apocalypse.

He flourished when Theodosius and his sons were reigning, in the year of the Lord 390.

Tilmann of Aachen [Tilmanus Aquensis], a German, a Carmelite, who had an excellent genius, refined in divine and human letters, lecturer of the University of Cologne, wrote on the Gospel of Matthew, in scholastic diction, one book, in the year of the Lord 1550.

Titus, Bishop of the church of Bostra in Arabia, wrote Greek commentaries on the Gospels, which Trithemius mentions in his Catalogue. He flourished under the Emperor Julian: by whose edict, driven from his bishopric, while he lived in exile, he wrote strong books against the Manichaeans, in the year of the Lord 340.

Tryphon [Triphon], a disciple of Origen, learned in ecclesiastical as well as heathen doctrines, wrote on the 15th chapter of Genesis, περὶ τῶν διχοτομουμένων, that is, *On the halved parts of the heifer, the ram, and the she-goat*, which Abraham offered to God in sacrifice together with the dove and the turtledove — one book; likewise, *On the quality of the sacrifices which are contained in the whole book of Leviticus*, 1 book. He flourished in the year of the Lord 230.

Triphyllius, Bishop of Ledra (or Leutheon) in Cyprus, when he had long given his effort at Berytus [Beirut] to the [liberal] arts, to law, and to eloquence, became the most eloquent of all of his age — but he did not lack affectation. Whence, when once, at the exhortation of many Bishops, he was making a discourse to the people, and was expounding that saying of our Savior to the paralytic, *Take up thy bed and walk*, being offended by the rudeness of the diction, instead of γραβάτω (that is, *grabatum*, a pallet) he said κλινίδιον, that is, *lectulum* (a little couch) — which Spyridon, taking it ill, [→]

[→ p327 (next batch): catchword "Trim" (Trim-, i.e. Spyridon of Trimythous)]

¹ Seven rules useful for understanding the scriptures.

(Rich PDF p. 327 [printed folio 308, verso]. Triphyllius (concl.: Spyridon's rebuke) and Tullio Crispoldi close **letter T**; then **letter V opens** — Werner de Laer, Venantius Fortunatus, Victorinus of Pettau (Jerome's testimonies and his preface to Anatolius on the Apocalypse commentary), Victorinus of Marseilles, Williram (the Epithalamion), Vincent the Presbyter, and the opening of Vincent of Beauvais. Running head: BIBLIOTHECAE SANCTAE.)

[Letter T, continued — Triphyllius, concluded:]

...[which Spyridon,] Bishop of Trimythous in Cyprus, taking ill, said: *Art thou then not better than he who said "grabatum"? What shame, then, is this, that you are unwilling, sir, to use his words with [their] decorum?* And with these words, rising from his episcopal seat in the sight of all, he rebuked the pride and haughtiness of those who set themselves off with affected speech. This man [Triphyllius], therefore, among other things which he commented on the sacred Letters, also published most graceful commentaries on the Song of Songs. He flourished under Constantius Augustus, in the year of the Lord 350 (Nicephorus, book 8, chapter 42).

Tullio Crispoldi [Tullius Crispoldus] of Rieti, a very pious and learned man, a pupil of Matthew, Bishop of Verona (a man distinguished for holiness), published in the Italian tongue a treatise *On the Passion of the Lord from the four Gospels*, admirable in its meanings and style, which John — grandson of John, King of Portugal, and Duke of Aveiro — inflamed by reading it, gave to Latinity, happily attaining the style and mind of the author. He also wrote, in Italian discourse, *Commentaries on Matthew*, worthy of the highest praise and veneration: which Egidio Foscarari [Aegidius Foscararius], of the Order of Preachers, Bishop of Modena — of all the bishops of this time the most learned and most holy — showed to me at the Council of Trent. He flourished in the year of the Lord 1540.

V

Werner de Laer [Vernerus], a German [Teutonic] by nation, a Westphalian by homeland, of the Order of the Carthusians, of the house of St. Barbara in Cologne [Colonia Agrippina], most studious in the divine Scriptures and very learned, devout in life and conversation, published a great work on all the epistles of Paul, which he entitled the **DOCTRINAL OF PAUL** [*Doctrinale Pauli*]: whose beginning is, *The doctrine of Paul the Apostle*. Likewise he composed *On the praises of Paul*, seven books, whose beginning is, *As it was with Moses*, so, etc. He flourished under Maximilian, in the year from the Virgin's childbirth 1494.

Venantius Honorius Clementianus Fortunatus [Venantius Fortunatus], an Italian presbyter, wrote on the Lord's Prayer a brief exposition — pious, elegant, and fertile in various interpretations; its beginning is, *So deep a mercy of such great piety*. He flourished in the year of the Lord 700.

Victorinus, Bishop of Poitiers [so printed, *Pitaviensis*; the martyr-commentator meant is Victorinus of Poetovio, i.e. Pettau] and martyr, was very studious of the divine volumes. Jerome, granting him erudition but taking away eloquence, says in his book *On illustrious men*: "*Victorinus the Martyr, since he did not know Latin as well as Greek, wrote in the Latin tongue many works — grand indeed in their meanings, but rather poor in the composition of words.*" And in his epistle to Paulinus, repeating the same, he says: "*The renowned Victorinus, crowned with martyrdom, cannot express what he understands.*" But in his epistle to Magnus the Orator, he seems to take erudition from him too, saying: "*Although in the martyr Victorinus's books there is lacking erudition, yet there is not lacking the will to erudition.*" Which words of Jerome, indeed, are to be understood not of sacred, but of the profane learning of the secular disciplines. He, therefore, wrote *Explanations on Genesis, on Exodus, on Leviticus, on Ecclesiastes, on the Song of Songs, on Isaiah* (as far as the vision of the four-footed beasts in the desert), *on Ezekiel, on Habakkuk, on Matthew*, and on the Apocalypse a brief commentary of annotations disposed at intervals: which now, printed in type, is circulated, with a preface of Jerome of this kind:

Jerome, to Anatolius.

Those who cross the perils of the sea meet with various mishaps, if the tumult of the winds be rather violent; but there is [also] fear if a gentler breeze has ruffled the back of the recumbent element — [for then] they dread ambushes. So it seems to me in this volume which you have sent, which seems to contain the explanation of

Victorinus on the Apocalypse. And it is dangerous, and open to the barkings of detractors, to pass judgment on the little works of an excellent man. For both the earlier Papias, Bishop of Hierapolis, and Nepos, a Bishop in the regions of Egypt, held [the same] concerning the reign of a thousand years as Victorinus did. But since you have adjured me by letter, I was unwilling to delay; and, lest I should scorn one who entreats, I at once turned over the books of the elders, and what I found in their commentaries I joined to the little works of Victorinus, from the iota onward — where he understood [things] according to the letter — from the beginning of the book to the sign of the cross, correcting the passages which had been corrupted by unskilled scribes; from there to the end of the volume, know that [things] have been added. Now it is yours to discern, and to approve what pleases you. If life be our companion, and the Lord grant health, our genius shall sweat for you especially in this volume, most dear Anatolius.

Pope Gelasius, in distinction 15, casts the writings of Victorinus among the Apocrypha. He flourished under the Emperors Valerian and Gallienus, in the year of the Lord 270.

Victorinus of Marseilles [Massiliensis], a Rhetor, addressing the person of his son Etherius, commented — in a continuous series of exposition — the first twenty-five chapters of the book of Genesis, that is, from the beginning of the book up to the death of Abraham the patriarch, with a pious sense indeed; but, being a man occupied with secular literature, and exercised under no master's teaching in the divine Scriptures, he framed opinions of lighter weight, as Gennadius says. He died when Theodosius and Valentinian were reigning, in the year of our Lord Jesus Christ 430.

Williram [Villeramus], a German by nation, a monk of St. Benedict by profession, Abbot of Maspurg [Maspurgensis], a man of elegant genius and erudition, no less strong in verse than in loose [prose] discourse, published on the Song of Songs — composed of verses of various kinds with prose interspersed — three books of commentaries, arranged with a pleasant variety, and elegantly fashioned in imitation of the books of Martianus Capella *On the Nuptials of Philology and Mercury*: which he entitled the **EPITHALAMION ON THE NUPTIALS OF CHRIST AND THE CHURCH**. Their beginning is, *When the studies of the elders*. He flourished under Henry III, in the year of the Lord 1070.

Vincent the Presbyter [Vincentius], a Gaul by nation, having a tongue polished by the practice of speaking and by the reading of the elders, commented on the first several Psalms, of which he read some to the holy man of God Canatus, in the hearing of Gennadius, presbyter of the church of Marseilles — promising at the same time that, if the Lord gave him life and strength, he would labor in the same style upon the whole Psalter. He flourished under the Emperor Marcian, in the year of the Lord 450.

Vincent of Beauvais [Vincentius Bellouacensis], Bishop [so printed; *Vincent of Beauvais was a Dominican friar, not a bishop*], a Burgundian by nation, of the Order of Preachers, with an insatiable [→]

[→ p328 (next batch): catchword "bili" (inexple-bili)]

(Rich PDF p. 328 [printed folio 309, recto]. Book IV — Vincent of Beauvais (concl.; the 32-book *Speculum Naturale*), Vincent Ferrer, Vitalis, Umberto of Chartres, and Ulfilas the Goth close **letter V**; then **letter Z opens** (the last letter): Zacharias of Chrysopolis, Zacharias of Hierocaesarea, and Zeno of Verona, after whom the alphabetical catalog of expositors ends and a Catalogus begins. Running head: **LIBER QVARTVS.**)

[Letter V, continued — Vincent of Beauvais:]

...[with an insatiable] ardor of learning, teaching, reading, and writing, and never wearied by any labors and vigils of study — when he had, over a long time and with assiduous diligence, turned over the books of almost all the nations of [all] kinds, at the exhortation of friends and aided by the funds of Philip of Valois, King of the French, he gathered from the sayings of innumerable authors, both Christian and heathen, a huge volume *On the Hexaemeron*, divided into thirty-two great books, which he therefore entitled the **MIRROR OF NATURE** [*Speculum Naturale*], because in this one [work] he embraced whatever can be found worthy

of speculation, admiration, and imitation in those things which — in the visible and invisible world, from the beginning up to the end — have been done or said, or are even still to come; the names of the several authors being noted within the very lines of the text, from whose writings he patched together this work. Now the sum of the books of the present volume is this, namely:

- *On the first creation of the world* — that is, *On the Creator, and on those things which were created by Him before any day* — book 1: which begins, *Since the multitude of books*.
- On the work of the first day — 1 book.
- On the work of the second day — 2 books.
- On the work of the third day — 10 books.
- On the work of the fourth day — 1 book.
- On the work of the fifth day — 2 books.
- On the work of the sixth day — 11 books.
- On the work of the seventh day (in which God, after He rested on the seventh day, works even until now) — 4 books.

He flourished under the Emperor Frederick II, in the year of the Lord 1240.

Vincent [Ferrer] of Valencia [Valentinus], of the Order of Preachers, the most celebrated preacher of all in his time, wrote on the Gospel Lections which are read on the several days of the year in the Church, three volumes of sermons, which hold the first place among the scholastic Sermon-writers. He flourished at the Council of Constance, and died in the year of the Lord 1420 [so printed "420"]; and he was enrolled among the saints by Pope Callistus, the third of that name.

Vitalis, of the Order of Minors [Franciscan], Cardinal of the Holy Roman Church, made a *Postil on the Apocalypse*, which begins, *With a great spirit he saw the last things*. It is kept at Bologna, in the library of the Preachers, in manuscript.

