

BOETHIUS

Einbandsbild | Cover | Couverture:

BOETHIUS

(*ca. 480 – †ca. 524),

De institutione arithmetica libri duo | *De institutione musica libri quinque*,
Cambridge University Library, Ii.3.12, f. 61v^o (detail),

Origin: Canterbury, England, Cathedral Priory of Christ Church, ca. 1130 •

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(1) Margaret T. Gibson, Lesley Smith, Joseph Ziegler (eds.),
Codices Boethiani: a Conspectus of Manuscripts of the Works of Boethius,
Vol. I: *Great Britain and the Republic of Ireland*,
(Warburg Institute Surveys and Texts, XXV),
London (Warburg Institute | University of London), 1995, cf. p. 42 •

(2) Paul Binski, Stella Panayotova (eds.), *The Cambridge Illuminations:
Ten Centuries of Book Production in the Medieval West*,
Turnhout (Brepols), 2005, Nr. 144, p. 302-305 •

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BOETHIUS

(*Rome, *ca.* 480 – †Pavia, *ca.* 524)

His Influence
on the European Unity of Culture:
from Alcuin of York (†804)
to Thierry of Chartres (†1154)

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ABBREVIATIONS | ACRONYMS | SPECIAL TERMS :

a. D.	→ anno Domini
<i>AASS</i>	→ <i>Acta Sanctorum</i>
BAV	→ Biblioteca Apostolica Vaticana
BBKL	→ Biographisch-Bibliographisches Kirchenlexikon
BCE	→ Before the Christian Era
<i>BHL</i>	→ <i>Bibliotheca Hagiographica Latina</i>
B. m.	→ Bibliothèque municipale
BnF	→ Bibliothèque nationale de France
<i>CCSL</i>	→ <i>Corpus Christianorum Series Latina</i>
<i>CCCM</i>	→ <i>Corpus Christianorum. Continuatio Mediaevalis</i>
CE	→ Christian Era
cf.	→ <i>confer, conferre</i> , compare, see
CNRS	→ Centre National de la Recherche Scientifique (France)
<i>CSEL</i>	→ <i>Corpus Scriptorum Ecclesiasticorum Latinorum</i>
<i>CSHB</i>	→ <i>Corpus Scriptorum Historiae Byzantinae</i>
<i>DACL</i>	→ <i>Dictionnaire d'archéologie chrétienne et de liturgie</i>
ed. eds.	→ editor editors
e. g.	→ <i>exempli gratia</i> (for example)
<i>ex.</i>	→ <i>exeunte</i> [<i>saeculo</i>] (end of the century)
i. e.	→ <i>id est</i> (that is to say)
IMM	→ Institute of Medieval Music (Ottawa, Canada)
<i>in.</i>	→ <i>ineunte</i> [<i>saeculo</i>] (beginning of the century)
<i>infra</i>	→ further down in the text (below)
ISBN	→ International Standard Book Number (UK, Gordon Foster, 1966)
<i>MGH</i>	→ <i>Monumenta Germaniae Historica</i>
<i>O.S.B.</i>	→ Ordo Sancti Benedicti Nursiae (Order of Saint Benedict of Nursia, † <i>ca.</i> 543[?])
<i>O.P.</i>	→ Ordo Prædicatorum (Order of Saint Dominic Guzmán, †1221)
OUP	→ Oxford University Press
<i>passim</i>	→ everywhere
<i>P. L.</i>	→ <i>Patrologia cursus completus. Series latina</i>
<i>RISM</i>	→ <i>Répertoire International des Sources Musicales</i>
<i>supra</i>	→ further up in the text (above)
t.	→ tome (Part Volume)
<i>TML</i>	→ <i>Thesaurus Musicarum Latinarum</i>

INTRODUCTION

[0] **BOETHIUS ~ VITAL STATISTICS | PROSOPOGRAPHY:** Anicius Manlius [Torquatus] Severinus Boethius, descendant of a 4th-century Christian family, the Anicii, was born in Rome, around a. D. 480, and died under torture “*in agro Calventiano*” just on the outskirts of the city of Pavia in Northern Italy around the year 524. His father Flavius Narius Manlius Boethius (or Flavius Nonius Arius Manlius Boethius), was *senator* and *praefectus Augustalis* (Prefect of Egypte) in 475-476, and, according to the consular diptych (a. D. 487) of Flavius Narius Manlius Boethius, today conserved in Italy in the Musei d’Arte e Storia (i Civici Musei) of Brescia, the father was also *uir clarissimus et inluster ex praefecto praetorio praefectus urbi secundo consul ordinarius et patricius* (A. F. Gori, *Thesaurus vetrum diptychorum consularium...*, Vol. I, p. 182). The consular diptych of Flavius Narius Manlius Boethius is the oldest and most important known monument in the prosopography of Manlius Severinus Boethius. Orphan at an early age, Boethius became the adopted son of Quintus Aurelius Memmius Symmachus (†ca. 525), and later as an adult his son-in-law, having married one of Symmachus’ three daughters, Rusticiana, with whom he had two sons: Symmachus and Boethius⁰.

[1] **BOETHIUS ~ HUMANITAS:** Having received from his step-father Symmachus a perfect *humanitas* or *eruditio institutioque in bonas artes*¹, Boethius acquired in all respects the stature of ὄλωσ σοφός (wholly learned Man–University), capable of conducting the disciple from the degree zero of knowledge to the highest level of wise civilization management (ἡ Φιλοσοφία) and general culture (ἡ Παιδεία), including the four cardinal double-virtues of the Supreme ethical-moral divine and human Good, that is to say in Greek τὰ ἀγαθὰ θεῖα καὶ ἀνθρώπινα: ἡ φρόνησις καὶ ἡ ὑγίεια (wisdom and hygiene), ἡ σωφροσύνη καὶ τὸ κάλλος (moderation and beauty),

⁰ Illo Humphrey, “Boèce: l’homme, la carrière, le destin, prosopographie, hagiographie, culte et vénération”, in *Colloquia Aquitana II – 2006 Boèce...*, Illo Humphrey (éd.), Paris (Éditions Le Manuscrit), 2009, Volume I, Préliminaire VI, p. 49-112, Sections 3-7: *La Prosopographie de Boèce*, p. 54-74.

