

# Egidio da Viterbo, 1469 - 1532

Bibliography, 1510 - 1982

a cura di F. X. MARTIN, O.S.A.

*The following bibliography is intended to list all substantial secondary material on Egidio published since 1510. Only printed items are mentioned. Egidio's own published works are added in a separate appendix.*

*The bibliography does not include the many passing and generalized references by Egidio's contemporaries, which were almost always laudatory, but which since Pélissier in 1896 (see No. 32) have been unduly adverse in several cases. The laudatory generalized references were usually repetitive and not founded on original evidence; the adverse criticisms though based on inaccurate or unbalanced evidence, for example Boehmer in 1914 (see No. 41), Massa in 1949 (see No. 56A), Reeves in 1958 (see No. 66), Partner in 1976 (No. 104), nevertheless have a factual content, and therefore are worthy of study. Sufficient laudatory references from dependable authorities are included in the bibliography to establish the reputation (merited or otherwise) which Egidio acquired in his lifetime and which continued to be repeated in later times, by, for example, Cortesius in 1510 (see No. 1), Gyraldus in 1551 (No. 7), Toscanus in 1578 (No. 8). These have some substance and are of value historiographically. Each item listed has therefore a distinct value.*

*Printed information on individual letters and single manuscripts is not included except for a special reason, as in the case of Vatican, MS Neofiti I (No. 67, 82, 90, 99), or the letter about Reuchlin (No. 107). Manuscript collections are not included except when a library has a substantial collection of Egidio's manuscripts, for example the Biblioteca Angelica, Rome (No. 35), Munich (No. 36), which are fully catalogued.*

*The arrangement of the items is chronological, in order to show the continuity of interest in Egidio. This also shows which areas of study have been of most interest to scholars, for example, Luther (No. 29, 42, 43, 50, 52), Hebrew learning and the Cabbala (No. 3, 31, 36, 39), Humanism (No. 2, 4, 7, 25, 37, 79, 85). Also, the very important sources which had been overlooked, see Martin (No. 73, 77), O'Reilly (No. 124).*

*The bibliography indicates which items are landmarks for a study of Egidio, for example Tiraboschi (No. 25), Pélissier (No. 34, 38, 40), Steinschneider (No. 31, 39, 36), Paquier (No. 51), Jedin (No. 52, 56), Signorelli (No. 54), Weijenborg (No. 68). Secret (69, 70, 83), Pfeiffer (No. 106, 111), O'Malley*

*(No. 94, 98, 104), Martin (No. 72, 73, 122), Whitaker (No. 118), O'Reilly (No. 124).*

*Individual published poems dedicated to Egidio are not included, for example those in H. Balbi, Oratio, Roma 1523. Background studies are not listed, for example, F. Bussi, I storia della città di Viterbo, Roma 1742, and C. Pinzi, Storia della città di Viterbo, Roma-Viterbo, 1887-1913, since they include no original material on Egidio or even an adequate general account of his life and work.*

*Letters dedicating works of scholarship to Egidio are not included, as they are a genre of their own and deserve special study. Among the dozen works and more dedicated to Egidio, should be noted the edition of Origines, Homiliae, by Aldo Manuzio, Venice 1503; Cleophilus Octavius, Anthropotheomachia. Historia de bello Fanensi et quaedam alia. Fano 1516; Paolo da Genazzano's edition of Gregory of Rimini, Commentaria Gregorii Ariminensis in Primum et Secundum Sententiarum, Venice 1503; The first complete Greek edition of the Bible to be published in western Europe, by Andrea Torresano, Venice 1518; the second edition of Ambrogio Calepino's renowned Dictionarium, Trino 1521; Silvester Meucci da Castiglione Arretino's Expositio magni prophete Abbatis Joachim in Apocalipsim, Venice 1527; Abraham de Balme, Liber de mundi creatione, physicis rationibus probata, ed. Calo Calonymos. Venice 1527.*