Umbert [Umbertus], Bishop of Chartres [Carnotensis], wrote against the Jews one book on that [text] of Genesis 49, *The sceptre shall not be taken away from Judah*, in the year of the Lord 1100.

Ulfilas [Wulphilas] the Goth, Bishop of the Goths — whom Socrates mentions in his Ecclesiastical History — first invented the Letters of the Goths, and first delivered to them all the divine Scriptures translated by himself from Greek into the Gothic tongue, and expounded them in the Catholic [manner], for a long time contending much against the Arians. Yet Theodore writes that he, moved by the threats and promises of Eudoxius the Arian, at last inclined to the party of Valens Augustus, [who was] laboring under the Arian plague. He flourished in the year of the Lord 370.

Z

Zacharias, Bishop of Chrysopolis, a man most celebrated in his time, explained the four Gospels — brought by Ammonius of Alexandria into one continuous body — in four books of commentaries: which, woven from the opinions of the fathers into one chain, he fitted together with beautiful skill. The beginning of the work is, *On the excellence of the Gospel, and its difference from the law*, etc. He flourished in the year 1100 from the childbirth of the most blessed Virgin.

Zacharias, Bishop of Hierocaesarea, illustrious in the Second Nicene Synod, wrote in the Greek tongue a *Dialogue* of continuous narration, explaining the golden statue from the second chapter of Daniel, whose title is ΧΡΥΣΕΙΚΩΝ [Chryseikōn], that is, *THE GOLDEN STATUE OF MAN*.

Zeno, Bishop of Verona and martyr, is said to have written very many sermons on various passages of the divine scripture: in place of which [i.e., under whose name] Guarino of Verona, the orator, a hundred years ago published a volume of sermons of various kinds; in which the sermons pertaining to the exposition of the sacred letters are of this kind:

- On the beginning of Genesis — two sermons.
- On Genesis 12, *On Abraham* — 1 sermon.
- On Genesis 28, *On the dream of Jacob* — 1 sermon.
- On Genesis 38, *On Judah and Tamar* — 1 sermon.
- On Exodus — 5 sermons.
- On Deuteronomy 15, upon *Take heed to thyself* — 1 sermon.
- On Job — 1 sermon.
- On the beginning of Psalm 79 — 1 sermon.
- On a verse of Psalm 100 — 1 sermon.
- On Psalm 126 — 1 sermon.
- On Psalm 127 — 1 sermon.
- On Psalm 128 — 1 sermon.
- On Psalm 129 — 1 sermon.
- On Psalm 139 — 1 sermon.
- On Isaiah — 4 sermons.
- On Daniel — 1 sermon.
- On the three young men — 1 sermon.
- On Susanna — 1 sermon.
- On Jonah — 1 sermon.
- On Luke 12, *On the rich man who had a fruitful field* — 1 sermon.
- On John 11, *On Lazarus* — 1 sermon.
- On 1 Corinthians 15, upon that [text] *The first man is of the earth, earthy — On the body and the spirit* — 1 sermon.

It is agreed that these sermons were for the greater part collected from various authors, who were nearly two hundred years later than Zeno. For the sermons which expound the Psalms enumerated by us were transcribed from the commentaries of Hilary, not even a word being changed; the sermon upon that [text], *Take heed to thyself*, together with another discourse *On spite and envy*, which follow this [one] in the same volume, is [the work] of St. Basil. But the other sermons — or rather fragments of sermons — on account of the diversity of style, argue various authors; and even the author of the sermon *On continence*, which is contained in this work, affirms that he was distant from the birth of Christ by four hundred years and more. But Peter, Bishop of Equilium [Pietro de' Natali], writes that Zeno lived under the Emperor Gallienus, and that he divinely healed the daughter of that same [emperor], who was oppressed by a desperate disease — namely, in the year of the redeemed world 260.

(Here the alphabetical catalog of Catholic expositors [Book IV] reaches its last letter and closes; an asterism ■ follows in the print, and a **Catalogus** begins on the next page.)

[→ p329 (next batch): catchword "CATA" (CATA-LOGVS)]

(Rich PDF p. 329 [printed folio 310, verso]. Book IV — the alphabetical catalog of Catholic expositors having closed, a new appendix opens: the **Catalog of the Hebrew Expositors** (the Rabbis), prefaced by Sixtus's own account of being sent by Pius V to Cremona in 1559 to destroy the Talmud; then the rabbinic commentators A–M — Ibn Ezra, Abraham Saba, Achai Gaon, Bahya, David Kimchi, Levi ben Gershon, and the opening of Menahem of Recanati. Running head: BIBLIOTHECAE SANCTAE.)

Catalog of the Hebrew Expositors

CATALOG OF THE HEBREW EXPOSITORS, or of the Rabbis, who expounded the divine letters in the Jewish tongue and according to the Hebrew traditions.

Pius V, Supreme Pontiff — when, before his Pontificate, he presided over the most ample and sacred Senate [tribunal] of the whole Christian Inquisition, which had been divinely conferred on him (namely, in the year of human salvation 1559) — sent me to Cremona to destroy the Talmudic books of the Hebrews, [full] of impious and monstrous doctrine, which the Jews had gathered from almost all Italy into that city, as into a common asylum of the Jewish nation. When, therefore, for that reason I had begun diligently to turn over all their libraries and printing-houses — the most copious of all that were then in Italy — I found an infinite number of Hebrew volumes; and among others, the commentaries of the Hebrew expositors, written below, on the divine Scriptures. Since I had earlier found some mention of these among our own expositors — chiefly the scholastics — it pleased me to gather their names summarily, and to append them, thus collected, at the end of this book, in the place of an appendix. And they are these:

Abraham, son of Ezra, whom the Hebrews call by the surname *Aben Ezra* [Ibn Ezra], that is, *the Wise*, a Spaniard by nation, a Grammarian, Philosopher, astrologer, and a great Theologian, wrote on the whole Old Testament 24 books. We have seen only the commentaries on Moses and the prophets, printed at Venice by Bomberg [Bambergum]. He died on the island of Rhodes, where he had lived in fame, in the year 1217.

Abraham the Spaniard wrote an exposition on the Pentateuch, which he called the **BUNDLE OF MYRRH** [*Fasciculus Myrrhae*].

Abraham Parizol [Farissol] put out explanations on Job.

Abraham Sava [Saba] composed a commentary on the Pentateuch, which is called **ZEROR AMOR** [Tzror ha-Mor].

Achai Gaon [Ahai], a very ancient interpreter, made a commentary on the whole [Pentateuch of] Moses, which is called **SHE'ELTOTH** [Seelthoth], that is, *Things Inquired*.

Ammai wrote an explanation on the nineteenth Psalm, to which he gave the title **ON HIDDEN THINGS**, Psalm 19.

Bachaiai [Bahya ben Asher] composed a great commentary on the Pentateuch, which Justinianus [the printer] recently printed at Venice. He wrote also on the five volumes which the Hebrews call *Chamesh Megilloth* [the Five Scrolls], that is, on Ruth, Esther, Ecclesiastes, the Song, and Threni [Lamentations].

Bereshith Rabba, or *Rabbot*, is a commentary on the Pentateuch, containing a medley of Hebrew explanations.

Baruchias [Berechiah], whom (as Jerome testifies in his commentaries on Ecclesiastes) the Jews greatly admire, wrote most praised explanations on Ecclesiastes.

Hischia [Hizkiah] put out an explanation on the five books of Moses, which is called **CHIZCONI** [Hizkuni], that is, *Hischionica*.

Chavbenaki is a coined word, meaning *A Measure [Modius] of pure flour*. Thus a certain unnamed Rabbi entitled his commentaries on the Proverbs of Solomon.

David Kimchi [Radak], son of Rabbi Joseph Kimchi, wrote on the Psalms and on all the prophets succinct commentaries according to the letter: from which, recently, Thomas the Rhetor [Thomas Rhetus], an Englishman, translated into Latin the expositions on Haggai, Zechariah, and Malachi; but Pellican [Konrad Pellikan] and Paul Fagius, heretics, [translated his] explanations on the Psalms. He also collected the *Sciarascim* [Shorashim], that is, a *Lexicon*, or *Dictionary of the roots*, or words, of the holy tongue, patched together from various Rabbis. He flourished about the year of our salvation 1380.

Hillel [Huillus] the Patriarch wrote commentaries on the Psalms and on Isaiah: which Origen, his contemporary, mentions in his exposition of Psalm 80, and on Isaiah, Tome 30, praising his explanations in the same passages of the same [prophet].

Jacob Minor put out a great prologue on the books of Moses.

Jehuda [Judah] wrote a commentary on the whole [Pentateuch of] Moses, called *MINCHATH JEHUDA* [the Offering of Judah].

Joseph the Blind [Caecus], who flourished nearly three hundred years after the second destruction of the temple (as Augustine, Bishop of Nebbio [Nebiensis; Agostino Giustiniani], testifies in his *Octaplum*), put out a Chaldaic translation on the Psalms.

Joseph Kimchi, father of David Kimchi, wrote commentaries on the Pentateuch, on the Psalms, and [on] all the Prophets: which we have found written on parchments, among the other books brought to us. He flourished about the year of the Lord 1350.

Isaac Harmaa [Arama] wrote commentaries on the Pentateuch, which are entitled *HEKEDATH ISCHAC* [Akedat Yitzhak], that is, *The Sacrifice [Binding] of Isaac*. He wrote also commentaries on the *Chamesh Megilloth*, that is, on the five volumes — Ruth, Esther, Ecclesiastes, the Song, and Lamentations.

Isaac Ben-Schola [ben Sahula] collected an explanation on the psalms, from which Augustine of Nebbio translated much in his *Octaplum* of the psalms.

Isaac Kara [Qara / Caro], a Syrian, collected a little commentary on the Pentateuch, which is called by the Jews *THOLDOTH ISCHAC* [Toledot Yitzhak], that is, *The Generation of Isaac*, in the year of the Lord 1550.

Isaac Nathan wrote Biblical Concordances, in the likeness of the Latin concordances which Hugh of Cher [Hugo Carensis; Hugh of Saint-Cher] published on the Bible. These are called by the Hebrews *IAIR NATHIB* [Yair Nativ], that is, *Illuminating the way*.

Ishmael [Ismael] wrote a commentary on the latter part of Exodus, which is called *MECHILTHA* [Mekhilta].

Levi ben Gershon [Gersonides], the last of the Rabbis, wrote commentaries on the Pentateuch, on Joshua, Judges, Samuel, Kings, the Psalms, Proverbs, Job, the Prophets, and all the historical books: which Daniel Bomberg printed at Venice.

Menahem of Recanati [Manahem à Rechanate] put out commentaries on the Pentateuch, entitled *ZIONI* [Tziyyoni]: of which, when nearly a thousand copies — filled with innumerable impieties of the Talmudists — had been brought to us, by command of the sacred Roman Inquisi-[tion →]

[→ p330 (next batch): catchword "Inquisi" (Inquisitionis)]

(Rich PDF p. 330 [printed folio 311, recto]. Book IV, Catalog of the Hebrew Expositors (continued) — Menahem of Recanati concl. (the Talmud-burning), Masoret, Midrash Tehillim, Maimonides (the Moreh Nevukhim; "from Moses to Moses"), Nachmanides, Moses ha-Darshan, Pesikta, Saadia, Rashi, Sifra, Sifre,

Simeon bar Yochai (the Zohar — 2,000 copies saved from burning at Cremona), the Yalkut, and the Targum. Running head: LIBER QVARTVS.)