¹ *Humanitas* (complete and thorough general culture): Marcus Tullius Cicero, *106 BCE – †43 BCE, *De oratore* I,71; III,32 [127]; *Eruditio institutioque in bonas artes* (instruction and fundamental general culture in the good [liberal] arts): Aulus Gellius, *125 – †ca. 185, *Noctes atticae* XIII, 17.

ἡ δικαιοσύνη καὶ ἡ ἰσχὺς (justice and power), ἡ ἀνδρεία καὶ ὁ πλοῦτος (courage and riches)². This means that Boethius was capable of guiding the disciple all the way from the principle of the *substantia numeri* (philosophy of numbers and proportions) to the highest virtues of the *summa bona diuina humanaque* (highest divine and human Good). The *opera omnia* of Boethius imposes itself then as a model of fundamental and pedagogical research both in the realm of the cognitive process as well as in that of the seven disciplines of the *Liberal Arts* (ἡ ἐγκύκλιος παιδεία | αἱ ἐλευθέριοι τέχναι, etc.): *ars arithmetica*, *ars musica*, *ars geometrica*, *ars astronomica*, *ars grammatica*, *ars dialectica*, *ars rhetorica*. Boethius led in all respects an exemplary career as philosopher, scientist, proto-philologist, scholar, statesman, and public administrator, successfully attaining all the higher echelons of the *cursus honorum* of public life and public office: *Senator*, *Consul ordinarius*, *Patricius*, etc., before being appointed *Magister Officiorum* under the Arian emperor Theodoric (*454-†526) around the year 522³. Boethius, a universal philosopher “*a Platone*” (according to Plato’s school of thought), is the author of some 21 treatises, four of which were dedicated to the “*quattuor matheseos disciplinae*”: the “*Quadrivium*”. Two of the four were lost at an early date in the 6th century so it seems, namely: *De institutione geometrica* and *De institutione astronomica*. Of the two remaining scientific-philosophical Boethian treatises, *De institutione arithmetica libri duo* and *De institutione musica libris quinque*, the *De institutione arithmetica*, of which certain 9th-century copies have conserved primitive glosses in Latin stenography, and in uncial script, deserves here a special mention.

² τὰ ἀγαθὰ θεῖα καὶ ἀνθρώπινα: Πλάτων, Νόμοι ἢ Νομοθεσίαι (Plato, *Laws or Legislations*) I,VI: 631b-631c, Bibliothèque nationale de France, Fonds grec 1807, f. 157v^o; 9th c., f. 157v^o; cf. Henri Omont, (ed.), Facsimile of Paris, BnF, Fonds grec 1807 in 2 Volumes, Paris, 1908; W. C. Greene, *Scholia Platonica*, American Philological Association, Monograph VIII, Haverford College, Haverford, Pa., 1938 | reprint, Hildesheim, 1988, p. 303.

³ Illo Humphrey, “Boèce: l’homme, la carrière, le destin, prosopographie, hagiographie, culte et vénération”, in *Colloquia Aquitana II - 2006 Boèce ([Boethius], Rome, ca. 480 – Pavie, 524): l’homme, le philosophe, le scientifique, son oeuvre et son rayonnement*, Illo Humphrey (ed.), Paris (Éditions Le Manuscrit), 2009, Volume I, Préliminaire VI, p. 49-112 (Notes: p. 93-112), Subsection 8, *Severinus Boethius dans l’Hagiographie: (Martyre • Culte • Vénération)*, p. 74-91.

[2] **BOETHIUS ~ DE INSTITUTIONE ARITHMETICA LIBRI DUO.** Boethius was the last great Platonic philosopher of Antiquity, and, as indicated above, he was a philosopher of universal scope, having mastered all the multi-disciplinary fundamental concepts for wise, cognitive civilization management and civilization development, that is to say: *humanitas, eruditio institutioque in bonas artes [liberales], variabilis res, [res] quae natura incorporea sunt, substantia numeri, principalitas unitatis, primus et incompositus [numerus], animae generatio, continua proportio superparticularis, cognitio et perceptio, decem categoriae uel decem praedicamenta, medietates, maxima et perfecta symphonia, summa bona diuina et humana uel quattuor virtutes*, etc. Boethius was therefore the rightful heir, *ex asse* (completely, wholly), of the long-standing Greek scientific-philosophical *Tradition of Knowledge*, spanning some 35 generations between **Πυθαγόρας ὁ Σάμος** (Pythagóras o Sámos, *ca. 570-†ca. 490 BCE) and **Πρόκλος ὁ Διάδοχος** (Prólkos o Diádochos, *ca. 412-†ca. 485 CE). The scientific-philosophical heritage of Boethius is best illustrated in no other single work than in, what appears to be, his very first treatise *De institutione arithmetica libri duo*.

The Boethii *De institutione arithmetica libri duo*, indeed, the most important and the most fundamentally scientific-philosophical treatise of the Boethian output, is in fact an updated and personalized translation of the **Ἀριθμητικὴ εἰσαγωγή** by **Νικόμαχος ὁ Γερασηνός**, written between the years 500 and 510. The oldest known surviving fragment of this treatise is conserved today in Torino, Italy, Biblioteca nazionale, F. IV. 1 Fascicolo 3. Written in uncial script, this fragment is dated from the 7th century, and belonged to the Bobbio monastery founded by Saint Columbanus around the year 595. In the Bobbio Library Inventory, the Boethian fragment carried the number 41.