*The difficulty of establishing a true picture and accurate appreciation of Egidio was indicated over twenty years ago by F.X. Martin, The problem of Giles of Viterbo, Louvain 1960 (No. 73). In fact remarkable progress has been made by the publication of special studies of many different spheres of Egidio's life and activities since 1950, as appears from this bibliography (No. 62-124). It has become apparent that religious reform was the driving force which gave force and character to what he said and did, not merely in the field of religion but in those of art, humanism, and classical literature. This enlarges the picture so that we must see him as an Augustinian friar, a member of the Observant movement, which helped to galvinize the christian conscience in all parts of western Europe. The part which Egidio played in it is indicated, for one country, by Luis Alvarez Gutiérrez, El movimiento «observante» agustiniano en Espana y su culminación en tiempo de los Reyes Católicos.*

Roma 1978. Such studies need to be produced for every country in which there were Augustinian friars and where the religious influence of Egidio as prior general of his order had effect. This, in its turn, lifts the study of Egidio beyond that of the Augustinian order to a widespread European level. It is in that context that Luther, an Augustinian friar and a subject for so

many years of Egidio, must be seen. It adds a new dimension to our understanding of the Protestant Reformation and all that it signifies for the history of western Europe. With the expansion of Europe and the discovery of the New World — a subject which greatly interested Egidio — it had and has an importance which is not confined to Europe.

1. Cortesius, Paulus. *De cardinalatu*, Castro Cortesi 1510, ff. lxxxv<sup>a</sup>, ciii<sup>b</sup>, clxxiii<sup>9</sup>.

2. Pontanus, Iohannes. *Aegidius*, in *Opera omnia Iohannis Ioviani Pontani*, ed. Summonte, Venezia 1518, ff. 154v-173v.

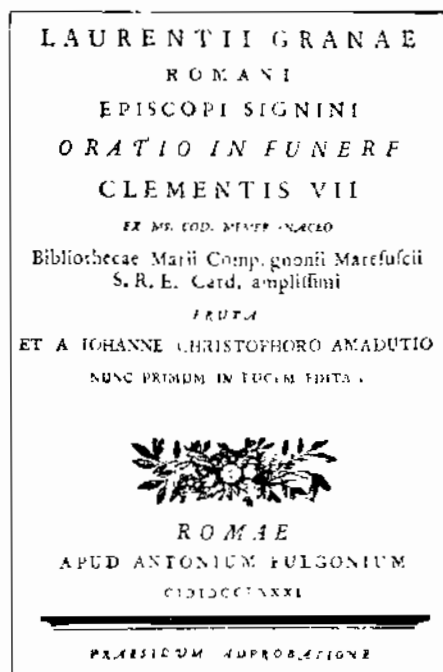
See infra, Toffanin (G.), No. 57.

3. Galatinus, Petrus. *De arcanis Catholicae veritatis, contra obstantissimam Iudaeorum nostrae tempestatis perfidiam: ex Talmud, aliisque hebraicis libris nuper excerptum*, Ortona, 1518, f. xxii<sup>r</sup>.

4. Sannazarus, Iacobus. *De partu Virginis*, Napoli, editio princeps, 1526, with prefatory letter by Egidio, ff. 40r-41v.

Sannazaro submitted the manuscript to Egidio before publishing it, see E. Pèrcopo, 'Vita de Jacopo Sannazaro', in *Archivio storico per le provincie napoletane*, N. S., 17 (1931) 169 n.

5. Jovius Paulus. *Elogia virorum doctorum* Basle 1546, ff. 53v-54r



6. Bembo, Pietro. *Delle lettere di M. Pietro Bembo*, Roma 1548, six letters to Egidio, pp. 115-124.

7. Gyraldus, Lelius Gregorius. *De poetis nostrorum temporum*, Basle 1551, p. 415.

8. Toscanus, Joannes M. Peplus *Italiae*, Paris 1578, p. 50.

9. Curtius, Cornelius. *Virorum illustrium ex Ordine Eremitarum S. Augustini elogia, cum singulorum expressis ad vivum iconibus*. Antwerp 1636, pp. 92-107.

This includes the first published portrait of Egidio.

