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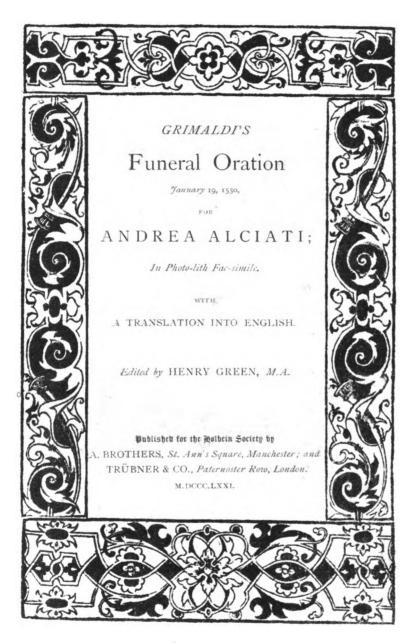
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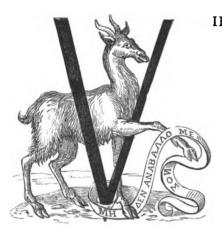


W.S.





## PREFACE.



IRTUES, in the fullest extent to which human effort can attain, never truly deserve those unmeasured praises which to the authors of Funeral Orations so often appear necessary, if not essential. Vitiated and faulty, offensive to good taste, and built up on unsound principles as are many of the panegyrics, the laudations, the *lodi*, which from Greek and Latin down

to Italian times have prevailed, and thence through Italy have spread among all the countries of the modern civilization; we should commit an injustice, were we to declare that flattery of an unscrupulous kind must always be interwoven with them, and summon exaggeration to its aid. This Funeral Oration for Alciati is, indeed, much overdrawn; there is some very vapid declamation in it, and where most it is successful, there is found a want of the natural flow of eloquence which makes an articulate-speaking man so powerful; yet there is in Grimaldi an honest heartiness which shows that the Orator himself, how much soever he may have failed in clearness of expression, thought what he uttered, and bestowed

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much pains as well as feeling to make his thought understood and to pervade the minds of his hearers.

As stated elsewhere,—"In translating this Oration, the Editor has derived much guidance, as to the general meaning and force, from a highly valued friend, who allowed him the use of his English version, and whose kindness is now acknowledged; but the Editor has thought it better, at some expense of elegance it may be, to follow rather closely the language and form of the original. The *Carmina* on Alciati's death and renown are no part of the Oration, and they are left in their original Latin."

Those were indeed great funeral themes which engaged the genius of Pericles and Demosthenes; the *one*, when the Athenians publicly solemnized the memory of such as were first killed in the Peloponnesian war, B.C. 431; the *other*, when the same honour was decreed for those who fell in the fatal conflict of Chæroneia, B.C. 338; but a theme on a similar subject, though much inferior in importance, was, in October, 1571, assigned at Venice to Paolo Pavia, "in laude de' morti," in praise of the dead, "at the victorious battle against the Turks fought at Cursolari." With much joy the orator spoke of their valour, and esteemed theirs a most happy fate. "But it is time," he said, "that I should cease praising with the tongue those whose praises in the memory of men will not have any bound, except with the world itself."

About the time of Alciati's death, and down at least to the end of the last century, the practice was observed of pronouncing over men exalted for rank or character, a solemn laudatory speech. Of such speeches, a considerable number—fifty—were collected by William Roscoe, the historian of the Medici, and are preserved in the very excellent library of the Chetham College, Manchester.

Belonging to the sixteenth century, and beginning with Leonardo Salviati's *Orazione* on the death of the most illustrious Don Garzia de' Medici, in 1562, there are *thirteen* of these Funeral Orations. They are generally of a small quarto size, containing from 16 to 65 pages, and usually end with the words "Io ho detto," I have said it. Many of them are translations from the original Latin into the tongue of Florence.

No less than five of these Orations celebrate the death and virtues of Cosimo de' Medici, who died in 1574, Grand-duke of Tuscany and Grand-master of the Cavaliers of S. Stephen. The Oration by Leonardo Salviati, in the church of the Order, has on its title the pretty device of a tortoise with hoisted sail, and the old motto, FESTINA LENTE, On-slow, as one of our English nobles translates the Latin: another by Piero Vettori, in the church of S. Lorenzo, bears the device of a ship with full sails, and the motto ET POTEST ET VVLT, It both can and will: the third by Geo. Batista Adriani, in the public palace, presents a portrait of Cosimo and an inscription below it, declaring it to be the gift of Pius V., in testimony to Cosimo's "peculiar delight and zeal for the Catholic religion, and especial love of justice:" the fourth by Pietro Angelio da Burga, in the Duomo of Pisa, contains as well the ducal arms as Cosimo's portrait: and the fifth, by Benedetto Betti, publicly recited to the Society of S. John the Evangelist, contains an account of the funeral obsequies, and at the end the Lily, with the appropriate motto NIL CANDIDIUS, Nothing fairer.\*

But, like prayer itself, these praises were not for princes alone. Witness, in 1564, Benedetto Varchi's Orazione

\* Besides these Cosimo-Medicean orations, and probably several others, there were published on the same occasion *Cansone*, like the *Carmina* at the end of Grimaldi's work, *i.e.* Odes on the death of the most serene Cosimo Medici, first grand-duke of Tuscany. One set of these was by Giovanni Cervoni da Colle, who also composed *Canzone* on the death of Francisco Medici, in 1587; on the nuptials of Don Cesare d'Este to Donna Virginia Medici, also in 1587; and on the crowning of the Cardinal de' Medici as grand-duke of Tuscany, 1587.

We may note also, as belonging to the end of the same sixteenth century, and as contained in the Roscoe Collection, —I. The Cardinal Niceno's *Lettere et Craaione* to the princes of Italy concerning the impending, war against the Turk, 1594; and Scipione Ammirato's *Orasione* at the same time to the pope Sextus V., pertaining to the same subject. 2. Also in 1594, Scipione Ammirato addressed orations to Sextus V. on the preparations which had been made against the power of the Turk; and "to his Lord the most serene and most powerful Catholic king, Philip King of Spain, &c.," "on the pacification of Christendom, and on taking arms unitedly against the Infidels." Fonerale at the obsequies of Michelagnolo Boonarroti, in the church of San Lorenzo; and in 1585, Leonardo Salviati's Orazione Fonerale "of the praises of Pier Vettori, Senator and Academician of Florence, by order of the Florentine Academy, in the church of Santo Spirito."

The Roscoe collection of *Lodi* possesses 12 similar Orations delivered in the seventeenth century, between 1614 and 1664; and 26 Funeral Orations of the eighteenth century, between 1709 and 1781. By any one disposed to the work, many curious extracts might be gathered from these memorials of the illustrious dead; but to make such a work complete, a very wide area would have to be Augustus pronounced the Funeral Oration examined. for the young Marcellus,—and Nero for his wife Poppæa. Over Christian martyrs the holy words of commendation were uttered; and in later times, at the burial hour of philosophers and poets, of statesmen, generals, and philanthropists, of mighty princes and of noble patriots, the tongue of the eloquent has spoken many a vain flattery and many a solemn truth. Laymen, no less than ecclesiastics, have joined in the practice; and the Academies of Italy and France have set the whole civilized world the example of rendering speech the vehicle of praise. "Of the dead nothing but good" has been too much their rule ;--- " nothing set down in malice " might be the better guide.

Of the two ornamental capitals employed, the V presents the Alc, or Elk, the badge of the family of the Alciati; the H, the Cornucopiæ and Mercury's wand, which Paolo Giovio and the medal in the Museum Mazzuchellianum have attributed to the Jurisconsult himself, Giovio adopting for motto, VIRTVTI, FORTVNA COMES, Fortune the companion to virtue, and Mazzuchelli, when corrected, AN $\Delta$ PO $\Sigma$   $\Delta$ IKAIOY KAPHO $\Sigma$  OYK AHOA- $\Lambda$ YTAI, The fruit of the just man perishes not.