The oldest known complete copies of the Boethii *De arithmetica*, are found in five Carolingian manuscripts from the first half of the 9th century, namely: Paris, Bibliothèque nationale de France, Fonds latin: 14064, 7183, 13009, 6639, and nouvelle acquisition latine 1614, the oldest and most pertinent of which is latin 14064. Each *codex* contains an annotated copy of the Boethii *De institutione arithmetica libri duo*, each belongs to the same coherent family of manuscripts. These five *codices* are most significant, in that they contain a series of unique primitive glosses and commentaries, which seem to indicate that the very first commentator and glossator of this important treatise was non other than the author himself, that is to say Boethius. Indeed, these astonishing

marginal and interlinear glosses recorded in Latin stenography and in clear Latin in the first and second person singular of the present tense, are conserved at the end of the dedicatory Prologue written by the “auctor” (Boethius), addressed to the “probator” (Symmachus)⁴:

Paris, Bibliothèque nationale de France, Fonds latin 14064 (9th century), f. 2r^o: 13-18;
 Paris, Bibliothèque nationale de France, Fonds latin 7183 (9th c.), f. 2v^o: 18-19, 24-25;
 ed. Illo Humphrey, *Boethii De institutione arithmetica...*, Ottawa, 2007, p. 26: 13-18:

[*De institutione arithmetica* Prologus]

[Libellus I: f. 2]

[13] Noui quippe quanto studiosius nostra quam ceterorum bona diligamus ;

*Quia me-um bon-um tu-um es · et tu-um m-eum
 Quia ego filius tu-us et pater me-us tu ·*

subaud-it qui transmitt-it maturos · flauore auri inductas spicas

[14] Recte ergo quasi aureos cereri culmos[·] et maturos ba^ocho
 prouuis *ini-ci-a nouella*

[15] palmites[·] sic ad te noui operis rudimenta transmissi ; Tu

pater-no affec-tu exaltes *opus istud idest prouehendo*

[16] tantum paterna gratia nostrum prouehas munus[·] ita et laboris

[17] mei primitias[·] doctissimo iudicⁱo consecrabis ; Et non maio

iudica-bitur idest ego *idest tu*

[18] re censebitur auctor merito[·]quam probator ; *non magis mihi adproba-bitur quam tibi ·*

Then, in the self-same *codex*, Paris, Bibliothèque nationale de France, Fonds latin 14064, f. 37r^o: 10-12, one discovers another key-gloss written also in the first person singular. This gloss, in uncial script, is found at the beginning of the *De institutione arithmetica* Book II, just

⁴ The primitive glosses, written by the “auctor” addressed to the “probator”, are also conserved at the end of the Prologue of the Boethii *De institutione arithmetica libri duo* in the 4 following 9th-century *codices*: (1) Paris, BnF, Fonds latin 7183 [Origin: Saint-Denis-en-France (?): 9th c., 1st half, f. 2v^o: 4-25 (glosses in Latin stenography)]; (2) Paris, BnF, Fonds latin 13009 [Origin: Corbie (?): 9th c., 1st half, f. 1v^o: 11-24 (glosses in Latin)]; (3) Paris, BnF, nouvelle acquisition latine 1614 [Origin: Saint-Martin of Tours (?): 9th c., 1st half, f. 2: 1-17 (glosses in Latin)]; (4) Paris, BnF, Fonds latin 6639 [Origin: uncertain]: 9th c., middle, f. 71(74): 10-20 to 71v^o (74v^o): 1-4 (glosses in Latin)]; Illo Humphrey, “Boethii *De institutione arithmetica libri duo*: Étude proto-philologique”, in *Carmina Philosophiae* n^o 14, 2005, p. 57-158, cf. p. 72-86. Nota bene: The words recorded in Latin stenography are rendered here in italics; see, *infra*, Latin Stenography ~ Critical Glossary and Bibliography, page 17.

after the *Capitula*, and identifies the author, that is to say Boethius himself, by name, rank and function as being the commentator of his own treatise:

Paris, Bibliothèque nationale de France, Fonds latin 14064 (9th century), f. 37^r:10-12;
ed. Illo Humphrey, *Boethii De institutione arithmetica...*, Ottawa, 2007, 98: 10-12:

[*De institutione arithmetica* Liber II: Capitula. Liber II: 1] [Libellus V: f. 37]

[10] ANICII MAMN~~NI~~*LII [sic] SEUERINUS BOETIUS

[11] UIR CLARISSIMUS • ET INLUSTRIS EX CONSUL

ORDINARIUS PATRICIUS LE

[12] GI OPUSCULUM MEUM ;⁵ *Quemadmodum ad aequali-tatem omnis
in-aequali-tas reduc-atur •*

This critical proto-philological *princeps* edition, based on the 5 collated manuscripts, renders these unique primitive glosses readable for the first time, and allows the community of Boethian researchers to meditate these glosses at their own pace, then to draw from them the appropriate conclusions. Thus, if it is true that these primitive glosses, conserved at the end of the Prologue in the oldest *codices* containing the *De arithmetica*, were in fact written by the “auctor” himself, Boethius, and addressed to the “probator”, Symmachus, and, that the glosses in

⁵ This astonishing *subscriptio*, from all evidence, seems to originate from Boethius himself. It is conserved in a very small number of 9th-century copies of the *Boethii De institutione arithmetica libri duo*, namely: (1) Paris, Bibliothèque nationale de France, Fonds latin 14064, f. 37: 10-12; (2) Paris, BnF, Fonds latin 7185, cf. *Boethii De institutione arithmetica*: f. 1-40, f. 20^v, col. 2: 8-11. In BnF Fonds latin 7185, this *subscriptio* in uncial script is identical to the *subscriptio* in the *codex* Paris, BnF, Fonds latin 14064, f. 37: 10-12, albeit the proper name “MAMNILII...”[sic] is written without *exponctuation* [i. e. cancellation]; (3) Paris, BnF, Fonds latin 7359, *Boethii De institutione arithmetica*: f. 2-82^v, see f. 36^r, glosses in lower margin; (4) Firenze, Biblioteca Medicea-Laurenziana, Pluteus [i.e. pulpit] XXIX. XX = *Boethii De institutione arithmetica*, f. 1-97: cf. Angelo Maria Bandini, *Catalogus codicum latinorum Bibliothecae Lavrentianae tomus secundus*, [in-folio], Florentinae, 1775, colonnes 37, 38: “additum fuisse manu paullo recentiori: ‘Severinus Boetius V. C. & inl. ex Cons. Ord. Patricius legi opusculum meum’”; cf. G. Schepss, “Subscriptionem in Boethiushandschriften”, in *Blätter für das bayerische Gymnasialschulwesen* 24, 1888, p. 28; J.-Y. Guillaumin, *Boèce. Arithmétique*, Paris, 1995, p. LXIII-LXIV; Illo Humphrey, “Boethii *De institutione arithmetica libri duo*: Étude proto-philologique”, in *Carmina Philosophiae* n° 14, 2005, p. 57-158, see p. 87.

uncial script are indeed originally from the stylus of Boethius, this will open up an entirely new approach to modern proto-philological *ecdotic* research (i. e. critical editions), and will lead, hopefully, to the discovery of other important mediaeval texts, whose primitive commentaries and glosses were annotated by the author himself or herself.