10. Herrera, Tomás de. *Alphabetum Augustinianum*, Madrid 1644, I. 42-45.

Herrera was the first historian to use an official Augustinian source, Register Dd 12, and other original sources in Rome, for an account of Egidio.

11. Landucci, Ambrosius. *Sacra Ilicetana Sylva, sive origo et chronicon breve coenobii et Congregationis de Iliceto in Hetruria Ord. Erem. S.P. Augustini in Tuscia*. Siena 1653, pp. 30-32, 43-44, 59-62, 135.

Landucci concentrates on the Observant reform, based on Lecceto, in Tuscany, which formally accepted the Viterbo monastery in June 1502. Egidio, largely responsible for the affiliation of the monastery with Lecceto, became an Observant in April 1503.

12. Torelli, Luigi. *Secoli Agostiniani, ovvero historia generale del sagro ordine eremitano del gran dottore S. Agostino vescovo, divisa in tredici secoli*, 8 vol., Bologna 1659-86.

Torelli discusses Egidio *passim*



in volumes 7 (1682) and 8 (1686), in the context of the whole Augustinian order.

13. Ciaccionius, Alfonsus. *Vitae et res gestae Pontificum Romanorum et Sanctae Romanae Ecclesiae cardinalium*, ed. Augustinus Oldoinus, III (Roma 1677) 395-397.

The first edition in 1601 by Ciaccionius [Alfonso Chacón, O. P., 1540-c.1600] only mentions Egidio. The substantial biographical account was added by the editor, Agostino Oldoini, S. J., (1612-83) in the 1677 edition.

14. Lingerii, Valerio. *Breve et historico racconto della Miracoloss. imagine di S. Maria Liberatrice della città di Viterbo*. Viterbo 1681.

15. Gandolfo, Domenico Antonio. *Fiori poetici dell'eremo agostiniano*, Genoa 1682.

Gandolfo, pp. 71-107, gives a brief life of Egidio and reprints four of his published poems.

16. Gandolfo, Domenico Antonio. *Le porpore agostiniane*, Genoa 1696, pp. 36-43.

This is the best of the three accounts of Egidio by Gandolfo.

17. A. Gandolfo, Domenico Antonio. *Dissertatio historica de ducentis celeberrimis Augustinianis scriptoribus*, Roma 1704, pp. 16-20.

18. Arpe Augustinus. *Augustinianum, sive elogium virorum illustrium Eremitarum S.P. Augustini*, Genoa 1709, pp. 263-269.

19. Martène, Edmundus, and Durand, Ursinus. *Veterum scriptorum et monumentorum historicorum, dogmaticorum, moralium, amplissima collectio*, III (Paris 1724) 1233-1268.

In October 1685 two famous Maurist Benedictines, Jean Mabillon and Michel Germain, located a number of Egidio's manuscripts at Naples and transcribed 25 of his letters, which were published at Paris in 1724, by two other Maurists, Martène and Durand.

20. Fabricius, Johannes Albertus. *Bibliotheca latina mediae et infimae aetatis*, Hamburg 1734, pp. 62-63.

The subsequent editions, by J.D. Mansi at Padua 1754, i.24, and Florence 1858, i.22, had nothing additional on Egidio.

21. Montfaucon, Bernardus de. *Bibliotheca bibliothecarum manuscriptorum nova*, II (Paris 1739) 778-779.

This is a list of 63 MSS, formerly in the library of Egidio, acquired after his death, in 1532, by Cardinale Ridolfi, his successor as hishop of Viterbo. After Ridolfi's death in 1550 they passed to France, and in 1594, by command of King Henry IV, became part of the Royal Library at Paris. Eventually they became part of the Bibliothèque Nationale, Paris, where they now are. A modern edition of the list was published in *Bibliothèque d'Humanisme et Renaissance*, 23 (1961) 551-554, see infra, Astruc (C) and Monfrin (J.), No. 74.

22. *Fortgesetzte Sammlung von alten und neuen theologischen Sachen*, Leipjzig 1748, pp. 58-64.

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GILES OF VITERBO  
ON CHURCH AND REFORM

A STUDY IN RENAISSANCE THOUGHT

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The *Fortgesetzte Sammlung* was a quarterly production. This account of Egidio is anonymous.