H. G.

Heathfield, KNUTSFORD, July 27th, 1871.





# FUNERAL ORATION

Delivered at Pavia, January 19th, M.D.L.

IN THE CATHEDRAL CHURCH,

AT THE FUNERAL OF THE VERY FAMOUS JURISCONSULT ANDREA ALCIATI, •

BY ALEXANDER GRIMALDI OF ANTIPOLIS.

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OW GREAT, alas! was the wound which lately the Commonwealth of Christians received by the decease of Andrea Alciati, a manconfessedly the chief of all ages and of all memory in learning and virtue. The loss not even he, on whom nature

has bestowed the highest fulness and faculty of speaking, could in any way, I say not, encompass by eloquence, but even enumerate by narrating. For where in man has there

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ever been such integrity of life? such constancy of purpose? and, lastly, such knowledge of all sciences? Who, except the utterly senseless, will deny that he was instinct with a divine spirit?

On diligently considering these things within myself, I had, in truth, determined to decline the office of addressing you; for I knew that I must speak before so thronged and grave a presence and audience of learned men as never in my memory have been in any place. Therefore I was afraid, lest the undertaking of that office might appear boldness towards you rather than affection, and rashness rather than duty. In acuteness of genius and in gravity of judgment, and in the art and practice of speaking (on which, when a youth, I did not spend much of my time), I am left far behind you all; and shall I then dare to touch upon the praises of the man who was eminent for every kind of talent, especially for eloquence, and for authority in this position, to which none but the highest ability ought to be brought?

But, most honourable Fathers! if once you recognise the nature and the reasons of my case, you will, I think, understand that I have entered upon this province of speaking, not from any self-confidence of discharging the office, but lest some one might fail to find in me the dutifulness of a grateful disciple towards his Preceptor.

For this man, by divine and immortal qualities, to that degree had captivated not only his own people, but (so much of human perfection had nature bestowed upon him) all those of France also, that it must have shamed us, being bound to him by the eternal memory of benefits, if the gratitude which to him living and breathing we had not shown (for we were not able to do it), we had not paid to the dead with a mind remembering what is the very greatest which our souls could attain. Him therefore would we honour with some solemn oration.

Now, though such an oration may obscure the singular and choice virtues of a man endowed with divine genius, with admirable learning and with wisdom beyond belief, instead of illustrating his greatness,—I yet prefer elo-

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quence to be demanded against me, rather than to be suspected of an ungrateful soul, if I should not do that. For I think that the death of him who is considered to have bestowed benefits on all men should be honoured not only by public grief, but also by public memorials.

Be ye all, whose countenances and features I contemplate not without great satisfaction of mind, present then in soul as ye are in body, and with most attentive minds and the highest benignity, listen to me while I say a few things concerning the praises of Andrea Alciati, our most renowned Preceptor.

Surely a great and arduous burden has this day been laid upon me—of praising by far the greatest and most illustrious man of all who are, have been, or will be. Therefore must my mind be roused and elevated, that ye with your ears may be sensible of the dignity of so great a theme, and that we may grasp the comprehensive oration by mind and thought.

What shall I do? What first shall I seek? Whence especially shall I make a beginning? Already, doubtless, not only am I moved in soul, but I tremble in every limb; nor is there any part of my body able sufficiently to perform its duty. In speaking, shall I touch upon the memory of his incredible virtues? Shall I, by my oration, increase the general grief, or sorrow, by which we all are distracted and torn asunder, and are weighed down and consumed? But I fear if I shall do this, lest I, who ought to comfort the souls of you all which are more than enough affrighted, should thoroughly weaken and break them down by the recalling of this bitter sadness to mind.

By the death of Alciati, to whose virtues no age ever had equal among all mankind, who is not so confounded that there seems neither measure nor intermission of tears, nor any future alleviation? For whoever shall not wish to examine him from his boyhood, and to commence from the beginning, will easily judge him to have gone beyond the usual measure of human ability. Scarcely had be been led forth from the cradle, when he gave to all the signs of highest hope, of highest inborn power of genius, and of highest virtue, so that all seemed to have foretold concerning him what, according to Plato, Socrates augured concerning Isocrates. Nor, indeed, was he able only to uphold and to maintain the wonderful expectation of himself which he had roused, but he altogether surpassed it.

For, refreshed from the fountains of genius, when he had advanced some little in age, not only did he with the edges of his lips taste those studies by which boyhood is accustomed to be moulded to human culture, and, as is said, touched them with the ends of his fingers, but to every kind of learning he bravely applied the acuteness of his intellect : as to the toilsome rules of the Grammarians, the distinctions of Orators, the subtleties of Rhetoricians, the notes of Musicians, the measurings of Geometers, the numbers of Arithmeticians, the motions of Astronomers, the pharmaceutics of Medicine, the hidden sentences of Philosophers, and the divine dogmas of Theologians. Even before he had completed the full age of youth, he had by very ample proofs consecrated the memory of his own name. For while yet a young man he wrote very many orations and declamations; they were ornamented and polished with elegant and pointed sentences and important words; and no one, except he was stupid, and void of common learning and of the polish of human culture, would judge them filled with puerile fiction and pretence, but the products of lettered old age.

There is in them a certain kind of discourse so liquid, copious, and flowing, that a golden stream of oratory may evidently be seen, and the acumen of the Attics, their eloquence, brevity, and wit, may be recognised. The History of his own country he wove together so truly, purely, and ornately, that there is manifest in it a certain brevity as of Sallust, than which to learned ears nothing can be more perfect; nor can anything be discovered which is wanting or redundant. Poesy full of enigmas (between which, on Plato's testimony, no one distinguishes) he so studied, exhausted, and expressed, that

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within the first threshold of his youth he composed Emblems, Epigrams, Elegies, Comedies, and divers other poems, so gay, so pleasing, so elegant, that nothing could be more cleverly done. The studies of Mathematical demonstrations, of Medicine, of Philosophy, of Theology, he so embraced that, concerning any one thing in them, he could discourse so copiously, lucidly, and without preparation, as to appear to have been always labouring on that one subject alone. But in what pertains to the knowledge of Greek literature he so bestowed all his study and talent on the imitation of it, and so conjoined Latin with Greek, that not less would his Greek than his Latin speech abound in ornaments of every kind. This fact is indicated in many of his speeches, as well in those written by him in Greek as in those translated out of Greek into Latin. Moreover, some Epigrams exist very elegantly composed, and, as I hope,\* very soon about to receive publication.

But the very noble science of war (on the guardianship and protection of which rests a serene and tranquil state of happy peace) he so understood, that you would have said he had been accustomed to do nothing, except to take up a station for a camp, to surround the same with a rampart, to beat off the enemy, and to draw up an army in array. Lastly, that I may bring together my remarks into a few words, there is no one branch of knowledge of which distinct traces may not be found in him.

Since, in all these kinds of learning, he far excelled others, and already excited among men the highest admiration, he determined that his own genius, so ready and copious, should be no longer spent on these subjects, nor should his divine memory of things and words be employed upon them, in which he much surpassed Cyrus, Mithridates, and Charmides; but from these pursuits, which are worthy of a liberal-minded man, he turned aside, when somewhat advancing in age, to a choicer kind of knowledge.