[3] **BOETHIUS ~ CONSOLATIO PHILOSOPHIAE:** Shortly after being appointed *Magister Officiorum* under Theodoric, Boethius experienced a radical change of fate (Gr. ἡ εἰμασμένη: divine providence, destiny), and found himself suddenly in the descending phase of the *Rota Fortunae*, that is to say the *Wheel of Fortune* (*Consolatio Philosophiae* II). Compromised by a series of false accusations directed first against his colleague Albinus, then, after defending Albinus, against himself, Boethius fell into disgrace with the Arian emperor Theodoric shortly after the year 522. He was stripped of all his public offices, honours and dignities, and all his material possessions were confiscated. The earliest prosopographical and hagiographical sources on his life tell us that he was then arrested without trial and incarcerated for two years, during which he “wrote” or “dictated” or “edited” his *opus ultimum* (ultimate work) and best known treatise, *Consolatio Philosophiae*⁶, an autobiographical dialogue between Boethius himself and Dame Philosophy, divided into five books, and written in *prosimetrum* (alternation of prose and poetry). This important work, in which Boethius treats the fundamental subject of the wise management of happiness and suffering through the acquisition of spiritual, ethical-moral, and intellectual knowledge, leading to the *summum bonum*⁷, situates itself in a long tradition of *consolationes*, known as “*wisdom literature*”, of which one of the oldest and finest recorded examples is non other than

⁶ Boethii *Consolatio Philosophiae*, ed. J. J. O'Donnell, Julia Haig Gaisser, Bryn Mawr, PA, 1990, 2nd ed.; J. C. Relihan, *The Prisoner's Philosophy: Life and Death in Boethius's Consolation*, Notre Dame, Indiana, 2007; © <http://wheatoncollege.edu/faculty/joelcrelihan.html>.

⁷ *Summa bona diuina humanaque*: Philip E. Phillips, “Boèce, le quardrivium, et la consolation de la philosophie”, in *Colloquia Aquitana II - 2006 Boèce...*, Illo Humphrey (ed.), Paris (Éditions Le Manuscrit), Volume I, ch. 1, p. 183-201; Illo Humphrey, “Epilogue”, in *Colloquia Aquitana II - 2006 Boèce...*, Illo Humphrey (ed.), Paris (Éditions Le Manuscrit), Volume II, ch. 21, p. 469-476.

the Old-Testament Book of Job, possibly of Sumerian origin⁸. Shortly after finishing his *Consolatio Philosophiae*, Boethius was unjustly put to death under torture, just as was at the same period his father-in-law Symmachus, as well as the Pope John I, between the years 524 and 526. The oldest prosopographical and hagiographical sources on the death of Boethius are as follows: *Liber pontificalis*⁹, and the *Anonymus Valesianus*, or *Excerpta Valesiana II*, dating between 526 and 550. This text is the most complete and detailed of all the earliest known sources relating the circumstances of the arrest, incarceration and execution of Boethius, giving us the following account: “*Tunc Albinus et Boethius ducti in custodiam ad baptisterium ecclesiae. Rex [i.e. Theodoricus] vero vocavit Eusebium, praefectum urbis, Ticinum et inaudito Boethio protulit in eum sententiam. Quem mox in agro Calventiano, ubi in custodia habebatur, misere fecit occidi. Qui accepta chorda in fronte diutissime tortus, ita ut oculi eius creparent, sic sub tormenta ad ultimum cum fuste occiditur*”¹⁰. Shortly after the death of Boethius, all his material possessions which had been previously confiscated were restored to his widow Rusticiana, and his two sons: Symmachus and Boethius.

⁸ Samuel Noah Kramer (1897-1990), *History Begins at Sumer: Thirty-Nine “First” in Recorded History*, [original title: *From the Tablets of Sumer*], Philadelphia (University of Pennsylvania Press), 1956, 1981, see chapter 15, “Suffering and Submission: The First ‘Job’”, p. 111: <http://www.questia.com/PM.qst?a=o&d=10266340>; Ann W. Anstell, *Job, Boethius, and Epic Truth*, Ithica (Cornell University Press), 1994. Nota bene: Concerning the genesis of the genre *consolatio*, it is useful to continue to explore the Book of Job, and its possible Sumerian antecedent, and to examine the role it may have played, directly or indirectly, in the conception and elaboration of the *opus ultimum* of Boethius, *Consolatio Philosophiae*.

⁹ 6th c.: 523 – 526 LV: Iohannes [1er], ed. L. Duchesne, Paris, 1886, t. I, p. 275.

¹⁰ Cf. the *editio princeps* (first edition) by Henri de Valois, seigneur d’Orcé, *Editio et annotatio excerpta autores ignoti de Constantio Chloro, Constantino Magno et aliis imp.*, Paris, 1636, Argentorati [Strasbourg], 1664; Th. Mommsen (ed.), *MGH, Auctores antiquissimi IX, Chronica minora*, Berlin, 1892, p. 333 85-87, 92; J. Moreau (ed.), Leipzig (Teubner), 1961, p. 24-26, §85-92; revised by V. Velkov (ed.), Leipzig (Teubner), 1968, p. 25, 87.