23. Ossinger, Johannes Felix. *Bibliotheca Augustiniana, historica, critica, et chronologica in qua mille quadringenti Augustiniani ordinis scriptores eorumque opera tam scripta, quam typis edita, inveniuntur*. Ingolstadt-Augsburg 1768, pp. 190-196.

This was, for 150 years, the most satisfactory bibliography of Egidio.

24. Grana, Laurentius. *Oratio in Junere Aegidii Canisii, Cardinalis Viterbiensis* [Nov. 1532], ed. Amadutius (Johannes Christophorus). Roma 1781.

I am indebted to Professor P. Oskar Kristeller Columbia University, New York, for information that the MS of this work is in the library of Columbia University. Though Amadutius gives very little of biographical or character insight about Egidio, he supplies a useful list of Egidio's works, then (1781), preserved in the Biblioteca Angelica, Rome.

25. Tiraboschi, Girolamo. *Storia della letteratura italiana*, vol. VII, part 4, 2nd ed. Modena 1792, pp. 1591-1597.

This was the first survey of Egidio's life as a whole. Tiraboschi's monumental history placed Egidio in the context of Italian literature,

rather than as a reformer and churchman. Tiraboschi drew valuable information from his literary friend, the Augustinian, Giacinto della Torre.

26. Hoefler Konstantin edited a tract, *Promemoria ad Hadrianum Papam VI de depravato statu Romanae Ecclesiae, et quomodo reformari possit ac debeat* In *Analecten zur Geschichte Deutschlands und Italiens in Abhandlungen der historischen Classe der könig. Bayer. Akad. der Wissenschaften*, IV, Bd III, Abthl. (B), Munich 1846, pp. 62-98, and attributed the tract to Egidio. Fifty years later it was proved that the author was Cardinal Campeggio, by W. Friedensburg, 'Ueber den Verfasser des « Promemoria ad Hadrianum Papam de depravato statu Romanae ecclesiae »', in *Deutsche Zeitschrift für Geschichtswissenschaft*, N.F., I-II (Vierteljahrshefte, 1896-7) pp. 71-74. Nevertheless, reputable scholars mistakenly continued to attribute the tract to Egidio, e.g., Palmieri in 1915 (see infra, No. 45), Perini in 1929 (see infra, No. 53), Huempfer in 1957 (see infra, No. 66) Hoefler also published part of one of Egidio's authentic works, 'Historia XX Saeculorum', concerning the pontificates of Popes Alexander VI and Julius II, as 'Die Lebensbeschreibungen der Päpste in Zeitalter K. Maximilians I von dem Cardinal Aegidius', in *Archiv für Kun-*

de oestereischischer Geschichts-  
Quellen, 12(1854) 378-387.

27. Trucchi, Francesco. *Poesie italiane inedite di dugento autori*, III (Prato 1847) 124-129.

These six madrigals by Egidio, addressed to Vittoria Colonna, are in Cod. Cl. VII, 720 (Coll. Magliabechi), Biblioteca Nazionale, Firenze, in correctly cited by Trucchi.

28. Laemner, Hugo. *Zur Kirchengeschichte des sechszehnten und siebenzehnten Jahrhunderts*, Freiburg i. B. 1863, pp. 64-67.

29. Kolde, Theodore, *Die deutsche Augustiner-Congregation und Johann von Staupitz*, Gotha 1879. Egidio is treated *passim*, but there is specific treatment of him by Kolde in, 'Innere Bewegungen unter den deutschen Augustiner und Luthers Romreise', in *Zeitschrift für Kirchengeschichte*, 2(1878) 460-472, and 'Luther un sein Ordensgeneral in Rom in den Jahren 1518 und 1520', *Ibid.*, 2(1878) 472-480.

30. Sanudo, Mario. *Diarii*, 1496-1533. 58 volumes, Venezia 1879-1902, Of special value, with references to Egidio, are volumes XXIV-XLV.