\* A hope not yet fulfilled. -

Wherefore he thoroughly gave himself up to the most sacred wisdom, that of the Civil Law, altogether devoted himself to it, and upon it placed all care, labour, industry, and, lastly, all desire. To this pursuit he had not in his youth given up much time, yet the honours of the Jurisconsult he attained in less than the seventh year, with the highest commendation of learned men. To Milan, his true native country, which has always flourished in fame, and in glory, and in learning, and in warlike praise, he soon betook himself; and there, for almost three entire years, he was engaged in the courts as an advocate, with so great an increase of fame, that his gate, like that of Scipio Nasica of old or of Quintus Mutius, was daily thronged by a crowd of citizens and by the splendour of the highest men.

His singular learning no longer lay hidden in darkness, but was placed in the light of Gaul, in the eyes of Italy, and in the ears of all families and nations. Being sent for by the people of Avignon to fill the public office of professor, he was constituted Count Palatine of the sacred Court of the Lateran by Leo X., the chief pontiff; and though up to that day he had never mounted the Chair, he deserved the stipend of six hundred crowns. Here he tarried some years, and the glory of his name so filled the circle of the lands, that Francis, the most Christian king of the French, called him to the University of Bourges, with a doubled honorarium, and with one thousand two hundred crowns assured.

He was soon sent for from distant countries, and on his resisting, and in some way refusing, Franciscus Sforza, duke of Milan, lawfully laid his hands upon him, and honouring him with the fullest senatorial rank, obtained from him the promise that he would teach at Pavia. A little after he sought Bologna, the foster-child of studies, and there being most honourably received, he was for four years Professor of Civil Law, with a mighty concourse of hearers. Being recalled to Pavia (at the command of the most serene Emperor Charles), he resided here for some years; but, prevailed upon by the very ample promises

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of Duke Hercules, he next visited Ferrara, and raised up the prostrate university. At length, after many toils in wandering about, he returned to Pavia, and here placed his seat and home, and taught three or four years at most, with a constant attendance of learned men flowing in from every side.

Lastly, after suffering from pain of the feet for some years, at first indeed slightly (as happens), but soon more severely and frequently, he laboured under continual fever in addition. In the course of fourteen days gradually worn out, with his senses always sound until he perished, he met death on the 11th of January, not exceeding his fifty-eighth year. He rendered back and bequeathed his soul to God, from whom he received it; and when cast down from his high home, and as if sunk to the earth, he gave his body to the ground, not without the greatest weeping and lamentation of all.

But why do I commemorate weeping and lamentation? Milan mourns, Pavia grieves, Italy sits in the dust, France is afflicted; finally, all provinces complain that so divine a Jurisconsult has been deprived of this life. For whoever has so clearly and elegantly interpreted the answers of Jurisconsults, the constitutions of Princes, the sacred canons of Pontiffs? Who, up to this very time, has written respecting all these so truly and eloquently? Has he not indeed added to the knowledge of the laws (of which it is the sister) such great eloquence as none of the ancients possessed, and as to none of the moderns has it been granted to hope for, or even distinctly to desire? This fact is abundantly declared by the Paradoxes, by the Balancings of Accounts, by those books, most celebrated in the discourse of all men, concerning the Signification of words and things, and by countless other works of his, which we have daily in our hands. Him, therefore, shall we not mourn? His death shall we not deplore? The true and genuine glory and ornament of our most sacred Civil Wisdom being extinguished, shall not we complain?

O wretched and miserable race of mortals! O cruel

fates, lying in ambush for all good men! O night on which he breathed forth his soul,—then, of all times, the sharpest and most bitter! So hast thou not despoiled us of a very precious gift divinely sent down to us from heaven? So hast thou not taken away the pleasure beyond belief which we gained from his most agreeable companionship! So hast thou snatched away from us unawares the oracle of the whole Christian Commonwealth! Now, of a truth, has Italy been despoiled of its brightness and peculiar flower, Milan of its splendour, every family and nation of its very clearest light. Voice, strength, words will fail me if I should wish to declare aloud how miserable, how wretched, how bitter to us may the death of this man be.

Already I seem to myself to hear Jurisprudence, mourning and cast down, to break forth into these words: Where is the resplendent brightness? where the assured protection? where Andrea Alciati, my only safety? Where is he, who, by the elegance of his speech, began to increase me when I was lessened, and by the greatness of his genius, by the gravity of his judgments, and by the power of his eloquence, has strengthened me when I was weakened, defended me when I was tossed and driven about by many injuries, came to assist me when thrown headlong, drew me forth from the waters when sinking, and raised me up when afflicted and lost?

O ruthless death ! hast thou not so suddenly envied me this glorious light as almost to bring upon me eternal darkness? Hast thou not hurled against his body so bloody a dart, that pristine savagery might deform me afresh? Hast thou not exercised against him so detestable a tyranny as to despoil me of all my ornaments?

But whither is this oration sliding? or what end at length has been proposed to me? Is it that I should help your sorrow by my own tears? Is it, indeed, that I should console you with my oration, and drive away your grief? To greater length, therefore, I will not proceed; I will recall myself to my proper duty and purpose. Clear away your sorrow, my hearers, and lay aside all memory of

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grief! Death made ready, set before us, defined, is in like manner common to all, as a true debt of nature :---

"We owe to death ourselves and ours;

Nor does it spare beauty, riches, or imperial powers."

For-

"Pale death with equal foot beats at poor men's cottages, And at the towers of kings."

If, indeed, according to the truest sentiment of philosophers, we wish to examine this whole matter a little deeper, we shall very readily judge that life, and not death, is true. For (as it is in Euripides)—

> "Who knows not that to live is but to die ?" And that by mortals, to die is deemed to live ?"

For, from a certain wise man we have heard that we are now dead, and that for us the body is our sepulchre; and that then we truly live, when we are liberated from this dark prison of earth and emigrate to the citadel of heaven. Now, in what way can this be named life, which, like a most stormy sea, is daily tossed by tempests and waves? The ancient Fathers, thinking excellently of this very thing, have compared such a life to a game of dice. Nor, undeservedly, has Euripides named it "one little day;" Phalereus Demetrius, "a point of time;" but, best of all, Pindar, "the dream of a shadow."

Now at length therefore lives—lives the divine Alciati, and instead of this mortal condition, he has obtained immortality of life, and that glory which can scarcely be bounded by heaven itself. He has left behind the very firmest safeguards of virtue, which alone, when all other things are lost, can (as M. Tully testifies) support themselves. For in the state of mortals there is no stability, no constancy so great, as in those things which are administered by virtue. And virtue is wont to beat back the cruelty of death, and (as it is said) is fastened by the deepest roots, which by no force can ever be overthrown,

> \* "Τίς δ' οἰδεν εἰ τὸ ζῆν μὲν ἐστὶ κατθανεῖν, Τὸ κατθανεῖν δὲ ζῆν νομίζεται βροτοῖς."

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and from no place can be removed. He will live—will live, undoubtedly, while the race of men, while nations, while peoples shall exist; and his life shall remain vigorous in the memory of all ages, posterity will nourish it, eternity itself will always defend it, nor with respect to his praises will any age ever be silent. For his writings are of immortality, not of time.

His home indeed he has changed, but—what this wandering pilgrim did not possess—how firm and stable is the home to which he has attained! Nature has granted us an inn for sojourning awhile, not for inhabiting. Us mortals she has left exposed to calamities, dangers, diseases, accidents, anxieties, inconveniences, faults, injuries; that, immortal herself, she might behold those heroes immortal, and pass from toil to rest, from pain to painlessness, from disease to health, from this short age to perpetual life.

Make, therefore, an end to tears, nor any longer bewail the death of our Preceptor, for whoever does that deplores that himself is mortal, and (just like Theophrastus when dying, as recorded by M. Tully) he accuses nature. Alciati has died in his native land, in which it is an illustrious thing to die; and before he gave up the last breath of life, he so arranged all his affairs that his fortune (which he had obtained, not as a Theban of old, one Ismenias, mentioned by Plato, but by diligence and virtue) he left by will to his heir, Francisco Alciati, whose pure and spotless morals, penetrating genius, and singular knowledge as well of the more polished literature as of the Civil Law, all men commemorate.