[4] **BOETHIUS ~ HAGIOGRAPHY:** The popular cult and veneration of Boethius seems to have begun at an early date in Northern Italy in the geographical triangle of Pavia [Ticinum, later Pavia] ~ Milano ~ Brescia; notwithstanding, the feast of Seuerinus Boethius is attested in Italy as of the 16th century by the Italian mathematician and Abbot Francesco Maurolico (1494-1575) in his *Martyrologium reverentis domini Francisci Maurolyci abbatis Messanensis...*, Venetiis, 1567, *decimo kalendas nouembris*, le 23rd of October. The eulogy here of Seuerinus Boethius is as follows: “*Papiae Severini Boetii philosophi, ac theologi celeberrimi, a Theodorico tyranno proscripti, ac deinde in vinculis interfecti; cum prius Symmachum socerum similiter peremptum, amisisset*”. Furthermore, Seuerinus Boethius is commemorated in the church of *Santa Maria in Portico* in Rome, whose construction dates back to the year 1632¹¹. It should also be pointed out that in spite of the early popular veneration of Boethius in Pavia, his official feast was not authorized until the 15th of December 1883 by the Sacred Congregation of Rites, and confirmed by Pope Leo XIII (Vincenzo Gioacchino Pecci: 1878–1903)¹². • *Explicit* •

• Illo Humphrey, Ph. D. | Mediaevalist | Musicologist | Proto-Philologist | 2010 •

¹¹ *Dix mille saints. Dictionnaire hagiographique*, by les Benedictine Monks of Ramsgate, Turnhout (Brepols), 1991, p. 95.

¹² M. Coens, *Analecta Bollandiana*, t. 78, 1960, p. 72, note 3; Illo Humphrey, “Boèce: l’homme, la carrière, le destin, prosopographie, hagiographie, culte et vénération”, in *Colloquia Aquitana II – 2006 Boèce...*, Illo Humphrey (ed.), Paris (Éditions Le Manuscrit), Vol. I, Préliminaire VI, p. 82-84.

LATIN STENOGRAPHY | CRITICAL GLOSSARY | BIBLIOGRAPHY:

adproba-bitur :	bon-um :	*ego :
CC → 19 v ^o -b : 3 CNT 19 : 93 K-2 → Ø 14064 → 2 : 18(md) 7183 → Ø	CC → 4-b : 11 CNT → 2 : 113 K-2 → p. 47-b : 4 14064 → 2 : 2, 13(md) 7183 → 2 v ^o : 19(mg)	CC → 3 v ^o : CNT → 2 : 68 K-2 → p. 112-b : 4 14064 → 2 : 13(md), 18 7183 → 2 v ^o : 19(mg), 24
*es :	est :	et :
CC → 6-b : 6 CNT → 4 : 42 K-2 → p. 114-a : 11 14064 → 2 : 9 7183 → 2 v ^o : 6(mg)	CC → 6-b : 7 CNT → 4 : 43 K-2 → p. 114-b : 1 14064 → 2 : 13(md) 7183 → 2 v ^o : 19(mg)	CC → 1 v ^o -b : 16 CNT → 1 : 24 K-2 → p. 367-b : 11 14064 → 2 : 3, 13(md) 7183 → 2 v ^o : 6, 19(mg)
filius :	id est :	magis :
CC → 36 v ^o -b : 2 CNT → 33 : 24 K-2 → p. 134-b : 14 14064 → 2 : 13(md) 7183 → 2 v ^o : 19(mg)	CC → 10 v ^o -b : 1, 6-b : 7 CNT → 12 : 95, 4 : 43 K-2 → p. 174-b : 8, 114-b : 1 14064 → 2 : 7(md) 7183 → Ø	CC → 7 v ^o -a : 11 CNT → 9 : 1 K-2 → p. 226-a : 10 14064 → 2 : 3(md), 2 : 18(md) 7183 → 2 v ^o : 6(mg)
*me-um :	*me-us :	*mihi :
WCG → 7-b : 3 CNT → 8 : 48 K-2 → p. 216-b : 8 14064 → 2 : 13(md) 7183 → 2 v ^o : 19(mg)	WCG → 7-b : 19 CNT → 8 : 48 K-2 → p. 216-b : 5 14064 → 2 : 13(md) 7183 → 2 v ^o : 19(mg)	CC → 4-a : 15 CNT → 2 : 98 K-2 → p. 219-a : 14 14064 → 2 : 18(md) 7183 → Ø
non :	pater :	quam :
CC → 4 v ^o -a : 6 CNT → 3 : 7 K-2 → p. 238-a : 6 14064 → 2 : 9, 18(md) 7183 → Ø	CC → 36 v ^o -a : 19 CNT → 33 : 21 K-2 → p. 261-b : 10 14064 → 2 : 13(md) 7183 → 2 v ^o : 19(mg)	CC → 5-b : 8 CNT → 3 : 67 K-2 → p. 304-b : 5 14064 → 2 : 9 7183 → 2 v ^o : 6(mg), 13, 16
quia :	*ti-bi :	*tu :
WCG → 8-c : 16 CNT → 9 : 62 K-2 → p. 304-b : 12 14064 → 2 : 8, 13(md) 7183 → 2 v ^o : 6(mg), 16(mg), 19(mg)	CC → 4-a : 12 CNT → 2 : 95 K-2 → p. 370-b : 15 14064 → 2 : 12, 18(md) 7183 → 2 v ^o : 17	CC → 2 v ^o -b : 18 CNT → 2 : 5 K-2 → p. 386-a : 9 14064 → 2 : 3(md), 13, 18 7183 → 2 v ^o : 19(mg)
*tu-us :	*tu-um :	
WCG → 7-b : 15 CNT → 8 : 60 K-2 → p. 368-b : 1 14064 → 2 : 13(md) 7183 → 2 v ^o : 19(mg)	WCG → 7-a : 22 CNT → 8 : 44 K-2 → p. 368-b : 1 14064 → 2 : 13(md) 7183 → 2 v ^o : 19(mg)	

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Glossary of Latin Stenography based on the glosses conserved in Paris, BnF, Fonds latin: 14064 (9th c.), f. 2r^o: 13, 18; and 7183 (9th c.), f. 2v^o: 18-19, 24-25; cf. Illo Humphrey, Boethii *De institutione arithmetica libri duo...*, Ottawa, 2007, p. 26, 98, 206-230.