[Catalog of the Hebrew Expositors, continued — Menahem of Recanati, concluded:]

...[by command of the sacred Roman] Senate of the Inquisition, [these] together with ten thousand other volumes of Talmudic writings, were burned.

Masoret [Massoreth], that is, *Traditions and corrections of the Bible*, is a work containing the emendations of various Rabbis upon the Bible.

Midrash Tehillim [Midra Theillim] is the name of a commentary, which comprises rhapsodies of explanations of various Rabbis on the Psalms. From this, Augustine, Bishop of Nebbio [Giustiniani], collected scholia in his *Octaplum* of the psalms.

Moses the Egyptian, son of Maimon [Maimonides], wrote a most learned work, which he entitled *MORE HANEVCHIM* [Moreh Nevukhim], that is, *The Guide of the Erring* [the Perplexed], in which he diligently expounded very many passages of divine Scripture. From this work both St. Thomas and the other scholastic Theologians bring forward various testimonies for the exposition of the six days. He flourished about the year of the Lord one thousand [so printed; Maimonides in fact belongs to the later 12th century]. Concerning him there is reported among the Hebrews a most celebrated encomium: that *FROM MOSES UNTO MOSES THERE AROSE NO OTHER MOSES LIKE THIS ONE* — that is, that from Moses the lawgiver up to Moses the Egyptian, there was none to be compared to this Moses in erudition. The Jews call him *RAMBAM*, that is, *Rabbi Moses ben Maimon*, comprising his name, his dignity, and his father's [name] in a single word, composed of the four capital letters of those same appellations — which they are wont to do also in most other titles of the Rabbis.

Moses of Gerona, ben Nachman [Nachmanides / Ramban], wrote learned commentaries on the Pentateuch and on Job. To him the Jews give the first place among the kabbalists of recent times.

Moses ha-Darshan [Hadarsan] put out commentaries on Genesis and on the Psalms: whose centos [extracts] the Bishop of Nebbio adduces in his *Octaplum* of the psalms.

Pesikta [Pesiktha], that is, *Determination*, is the name of a very ancient commentary, having an unknown author, which expounds the three latter books of Moses.

Saadia ben Gion [Saadia Gaon] wrote commentaries on Daniel, printed by Bomberg at Venice.

Solomon Jarchi [Rashi], a Gaul [Frenchman], whom the Jews call — by a name composed from the initial letters — *Rasci* [Rashi], the son of Isaac, first among the more recent [Jews] wrote commentaries on the whole Bible; and he is among his own [people] a man of great authority. He is cited here sometimes by our scholastic expositors, but especially in Lyra [Nicholas of Lyra]. He flourished about the year of the Lord one thousand.

Shir ha-Shirim [Sir Hasirim] *Perush* [Pirus] — that is, an explanation of the Song of Songs, collected by an uncertain author.

Sifra [Sipra], that is, *The Book*, is the name of an ancient commentary on Leviticus, whose author is unknown, which the common people of the Jews call *THORATH COHENIM* [Torat Kohanim], that is, *The Priestly Law*.

Sifre [Sifri] is the name of an ancient commentary on the latter part of the book of Numbers and the whole of Deuteronomy, whose author is called, by way of excellence, *RAB*, that is, *Master*.

Simeon, son of Joachai [Shimon bar Yochai], the most ancient among the Jewish expositors, wrote — before the birth of Christ — a huge volume on the Pentateuch, called *ZOAR* [the Zohar], of which we found

two thousand copies printed in a printing-house at Cremona, and, [when they were] already destined for burning by the Spanish soldiers, we preserved [them].

Simeon ben Joachim wrote a most ample volume on Leviticus, in which — discussing the natures of almost all things — he showed how Moses, according to the correspondence of the threefold world and the nature of things, ordained the ark, the tabernacle, the vessels, the vestments, the rites, the sacrifices, and the rest of the mysteries, both to appease God and the heavenly powers, and to expiate man [after] the image of these. The same [author] composed, on all the twenty-four books of the Old Instrument, the *Yalkut* [Ialcut], that is, *Collectanea* [Gleanings], which are entitled *SIMONICA* [after Simeon].

Thargum [Targum], that is, *Translation and Paraphrase* — especially from the Hebrew tongue into the Chaldaic — is of great authority among the Hebrews. For the Jews, returning from the Babylonian captivity (in which they had forgotten the holy tongue), brought back into Palestine a foreign language, namely the Chaldaic, or Syriac, which they had learned in Chaldea; and they used it in their own land, even in the time of Christ, and into it they translated the Mosaic law and the Prophets, both former and latter. The authors of this interpretation were Onkelos, who translated the Pentateuch; Jonathan, who translated both the Law and the Prophets; [and] Rabbi Joseph, who translated the Psalter, Proverbs, Job, Ecclesiastes, the Song, Ruth, Esther, etc. Francisco Ximénez [Jiménez de Cisneros], Cardinal of the holy Roman Church, affirms that this [Targum] is sincere and faithful in the Pentateuch, but in the other volumes of divine scripture full of trifles.

[→ p331 (next batch): catchword "CA" (a new "CA...")]

*(Rich PDF p. 331 [printed folio 312, verso]. Book IV — a third index opens: the **Catalog of the Expositors of Scripture, arranged by the order of the biblical books**. Grouped name-lists of the expositors who wrote on: the Old Testament; both Testaments; the Octateuch (Genesis–Chronicles); the Pentateuch; Genesis; and (beginning) Exodus. The page is set in three columns, read left-to-right continuously. Running head: BIBLIOTHECAE SANCTAE.)*

Catalog of the Expositors of Scripture, by the Order of the Books

CATALOG OF THE EXPOSITORS OF HOLY SCRIPTURE, arranged according to the order of the volumes of both Testaments, in which are enumerated the expositors who wrote either on some, or on individual, books [of each].

Catalog of those who wrote on the Old Testament:

Aquila; Eusebius of Caesarea; Hesychius the Monk; Josephus of Jerusalem; Justus of Tiberias; Lucian; Matthew Döring; Paul of Burgos; Patrophilus; the Seventy-two Interpreters; Sophronius; Symmachus; Theodotion.

Catalog of those who wrote on both Testaments:

Albertus Magnus; Alexander of Hales; Apollinaris the Younger; Anselm of Laon; Augustine of Nebbio [Giustiniani]; Aurelius Augustine; Bartholomew of Urbino; Bede; Dionysius the Carthusian; Francesco Giorgio; Francisco Ximénez; Godelbert; Gottfried Tilmann; Godfrey of Viterbo; Haymo; Jerome; Hugh of Cher [Carensis]; Hugh of St Victor; Jacobus, Archbishop of Genoa; John Chrysostom; Isidore the Younger of Cordova; Isidore of Pelusium; Nicholas of Gorran; Nicholas of Lyra; Nicholas Zicenius; Origen; Paterius; Peter Brunaquellus; Peter Bersuire [Bertorius]; Peter the Chanter; Peter Comestor; Peter of La Palud; Peter Riga; Pontius Carbonell; Rabanus; Richard of St Victor; Rupert of Deutz; Santes Pagninus; Serafino Cumirano; Strabo; Thomas Cajetan.

On the Octateuch — that is, [those who] wrote on the eight first books of holy scripture from the beginning, namely from Genesis to Paralipomenon [Chronicles]:

Alfonso Tostado; Claudius the Monk; Gregory the Pope; Jacobus Martinus; Oecumenius; Philo Judaeus; Procopius of Gaza; Stephen the Englishman; Theodoret.

On the Pentateuch, that is, the five books of Moses, wrote:

Alan of Lille; Albert of Padua [Patauinus]; Aristobulus the Elder; Aristobulus the Younger; Augustinus Steuchus; Benedict Stendal; Bruno, Archbishop of Cologne; Cyril; Diodorus; Erardus; Eucherius; Francesco Vatablo; Jerome of Oleaster; Hugh of St Victor; Jacobus Lusitanus; John Zacharias; Matthew of Évreux [Ebroicensis]; Paul Ricius; Remigius.

ON GENESIS wrote:

Aegidius; Albinus; Alvis Lippomano; Ambrose of Conza [Compsae]; Ambrose of Milan; Anastasius the Younger; Andreas Bilius; Anselm of Canterbury; Antonius Honcala; Apion; Avitus; Aurelius Prudentius; Bruno the Ruthenian; Candidus; Clement of Alexandria; Dracontius; Eccardus; Eucherius; Eusebius of Caesarea; Eusebius of Emesa; Gennadius of Constantinople; Gregory of Nyssa; William Hammer [Hamerus]; William of Paris; William Pepin; Henricus Hassius; Henry of Langenstein; Hermann Schild [Schildius]; Girolamo Fracastoro; Girolamo Savonarola; Hilary of Arles; Hippolytus; Honorius of Autun [Augustodunensis]; John Buteo; John Duns [Scotus]; John Pico; Isotta Nogarola; Junilius; Louis the Younger; Melito; Methodius; Nicholas of Cusa; Nicholas Trivet; Novatian; Paulinus of Nola; Peter of Ailly [Aliacus]; Remigius; Richard of St Victor; Robertus Roseus; Rhodon [Rodon]; Rufinus; Salvian; Severianus; Sixtus; Strabo the Elder; Tertullian; Thomas Aquinas; Thomas Sperman; Thomas Walden [Valden]; Victorinus of Marseilles; Victorinus of Pettau [Pitabionensis]; Vincent of Beauvais; Umbert of Chartres.

ON EXODUS:

Alvis Lippomano; Ambrose of Milan; Avitus; Bonaventure; Eccardus; Ezechiel; Gregory of Nyssa; William Pepin; Gymnasius; Henricus Consueldius; Henricus Hassius; Girolamo Savonarola; Hippolytus; John Gauuer; John Ruusbroec [Rusbrochius]; Maximus the Monk; Niceas; Nicholas Alsentius; Nicholas of Dinkelsbühl [Dunkelspulus]; Rober-[t →]

[→ p332 (next batch): catchword "Rober" (Rober-tus)]

(Rich PDF p. 332 [printed folio 313, recto]. Book IV — the by-book index (continued): the expositors on Exodus (concl.), Leviticus, Numbers, Kings, Ezra, Tobit, Judith, Job, and the long list on the Psalter; ends opening "On Proverbs." Three columns, read left-to-right. Running head: LIBER QVARTVS.)

[Catalog of the Expositors, by the order of the books — continued. On Exodus, concluded:]

...Robertus Roseus; Tertullian; Thomas Walden; Victorinus of Pettau.

ON LEVITICUS:

Hesychius the presbyter; John Nider; Nicholas Trivet; Radulph of Flavigny; Robertus Roseus; Thomas Walden; Tryphon; Victorinus of Pettau.

ON NUMBERS:

Ambrose of Milan; Hippolytus; Tryphon.

ON THE BOOKS OF KINGS:

Ambrose of Milan; Andreas Gallus; Angelomus the Monk; Aurelius Augustine; Bernard; Cornelius Magnanus; Diodorus; Eucherius; Gregory the Pope; Hegesippus; Hippolytus; John of Agen; Isidore of Cordova the Elder; Methodius; Nicholas Chenton; Procopius; Theodore of Ancyra.

ON EZRA:

John Ferus; Junilius.

ON TOBIT:

Ambrose of Milan; Friedrich Nausea; John Hoffmeister; Matthias Vindonice; Richard Lavinan.

ON JUDITH:

Cornelius Magnanus.