So, lastly, to cleanse his soul from all defilement and spot of sin, and with those sacred rites which are wont to be used by such as depart religiously, he desired to placate towards himself the powers above and his own household deities, and to perform the offices due to God, so that no one ought of right to grieve concerning his death.

And now, illustrious Sirs! let us all, stretched at the feet of that very illustrious man, cast ourselves down, beseech God, Best and Greatest, that into the assembly and number of blessed souls He may place the man who, during his years, pressed earth (as Homer says), not as a useless heap of clay,\* but, his tale of life well told out, he left to posterity an honourable memorial of himself, who, with such great humanity, wisdom, and piety, has finished the course of life by nature circumscribed to men, and who, lastly, with earnestness so great, has ever observed all things which pertain to the most excellent Christian.

### The Oration of Alexander Grimaldi, of Antipolis, for Alciati.

Tell me, I pray, what inferior man the tomb conceals, Or whether the great and renowned Andrea Alciati? It possesses of all men, in truth, the noblest, And to speak simply, by Jove ! the most illustrious. Earth hides the body, which also here is laid;

But of Alciati indeed immortal is the glory.

THE END.

H. G.

HEATHFIELD, KNUTSFORD, July 27th, 1871.

\* " ἐτώσιον ἄχθος ἀρούρης."

+ "Τοῦ 'Αλεξάνδρου Γριμάλδου ἀντιπολιτάνου εἰς 'Αλκίατον." Grimaldi's Greek stanza, besides certain inaccuracies, is so illegibly printed

that the text itself is uncertain. It is subjoined, with some slight corrections.

Είπέ μοι δέομαι κ' όλίγον τινά καλύπτει, η μέγαν άνδρείαν τ' έξοχον 'Αλκίατον; χείνον έχει άνδρῶν δήπου κάλλιστον άπάντων ῶστ' ἀλλῶς εἰπεῖν νὴ Δία κλεινότατον σῶμα δὲ γῆ κρύπτει, τῆνον καὶ ἐνθάδε κεῖται, ἀλλὰ μὲν 'Αλκιάτου ἄμβροτόν ἐστι κλέος. τέλος.





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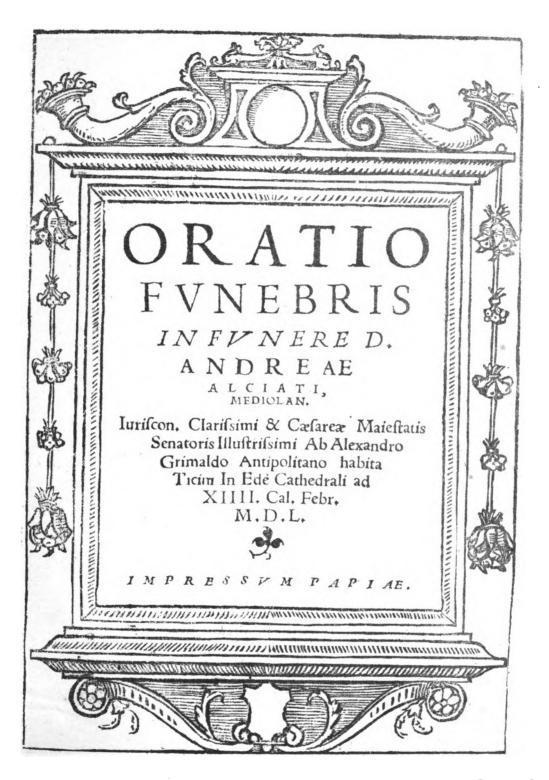
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## ORNATISSIMO VIRO NICOLAO GRIMALDO FRATRI, ALEXANDER GRIMALDVS. S.



VM ad Xiiij cal. febr, magni illius uiri Andreæ Alciati fuo magis quàm nostro tempore uita functi interitum in æde cathedrali deploraßem frater ornatißime, fuerunt p multi magnæ autoritatis uiri, qui me cùm iubere iure fuo poßent multis precibus rogauerunt, ut orationem a me babitam diuulgarem, ne tam diuinus posthominum memo

riam Iuriscofultus nullius funebri oratione bic celebratus fuiße uideretur. quibus cum id diu multumig de ingenij mei facultatibus magnopere dubitas denegaßem me tamen neque bonoris neque etatis excufatio ab hoc labore uendicauit. Illam itaque in publicum proponere decreui. Neque me Heracliti sententia ab hoc concilio renocauit qui cane ignotos allatrare erga notos ne ro mitiorem eße dicebat. Sicq; inuidiam nouos bomines ut nuper euectos in= festare, innotos autem iam eße mitiorem. Malo enim cum tantorum uirorum studio sim obsecutus, desiderari prudentiam meam & fi id denegarim beneuo lentiam. Est autem à maioribus nostris divinitus inventum atque institutu, ut si quid in lucem edatur aliquis potisimum maximis quibusdam bonis instructus O ornatus eligatur, quo patrono O defenfore id obtrestatorum infectationem non reformidans, tuto in publicum excat. Quod cum animo meo diu uer farem, te frater amantisime ex cunctis eruditis delegi, quem O doctrins singulari, et huma nitate incredibili. Or multarum rerum ufu atque experi= entia(quatum in tuam ætatem cadere potest) reliquis longe prestare indicani. Quapropter te oro atque obtestor, ut buc ingenij mei fætum quem certe candidifimo animo tibi nuncupaui læta fron te qualem mibi semper prestitisti accipias O meum boc munusculum beneuole ut soles, complectare. Vale.





## ORATIO FVNEBRIS HABITA TICINI IN FV. NERE EXCELLENTISSIMI IVRISC. AND REAE ALCIATI IN AEDE CA. THEDRALI AB ALEXANDRO GRIMALDO ANTIPOLITANO.



MNTVM uulnus pro dolor, Christianorum Respublica uiri omnium scculorum, omnis memoria, doctrina O uirtute facile principis Andreæ Alciati decessu nuper acceperit, ne is quidem cui summa copiam

facultatemás dicendi natura largita est , non dico complecti orando, sed percensere loquendo ulla ratione poterit. Quæ enum unquam in bomine tanta uitæ fuit integritas stanta costantia stanta denios bonarií omnium artium cognitios Quis illum nisi penitus ineptus quodam diumo spiritu instinctum fusse negabit? Quod cum diligenter mecum reputarem boc mebercule dicêdi munere supersedere decreueram. Etenim sciebam mibi coram frequenti grainos doctorum bominum conspectu O consesu, quantus mea memoria nunquam ullo in loco suit, diceudum fore. Itaq timebam ne id me muneris sus fuse potus quod ego qui O ingenij. acumine, O iu dicij graintate, O arte aut studio dicendi ( in quibus non A ij