31. Steinschneider, Moritz. *Hebräische Bibliographie*, ed. J. Ben-zian, 21 (Berlin 1882) 80-82.

32. Fiorentino, Francesco. Egidio da Viterbo ed i Pontaniani di Napoli in *Archivio storico per le province napoletane*, 9(1884) 430-452.

33. Gothein, Eberhard. *Die Kultur-entwicklung Süd-Italiens in Einzel-Darstellung*. Breslau 1886, pp. 449-459. Translated by Persico (Tommaso), *Il Rinascimento nell'Italia meridionale*, Firenze 1915, pp. 164-172.

34. Pélissier, Léon-Gabriel. *Manuscripts de Gilles de Viterbe à la Bibliothèque Angélique*. In *Revue des bibliothèques*, 2(1892) 228-240.

35. Narducci, Henricus. *Catalogus codicum manuscriptorum prae-ter graecas et orientales in Bibliotheca Angelica, olim coenobii Sancti*

*Augustini de Urbe*. Vol. 1, Roma 1893.

Egidio's manuscripts are described on pp. 1, 177, 223, 281, 292, 316, 416-418, 487, 489-490, 526-527, 529.

36. Steinschneider, Moritz, (ed) *Die hebräischen Handschriften der K. Hof- und Staatsbibliothek in München*, 1, pt. 2 (2nd ed., Munich 1895), pp. 48-9, 50-53, 56-59, 60-61, 63-4, 96-7, 98-99, 141-147, 243-246.

37. Muccio, Georgius and Franchi de' Cavalieri, Pius. *Index codicum graecorum Bibliothecae Angelicae*. Firenze-Roma 1896.

Egidio's manuscripts are described on pp. 10, 125, 126-7, 131-132, 139, 141. See also T.W. Allen in *Classical Review*, 3(London 1889) 345-349.

38. Pélissier, Léon-Gabriel. *De opere historico Aegidii Cardinalis Viterbiensis*. Montpellier 1896.

39. Steinschneider, Moritz. Christliche Hebräisten. In *Zeitschrift für hebraische bibliographie*, 1 (1896-7) 112 (61).

40. Pélissier, Léon-Gabriel. Pour la biographie du Cardinal Gilles de Viterbe. In *Miscellanea di studi critici edita in onore di Arturo Graf*, Bergamo 1903, pp. 789-815.

This is an edition of a valuable work by Noris (Enrico), 'Vita et epistolae Aegidii Cardinalis Viterbiensis', now MS 219 (Cod. Ashb. 287), Biblioteca Mediceo-Laurenziana, Firenze.

41. Shanahan, Thomas J. Aegidius of Viterbo. In *Catholic Encyclopedia*, 1 (1907) 171.

42. Kawerau, D.G. Aus den Actis Generalatus Aegidii Viterbiensis. In *Zeitschrift für Kirchengeschichte*, 32(1911) 603-606.

43. Boehmer, Heinrich. *Luthers Romfahrt*, Leipzig 1914, pp. 36-75, 'Egidio Canisio und der Unionstreit'.

44. Pazzaglia, Fiovo G. *Lettere inedite del Cardinale Egidio Canisio Viterbese*, Roma 1915. Pp. vii + 23.



45. Palmieri, Aurelio. Gilles de Viterbe. In *Dictionnaire de Théologie Catholique*, 6(1915) 1365-1371.

46. Esteban, Eustasio. Nonnulla Julii Papae II brevia Aegidii Viterbiensis directa. In *Analecta Augustiniana*, 9 (1921) 17-28.

47. Esteban, Eustasio. Acta capituli generalis Neapoli anno 1539 celebrati. In *Analecta Augustiniana*, 9(1921) 64-71.

This establishes the all-important reform decrees issued by Egidio at the general chapter at Naples in 1507.

48. Esteban, Eustasio. De capitulis generalibus Ordinis [Eremitarum Sancti Augustini] tempore Aegidii Viterbiensis celebratis. In *Analecta Augustiniana*, 9(1921) 171-182.