ON JOB:

Ambrose Alexander; Ambrose of Milan; the Greek Catena; Conrad of Halberstadt; Cyprian Montemartyr; Didymus; Francesco Titelman; Gregory the Pope; Girolamo Savonarola; Hilary of Poitiers; John of Frankfurt; Odo; Olympiodorus; Philip the Monk; Polychronius; Richard Ampolus; Simon of Afflighem; Thomas Aquinas.

ON THE PSALTER:

Agathius; Albinus; Alexander Capgrave; Alexander of Chester; Alfonso de Castro; Ambrose Autpert [Amsbertus]; Ambrose of Milan; Anastasius of Antioch; Angelo Sangrini; Anselm of Lucca; Anselm of Mantua; Apollinaris; Aribio; Armandus; Arnobius; Asterius; Athanasius; Augustinus Steuchus; Aurelius Cassiodorus; Basil; Bernard; Bonaventure the Cardinal; Bruno the Carthusian; Bruno of Würzburg [Herbipolensis]; Charles de Bovelles [Bouillus]; the Greek Catena on the Psalms; Christianus Ischyrius; Christophorus Marcellus; Columbanus; Cornelius of Bitonto; Cosmas Indicopleustes; Didymus; Diodorus; Eynardus; Epiphanius Scholasticus; Eusebius of Caesarea; Eusebius of Vercelli; Eustathius of Antioch; Euthymius; Felix; Francesco Mileto; Francesco Ortisius; Francesco Pantiscozio; Francesco Petrarca; Francesco Puteanus; Francesco Titelman; Francesco Visdomini; Francisco de Zamora; Friedrich Nausea; Gabriel Brebia; Walter Disseus; Walter Magolensis; Georg Witzel [Vicelius]; Germanus of Constantinople; Gilbert de la Porrée; Gregory the Pope; Gregory of Nyssa; William of Auvergne; William Gregory; William of Hirsau [Irsaugiensis]; William Pepin; William Vellius; Hadrianus Lametius; Henricus Logen; Girolamo Savonarola; Hieronymus Varlenius; Hilary of Poitiers; Hippolytus; Honorius; Jacobus Furnius; Jacobus Pantiscotius; Jaime Pérez of Valencia; Jacopo Sadoletto; Janus Vitalis; Innocent III (pope); Innocent V (pope); John Arundineus; Giovanni Battista Folengo; John Dominici; John Ferus; John Franciscus; John Gagny [Gagneus]; John Gerson; John Ludovicus; John of Mechelen; John Neouillanus; John Pico; John Fisher of Rochester [Roffensis]; John Torquemada; Iovita Rapicio; Lanfranc; Leander; Lecbertus; Ludolph the Carthusian; Louis Pittorio; Mapheus; Matthew of the Royal Court [Aulae regiae]; Matthias Bredenbach; Michele Aiguani [Angrianus]; Nicholas of Dinkelsbühl; Nicholas of Gorran; Nicholas Herborn; Nicholas Trivet; Ninian; Nonius Marcellus; Otfrid; Othmar [Nachtgall]; Paul Ricius; Peregrinus; Peter of Ailly; Peter of Edessa; Peter of Herentals; Peter Lombard; Peter of Perpignan; Peter Rufus; Philip the Chancellor; Placido of Parma; Prosper; Rainerius; Remigius; Richard of Exeter; Richard of Hampole [Rolle]; Robert of Lincoln [Grosseteste]; Rudolph Agricola; Serapion; Sixtus; Smaragdus; Theodoric of Herxen; Theodore of Antioch; Theodore of Heraclea; Theodoret; Thomas Aquinas; Thomas of Wales [Gualensis]; Vincent of Lérins.

ON PROVERBS:

Alexan-[der →]

[→ p333 (next batch); catchword "Alexan" (Alexander...)]

(Rich PDF p. 333 [printed folio 314, verso]. Book IV, by-book index (continued) — expositors on Proverbs (concl.), Ecclesiastes, the Song of Songs, Wisdom, Ecclesiasticus, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, all Twelve Minor Prophets, and (opening) Hosea. Three columns, read left-to-right. Running head: BIBLIOTHECAE SANCTAE.)

[Catalog of the Expositors, by the order of the books — continued. On Proverbs, concluded:]

Alexander Neckam; Alvarus; Ambrose of Milan; Basil; Evagrius; Eustathius of Antioch; Gilbert of Paris; Gregory Olympiades; Gregory the Pope; William of Auvergne; Henricus Hassius; Hippolytus; John Arboreus; Peter Brunaquellus; Peter Gottfried; Ralph Baynes; Saloni; Theophilus of Antioch; Thomas of Wales.

ON ECCLESIASTES:

Acacius; Albinus; Alexander Neckam; Dionysius of Alexandria; Garicus of Paris; Gerard Moringus; Gregory of Neocaesarea; William Alconas; Hippolytus; John Arboreus; John Dominici; John Ferus; Olympiodorus; Peter Brunaquellus; Rupert Holcoth; Saloni; Salvian; Sigebert; Victorinus of Pettau.

ON THE SONG OF SONGS:

Abbas Vercellensis; Aegidius; Agathius; Alan of la Roche [Rupensis]; Alexander of Exeter; Albinus; Ambrose Autpert; Angelomus; Anselm of Canterbury; Aponius; Apringius; Aurelius Cassiodorus; Bernard; Cyprian the Cistercian; Eccardus; Eulalius of Cynopolis; Gerard of Savona; Gilbert the Monk; Giselbert the Englishman; Gregory Olympiades; Gregory the Pope; William the Abbot; William of Auvergne; Henry Herp [Harphius]; Henricus Hassius; Hermann Schild; Hilary; Hippolytus; Honorius; Jacobus Anglicus; Jaime Pérez; Innocent V; John Arboreus; John Dominici; John Gerson; John Halgrin; John Verdiacus; Julian of Eclanum; Justus of Urgell; Leonard of Giffoni; Luke the Abbot; Marbod; Methodius; Michael Picardus; Orosius; Pagano of Bergamo; Peter of Ailly; Peter Brunaquellus; Peter Nannius; Philippus Abbas; Philip Albert; Philo of Carpasia; Psellus; Remigius; Rethicius; Rupert Holcoth; Rupert of Limburg; Simon the Monk; Theodoret; Thomas Aquinas; Thomas the Cistercian; Thomas of Wales; Triphyllius; Victorinus of Pettau; Williram.

ON THE WISDOM OF SOLOMON:

Bellator; Eccardus; John Arundineus; Peter Nannius; Rupert Holcoth.

ON ECCLESIASTICUS:

John Alerius; Nicholas Gorran; Rupert Holcoth; Rupertus Roseus; Rupert Walsingham.

ON ISAIAH:

Adam; Alan of Lille; Aelred of Rievaulx; Ambrose of Milan; Basil; Cyril; Didymus; Eusebius of Caesarea; Francisco Foreiro; Giselbert the Englishman; Hector Pinto; Henricus Vichingan; Joachim the Abbot; Matthew of Évreux; Michael of Massa; Nicholas of Dinkelsbühl; Procopius; Richard of St Victor; Theodoret; Thomas Aquinas; Thomas Hasselbach; Victorinus of Pettau.

ON JEREMIAH:

Joachim the Abbot; Theodoret; Thomas Aquinas.

ON LAMENTATIONS [Threni]:

Anselm of Mantua; Hugh of St Victor; John of Königsaal; Jean Cinqarbres; Nicholas Cleynaerts; Paschasius; Richard Ampolus; Richard of Hampole; Theodoret; Thomas Aquinas.

ON EZEKIEL:

Alexander Neckam; the Syriac Catena; Hesychius; Gregory Nazianzen; Gregory the Pope; Girolamo Savonarola; Hippolytus; Hugh of St Victor; John of Königsaal; Michael of Cesena; Nicholas Cabasilas; Polychronius; Proclus; Richard of St Victor; Simon of Afflighem; Theodoret; Victorinus of Pettau.

ON DANIEL:

Apollinaris; Cyril; Eusebius of Caesarea; Gennadius; Hippolytus; Joachim the Abbot; John Capgrave; John Hagen; Judas [the Syrian]; Julius Africanus; Michael Picardus; Richard of St Victor; Theodoret; Zacharias.

ON ALL THE TWELVE MINOR PROPHETS:

Guido the Carthusian; William of Melitona; Remigius; Stephen the Englishman; Theodoret.

ON HOSEA:

Cyril; Didymus; Pierius; Rufi-[nus →]

[→ p334 (next batch): catchword "Ruffi" (Rufinus)]

(Rich PDF p. 334 [printed folio 315, recto]. Book IV, by-book index (continued) — Hosea (concl.), Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Haggai, Zechariah, Maccabees; the whole New Testament; all Four Evangelists; Matthew; Mark; and (opening) Luke. Three columns, read left-to-right. Running head: LIBER QVARTVS.)

[Catalog of the Expositors, by the order of the books — continued. On Hosea, concluded:]

Rufinus; Theophylact.

ON JOEL: Cyril; Hugh of St Victor; Rufinus.

ON AMOS: Girolamo Savonarola; Rufinus.

ON OBADIAH: Hugh of St Victor.

ON JONAH: William Pepin; John Chrysostom; John Catardus; Theophylact.

ON MICAH: Girolamo Savonarola.

ON NAHUM: Cyprian the Monk; Theophylact.

ON HABAKKUK: Cyril; Theophylact; Victorinus of Pettau.

ON HAGGAI: Callisto of Piacenza; Georg Witzel; John Eck.

ON ZECHARIAH: Didymus; Girolamo Savonarola; Hippolytus.

ON MACCABEES: Bernard; Gregory Nazianzen; John Chrysostom; Josephus; Marius Victorinus; Simon the Englishman.

ON THE WHOLE NEW TESTAMENT:

Augustine of Ancona; Edward Leigh [Laeus]; John Baconthorpe [Bacco]; John Capgrave; John Lopis; Nicholas Zigenus; Oecumenus; Simon Atumano; Thomas Aquinas.

ON ALL FOUR EVANGELISTS:

Agrippa; Ammonius; Antonius Bruich; Apollinaris; Arnobius; Asterius; Aurelius Augustine; Bruno Archbishop of Cologne; the Greek Catena; Caesarius; Conrad; Diego de Deza; Diodorus; Dominicus Nannus; Eusebius of Caesarea; Euthymius; Fortunatianus; Gregory the Pope; Guido of Perpignan; Guittierus; Henricus Arnoldi; Hieronymus Gida; Innocent the Pope; John Abbatis; John Arboreus; John Balbus; John Castellensis; John Christophori; John Gauuer; Iuencus; Ludolph the Carthusian; Marianus; Michael of Massa; Otfrid; Peter Isusquius; Richard Middleton; Rupert Goulet; Simon Cassian; Simon of Cremona; Simon Corroy; Tatian; Theophilus of Alexandria; Theophylact; Titus; Victor; Zacharias.

ON MATTHEW:

Alfonso Tostado; Anselm of Canterbury; Antipater of Bostra; Antonio Pucci; Arnoldus; Athanasius; Aurelius Augustine; Basil; Bonaventure; Claudius the Monk; Clement of Alexandria; Christianus; Chromatius; Cyprian of Carthage; Cyprian the Monk; Didymus; Domingo de Soto; Eccardus; Francesco Titelmann; Friedrich Nausea; Gregory of Antioch; Gregory Nazianzen; Gregory of Nyssa; William of Auvergne; Gueric; William Ludovicus of Langeac; William Pepin; James the brother of the Lord; John Chrysostom; John Doceus; John Dominici; John Ferus; John Hoffmeister; John Ludovicus; John Maitrosius; John Maria; John Regno; John of Santa Fide; John Scotus the Monk; John Soares; Jodocus; Joseph of Tiberias; Julius Africanus; Leo the Pope; Leontius; Matthew of the Royal Court; Matthias Bredenbach; Methodius; Michael Aiguani; Nicholas of Dinkelsbühl; Pantaleon; Pantaenus; Peter of Ailly; Remigius; Rudolph Lange; Severianus; Symmachus; Theodore of Heraclea; Theodoric of Herxen; Theodore of Ancyra; Theognostus; Tilmann of Aachen.