multum sané temporis adolescens adhuc impendi) procul a uobis omnibus relinquor eius hominis laudes,qui omni gene re uirtutis maxime floruit oratione complecti, atq; huius au toritate loci, in quem nisi summa facultas afferi debuerat, contingere auderem. Verum Patres Amplis. si semel instituti mei causam rationemos cognoueritis, intelligetis me nŏ huius muneris obeundı fiducia, sed ne quis grati dıscipuli in Præceptorem officium in me desideraret, banc orandi prouinciam suscepisse. Hic enim no suos solum, sed Or nos omnes Gallos (tantum humanitatis natura dederat)adeo di uinis et immortalibus meritis deuinxit, ut obstrictos nos me moria beneficiorií fempiterna suppudere debuisset, si quam gratiam uiuo et spiranti non babuimus(referre enim nõ po tuimus ) mortuo memori mente oftam maxima animi nostri capere possent non persolueremus seumás aliqua oratione ce lebraremus. Quæ licet uiri divino ingenio, admirabili do Erina, incredibilis prudentia præditi singulares eximiasof uirtutes potius sit dicendo obscuratura, quam eius ampli= tudinem illustratura, malui tamen eloquentia in me requiri quim si id no fecerim ingrati animi uobis esse suspectus. Il= lius enim mortem qui omnibus hominibus interijsse existimã= dus est, non luctu publico solum, sed etiam monumentis esse honoranda puto. A destote itaq; omnes animis qui a destis corporibus, quorum or a uultus of non sine maxima mentis delectatione conteplor, meis pauca de florentisimi Præ= ceptoris noftri Andreæ Alciati laudibus ducente ,attentifi= mis animis summa cií benignitate audite Magnií profecto

atos arduum hodierno die mihi onus est impositum audito= res, omnium qui sunt, fuerunt, erunt, longe maximi ates clarissimum uirum laudandi Excitanda itaq mens et attol lenda estout O uos tantæ rei dignitatem percipiatis auribusset nos mente cogitationeés comprehensam oratiõe com plectamur, Quid faciam? quid primum querar? Vnde potif= fimim exorduar? Iam fane non folum commoueor animo, fed omnibus artubus contremisco, neque ulla pars corporis mei satis suum officium præstare potest. An incredibiliti uirtutum suarum memoriam dicendo refricabo? communemís dolorem ucl mærorem potius,quo omnes non distine mur aut duellimur, sed opprimimur ac ardemus oratione augebo? At uercor si boc fecerosne qui uestrium omnium animos plus quám fatis est consternatos confolari debeam, acerbie triflicile recordatioe penitus debilité Of frangam. Quis chim Alciati cuius unius uirtutibus pares omnium hominum uirtutes nulla unquis secula habueriit morte no ita conficiatur, ut neqs modus neqs intermissio lacrymarii neqs ulla levatio futura videatur? Nam qui illum à puero inspicere et ordiri à principio uoluerit, humani ingenij modum excessife facile sudicabit. Vix eni cunabulis eductus sea sum m.e spei, summa ingenij indolis, summaqs uirtutis signa de du omnibussut de illo quod de Isocr. apud Platone Socra tes auguratus cst, omnes prædixisse uideantur. Neg uero mirifică expectationem of sui concitarat sustinere duntaxat ac tueri potuit, sed omnino uicit. His enum ingenij fontibus ırrigatus cúm ætate aliquantulum procesiffet, no solum ar

tes quibus ætas puerilis ad bumanitatem informari folet pri moribus labris gustauit et extremis' ut aunt, digitis attigit, sed ita in Grammaticorum laboriosos, canones, Oratorum colores, Dialecticorum argutias, Musicorum tonos \_ = rithmeticorum numeros, Geometrarum dumensiones, A= Strologorum motus, Medicorum, ve e'ave epene, Philosophorum abditas sententias, Theologorum duina dogmata, in omne deniq (ne singula persequar) diciplunarii genus aciem mentis ita-fortiter intendit, ut plenam nondum attigens pubertate amplissimis monimetus memoria nominis fin cofecrarit. Scripfit eni adhuc adolefcens pmultas oratio nes et declamationes adeo cocinnis et acutis fetetijs gravibus di uerbis ornatas et perpolitas, ut nemo figmêti fuciý pue= rilis fed literatæ fenechutis plenas nifi bebes comunuis lite= rarii et poluioris bumanitatis expers duudicet. Ineft enum genus quoddam fermonis ita liquidum, fusum et profluens, ut sureum orationis flume manifesto deprehendatur satos Atti corum acumen selegantia, breuitas et facetiæ agnoscantur . Historiam patriam adeo uere spure set ornate contexuit. usippareat quadam in illo uelue Sallustiana brenitas,qua nibil apud aures eruditas potest esfe perfectius, ut nec quod defitenec quod redundet unuentri possit. Poesim ænigmatuz plenam(qua quiuis teste Platone non dignoscit) sic didicit, bausit, expression Emblemata, Epigrammata, Elegias, Comordias et alia diversa poemata ita festivasita concinna ita elegantia nibil ut fieri possit argunius intra primum iuuentutis limen con feçerit. Mathematicarum demonstrati=

ionum, medicina, Philosophia, O'Theologia, Studia sic amplexus est, ut dequacumque re ita copiose luculenter O ex improuiso dissereret, ut in una qualibet sola or semper laborasse underetur. Q uid autem ad Grecarum litterarum cognitionem attinet, ita omne suum studium atque ingenium ad earum imitationem contulit, Latinaque cum grecis sic coniunxit, ut non minus Græca quâm Latina illius oratio omnibus ornamemtis abundaret. Id indicant tum pleraque ab eo græce scripta tu è græcis latine reddita. Q un etia non nulla extam Epigramata elegater admodu cofcripta propediem(ut spero)publicii acceptur a. Rei aute militaris nobilissima scietia (i cuius tutela et præsidio sereus traqillus ýs beatæpacis status aqescit, ita calluit, ut illu nihil nisi casiris locü capere, eadë uallo cingere, hostes propulfarë, exerciti Instruere solitum suisse dixisses. Nulla denice ars estante pauca conferá) cuius non expressa uestigia apud illu repe riatur. Quibus omnibus disciplinis cum cæteris lõge antecel leret simamy hominii admirat ione ia excitaret, sium ipsius ingenium tam facile et copiosum in his dutius consumendum, memoria rerum et uerborum diuina(qua Cyro, Mithrida ti, Charmidæqs multum excelluit) adhibendam non esse iudi cauit: sed ab his artibus qua sunt libero homine digna, ad elegantiorem scientiam ætate aliquantulum progrediente defluxit. Quapropter fanctissima ciuili sapietia se penitus dedidit, illi se totum addixit sin ea omnem curam, laborem, in lustriam, studium denique totum collocauit. Cui cüm non multum temporus adolescens tribuisset, insignia Iurisconsulti

citius septennio maxima doctorum uirorum prædicatione assecutus est . Mediolaníi germanam patriam quæ fama, quæ gloria, quæ doctrina, quæ bellica laude semp floruit mox se recepit, ubi triennium fere integrum aduocatus in foro tanta famæ celebritate uer fatus est, ut illius ianua quemadmodum olim Scip. Naficæ aut Q. Mutijsmaxima quotidie ciuium frequentia O summorum bominum splendo re celebraretur.Cuius singularis eruditio cúm iam non in tenebris lateret, sed in luce Galliæ, oculis Italiæ, atq; in au ribus omniti gentiun et nationum posita esset. ab Avenionen sibus ad publicum profitendi munus accersitus, Comes Pa latinus suicræ Lateranésis Aulæ a Leone x. Pont. Max. constitutus est, or cum nunquam ad eum diem Cathedrain ascendisset, stypendium sex centorum meruit, ibiq aliquot annos commoratus, ita orbem terrarum nominis sui gloria implemit, ut illum Franciscus Francorum Rex Chri= flianissimus duplicato bonorario et mille ducêtis præstitis in Biturigensem Academiam uocarit. Accersiuit mox illii de longinquis regionibus, resistentio O quodammodo ter= giuer fanti iure suo inecit manum Franciscus SF. Medio= lanensis Dux, amplisimaqs senatoria dignitate ornauit, or ut Ticini doceret ab eo impetrauit. Bononiam Studiorum alumnam paulo post petijt in qua honorificentisime excep tus quatuor annos magno auditorií concursu Ius ciuile pro fessest. Ticimum revocatus (ita iubente Carolo Impera tore Sereniß.) aliquot annos bic refedit. FerrariamDu= cis Herculis amplissimis coducionibus adductus deinceps in