49. Esteban, Eustasio. Breve Leonis Papae X, quo nominat Cardinalem Aegidium Viterbiensem protectorem Ordinis Eremitarum S. Augustini (9 Jul. 1521). In *Analecta Augustiniana*, 9(1921) 230-232.

50. Mueller, Alphons V. Der Augustiner-Observantismus und die Kritik und Psychologie Luthers. In *Archiv für Reformationsgeschichte*, 18(1921) 1-34.

## THE PROBLEM OF GILES OF VITERBO

A HISTORIOGRAPHICAL SURVEY

AUGUSTINIAN HISTORICAL INSTITUTE  
Rue Paken 109  
SÈVÈRE-LÉLOUVAÏN  
1960

Mueller attempted to prove a direct theological continuity between Luther and a line of Augustinians stretching from Egidio da Viterbo back to the 14th century. This theory was rejected by a series of scholars, Grisar, Paquier, Ciolini, Friemel, and Toner — see their studies listed by F.X. Martin in *Augustiniana*, 10(1960) 37 n. 59 and 60, 41 n. 84, but has been revived by Eugenio Massa, see *infra*, No. 62-63. See Paquier, *infra*, No. 51.

51. Paquier, Jules. Un essai de théologie platonicienne à la Renaissance: le Commentaire de Gilles de Viterbe sur le premier livre des Sentences. In *Recherches de science religieuse*, 13(1923) 419-436.

52. Jedin, Hubert. Die römischen Augustiner-Quellen zu Luthers Frühzeit. In *Archiv für Reformationsgeschichte*, 25(1928) 256-270.

53. Perini, David Aurelius. Canisio (Aegidius). In *Bibliographia Augustiniana, cum notis biographicis: Scriptores Itali*, 1 (Firenze 1929) 177-186.

54. Signorelli, Giuseppe. *Il Cardinale Egidio da Viterbo, agostiniano, umanista, e riformatore, 1469-1532*. Firenze 1929.

This was the first monograph to attempt a complete survey of Egidio's life and works.

55 [Mariani, Ugo]. Egidio da Viterbo. In *Enciclopedia Italiana*, 13 (1932) 535.

53. Jedin, Hubert. *Girolamo Seripando, sein Leben und Denken im Geisteskampf des 16. Jahrhunderts*, 2 vols, Würzburg 1937. English trans. by F.C. Eckhoff, *Papal legate at the Council of Trent: Cardinal Seripando*, 1 vol., St Louis, Mo., U.S.A., and London 1947.

§ 2 - Der Platoniker und Humanist, pp. 43-80. (English, pp. 24-55).

§ 3 - Egidio von Viterbo und die Neapeler Humanisten, pp. 80-95, (English, pp. 56-68).

57. Toffanin, Giuseppe. *Giovanni Pontano, fra l'uomo e la natura: in appendice il dialogus « Aegidius », tradotto da Vincenzo Grillo*. Bologna 1938.

Chap. 3. 'Chi era Frate Egidio da Viterbo?'

Chap. 4. 'Il dialogo « Aegidius »'.

58. Signorelli, Giuseppe. *Viterbo nella storia della Chiesa*, 3 vols, Viterbo 1908, 1938, 1940. Vol. III, pp. 1-70, is a substantial account of Egidio.

59. Pietrini, Francesco. *I Visconti e la diocesi di Viterbo*. Viterbo 1949, pp. 66-69.

60. Massa, Eugenio. Egidio da Viterbo, Machiavelli, Lutero e il pessimismo cristiano. In *Archivio di Filosofia*, 18 (1949) 75-123.

61. Mariani, Ugo. Egidio da Viterbo, in *Enciclopedia Cattolica*, 1 (1950) 141-143.

62. Massa, Eugenio. Egidio da Viterbo e la metodologia del sapere nel cinquecento. In *Pensée humaniste et tradition chrétienne aux XVe et XVIe siècles*, ed. H. Bédarida, Paris 1950, pp. 185-239.

63. Massa, Eugenio. L'anima e l'uomo in Egidio da Viterbo e nelle fonti classiche e medievali. In *Archivio di Filosofia*, 20 (1951) 37-86.