ON MARK:

Ephrem; John de Isunio [Isidinius]; Peter of Ailly.

ON LUKE:

Aelred; Albinus; Ambrose of Milan; Amphilochius; Andrew of Jerusalem; Anselm of Canterbury; Antoninus of Florence; Asterius of Amasea; Augustine of Ancona; Aurelius Augustine; Bartholomew of Bologna; Bartholomew the Little; Bernard; Bonaventure; Claude de Seyssel; Dominicus Leonus; Egbert; Epiphanius of Salamis; Francisco de Osuna; Geoffrey Allieuant; Gregory of Nyssa; Henricus Consueldius; Henry of Langenstein; Henry of Kalkar; Hubert Leonardo; Hugh of St Victor; Jacopo Sannazaro; John of Beverley; John Dominici; John Isidinius; John Fisher of Rochester; Isidore of Thessalonica; Jodocus; Michael Aiguani; Nichol-[as →]

[→ p335 (next batch): catchword "Nicol" (Nicolaus...)]

(Rich PDF p. 335 [printed folio 316, verso]. Book IV, by-book index (continued) — Luke (concl.), John, Acts, all Pauline Epistles, Romans, Corinthians, Galatians, Ephesians, Philippians, Titus, Hebrews, all Catholic Epistles, the Catholic Epistle of John, and (opening) the Apocalypse. Three columns, read left-to-right. Running head: BIBLIOTHECAE SANCTAE.)

[Catalog of the Expositors, by the order of the books — continued. On Luke, concluded:]

Nicholas Gallus; Odo; Peter of Ailly; Theodoric of Herxen.

ON JOHN:

Albinus; Ambrose of Milan; Amphilochius; Andrew of Crete; Anselm; Augustine; Basil; Bernard; Bessarion; Bonaventure; Claude Guillaud; Cornelius Musso; Cyril; Didymus; Francesco Titelmann; George of Trebizond; Gilbert de la Porrée; Gregory of Corinth; William of Aachen; Joachim the Abbot; John of Santa Fide; Jodocus; Joseph of Tiberias; Isaac; Lawrence Giustiniani; Nonnus of Panopolis; Peter Scala; Stephen Poloniacus; Theodore of Heraclea.

ON THE ACTS OF THE APOSTLES:

Alexander Dolensis; Arator; Aurelius Cassiodorus; Diodorus of Tarsus; Euthalius; Joseph of Tiberias; Novatus; Peter Apian; Theodore of Ancyra; Tertullian; Thomas Walden.

ON ALL THE EPISTLES OF PAUL:

Adam; Alan of Lille; Albert of Padua; Albinus; Ambrose of Conza; Ambrose of Milan; Anselm of Canterbury; Apollinaris; Augustinus Romanus; Bruno the Carthusian; Caius Marius Victorinus; the Latin Catena on Paul; Claudius of Auxerre; Claude Guillaud; Diodorus; Francesco Titelmann; Gilbert de la

Porée; Gottschalk; Gregory of Rimini; Gregory Primaticius; Guttierus; Heraclius; Innocent V; John Arboreus; John Christophori; John Isdinus; John Milbach; John Pfeffer; John Vitlichius; John Zacharias; Lanfranc; Matthew of Aquasparta; Paduanus; Peter Lombard; Peter of Sens; Peter of Tripoli; Photius; Primasius; Radulph of Flavigny; Ramaldus; Remigius; Richard Middleton; Rupert Regno; Sedulius; Simon of Cremona; Simon of Speyer; Stephen Langton; Theodore of Heraclea; Theodoret; Theophylact; Thomas Aquinas; Terneus.

ON ROMANS:

Aegidius; Antonius Bruich; Asterius; Clement Araneus; Domingo de Soto; German de Brie; William Theodor.; Henricus Consueldius; Hugh of St Victor; Jacopo Nacchianti; Jacopo Sadoletto; John Arundineus; John Baconthorpe; John Cassian; John Dominici; John Duns; Matthew of Aquasparta; Nicholas Grandis; Philibert Aresches; Sixtus of Siena; Sixtus of Como; Stephen the Postillator; Theodolus; Thomas Walden.

ON CORINTHIANS:

John Dominici; John Haiton; John Hoffmeister; John Victorinus; Pierius.

ON GALATIANS:

Acacius; Alexander of Cappadocia; Apollinaris; Didymus; Eusebius of Emesa; Severianus; Theodore of Heraclea.

ON EPHESIANS:

Jacopo Nacchianti.

ON PHILIPPIANS:

John Hoffmeister; Gregory of Nyssa.

ON TITUS:

Richard Lavinan.

ON HEBREWS:

Cyril; Constantinus; Gennadius; William of Melitona; Hesychius; Jerome of Verona; John Huldarici; Nicholas Grandis; Stephen the Postillator; Thomas Sperman.

ON ALL THE CATHOLIC EPISTLES:

Ambrose of Conza; Augustine of Ancona; Aurelius Cassiodorus; Claude Guillaud; Didymus; Francesco Titelmann; Gregory of Rimini; Giovanni Battista Folengo; John of Königsaal; John Hoblet; Nicholas of Dinkelsbühl; Thomas Sperman; Thomas Walden.

ON THE CATHOLIC EPISTLE OF JOHN:

John Ferus; Girolamo Savonarola.

ON THE APOCALYPSE:

Albinus; Ambrose of Conza; Ambrose of Milan; Andrew of Caesarea; Apringius; Arethas; Ascensius [Josse Bade]; Augustinus Romanus; Aurelius Augustine; Aurelius Cassiodorus; Bernardino of Siena; Bruno of Segni; Claudius Montemartyr; Coelius Pannonius; Dionysius of Alexandria; Fridericus Genetus; Gaufredus; Gennadius of Marseilles; Henricus Hassius; Helias; Hippolytus; Jacob of Stralen; Joachim the Abbot; Ioan-[nes →]

[→ p336 (next batch); catchword "Ioan" (Ioannes...)]

*(Rich PDF p. 336 [printed folio 317, recto]. Book IV — the by-book/topical index concludes: the Apocalypse (concl.), the Mass-lections, the Passion of Christ, the Decalogue, the Lord's Prayer, the Hail Mary, and the Ferial Canticles; then a **Second Catalog (by exegetical method)** opens, its first class the Abridgers. Running head: LIBER QVARTVS.)*

[Catalog of the Expositors, by the order of the books — continued. On the Apocalypse, concluded:]

John Annius; John of Wales; John Haiton; John Henten; John Tacesphalus; John Torphe; Jordanus; Irenaeus; Justin; Melito; Methodius; Nepos; Nicholas Alsentius; Primasius; Serafino of Fermo; Tyconius; Thomas Suduolcas [Walden]; Ubertino of Casale; Victorinus the Martyr; Vitalis the Cardinal.

Catalog of those who wrote separately on the Gospels, epistles, and other lections of divine scripture that are read in the Masses (whether through Lent or through the circle of the year):

Albert of Padua; Albinus; Anthony of Bitonto; Antonius Bruich; Antonio Gislandi; Aurelius Augustine; Bede; Callistus; Caesarius; Cyril of Jerusalem; David; Egbert; Ericus; Eusebius of Emesa; Flavian; Francisco de Osuna; Friedrich Nausea; Fulgentius; Walter Disseus; Georg Witzel; Gerard of Stredam; Gregory the Pope; Gottschalk; Gueric; William Pepin; Haymo; Henry of Kalkar; Henricus Consueldius; Henry Herp; Henricus Helmesius; Henry of Langenstein; Henry of Friemar; Hermann Petra; Hildegard; Honorius; Jacobus of Genoa; Jacob Schöpfer; Innocent III; John Arundineus; John Beethz; John Castellensis; John Doceus; John Dominici; John Ferus; John Gauuer; John Hoffmeister; John Justus; John Maria; John Nider; John Niuecellensis; John Regno; John Royaerts; John Tauler; John Torquemada; Jodocus; Maurice of Paris; Maximus of Turin; Michael of Cesena; Nicholas of Cusa; Nicholas Herborn; Nicholas of Dinkelsbühl; Peter Chrysologus; Peter of Speyer; Peter Auriol; Sanctius; Sixtus; Smaragdus; Stephen of Paris; Sylvester; Titus; Thomas Hasselbach.

Catalog of those who wrote on the Passion of Christ, according to the history of the four Evangelists:

Antonio de Guevara; Boninus; Dominic Mancini; Francesco Zichenius; Georgius Molitoris; Gerard Lorch; Gregory Nazianzen; William of Aachen; Henricus Arnoldi; Henricus Gulpen; Henry Suso; Hieronymus Patavinus; John Benius; John Caneman; John of Capistrano; John Ferus; John Francesco Quintiano; John Tauler; Leo the Pope; Theodoric of Herxen; Tullio Crispoldi.

On the Decalogue:

Antiochus the Monk; Arnoldus; Bonaventure; Friedrich Nausea; Gerard of Stredam; Gottschalk; Henry Herp; Henry of Friemar; Hermann of Cologne; John Beetz; John Gerson; John Nider; Michael of Milan; Nicholas of Dinkelsbühl; Thomas Aquinas; Thomas Hasselbach.

On the Lord's Prayer:

Aegidius; Albertus Magnus; Bernard; Bonaventure; Charles de Bovelles; Cyprian of Carthage; Hermann of Cologne; Hermann Petra; Girolamo Savonarola; John Gerson; John Ludovicus; John Pico; Jodocus; Nicholas of Dinkelsbühl; Peter of Ailly; Theodoric of Herxen; Thomas Aquinas; Thomas Hasselbach.

On the Angelic Salutation [the Hail Mary]:

Aegidius; Bernard; Henry of Langenstein; John Isdinius; Peter of Ailly; Theodoric of Herxen; Thomas Aquinas.

On the Ferial Canticles:

Euthymius; Jaime Pérez of Valencia; Theodoret; Ludolph the Carthusian.

Second Catalog — the Expositors Distributed by Method

ANOTHER CATALOG, in which the expositors of divine Scripture are distributed into various classes, according to the variety of the methods which the sacred expositors used in expounding the holy letters.

Abridgers [Abbreviatores], who abridged the prolix commentaries of the expositors:

Aretas; Bede; Euthymius; Jerome of Stridon; Odo of Cluny; Peter Ximenius; Simon of Afflighem; Theodoret; Theophylact.

[→ p337 (next batch): catchword "ANNO" (Anno-tatores...)]

(Rich PDF p. 337 [printed folio 318, verso]. Book IV, the Second Catalog (expositors by method) continues — Annotators, Chronographers, Compilers, Collectors, Commentators (a note), Compendium-makers, Dialogue-writers, Dictionary-makers, Disputants, Eclogue-writers, Letter-writers, Geographers, Harmony-makers, and (opening) Homilists. Three columns; the method-classes run in alphabetical order. Running head: BIBLIOTHECAE SANCTAE.)