uisit, & postratam A cademiam extulit Tandem post infinitos peregrinationis labores Ticimum renersus, bie fe= des ac domicilium collocauit, docuitos tres aut quatuor an= nos ad sunmum, asidua doctorum urorum frequentia undi que confluentium. Deniqs dum pedum dolore aliquot annos leunter quidem primo (ut fit ) fortius mox ac crebrius labo raret continua febre adiunclaspaulatim intra decem et qua tuor dies confectus, integris ufds dum interiret femper fenfi bus,ad tertium Idus Ianuar.quinquagesimum octauum an num non excedens mortem obijt, animumá; Deo a quo ac. ceperat, ex altisimo domicilio depressus et quasi demersus in terram, corpus humo no síne maximo fletu gemuná; om= nium reddisit ac reliquit. At quid fletum gemitumás com memoro? Luget Mediolanum, moret Ticinum, Squalet Italia, afflicitatur Gallia, omnes denig provinciæ tam di= uinum Iurisconsultum orbatii bac uita queruntur. Quis enim uno adeo sincere atque eleganter Inrisconfultorii responfa, Principum constitutiones, Pontificum facros canones est interpretatus? Quis de his omnibus ita uere ac diferte ad hæc ufque tempora scripsit? Num tantam eloquentiam legum scientia ( cuius quasi soror est) coniunxit-quantam neque ex ueteribus quisqua babuit, neque ex posteris alicui fperare uel plane etiam optare datum es?? Id ta maga doga, Diffunctiones, libri illi omnium fermone celebratisimi de uerborii O rerum significatione, O alia eius infinita opera quæ quotidic in manibus habemus abiide declarat. Hiic igutur non lugebimus ? Illius interitum non deplorabimus ?

extinctum verum & germanii fanchsimæ cinius fapientiæ decus O ornamentum non queremur? O mortalium genus miferií ac calamitofum. O fortunæ telum acerbum. O fata crudelis bonis omnibus instdiantis. O noclem qua animam efflauit omnium temporii acerrimam atque acerbisimam. Succine nos tam precioso munere dutinitus e coelo ad nos de lapso spoliasti? Siccine uoluptatem incredibilem quá ex illius iucundissima cofuetudine capiebamus ademisti? Siccine oraculum totius Christianæ Reipub. insperantibus nobis eripuish? Nunc mehercule candore O flore proprio Ita lia, plendore suo Meduolanum lumine præclarissimo om= nes gentes O nationes sunt privatæ. Me vox, me latera, me uerba deficient, sí quám miser, quàm calamitosus, quam= és acerbus sít nobis buius uiri obitus uociferari uelim. Iam mihi uideor audıre Iurisprudentiam mærentem O demissa in has uoces erumpere. Not splendidissimus candor? ubi præsidium firmisimum? ubi unicum columen meŭ Andreas Alciatus est? Qui me sui sermonis elegantiasingenijmagni tudine, judicij gravitate, dicendi facultate diminută adauxit, debilitată confirmanit, multis inturijs iaclată ates agitată defendit, præcipitanti fubuenit, demer fam extulit, afflicha et perduă erexit? O immanem morteni, Tu ne mihi boc præ clarum lumen tam subito inuidisti, ut pene æternas mihi tenebras adferres? Tu ne adeo cruentum in illius corpus telü iniecisti, ut pristina barbaries me denuo deformaret? Tu ne tyranidem detestabilem in illum sic exercuisti, ut me om nibus ornamentis spoliares? Veriun quo bac delabitur ora

tio? aut quis tandem mihi finis est propositus? An ut mœroe rem uestrum lacrymis meis adiuuem? An uero ut oratione mea uos consoler doloremý; depellam? Longius itaque non progreduar, med; ad meum munus pensumý; reuocabo. Ab stergite luctum auditores, O mœroris memoriam omnem deponite. Mors parata, proposita, definita, O ex æquo communis est omnibus quasi naturæ uerum debitum. Debemur morti nos nostraque.

Nec formæ,nec opibus,nec imperijs, parcit. Etenim

Pallida mors æquo pulsat pede pauperum tabernas. Regumés turreis.

Verum si paulo altus iuxta Philosophorum uerisimam sententiam rem hanc totam perscrutari uelimus, uitam est ueram Onon mortem facilime iuducahimus. Nam (ut est apud Euripidem)

דם אמדומודוו ליב זיו זטעוזרדמו גרניוה.

Et nunc forte re uera mortui fumus. Accepímus enim à fa piente quodam nos nunc mortuos este, corpusés nostrum sepulchrum este nobis, O tunc nos uere uiuere, cum ab hoc cæco Terrarum carcere liberati, in cœli arcem emigra= mus. Na quo tandem modo uita hæc appellari potest, quæ ueluti turbulentissimum pelagus, tot procellis O fluctibus quotidie 1actatur? quam Talorum iactibus ueteres illi Patres de hac re optime sentientes compararunt. Neque eam immerito Euripides dieculam unam, Phalercus Demetrius Bij

temporis punctum, optime uero omnium Pindarus umbræ Somnium appellauit. Nunc demum ig itur uiuit uiuit diuinns Alciatus, O pro mortali conditione uitæ immortalitatë, O cam gloriam quæ uix cœlo capi potest est confecutus. Reliquit enim virtutis præsidia firmissma quæ perdutis re bus omnibus sola se (M. Tullio teste) sustentant. Nul la enim in re mortalium tanta inest firmitas,tanta const.t= tia, ut his in rebus quæ uirtute geruntur. Et uirtus crudeli= tatem mortis propulsare solet, O(ut dicitur)est altissimis defixa radicibus, quæ nulla ung ui labefactari nullo ung loco dimoueri potest. Viuet suiuet pfectos dii genus hominii, du gentes, du populi extabit, et uita illius memoria seculorii omnium uigebitsposteritas aletsipfa æternitas semp intucbi tur negs ulla unqui atas de suis laudibus côticescet. Scripta enim illus immortalitatis non ætatis funt. Domicilium quide mutauit, sed ut fir mum O stabile quod hic tanqua peregrinus non babebat cofequeretur. Commorandi enim nobis na tura diuerforium non habitandi dedit. Nos mortales cala= mitatibus, periculs, morbis, casibus, curis, incomodis, uitijs, iniurijs, obnoxios reliqt:ut immortales illos berbas immor talis inuiferet, ex labore ad quietem, ex dolore ad indolen= tiam,ex morbo ad fanitatem,ex ætate breui ad perpetuam defluxit. Lacrymarum itaque finem aliquem facite, neque mortem Præceptoris nostri dutuis deplorate. Qui enim id agit, se mortalem esse deflet, ac naturam ( quemadmodum Theophrastus moriens apud M. Tullium) accufat. Mortuus est in patria, in qua decedere præclarum est

atque antequam extremum uita ffiritum edideritsita omnia sua composit, cum fortunarum suarum ( quas non ut olim Thebanus I (incritas apud Platonem) fed diligentia O uir tute parauerat Franciscum Alciatum bæredem testame to reliquit, cuius candidos niueosís mores, ingenium perspi cax, or fingularem tum literarum humaniorum, tuna etiam Iurisciulis peritiam omnes commemorant, Ita denique am mum omni labe O macula peccati expurgare, cumíj his quæ vite decedentibus adhiberi solent facris deos fibi supe= ros atque manes placare, or debita officia Deo præstare uoluit , ut de cius interitu nullus iure dolere debcat. Nunc autem uiri percelebres omnes ad pedes strati iaceamus ob secrantes Deum Optimum Maximum ut eum qui suos annos non inde up axees deviens. (ut inquit Homerus) ter= ram preßut, sed grauiter peracta hac uitæ fabula, honestä sui memoriam posteris reliquit, qui tanta humanitate pru= dentia O religione exiguum boc uita curriculum bomini= bus à natura circunscriptum confecit,qui tanto denique studio omnia que fanclissmi Christiani funt, semper obserna uit, in animorum beatorum coctum ac numerum reponat.