SIGLA:

- CC = *Codex Cassellanus*: Kassel, *Gesamthochschule*, 2^o Ms. philol. 2 (a. D. 799) •
- WCG = Wolfenbüttel, Herzog August Bibliothek, 9, 8 Aug. 4^o (a. D. 850-860) •
- CNT = Schmitz (Wilhelm) *Commentarium notarum tironianarum*, 1893, Vol. 2 •
- K-2 = Kopp (Ulrich), *Paleographia Critica*, 1817-1829, Vol. 2 •
- 14064 = Paris, BnF, Fonds latin 14064 (9th century, *in.*, Corbie [?]) •
- 7183 = Paris, BnF, Fonds latin 7183 (9th century, *in.*, Saint-Denis-en-France) •
- (md) = marge de droite (right margin) •
- (mg) = marge de gauche (left margin) •

ANICIUS MANLIUS [TORQUATUS] SEUERINUS BOETHIUS

Opera omnia:

- 1) *De institutione arithmetica libri duo* • (G. Friedlein, Leipzig: Teubner, 1867; M. Masi, Amsterdam, 1983; J.-Y. Guillaumin, Paris (Belles Lettres), 1995; H. Oosthout et I. Schilling, Turnhout: Brepols, 1999; Illo Humphrey, complete *princeps* proto-philological critical edition (text, glosses, *notae sententiarum*, *notae tironianae*, *distictiones*, etc.), Institute of Medieval Music, Ottawa, Canada, 2007; ed. Migne, *Patrologiae Cursus Completus. Series latina* [P. L.], 63, col. 1079-1168) •
- 2) *De institutione musica libri quinque* • (G. Friedlein, Leipzig: Teubner, 1867; C. M. Bower [English translation], New Haven, 1989; C. Meyer, [Latin-French], Turnhout: Brepols, 2004; ed. Migne, *P. L.*, col. 1167-1300) •
- 3) [*De institutione geometrica* (?)] • (lost, cf. Cassiodorus: *Institutiones*, II,6; *Variae*, I, XLV,4; D. Pingree, in *Boethius. His Life, Thought...*, ed. Margaret T. Gibson, Oxford, 1981, p. 53: note 66) •
- 4) [*De institutione astronomica* (?)] • (lost, cf. Cassiodorus: *Institutiones*, II,6; *Variae*, I, XLV,4; D. Pingree, in *Boethius. His Life, Thought...*, ed. Margaret T. Gibson, Oxford, 1981, p. 53: note 66) •
- 5) *De divisione* • (ed. Migne, *P. L.*, Vol. 64) •
- 6) *In categorias Aristotelis libri IV* • (ed. Migne, *P. L.*, Vol. 64) •
- 7) *Commentaria in Ciceronis Topica* • (ed. Migne, *P. L.*, t. 64; Orelli et Baiter, 1834: *Ciceronis Opera* V,1) •
- 8) *περὶ τοῦ Ἀριστοτέλους Ἑρμηνείας (De interpretatione Aristotelis)*, (I) based on M. Victorinus • (ed. K. Meiser, 1880) •
- 9) *περὶ τοῦ Ἀριστοτέλους Ἑρμηνείας (De interpretatione Aristotelis)*, (II) based on Porphyrios • (ed. K. Meiser, 1880) •

- 10) *In Porphyrii eisagogen* (I) • (ed. G. Schepss • S. Brandt, 1906, *Corpus Scriptorum Ecclesiasticorum Latinorum* [CSEL]) •
- 11) *In Porphyrii eisagogen* (II) • (ed. G. Schepss • S. Brandt, 1906, *Corpus Scriptorum Ecclesiasticorum Latinorum* [CSEL]) •
- 12) *De syllogismis categoricis* (?) • (ed. Migne, *P. L.*, Vol. 64) •
- 13) *Introductio ad syllogismos categoricos* • (ed. Migne, *P. L.*, Vol. 64) •
- 14) *De syllogismis hypotheticis* • (ed. Migne, *P. L.*, Vol. 64) •
- 15) *De differentiis topicis* • (ed. Migne, *P. L.*, Vol. 64) •
- 16) *Quomodo Trinitas unus deus ac non tres dii* • (ed. R. Peiper, 1871; Stewart, Rand, Tester, 1973: Collection Loeb) •
- 17) *Utrum Pater et Filius et Spiritus Sanctus de divinitate substantialiter* • (ed. R. Peiper, 1871; Stewart, Rand, Tester, 1973) •
- 18) *Hebdomades* [*Quomodo substantiae in eo • quod sint • bonae sint cum non sint substantialia sint*] • (ed. R. Peiper, 1871; Stewart, Rand, Tester, 1973: Loeb) •
- 19) *De fide catholica* • (ed. R. Peiper, 1871; Stewart, Rand, Tester, 1973: Loeb) •
- 20) *Liber contra Eutychen et Nestorium* • (ed. R. Peiper, 1871; Stewart, Rand, Tester, 1973: Loeb) •
- 21) *Consolatio Philosophiae*, (ed. R. Peiper, 1871; L. Bieler, 1984; J. J. O'Donnell, 1990 / 1994) •

Nota bene (1) : In the hagiographical literature on Severinus Boethius, there exists divergent testimonies concerning the conditions in which Boethius drafted his *opus ultimum*, i. e. *Consolatio Philosophiae*. Indeed, according to Otto, Episcopus Frisingensis (Bishop of Freising, *1111–1114 – †22 September, 1158), the *Consolatio Philosophiae* was

“written”: *opus philosophicum scripsit*; according to Theodoricus monachus Epternacensis (Thierry monk of Echternach), the treatise was dictated: *librum de consolatione philosophiae dictavit*; then, the Manuscript *Rubea Vallis* (Rouge-Cloître) of the 16th century indicates simply that the work was “edited”: *librum De consolatione philosophiae edidit*, without any further explanations ; cf., *infra*, *Hagiographia* •

Cf. *Clavis patrum latinorum qua in novum Corpus Christianorum edendum optimas quasque scriptorum recensione a Tertulliano ad Bedam...*, ed. E. Dekkers, Steenbrugge 1951, 2nd edition 1961, p. 196-198 © http://pld.chadwyck.com/help/bib_refs.htm •

Cf. **Boethii opera** : Bibliography © <http://www.klassphil.uni-muenchen.de/~gruber/boethius/b.html> •

Cf. **Boethii opera** : Bibliotheca Augustana © http://www.fh-augsburg.de/~harsch/boe_intr.html •