[Second Catalog (by method) — continued:]

Annotators [Annotatores]:

Apollinaris the Younger; Anselm of Laon; Aurelius Augustine; Bernardino Gadolo; Francesco Marone; Francesco Titelmann; Jerome of Stridon; Hugh of St Victor; John Benedictus; Nicholas Zigenus; Origen; Peter Auriol [Verberius]; Richard of St Victor.

Chronographers [Chronographi]:

Bede; Eusebius; Hermann Contractus; John Driedo; Julius Africanus; Joseph of Jerusalem; Philo Judaeus; Richard of St Victor.

Compilers [Coacervatores]:

Alfonso Tostado; Gregory the Pope; Henry of Langenstein; Sixtus of Como; Thomas Hasselbach; Vincent of Beauvais.

Collectors — rhapsodists and cento-makers [Collectores, Rapsodi Centonarii]:

Alalphus; Aloysius; Arethas; Augustine of Ancona; Bartholomew of Urbino; Bede; the Greek Catena on Job; the Greek Catena on the Psalms; the Greek Catena on the Gospels; Dominicus Nannus; Epiphanius Scholasticus; Eucherius; Euthymius; Eudocia; Francesco Puteanus; Gottfried Tilmann; Werner of Paris; Haymo; Henricus Helmesius; Paterius; Patricius; Peter of Tripoli; Peter of Herentals; Primasius; Proba; Rabanus; Santes Pagninus; Seclubius; Theodolus; Thomas Aquinas.

Commentators [Commentatores]: Since there are very few expositors of divine scripture who have not elaborated something in the method of commentary; and again, since (as we advised in the third book of this work) it has come about that whatever [are] the labors of the sacred expositors are called "commentaries," we have judged it superfluous to append here a Catalog of commentators.

Compendium-makers [Conpendiarii], who drew the divine scriptures into a compendium:

Alan of Lille; Aurelius Cassiodorus; John the Monk; Peter Bersuire.

Dialogue-writers [Dialogistae]:

Apollinaris the Younger; Aurelius Augustine; Jacopo Sadoletto; John Gerson; Paduanus; Salonius; Zacharias.

Dictionary-makers [Dictionarii]:

Andreas Placus; Bede; Epiphanius; Eucherius; Francisco Ximénez; John Benedictus; John Pratus; Isidore of Seville; Mammotretus; Marcus of Ulm; Origen; Philo; Santes Pagninus.

Disputants — question-writers [Disputatores Quaestionarii]:

Aegidius; Alfonso Tostado; Albinus; Apollinaris; Antonio Gislandi; Aurelius Augustine; Bede; Cyril; Eucherius; Eusebius of Caesarea; Francesco Giorgio; Jerome; Hugh of St Victor; John Arboreus; Justin; Matthew Döring; Methodius; Paul of Burgos; Philip of Side; Philo Judaeus; Richard of Cluny; Serafino Cumirano; Tatian; Theodoret; Thomas Aquinas.

Eclogue-writers / excerptors [Eglogistae]:

Arlottus; Aurelius Augustine; Cyprian of Carthage; Defensor; John Mentolonius; John Niuecellensis; Melito; Nicholas Hanapus; Peter, bishop of Città Nuova.

Letter-writers [Epistolarii]:

Ambrose; Aurelius Augustine; Jerome; Isidore of Pelusium.

Geographers [Geographi]:

Adamnan; Albert the Patriarch; Bede; Burchard; Callisto of Piacenza; Eusebius of Caesarea; William of Aachen; Ludolf von Suchen; Matthaëus Aurogallus; Oronce Finé; Peter Apian; Rudolph Lange; Roger Bacon.

Harmony-makers [Harmonici]:

Ammonius of Alexandria; Antonius Bruichius; Diego de Deza; Dominicus Nannus; Eusebius of Caesarea; Gerard Lorch; John Gerson; Robert Goulet; Simon Corroy; Sixtus of Siena; Tatian; Theophilus of Alexandria; Victor.

Homilists & Expounders [Homiliastae & Enarratores]:

Albinus; Ambrose of Milan; Amphilochius; Anastasius; Anselm of Canterbury; Antiochus; Antonio Pucci; Aurelius Augustine; Basil; Bede; Bernard; Candidus; Cyril of Alexandria; Cyril of Jerusalem; Ericus; Eusebius of Emesa; Francesco Visdomini; Friedrich Nausea; Fulgentius; Gilbert the Cistercian; Gregory Nazianzen; Gregory of Nyssa; Gregory the Pope; Gueric; Haymo; Hilary; Hippolytus; Hugh of St Victor; Jacob Schöpfer; John Chrysostom; Ioan-[nes →]

[→ p338 (next batch): catchword "Ioannes" (the Homilists continue)]

(Rich PDF p. 338 [printed folio 319, recto]. Book IV, the Second Catalog (by method) continues — Homilists (concl.), Isagogics, Index-makers, Meditators, Paraphrasers, Partitioners, Poets, Sciographers, and the long class of Scholastics. Running head: LIBER QVARTVS.)

[Second Catalog (by method) — continued. Homilists & Expounders, concluded:]

John Eck; John Ferus; John Hoffmeister; John Justus; John Maria Verattus; Isidore Clario; Jodocus; Maximus of Turin; Origen; Peter Chrysologus; Peter of Edessa; Philip the Chancellor; Severianus; Zeno; Peter Comestor; Philo Judaeus; Rainerius Snoy of Gouda.

Isagogics [Isagogici]:

Alanus Lymna; Alard of Amsterdam; Ambrose of Conza; Aurelius Augustine; Aurelius Cassiodorus; Bede; Bonaventure; Eucherius; Francesco Rinzius; Georg Witzel; Werner of Paris; Guido of Évreux; William Gregory; Hermann Schild; Hugh of St Victor; Jacob Gouschelius; Jaime Pérez of Valencia; John Bertramus; John Driedo; John Gerson; John Hagen; Othmar Nachtgall; Peter Bersuire; Rabanus; Santes Pagninus; Theodorus; Tyconius.

Index-makers [Indicistae]:

Conrad of Halberstadt; Euthalius; Gabriel Brunus; Hugh of Cher.

Meditators [Meditatores]:

Bernard; Bonaventure; Dionysius the Carthusian; Henry Herp; Girolamo Savonarola; John Gerson; John Louis Vives; Ludolph the Carthusian; Ninian; the bishop of the Picts; Peter of Ailly.

Paraphrasers [Paraphrastae]:

Christianus Ischirius; Francesco Titelmann; Gregory of Neocaesarea; Hegesippus; John Torquemada; Joseph of Jerusalem; Justus of Tiberias.

Partitioners [Partitores], who — the books of divine scripture being divided into parts — imposed on each of the parts its summaries and arguments:

Alexander Dolensis; Bonaventure; Cyrus Prodromus; Francesco Gothus; John Benedictus; Nicephorus.

Poets [Poetae]:

Alexander of Villedieu; Álvaro Gómez; Angelo Sangrini; Apollinaris the Elder; Arator; Avitus; Aurelius Prudentius; Bonaventure; Bonino Mombrizio; Caedmon; Cornelius Magnanus; Dracontius; Dominic Mancini; Eudocia; Eulalius; Ezechiel; Francesco Bonadus; Francesco Gothi; Francesco Spinola; Gerard of Breda; Gregory Nazianzen; Godfrey; Godelbert; Guido of Ferrara; Girolamo Fracastoro; Hieronymus Patavinus; Jerome of Stridon; Girolamo Vida; Hilary of Arles; Jacobus Furnius; Jacopo Sannazaro; John Francesco Quintiano; John Gagny; John Neouillanus; Iovita Rapicio; Iuvencus; Louis the Younger; Maffeo Vegio; Marbod; Marius Victorinus; Matthias Vindonicensis; Nicephorus; Patricius; Peter of Edessa; Peter Riga; Peter of Rosenheim; Proba; Salvian; Sedulius; Sigebert; Theodolus; Theodore the Abbot; Tertullian.

Sciographers [Sciographi]:

Albrecht Dürer; Aurelius Cassiodorus; Bede; Callisto of Piacenza; Damiano Maraffi; Eusebius of Caesarea; Jerome of Stridon; John Buteo; Oronce Finé; Peter Apian; Richard of St Victor.

Scholastics [Scholastici]:

Aegidius of Viterbo; Alan of Lille; Alanus Lymna; Alan of la Roche; Albert Magnus; Albert of Padua; Alexander Dolensis; Alexander of Hales; Alexander Neckam; Alfonso Tostado; Anthony of Bitonto; Antoninus of Florence; Ascensius the Franciscan; Augustine of Ancona; Augustinus Romanus; Bartholomew of Bologna; Benedict Stendal; Bernardino of Siena; Bonaventure the Cardinal; Clement Araneus; Conrad of Halberstadt; Conrad of Hirsau; Crisostomo Javelli; David; Dionysius the Carthusian; Eccardus; Egbert; Francesco Marone; Gabriel Brebia; Geoffrey Allieuant; Walter Disseus; Gerard of Bologna; Gerard of Savona; Gerard of Stredam; Gilbert of Paris; Gilbert of Poitiers; Gilbert the Englishman; Werner of Paris; Guido of Évreux; Guido of Perpignan; William Alconas; William of Auvergne; William of Aachen; William of Paris; William Pepin; William Vellis; Gregory of Rimini; Henry Arnoldi; Henricus Consueldius; Henry Gulpen; Henry of Kalkar; Henry of Langenstein; Henry Vichingen; Henri-[cus →]

[→ p339 (next batch): catchword "Henricus" (the Scholastics continue)]

*(Rich PDF p. 339 [printed folio 320, verso]. Book IV — the Second Catalog (by method) concludes (Scholastics concl., Supplers, Thematics, Translators); then a new closing treatise opens: A **Brief Admonition on the False Inscription of Books** (why the titles/attribution of many church writings were fabricated or corrupted, and how to detect it). Running head: BIBLIOTHECAE SANCTAE.)*

[Second Catalog (by method) — continued. Scholastics, concluded:]

Henry of Friemar; Hermann Petra; Hermann Schild; Hubert Leonardo; Ubertino of Casale; Hugh of Cher; Jacobus Anglicus; Jacobus, Bishop of Christopolis; Jacobus, Archbishop of Genoa; Jacobus Lusanensis; Jacobus Magnus; Jacobus Martinus; Jacob of Stralen; Ludolf von Suchen; Innocent III; Innocent V; John Annius; John Baconthorpe; John Balbus; John Beethz; John Duns; John of Frankfurt; John of Wales; John Gauuer; John Gerson; John Hagen; John Haiton; John Nider; John Noblet; Leonard of Giffoni; Ludolph the Carthusian; Matthew Döring; Matthew of Évreux; Michael Aiguani; Michael of Cesena; Michael of Massa; Nicholas Alsentia; Nicholas of Gorran; Nicholas of Lyra; Nicholas Trivet; Paul of Burgos; Peter Bersuire; Peter Gottfried; Peter of La Palud; Peter Riga; Peter Scala; Peter Auriol; Philip the Chancellor; Richard Ampolus; Richard of Exeter; Richard Lavinan; Richard Middleton; Rupert Holcoth; Rupert de Regno; Rupert Walsingham; Sancho de Porta; Sertorius; Simon of Cremona; Simon of Speyer; Stephen the Englishman; Sylvester Prierias; Thomas Aquinas; Thomas Hasselbach; Thomas Cajetan; Thomas of Wales; Thomas Sperman; Thomas Walden; Werner de Laer; Hubert Leonardo; Ubertino of Casale.