ד מע א אוב מיט במט, ארוא מאט מידואטאודמיוט ויג אאמאמדטי.

E'זודדי עסו ליסעמו ד'סאויסט דושא דעת אמאטאדדי א עניאט אול פיומט דערסט אאעואדסי; אדוטסי דאו איס פייע לאידטט אעאזיסט אמאעואדסי; אדוטסי דאראער פורדיי אילומ אארוטלדמיסט שער לי אדענידיי, דאיסע אמו גיטמלד אדו דמי, ש'אאמעני אאניטע אער פידטע גי אאנייי. דוא לי.



## ELEGIA DE MORTE

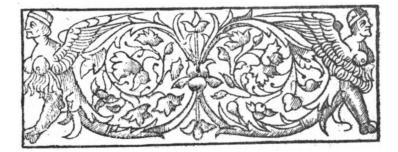
D. ANDREAE ALCIATI, PER ALEX ANDRVM GRIMALDVM ANTIPOLITANYM.

M cuperent magnos crudelia fata Ticim Eripere & placida luce carere uiros. Insignem subito feriunt uirtute Salernum, Impia nec terris plura uidere sinunt Ocyus Andulphum rapiunt, morbisás medentem Divine nobis eripit una dies. Nec te magnanimum heroëm Butigella tacebo Q ui facis interitu squalida cuncta tuo. Nuper at Andream nondum satiata uocarunt Alciatum, o magnis inuida fata uiris. Pierides lugent, moeret Tritonia Pallas, Deflet & extinclum pulchra Thalia decus. **E**t queritur raptum nobis Grinæus Apollo Alciatum, ac tanti insta querela dei est. Nam quis non doleat circúm præcordia tantum Fata breui nobis eripuise uirum ? Sed quid dico uirum ? longe mortalia quæ sunt Vicit, ut bunc bominem nemo fuiße putet. Mortales uisit, nos ut divina doceret, Et peteret tandem regna relicia prius. Quod fecit, mentemás Deo fatur hac dedit aura Reddicit O terræ corpus inane lubens.

Ingenij monumenta sui tamen ampla reliquit Heros, non ulla deperitura die. Qua legite, Ouestris manibus persape tenete. Nomen O Alciati concelebrate precor. F I N I S.

P A P I AE. A pud Francifcum Moschenum Bergomensem, Et Ioannem Baptistam Nigrum, Socios Ciuessi Papienses. Anno Domini. M. D. L.





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# CARMINA

# STEPHANI GVATII.

ALCIATI LACRIME.

Rgone mortales tot cantus, totor choreas? Durabunt lungos ocia vestra dies? Ergone delicias vixisse inpune licebit Plauditenum quisquam posse videre putat? Tanta ne pectoribus veftris migrauerit vnguam Letitia: heu pœnas omnia fine dabunt. Miscentur lachrymis cæleltia regna, minantur Exitium terris luctibus attonita. Iam prope cœleftis, mundi et nil machina diftat. Iampropecceleftis machina facta Chaos. Nunc, nunc mortales dici cupiuntes voluntes Cœlicolæ, lachrymas dante lupere fatis. Objicit ANDREAE caulam mors dura doloris Orbatum queritur numine quilce suo. Hument plectra, litum suspensace barbita ducunt Atomanum Phebus continet ipie lyra. Mutelcunt querula, non amplius athera complent, Deleruere simm nunc Helycona Dece. Edocte quondam Charites celebrare choreas Conspectum tacite nunc louis ante sedent. In terris focculum referentem numinis vltro Flaua Ceres deflet occubuille sui. Doctrine exemplo Pallas viduatadolores, Concipit heu quantos, quanq Diana gemit. Denique flere diem tam crudivulneris omnes Constituere Dei, constituere Dez. Vnica sed luctus inter solatia restant, Ab louequod mortispræmia digna feret. Omnia corruerent, terris habitare iuuaret, Hocsi non inter damna leuamen erat.

B

Humanas voces, lachrymas quin fundere mallent, Mallent nobiscum morte dolore pari, Sad te Iam ne poteft vrgerere milerrima tellus, Iam ne poteft cœlum, cura, dolor Deum? Respice quam viuum refecant tua vulnera, cinctam Heu, heu te Innumeris moxog fatere malis. Est cito quo possint sanari vulnera Diuum, Nonpossunt medica sed tua dira manu. Iam fas est crebris spumantia fletibus ora Ter, quater, æterna credo rigare die. Nuncgemitus, uoces, adeant suspiria coelum, Perpetuam ducant moestitiamer genæ. Nubila frons ducat, nulla hic demulceat aures: Res, res composita non eget ista coma. Gallia, Germane gentes, Hispania, vestri Exitif signum nunc tuba sæua dedit. Nunc oculos vestros, animos quertite, ripam Ticini aspiciant lumina vestra tenus. Alloquar Italiam: calcar currentibus addam: Ahnimium sentit vulnere læsa graui. Huc, huc horentes, huc, huc quolcung remillos Intendant oculos servat verque polus. Quod lachrymas citra nequeo memorare, videbunt ANDREAM supra spem potuisse mori. Crediderat potuisse morigens tempore nullo Immortalis erat quod data fama víro. Hociplo alperius crudelcunt vulnera verum Insperata virum mors quod iniqua rapit. Inuida mors dedecus quod te manet inuida turpe, Si qua facis, nobis vulnera cæca facis. Ille, ille Intactus contemptis sedibus istis Foglix sydereos incolit ille lares. Carcere mortales milerisquallente relicti Luclificam nequeunt sed tolerare vicem. Cogitat humani generis dum quife falutem Extinctam, occurrit pro ratione furor.

Audiuere graui luuenes qui voce tonantem Stillantes Lachrymas quam fine fine dabunt. Illius atop tubæ cultrix Germana Iuuentus Concitat o quantus pectora vestra dolor. Q uantus te exagitat legum studiosa Iuuentus. Q uantus te exagitat nocle, diecy simul. Dicite nunc soliti pendere frequenter ab ore Q nam graue sit cani deservisse, latus. Audistis quoties sapienter verba sonantem Gryphos abstrusos dissoluisse diu. Sperauineu quoties hominem me posse videre. Et quæ faxa trahit me quocy voce trahis Nunc & non mileras aures explesse, tacentem Conspicere & saltem non potuisse dolet. Vrbs manct at quantus te te nunc maxima luctur Et capite, & charo tam viduata Duce. Lugentes tumulum cingunt, passimg parentat Quiscy gemens, & tu victa dolore laces. Laurea Iam ceffet, sapientes iam satis agro De Ticinensi prosiliere viti. ·Iam metuo domino extincto ne sole relicta Destituant vestrum sydera forte solum. Tene vno potuille igitur iustislime pastor Linquere propensos ad tua vota greges: Tenetui magni cultores numinis vno, Tenevnquam fidos deseruisse tibi? Si coelo fruitur quilquis mortalia curat Respice discellu vulnera quanta facis. Aspice sit quantus de te dolor, aspice quanta Sint Lachrymæ, quanta & folicitudo premat. Hoc scio (fisolita fulges pietate beatus) Pro nostris lachrymas fletibus ipse dabis. Nunc minus illa micat lampas Phoebeia terris, Nunc iter incerto nunc pede quilos facit. Exitium, exitium promittunt lydera, raptus Crimina, tidiculum dicere furta foret.