64. Massa, Eugenio. Egidio da Viterbo: Similitudo vestigio praestantior imago est, quae in secundo ordine reperitur. In *Archivio di Filosofia*, 20 (1951) 87-138.

65. Massa, Eugenio. *I fondamenti metafisici della « dignitas hominis », e testi inediti di Egidio da Viterbo* (Biblioteca del « Salesianum », 32).

Torino 1954. pp. 112. First published in *Salesianum*, 16 (1954) 293-338, 524-585.

66. Huempfer, Winfried. Aegidius von Viterbo. In *Lexikon für Theologie und Kirche*, 1 (1957) 193-194.

67. Diez-Macho, Alessandro. Una copia completa del Targum Palestinese al Pentateuco en la Biblioteca Vaticana. In *Sefarad*, 17 (1957) 119-121.

This announced the discovery of the unique Palestinian Targum, once belonging to Egidio, now in Biblioteca Vaticana. Codex Neofiti I.

68. Weijenborg, Reinhold. Neuen-deckte Dokumente in Zusammenhang mit Luthers Romreise. In *Antoniana*, 32 (1957) 147-202.

This is a study of special value for the negotiations between Egidio and the Saxon Observant Congregation.

69. Secret, François, Les symbolismes de la kabbale chrétienne dans la *Scechina* de Egidio da Viterbo. In *Umanesimo e simbolismo (Archivio di Filosofia)* 1958, n° 2-3. Padova 1958, pp. 131-154.

### The registers of Giles of Viterbo

A source on the reform before the Reformation, 1506-1518

Augustiniana XII (1962) 142-160

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70. Secret, François. *Le Zôhar chez les kabbalistes chrétiens de la Renaissance*. Paris, 1958.

Gilles de Viterbe, pp. 34-42.

71. Reeves, Marjorie. Joachmist expectations in the order of Augustinian Hermits. In *Recherches de théologie ancienne et médiévale*, 25 (1958) 111-141.

Reeves deals with Egidio da Viterbo, pp. 128-141, but her thesis is rebutted by Adolar Zumkeller. Joachim von Fiore und seine angeblicher Einfluss auf den Augustiner-Eremitenorden. In *Augustinianum*, 3 (1963) 382-388.

72. Martin, Francis X. Egidio da Viterbo, 1469-1532: a study in Renaissance and Reform history. Cambridge University, 1958 [*dactylogr.*]. 2 vol. Pp.xi+400. 150, ill., maps.

73. Martin, Francis X. The problem of Giles of Viterbo. A historiographical survey. In *Augustiniana* 9 (1959) 357-379; 10 (1960) 43-60. Published separately, Louvain 1960. Pp. 43.

74. Astruc, Charles et Monfrin, Jacques. Livres latins et hébreux du cardinal Gilles de Viterbe. In *Bibliothèque d'Humanisme et Renaissance*, 23 (Genève 1961) 551-554. See supra. No. 21.

75. Weil, Gerard E., L'Archétype du *Massoret ha-Massoret* d'Elie Lévi. In *Revue d'histoire et de philosophie*, 41 (1961) 147-158.

The *Massoret* was composed by Elie Lévi for Egidio.

76. Secret, François. Aegidiana hebraica. In *Revue des études juives*, 121 (1962) 409-416.

77. Martin, Francis X. The registers of Giles of Viterbo. A source on the reform before the Reformation, 1506-1518. In *Augustiniana*, 12 (1962) 142-160.

78. Martin, Francis X. Giles of Viterbo and the monastery of Leceto: the making of a reformer. In *Analecta Augustiniana*, 25 (1962) 225-253.

79. Weiss, Roberto. Traccia per una biografia di Annio da Viterbo. In *Italia medioevale et umanistica* 5 (1962) 425-441.

Weiss, pp. 437-441, discusses the influence of Annio da Viterbo's *Antiquitates* (Roma, Eucario Silber, 1498) on Egidio da Viterbo, and uses Egidio's copy of the work, now in the Biblioteca Vaticana, Inc. II. 274.