Supplers [Suppletiores], who supplied and completed the imperfect commentaries of the expositors:

Gilbert the Monk; Gregory of Nyssa; Jodocus; Eudocia.

Thematics [Thematici]:

Ambrose; Gregory of Nyssa; Philo Judaeus; Vincent of Beauvais.

Translators [Translatores]:

Aquila of Sinope; Augustine, Bishop of Nebbio; Edward Leigh; Eusebius of Caesarea; Felix of Prato; Francisco Ximénez; William, Abbot of Hirsau; Hesychius the Monk; Jerome of Leopolis [Lviv]; Jerome of Stridon; James the Apostle; Jacobus, Archbishop of Genoa; John, King of Aragon; John Chrysostom; John Dietenberger; John Eck; Diego López de Zúñiga [Stunica]; John Poccanus; John Cinqarbres; Joseph of Tiberias; the Italian [Old-Latin] edition; Lucian the Martyr; Michael Adam; Origen; Patrophilus of Scythopolis; Peter Sutor; Robert Olivétan; Rudolph Agricola; Santes Pagninus; the Seventy-two Interpreters; Simon Atumano; Sophronius; Symmachus; the Syriac edition; Theodotion; Thomas Cajetan; Ulfilas, bishop of the Goths.

A Brief Admonition on the False Inscription of Books

A Brief Admonition on the False Inscription of Books, showing for what causes it has come about that the inscriptions [titles/attributions] of many Ecclesiastical volumes were either fabricated or corrupted, and by what conjectures one may detect the fiction or falsehood of the inscriptions.

Not without reason did the ancient expositors of illustrious writers prescribe that the inscriptions of works, and the names of the authors, be diligently inquired into at the beginning of each volume, and weighed with prudent judgment.¹ For they perceived how much it matters to know of what erudition and authority the author of each work was — especially in the writings of the sacred Fathers and of the noble Doctors of the Church: whence, as if from the oracles of the Academy of Theologians, [the theologians] receive the constancy of their assertions, and the Supreme Pontiffs take [thence] the decrees by which the Christian world is ruled. And I myself, not ignorant of this — since I have often indicated in this volume that many pseudepigrapha, adulterine, and supposititious [works] are found among the monuments of the Catholic expositors, [works] which are not [those] of the men whose titles and inscriptions they bear — it has seemed good to me, for the benefit of those who are more teachable than learned, first to explain from what causes and occasions the error of fabricated inscriptions has arisen, and then to show by what marks the fiction of such titles may be discerned.

That I may therefore begin from the first: the manner of fabricating an inscription is, in general, twofold² — one proceeding from the very authors of the works, the other devised by the readers. Further, the occasions of

inscribing [titles] taken up by the authors are some honorable, some base. Among the honorable, in the first place is to be reckoned the *omission* of the inscription. For it happens that the inscriptions of books are for the most part deliberately omitted by their authors, and then are inscribed by the copyists and title-writers however it seemed good to them; but of the omitted inscriptions there can be various causes.

First [→]

[→ p340 (next batch): catchword "Primùm"]

¹ The inscriptions of works, and the names of the authors, at the beginning of volumes, must be diligently weighed. ² There are two causes of fabricated inscriptions.

(Rich PDF p. 340 [printed folio 321, recto]. Book IV — the Admonition on the False Inscription of Books continues: the honorable causes of anonymous or misattributed titles (modesty; anonymous testing of judgment, per Gregory Nazianzen; Paul's Hebrews, per Jerome; avoidance of envy; humility), the pseudo-correspondences (Paul–Seneca, the Phalaris and Brutus letters, Porcius Latro's Cicero declamation), then the base causes (hoaxers and heretics; the Manichaeian apostolic forgeries; Calvin as "Alcuin"), and corrupted titles from equivocation of names (Rufinus, Erasmus). Two-column prose. Running head: LIBER QVARTVS.)

[A Brief Admonition on the False Inscription of Books — continued:]

First, the zeal of modesty and humility: for which reason indeed, since the author of the book *On the Cardinal Virtues of Christ* testifies, to Pope Cornelius, that he had been unwilling to prefix his own name as the title of his work — I know not who ascribed it to Cyprian and inserted it among his writings, perhaps moved by the conjecture that Cyprian [too] wrote to that same pontiff.

Then there are those who, for the sake of testing another's judgment, publish their lucubrations lacking a title, so that — as if hiding behind the tablet in the manner of Apelles — they may learn the opinions of the readers, and correct the faults of the work freely detected by them. Thus that great Gregory the Theologian [Nazianzen] writes, in the preface of his book *On the Faith*, that he had begged his friend to read that same book — the author's name being removed and the person of the composer concealed — to learned and prudent men, so that, if [the friend] had prompted anyone [to object] that something there seemed less rightly stated, it might be emended by the counsel of many.

There have been also those who abstained from titles for the benefit of those by whom they wished their [works] to be read, lest by the title of a despised or little-favored name they should diminish the esteem of the work and keep readers from its usefulness. This Jerome asserts that Paul once did, writing to the Hebrews:¹ since he knew himself to be gravely hateful to them on account of the neglected traditions of the Pharisees and the Mosaic ceremonies, he was unwilling to deter them, by the prefixing of a hateful name, from the reading of a most salutary epistle. Whence it came about that certain of the ancient fathers ascribed it either to Barnabas or to Clement. Nor were there lacking those who, to avoid envy, hatred, and the perils of dangers, published their writings marked with no name, lest they should provoke against themselves those who, by the published writings, were either injured or at least thought themselves injured. To these afterwards someone, led by some slight conjecture, appended a title, such as happened then to be at hand. There have likewise been found those who — [having] certain little works of their own of very slight moment, written for the sake of rude and simple friends — were unwilling to prefix their own name, lest the rudeness of the composition and the humility of the subject should detract from the composer's authority. These then, in the progress of time, obtained a chance inscription from a chance title-giver.

From nearly the same causes flowed the custom of fabricated inscriptions, preserved by several of the ancient authors. **Salvian, Bishop of Marseilles**, for this reason put out his parenetic [exhortatory] books under the fictitious appellation of *Timothy*, [addressed] to the Church of God spread throughout the whole world, so

that — the vanity of human glory being neglected — he might render the honor of that labor to God alone. **Vincent of Lérins**, a most eloquent presbyter, upon the disputations which he composed against the profane novelties of the heretics, his own name being hidden (hateful to the heretics), imposed the title of *Peregrinus* [the Stranger], so that they might the more willingly be read by the heretics, who are greedy of strange things. There is also another reason for the authors' fabricating a title — namely, the exercise of studies: since in those [works] which are wont to be written for the sake of exercise, titles are not seriously prefixed, as in declamatory themes, which the Greeks call προγυμνάσματα, or μελέται — that is, *pre-exercises* or *meditations* — in which those who exercise themselves put not their own names, but [the name] of him whose person they attempt to represent. Of this kind are believed to be, among our own [writers], the epistles of Paul to Seneca and Seneca's Epistles to Paul, and the dialogue of Augustine and Orosius on Genesis; but among the heathen, the epistles of Phalaris of Agrigentum, and the epistles of Brutus. Thus Porcius Latro treated Cicero's argument against Catiline — playing, of course, the person of Cicero — and, whenever it fell [to him to speak], he calls himself Tullius, not Porcius. Hence the error of those who think the fictitious matter to be serious, and believe such little works to be [the works] of those under whose names they are fabricated. These, then, and [causes] like these, are the not-blameworthy causes of the varied inscriptions, to which the authors themselves — yet without their fault — seem to have given occasion.

But among the base and shameful occasions of pseudepigraphy arisen through the fault of authors — that I may not enumerate them singly — that which is the worst of all has come forth from a twofold kind of most wicked men. Of these, certain sycophants, or rascals, born to mock and impose, adorn their trifles and ditties (fabricated for jest and mockery) with illustrious inscriptions, so that, while unlearned readers take up such follies as though the offspring of noble writers, and unroll them with admiration, they [the hoaxers] meanwhile enjoy, not without laughter, their gaping credulity. But others, laboring under the heretical plague, wrap their most pestilent writings in the splendid coverings of Catholic titles, so that, under the pretext of an orthodox name, their poisons may be scattered more quickly and more widely among the common people, to the greater harm of men.² Hence once arose those most impudent pseudepigrapha — namely, the *Ascension of Moses*, the *Apocalypse of Elijah*, the *Gospels of Thomas*, *Thaddaeus*, *Philip*, *Bartholomew*, the *Acts*, [the Gospels] of *Peter*, *Andrew*, and *John*, and other trifles like these — devised by the disciples of Manichaeus the Persian, who had imposed on themselves the names of the twelve apostles.

Thus far concerning the causes of falsified inscriptions, drawn both from the probity and from the improbity of authors: now it must be said of the occasions of *corrupted* titles, which have emanated from outsiders and strangers.³ These are chiefly two — error, and fraud (fraud looks toward error and impudence): [namely,] the equivocation of a Name; the agreement of the Argument or of the style; the similitude of the Persons to whom, or by whom, works are dedicated; also, as I have already said, the *defect* of a title; and the *simulation* of a title for the sake of exercise. From **Equivocation** it frequently happens in practice that an affinity of names, or of surnames, or of titles has given a handle for erring — as once [it did] to Rufinus, presbyter of Aquileia, who, deceived by the similarity of the words, inscribed the *Enchiridion* of Xystus the Pythagorean to Xystus [Sixtus] the Pontiff, and attributed the *Apology for Origen* of Pamphilus and Eusebius to Pamphilus the martyr, a devotee of Origen. Erasmus, led by a similar error, [attributed] the *Commentaries on the Psalter* of Arnobius the presbyter to Arnobius [→]

[→ p341 (next batch): catchword "Arnobio"]

¹ What moved St. Paul not to ascribe his name to the Epistle to the Hebrews. ² Heretics within our own memory have inscribed their books with fabricated names, to deceive unlearned readers — thus Calvin called himself *Alcuin*. ³ The inscriptions of books are corrupted for two causes.

(Rich PDF p. 341 [printed folio 322, verso]. Book IV — the Admonition on the False Inscription of Books continues: misattribution by style/subject similarity (Archytas → Aristotle; Julian of Eclanum → Jerome); deliberate fraud (profiteering booksellers; heretics disguising Apollinaris under Athanasius and a Tertullian

tract under Cyprian; plagiarists like John Gast; forgeries out of enmity — the pseudo-apostles' false Pauline letters, 2 Thess 2:2; Origen's and Leo's complaints); and finally misattribution from excessive love of an author. Two-column prose. Running head: BIBLIOTHECAE SANCTAE.)

[A Brief Admonition on the False Inscription of Books — continued:]

...[Erasmus attributed the *Commentaries on the Psalter* of Arnobius the presbyter] to Arnobius the Rhetor, that most flourishing [author]. From this deception it came about that not a few works of Thomas the Englishman were given to Thomas the Angelic Doctor [Aquinas]. From the omission of titles, too, and from the occasional fiction of titles (as we advised above), it happens that less-learned readers, or hasty writers, conjecture that books destitute of a title are to be ascribed to one [author] rather than another, and think that exercises with a simulated title are the compositions of those whose fictitious titles they bear. The similitude of style also, or the community of subject, or the nearness of those to whom (or by whom) the writings are sent, not rarely cause the studious, in distinguishing books lacking a title through various chances, to ascribe the name not of him whose the work is, but of him whose they suspect it to be — either because another has written on a similar matter, or [written] to the same [persons], or in a similar style and method. Thus among the philosophers there are those who affirm that the *Categories* of Archytas of Tarentum were wrongly prefixed to Aristotle's *Organon*, and marked with the Aristotelian name for no other cause than because of the similitude of the matter treated by both. Thus among the Theologians there are those who assert that that celebrated epistle, or little book, which Julian, Bishop of Eclanum — infected with the Pelagian stain — wrote to the virgin Demetrias, was on that account ascribed to Jerome, because he too wrote to the same virgin on a not-dissimilar subject. Again it sometimes happens that either a copyist or some studious person, on account of the not-dissimilar subject of the work, couples the little books of diverse authors in the same volume; then a reader too little attentive — either not finding the ascribed titles, or [finding them] shown obliterated — thinks all [the works] to be of him whose name he has beheld on the frontispiece of the volume.