Cf. **Boethii opera** : Jacques-Paul Migne (ed.), *Patrologiae Cursus Completus. Series latina* [P.L.], Volumes 63, 64 •

Cf. **Boethii Musica** : *Thesaurus Musicarum Latinarum* (TML) © http://www.music.indiana.edu/tml/6th-8th/BOEMUS4_TEXT.html •

Nota bene (2) : *Anicii Manlii Severini Boetii Philosophiae Consolationis libri quinque*, ed. R. Peiper, Leipzig (Teubner Verlag), 1871, p. 1-146; Migne, *P. L.*, Vol. 63, *Boetii De consolatione Philosophiae libri quinque*, columns 547-1074; cf. *Boethii Consolatio Philosophiae*, ed. J. J. O’Donnell, Julia Haig Gaisser, Bryn Mawr, Pennsylvanie, (U.S.A.), 1990, 2nd ed., see full text © <http://ccat.sas.upenn.edu/jod/boethius/boethius.html>; P. Courcelle, *La consolation de Philosophie dans la tradition littéraire. Antécédents et postérité de Boèce*, Paris (Etudes augustiniennes), 1967, p. 37-46, Plates 1 – 6; A. M. Crabbe, “Literary Design in the *De Consolatione Philosophiae*”, dans *Boethius. His Life, Thought and Influence*, Oxford (Basil Blackwell), 1981, p. 237-277; A. M. Crabbe, “Anamnesis and Mythologie in the *De consolatione Philosophiae*”, in *Atti. Congresso internazionale di studi boeziani*, (Pavia, 5-8 ottobre 1980), a cura di L. Obertello, Roma (Editrice Herder), 1981p. 311-325; B. Guenée, *Histoire et*

culture dans l'Occident médiéval, Introduction: p. 9-17, Chapitre VI : Le succès de l'œuvre, p. 248-258, Paris (Publications de la Sorbonne: "Études", Vol. 13, Université de Paris I: Panthéon-Sorbonne), 1980, 2^e ed. 1991; *Philosophiae consolatio*, ed. L. Bieler, (*Corpus Christianorum Series Latina*, n° 94), Turnhout, 2nd edition 1984; cf. *Boethii Consolatio Philosophiae*, ed. James J. O'Donnell, University of Virginia E-Text Library, 1994 © <http://etext.lib.virginia.edu/latin/boethius/boecons.html>;

Notker III (Labeo seu Teutonicus, *ca. 950-†1022), *Boethius, De Consolatione Philosophiae, Buch I und II*, ed. Petrus W. Tax, Die Werke Notker des Deutschen, Neue Ausgabe 1; Altdeutsche Textbibliothek 94, Tübingen, 1986;

Notker III (Labeo seu Teutonicus, *ca. 950-†1022), *Boethius, De Consolatione Philosophiae, Buch III*, ed. Petrus W. Tax, Die Werke Notker des Deutschen, Neue Ausgabe 2; Altdeutsche Textbibliothek 100, Tübingen, 1988;

Notker III (Labeo seu Teutonicus, *ca. 950-†1022), *Boethius, De Consolatione Philosophiae, Buch IV und V*, ed. Petrus W. Tax, Die Werke Notker des Deutschen, Neue Ausgabe 3; Altdeutsche Textbibliothek 101 (Tübingen, 1990); **Christine Hehle**, *Boethius in St. Gallen: Die Bearbeitung der 'Consolatio Philosophiae' durch Notker Teutonicus zwischen Tradition und Innovation*, Tübingen, 2002; **Maarten J. F. M. Hoenen**, and **Lodi Nauta**, *Boethius in the Middle Ages: Latin and Vernacular Traditions of the Consolatio Philosophiae*, Studien und Texte zur Geistesgeschichte des Mittelalters 58, Leiden, 1997; http://www.hsaugsburg.de/~harsch/germanica/Chronologie/10Jh/Notker/not_boet.html; <http://homepage.uibk.ac.at/~c30310/Altdeutsch/Handschriftenkatalog.pdf>; Universität Innsbruck Österreich (Austria), Althochdeutsch Handschriftenkatalog, 802 pages, see pages 631-637, Sankt Gallen Stiftsbibliothek: 817 | 818 | 820 | 825 | 830 | 831 | 844 | 845; BBKL, B. VI, Spalte 1035-1041, Tibor Pézsa: http://www.bautz.de/bbkl/n/notker_v_s_g.shtml •

Godden (Malcolm), Irvine (Susan Elizabeth), Griffith (Mark), eds., *The Old English Boethius. An Edition of the Old Versions of Boethius's De Consolatione Philosophiae*, Volume I, ISBN: 978-0-1992-5966-2 (Set) | Volume II, ISBN: 978-0-1995-4706-7, Oxford (OUP), 2009. **Nota bene:** Vol. I, pages 9-42, OE Boethius Manuscripts: (1) Oxford, Bodleian Library, Bodley 180; (2) Oxford, Bodleian Library, Junius 12; (3) London, British Library, Cotton Otho A.vi; (4) Oxford, Bodleian Library, Bodley Auct. F. 1. 15; (5) Napier Fragment (now lost), cf. A. S. Napier, "Bruchstück einer altenglischen Boethius-Handschrift", in *Zeitschrift für deutsches Altertum und deutsche Literatur*, 19, 1887, p. 52-54 •

Μάξιμος Πλανούδης (Maximos Planoudis, moine byzantin: ca. 1255 – ca. 1305) **περὶ παραμυθίας τῆς φιλοσοφίας** (i.e. the only known Greek translation of the *Boethii Consolatio Philosophiae*), ed. C. F. Weber, *Carmina*

Anicii Manlii Torquati Severini Boethii graece conversa per Maximum Planudem, primus edidit C. F. Weber, Darmstadii, 1832; E.-A. Bétant, *Boèce, De la consolation de la philosophie*, traduction grecque de Maxime Planude, Genève, 187; Anastasios Megas, *Boethii De Philosophiae Consolatione in Linguam Graecam Translati* [Latin and Greek], Thessalonicae, 1996; Manolis Papathomopoulos, *Anicii Manlii Severini Boethii De Consolatione Philosophiae*, Traduction Grecque de Maxime Planude, Athens: Academy of Athens (distributed by J. Vrin, Paris, and by the Editions Ousia, Brussels), 1999; cf. D. Coeletta, “Planude traduttore de Boezio”, in *I Scritti in onore di Caterina Vassalini*, Verone, 1974, p. 157-164; B. Kopanos, “**Παραταχτικά ζευγη στις μεταφρασεις του Μαξιμου Πλανουδη**”, in **ΕΕΦΣΘ** 13, 1974, p. 21-34; M. Galdi, *Saggi boeziani*, Pisa, 1938; Leslie Taylor, “Maximos Planudes and his **περὶ παραμυθίας τῆς φιλοσοφίας**, Boethius’s *Consolation of Philosophy translated into Greek*”, in *Carmina Philosophiae*, volume 13, 2004, p. 53-60.