Bij

Cordefluunt Lachtymæ mortalibus, vndig luctus Nascitur: Innumeris omnía plena malis. Hæc fecisse docent hæc te miracula ferris Conuitium, terras de stituisse docent. Vertentur lachryme in furias, vertentur amaram In rabiem, furget squallida Tiliphona. O uando Iuuant demum medicamina nulla, ministret Accenfis animus ne furor arma timet. Cum superis prompti bellum renouare gigantes Innumeri ob raptum te statuere Ducem. Hoc pius, hoc crimen, scelus, hoc auerte, tueræ. Et saltem miseros qua ratione potes. Sismemor & faltem polles quo numine, terras Debentes nímium sæpe Iuuare tibi. Immortale tuum tollent ad sidera nomen, Et tibi pro meritis carmina multa dabunt. Terra tui cultrix prima te fruge piabit, Atogegolic carpens fydera voce querar. Hic iacet ANDREAS quondam qui lumina terris Omni plena sui parte corusca dedit, Aft vbi mortalis diffoluit vincula vitæ Terra miler partes non tulit vlop fuas. Res data sorte fuit, Terris cst fama relicta Sorte tulit cincres marmor & offa capax. Spiritus ætherei sedcs confugit ad altas Agmine colletti cum comitante Ducis. Illic fusceptum gremio, cupidilop lacertis Auguror æterno tempore pace fruí,

FINIS.

# IVLII ZVRLAE

#### CARMINA, MORS.

M Esemel cuictam ducenticy agminaligno, Quod fuit in terris primi mihi Causa triunphi Euulium a magno rerum genitore recordor Imperium nostrum toto, quod stabat olympo Horrendum, quando ipía Comas erecta tonanti Terribilem oftendi vultum, facience minantem Non ante auditas pœnas, durosceptabores Tunchominum quicquid fuerat, mea iulla timebat, Nec secus atopartus, animos hac falce Secabam, Aft humili spolio victrix nunc dextra potitur, Conamur, famamer hominum, nomency sopire, Heu paruos aufus, Heu quam nunc debile regnum, Contemptæcy faces, mea magna potentía quondam, Iames fatis fato, superumes ardentibus iris Esse datum potuit, meritas iam sanguine pænas Soluimus & nundum fugit præcordibus horror, At non his contenta malis mens dira deorum Sauitadhuc, renouator atros in corde dolores, Et parat arma, quibus rapiat(miferabile vifu) Q uod superest regni nec non sine numine sceptri Vir fuititaliæ claris productus in oris ALCIATVS Celeri deductum nomen ab alce Huncego tartareis furijs agitata tot annos Persequor, atch sind nitor prohiberæ Mineruæ, Nam mihi fiprimum noitras peruenit ad aures, Hunc fore qui longe nostros excedere fines Possit, & in vita me in terris sistere famam, Oppugnare vías, Conaricy omnia contra Mens fuit, inuilis nam sic contendere fatis, Policy credebam venientem auertere peftem, Ast inimica mihi soboles defensa deorum Ense fuit, sempercy meas clapsa retexit

Infidias, quamo nostro venus al ma labori Annuit, atch viro visa est contraria viuo, Nunc vero optato tandem cum fine potiri Debueram, & gratos frnctus sentire laborum, Quandoquidem e terrisictum falx depulit holtem Ecce iterum rediens mutata veste per ora Percyvirum memores animos mihi bella mouere Præparat indomitus, diuumos exultatin armis, Ipla quid infœlix faciam, mens ardet in hoftem, Acpudet incepto victam deliftere, & vni. Succubuille viro, Superos qua pellere calo Haud quondam timui, magnü quæ fum aufa tonätem Quærere, & horrenti secum concurrere bello, Meneigitur vinci: dominum meferre fecundum? Aft ego si terris dominor, si dextera fortis Sceptra tenet, fi non nobis audacia cessit, Scipiadas duros terris si cedere iussi, Nec fua me contra defendit mula Maronem Iufer inlidijfer modum finem ue labori Non prius imponam, guam memet in omnia verlam, Coreptumogodijs pecius spes descrat omnis. Vincere fincqueo fatis contraria nostris Fata viri, in partem saltem minuisse licebit. Níl non addebo, nostris socia arma rapacis Temporis adiungam, caciquocy limina Ditis, Infernalce domos vilam, precibule Sorores Tartareas, hominum línguas, inuadere, & hostis Aeream vitam cogam disfoluere morfu, Sed quo me furor ilte rapit? qua me arma iuuabunt In diuum infractas vires in fulmina diuum? Ipfa quidam fumpta fallacis imagine famæ Decepiveteres, quando non omnia vitam, Facta trahunt, sed quæ superum sententia laudat, Famace, quæfummo diffentit ab æthere, noftra elt, At nunc eror abelt, quoderalto rapta dolore Debellare paro, non est mortale, nechorret

Latratus hominum, rapidos nece temporis aufus. Credo equidem quondam tacituros marte poetas. Necsemper sacris sedem forelegibus vnam, Et quandocpsuus, quibus est data copia fandi, Deerit honos, minuetos ætas virtutis honores Nunc hos, nunc illos, variabiter omnia tempus. Attamen & femper fuit, & Iouis inclita proles Semper erit Pallas, tota hoc quæ in pectore sedit. O uamer etiam medijs magnum resonabit in armis ALCIATI nomen, stabito armata Minerua, Ergo ego quæ magnas Aaliæ resvoluere, & omne Deuastare solum, Latiasce evertere gentes, Et notum Cœlo Romanum extinguere nomen. O uze nouz & veteris potul Carthaginis arces Hac æguare solo dextra, nuncvincor ab vno ALCIATO, hic rerum victa victrice triumphat. Atcripfa hostilem ducor captiva per orbem.

#### FINIS.

## CONSTANTIVS LANDVS COMES PLACENTINVS IN MORTEM DIVINI ALCIATI.

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A LCIATO extincto ceciderunt culmina legum: Rurfus & inualit barbaries latium. ALIVD. Alciati ob mortem Permesfi exaruit vnda: Et creuere amnes Italiæ lachrimis. ALIVD. Maximus interpres legum cum concidit heros Alciatus, Mufæ tunc periere nouem. ALIVD. Alciato nafcente fuum accepere nitorem Leges, hoc ipfo depereunte iacent. N E hai dunque o Morte rea tolt' il gran lume Ill uftrator delle Romane leggi? Per cui difperfi fian fempre i bei greggi Ber non potendo piu l'vfato fiume. Hor che eftinto e fivalorofo nume, Chi potra piu guidarti a i fommi leggi Dell'eloquenza, che non mai vaneggi O adorna Giouentu di bor coftume? Piange Italia mia dunque, e Pianga il Mondo Epiangete voi meco o cari amici, Pianga minerua, e le noue forelle. Poi c'habiam perfo il primo no'l fecondo Hon or d'ogni virtu, che fe felilci. I cor gentil, e l' innalzo alle ftelle.

## FEDERICVS SCOTVS, COMES PLACENTINVS, IN MORTEM DIVINI ALCIATI.

A Vrea qui iecit per terras femina veri Legiferum promens abdita fenfa virum, Hic fitus eft, Mediolanum cui præbuit ortum, Gallía quem mitti fouit & auxít ope: Quemo: reportarunt populi ceruice Latini Penefua.lugent orba parente fuo Gymnalia ALCIATVM: ridet lætisfimus ipfe, Cum tribuit quod erat denique cuice, fuum: Corpus humo, cœloo; animam, nobise; libellos Queis velut induxit legibus ipfe diem: Et quibus absterstit multum mœroris amicis Fleturis alias infatiabiliter.

Impressum Papiæ, Apud Franciscum Moschenum, Bergomensem. Et Iouanem Baptista Nigrum, Socios Ciues Papienses. 1550.

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