There are, on the other hand, those who, of set purpose, corrupt and change the inscriptions by fraud and deceit, and that for various but most base ends. Some, for the sake of usefulness, gain, and base lucre — such as the writers, printers, dealers, and sellers of volumes — crown the offspring of common, and sometimes even of obscure, men with the titles of nobler authors, evidently by such a pail hunting the foolish credulity of hasty buyers. In this place the English have thrust upon us the *centos* of a certain collector on the volumes of Genesis and Kings, [passed off] for the *Commentaries* of Eucherius, Bishop of Lyons; and the patches of an anonymous and more recent rhapsodist on the annual Gospel-lections, [passed off] for the *Homilies* of Eusebius of Emesa; likewise they have sold the *Collections* of Theophylact on Paul, and [the collections] of a Rabbi on the Threni [Lamentations] of Jeremiah, under the more splendid names of St. Athanasius and St. Jerome. **Others,** contaminated with the plagues of divers heresies, transform the books published by the execrable doctors of their sects and — the authors' names being removed, as being hateful and condemned by ecclesiastical censure — put in their place the plausible appellations of the Catholic Fathers, by which the deceived simplicity of readers may drink the poisons of the heresies without any suspicion of danger. So once, as Rufinus writes in his *Apologeticus*, the Pneumatomachian heretics, who blasphemed the Holy Spirit, sold a little book of Tertullian thinking wrongly about the faith of the Trinity — propagated in many codices under the name of Cyprian the martyr — for a small sum of money, so that the buyers, enticed both by the greatness of the man and by the smallness of the price, might the more willingly buy it and embrace the latent errors as sacred dogmas, approved by the authority of so great a martyr. So once, as Evagrius reported in the third [book] of his *Ecclesiastical History*, the Nestorians and Eutychians published the writings of Apollinaris — from which they had received the seeds of their deceptions — under the title of Athanasius the Great, so that by that splendor of light they might the more easily dazzle the eyes of Catholics. So in our own age we have seen the most pestilent writings of heretics, transformed [only] as far as the title, into the labors

of holy Catholic men and of the prelates of the Church — which, since I have touched on them in the preface of the whole work and in the fourth book, I now pass over for the sake of brevity.

There are also certain slothful little thieves who — like the Aesopic little crow selling itself off with others' feathers, and in the manner of the cuckoo leaping into others' nests — steal the labors of other writers, and, the true titles being erased, impose their own names. Which it is agreed that a certain John Gast did in recent years, who impudently usurped for himself the *Collectanea* of Bartholomew, Bishop of Urbino, on both Testaments (excerpted from Augustine nearly two hundred years before), and — what is even baser — cunningly truncated and mutilatedly cut off several passages of that same work, and wrested them to the heresies of the Lutherans. To these are to be added certain most abandoned men, driven by the goads of enmity, who — for the hatred and ignominy of good authors, and to lower the authority and credit of illustrious doctors — fabricate odious volumes under their titles. Which began to happen not only in this wretched age of ours, but is agreed to have been done from the very beginnings of the Church by pseudo-apostles, who, in the person of Paul, sent false epistles back and forth, sprinkled with depraved dogmas, by which they might disturb the churches and stir up their enmities against the Apostle. This he indicates in the latter epistle to the Thessalonians, saying: *We beseech you, be not terrified by an epistle as though sent by us; for let no one seduce you in any way.*¹ Origen too complained, in his epistle to his Alexandrian friends, that fabricated disputations against the faith of the Church, prefaced with an Origenic preface, were scattered abroad by his impious detractors, to stir up the envy of pious men against him. Leo, the Roman Pontiff, grieved on the same occasion, writing to the Emperor Marcian, that the heretics had corrupted his epistles, so that from thence they might seize a handle for accusing him of the impiety of the Nestorian heresy.

Finally, there are others who, led by a contrary zeal — that is, seized by an excessive and immoderate love of some writer — claim for him the lucubrations of others, usurped without any judgment or discernment, thinking to procure for their beloved author a greater celebrity of name by the increase and multitude of [his] books. Moved by this affection — excusable perhaps, but by no means to be approved — certain lovers of Thomistic sanctity and wisdom [have ascribed] to the *Exegetics* [commentaries] of St. Thomas [→]

[→ p342 (next batch): catchword "Thomae"]

¹ 2 Thess. 2:2.

(Rich PDF p. 342 [printed folio 323; the leaf stamps "325" — a misprint]. **Book IV, conclusion.** The Admonition on the False Inscription of Books completes the three marks for detecting false titles: **time** (anachronism — the pseudo-Gregory excerpts), **dogmas** (the pseudo-Cyril Origenist Leviticus tracts), and **style** (the touchstone; each Father's characteristic manner; the pseudo-Arnobius). Then follows **the End of the Fourth Book**. Running head: LIBER QVARTVS.)

[A Brief Admonition on the False Inscription of Books — concluded:]

...[certain lovers of Thomistic sanctity and wisdom have inserted] into the *Exegetics* [commentaries] of St. Thomas commentaries on Genesis, on Isaiah, on Jeremiah, on Threni [Lamentations], on John, on the Catholic Epistles, on the Apocalypse, and very many others like these — [works] to be compared neither in erudition nor in acumen of judgment with his other writings.

Let these things be said concerning the causes and occasions of corrupted inscriptions; now [it remains] to pursue as briefly as possible by what marks their corruption may be detected and convicted.¹ Three things above the rest distinguish true inscriptions from false, genuine from fictitious: **time, dogmas, style.**

First, if the reckoning of times does not agree with the matters described, it becomes evident that the work is not [the work] of him whose title it bears. [Such are] the *Commentaries* which now circulate — of Ambrose

on the Apocalypse, of Jerome on the Parables of Solomon [Proverbs] and the Lamentations of Jeremiah, of Eucherius on the first book of Moses and on the four volumes of Kings, and of Junilius the African on the Hexaemeron. No one will say these to be [the works] of such authors, since he will have read in them *centos*, fragments, and whole pages excerpted from the *Moralia* of Gregory. Nor do I think anyone will be so dull or so shameless as to deny that such rhapsodies were drawn from the commentaries of Gregory, and to affirm the contrary — that they were derived by Gregory, from the sources of those doctors, into his own commentaries. For besides that the name of Gregory, frequently cited in the aforesaid volumes, openly demonstrates this, so great too is everywhere in Gregorian writings the evenness of diction, so great always the similitude of style, and the series of discourse so aptly continued, that nothing appears in them either borrowed from elsewhere or able to seem to have proceeded from another author.

Secondly, if the dogmas not only do not agree with the author's mind, but fight [with it] diametrically, it immediately follows either that the work is not the true and genuine offspring of him whose it is believed to be, or that it is adulterated and most basely corrupted by corrupters. For who would dare affirm that the sixteen tracts of Origen on Leviticus, printed under the name of Cyril by Herwagen, are Cyril's, since in them there occur everywhere [the notions that] souls were created before the world and thrust down into bodies for their crimes as into chains; that the punishments of the underworld will at some time have an end; that the demons after certain times are to be restored to their lost felicity; and very many other Origenic assertions, which Cyril everywhere, with his whole heart and with all his might, attacks and overthrows.

The third, and perhaps of all the more evident and more certain conjecture, is the *diversity of style*, which, like the Lydian stone [touchstone], distinguishes false inscriptions from true. For although it is easy for any impostor to lie about the authors' homeland, family, and times, and to follow [their] dogmas, yet nothing is more difficult than to imitate another's style.² But by *style* I call not that outer surface of speech, but the character of the discourse, the context of the diction, the continuity of the texture, the form of elocution, the figures of speech, the artifice of arrangement, the method of treatment, and the rest, which are proper to each eloquent author. For as each man has his own habit of body, so each has his own countenance, his own native color, his own voice, and other singular marks by which he is distinguished from other men: so in each of the writers of the Church there are certain peculiar properties, which either never or rarely suit another — such as are the plausible pomp of Antiochus, the accurate diligence of diction of Basil, the sublime buskin of Gregory the Theologian, the spontaneously-flowing atticism of Chrysostom, the most pure facility of Cyprian, the Gallic grandiloquence of Hilary, the grave and pointed abundance of brief sentences in Ambrose, in Jerome the painted variety of matters and words, in Augustine the clauses ending alike and the commata falling alike, in Gregory the numerous march of periods answering one another by turns, and other things like these — which, however much one may affect [them], he yet could by no means attain.

Nor am I ignorant that there are those who think otherwise, asserting that in detecting the impostures of titles there is no sign more fallacious than style: since the manner of speaking is not always the same even for the same [author], but changes according to the nature of the subject, or the change of age, or the progress of study, or the diversity of the affections; and often the character of two authors is altogether very similar. Which I myself do not entirely deny: for Jerome writes one way in his epistles, speaks another way in his contentions against Rufinus and Vigilantius, and [yet] another way in his commentaries on the prophets; he spoke in one manner when he was quite young and still warm with the exercise of the rhetoricians, and in another manner as an old man, when he pursued weightier things. But yet he so always writes and speaks that everywhere you recognize him to be Jerome — just as you recognize the face of a friend familiar to you (now angry, now gentle, now sad, now cheerful) to be always [the face] of the same man. I confess also that among some (though this is very rare) there can occur so great a similitude of style that it is not easy to distinguish them: yet an industrious craftsman of style will distinguish similitude from similitude no otherwise than sagacious jewelers tell apart diamonds equal in size and not unlike in splendor. But, to grant

[that the judgment of distinguishing must proceed] by dissimilitude of style and diversity of character, to notice the deceptions of false ascriptions: since [as to] those rude and unpolished commentaries, teeming with solecisms and barbarisms, which now are sold under the title of Arnobius, even one moderately exercised will perceive from the taste of the speech that they are not [the work] of that most excellent orator Arnobius, who wrote seven most eloquent volumes against the nations. Likewise the commentaries on Job and on Mark, inserted among the Hieronymian tomes, no one will ever suspect to be Jerome's, unless he thinks that Jerome unlearned the Latin tongue and was utterly ignorant of Greek and Hebrew.

Therefore the conjecture of style, in my judgment at least, is not to be ranked after the others. And let it suffice to have touched briefly on these few marks for distinguishing pseudepigrapha: which, although — to confess it frankly — they cannot openly and certainly demonstrate of what author a work is concerning which there is doubt, yet they do not obscurely indicate that the work is by no means [the work] of him to whom it is ascribed.

THE END OF THE FOURTH BOOK

(Libri quarti Finis. With this, Book IV — and the whole first half of the Bibliotheca Sancta, Books I–IV — is complete. The catchword "F. SIX[TVS]" previews the opening of LIBER QVINTVS on the next leaf [rich PDF p. 343], which is out of scope for this project.)

¹ By what reasons the true inscriptions of books may be distinguished from the false. ² It is difficult to imitate another's style.