Nota bene (3) : The wisdom literature genre *consolatio* (ή παραμυθία, -ας, τὸ παραμύθιον, -ου, ή παραψυχή, -ῆς) is among the works of **Κράντωρ** (Krántor, ca. –330 to –270: disciple of Xenocrátis, † -314), whose treatise **περὶ Πένθους** [τὸ Πένθος, τοῦ Πένθους]: *On Grief*) seems to be at the origin of the genre, having inspired many subsequent *consolationes*; cf. Léon Robin, *La pensée grecque, et les origines de l’esprit scientifique*, Paris, 1923, p. 429-432; © <http://www.kat.gr/kat/history/Greek/Id/Platonism.htm> • *Explicit* •



ANICIUS MANLIUS [TORQUATUS] SEUERINUS BOETHIUS

PROSOPOGRAPHIE | PROPOGRAPHY

(Le diptyque consulaire de Flavius Nonius Arrius Manlius
Boethius :

père de Boèce)

(The consular diptych of Flavius Nonius Arrius Manlius Boethius:
Father of Severinus Boethius)

Notice française | English Notice

Notice française :

Cette bibliographie prosopographique sur le diptyque consulaire en ivoire de Flavius Manlius Boethius (350 x 126 mm) représente mille heures de recherches effectuées au Cabinet des manuscrits de la Bibliothèque nationale de France (Site Richelieu) entre le 1er août et le 31 décembre 1997. Elle a pour double objectif : **(a)** de rendre plus claires les différentes étapes de la recherche sur ce monument prosopographique important à partir du XVII^e siècle jusqu'au XXI^e siècle inclus, **(b)** de fournir un outil de travail précis pour la recherche et pour l'enseignement. Notre diptyque est conservé en Italie du Nord aux Musei Civici de Brescia, et plus précisément au Musée de l'ancien couvent bénédictin Santa Giulia – Museo della Città. Daté a.D. 487, il fut attribué à tort par certains historiens du XVIII^e siècle à Boèce le philosophe (Anicius Torquatus Manlius Severinus Boethius, *ca. 480-†524), or, comme l'avaient déjà compris d'autres historiens de la même période, il s'agit non du philosophe mais du père de celui-ci, Flavius Narius Manlius Boethius (ou bien Flavius Nonius Arrius Manlius Boethius), lequel fut consul en 487. Cette bibliographie prosopographique recense de manière détaillée, **(a)** la correspondance scientifique du XVIII^e siècle entre le Cardinal Angelo Maria Querini [ou Quirini] (Venise, 1680 – † Brescia, 1755, évêque de Brescia en 1727, préfet de la Biblioteca Apostolica Vaticana de 1730 à 1751), et ses collègues européens, **(b)** l'ensemble des travaux des XIX^e, XX^e et XXI^e siècles sur ce diptyque conservé, comme il se doit, à Brescia, en Italie. Enfin, il est utile de signaler que le *Thesaurus veterum Diptychorum consularium et ecclesiasticorum...*, excellent outil de recherche,

très précis et bien documenté d'Antonio Francesco Gori, Florentinae, anno M°DCC°LIX°, i. e. Florence, 1759, Volume 1 (cf. *infra*, **Gori**), constitue toujours l'étude la plus complète sur le diptyque consulaire de Flavius Nonius Arrius Manlius Boethius. (IH:ih)

English Notice:

This prosopographical bibliography on the ivory consular diptych of Flavius Manlius Boethius (350 mm x 126 mm) represents 1000 hours of research at the Cabinet des manuscrits of the Bibliothèque nationale de France (Site Richelieu), research which was done between the 1st of August and the 31st of December, 1997. The present bibliography has a double objective: **(a)** to render more clear the different stages of the proto-philological research concerning this important prosopographical monument as of the 17th century through the 21st century, **(b)** to furnish a precise study instrument for research and teaching. This consular diptych, conserved in Northern Italy at the Musei Civici of Brescia, and more precisely at the former Benedictine Convent Santa Giulia – Museo della Città di Brescia. Dated a. D. 487, the Boethius diptych was falsely attributed by certain 17th-century historians to the philosopher Anicius Torquatus Manlius Severinus Boethius (*ca. 480-†524); other historians, however, of the same period, attributed accurately the consular diptych not to Severinus Boethius, but to his father Flavius Narius Manlius Boethius (or Flavius Nonius Arrius Manlius Boethius), who was consul in the year 487. This bibliography gives in detail: **(a)** the 17th-century scientific-scholarly correspondence between the Cardinal Angelo Maria Querini [or Quirini] (Venice, *1680 – † Brescia, 1755, Bishop of Brescia in 1727, Prefect of the Biblioteca Apostolica Vaticana from 1730 to 1751), and his European Colleagues, **(b)** the scientific, historical, and proto-philological research, which was done in the 19th, 20th, and 21st centuries on the consular diptych of Flavius Nonius Arrius Manlius Boethius, appropriately conserved in the city of Brescia, Italy. It is useful to indicate here that the *Thesaurus veterum Diptychorum consularium et ecclesiasticorum...*, an excellent and precise research tool, by the Italian historian and proto-philologist Antonio Francesco Gori, Florentinae, anno M°DCC°LIX°, i. e. Florence, 1759, Volume 1 (cf. *infra*, **Gori**), remains still to the present day the most complete, reliable, and thorough historical and proto-philological study on the consular diptych of Flavius Nonius Arrius Manlius Boethius. (IH:ih)