80. Weil, Gerard E. *Elie Lévi, humaniste et massorète (1469-1549)*. Studia Post-Biblica, VII) Leiden 1963. Pp. xxiii-428, pl.

Elie Lévi, the leading Hebrew scholar in western Europe, was teacher and friend of Egidio at Rome, 1509-1527. See especially Chap. IV.

81. Secret, François. Un éloge d'Egidio da Viterbo par Antonio Telesio. In *Augustiniana*, 13 (1963) 511-514.

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INSTITUT HISTORIQUE, Vrije Universiteit  
Palestrinastr. 10  
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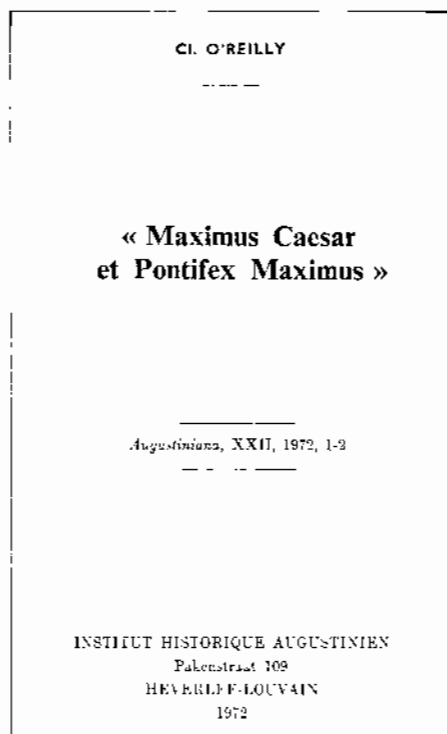
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travelled frequently, mainly in Italy, his greatest pleasure was to be with his manuscripts, pen in hand, reading, taking notes, composing works on a variety of subjects. He wrote mainly on philosophy, theology, and scriptural studies, but he also composed poetry in Latin and Italian, wrote a lengthy historical survey of the papacy, began a novel in Italian, translated Italian poems into Latin, compiled dictionaries and lexical concordances, delved into Jewish mystical theology, expounded the importance of the discovery of the New World, engaged in polemics against the Averroists, and translated Hebrew scriptural commentaries into Latin. He was the darling of the humanists at Naples, Rome and Florence, and like his disciple, Seripando, did not hesitate to express religious thought in the language and imagery of the humanists. At one stage he was reputedly the only scholar in western Europe with a competent knowledge of Arabic. He was one of the most sought-after preachers of his day, and in his own lifetime three of his more famous sermons were committed to print. However, these were by way of exception.

It would be fair to say that he fought shy of print. This was surprising for two reasons. First, he belonged to the Age of the Invention of Printing, and lived in Italy, the country which was setting the highest standards for the quality of printed works. He was a personal friend of Aldo Manuzio, the king of printers, and of other highly-regarded printers, such as Girolamo Soncino of Fano. Secondly, he launched into print at the early age of twenty-four, editing two philosophical tracts by Aegidius Romanus († 1316) and co-editing another one. There after he confined himself almost entirely to studying and writing, but avoided committing his work to print, except for four items whose appearance only served to prove that he had a self-imposed rule of not publishing. Three of his public discourse were printed in 1512 and 1518/19, but these were issued as semi-official publications. His lengthy Italian poem, *Caccia de amore bellissima*, first appeared in 1523, but anonymously. It was not until the year 1959 that the edition of Egidio's *Scechina* by Professor Secret of Paris heralded the publication of Egidio's works. Several other items have been published since then, though not on a systematic basis. For a contrast between the amount of his work published and unpublished see F.X. Martin, 'The writings of Giles of Viterbo', in *Augustiniana*, 29 (1979) 141-193. Details about each of these works are also given there.

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## APPENDIX

### THE PUBLISHED WRITINGS OF EGIDIO DA VITERBO

To study and write was a constant feature of Egidio's life. Even though he led a very busy public life, as a preacher and religious reformer, and

1. *Egidi Romani Eremita de materia coeli quaestio*. F. Egidius Eremita

F. X. MARTIN, O.S.A.