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Page 143 ▾



10. Gattinara, *Oratio Supplicatoria*, fol. 22v: 'Attulis somnus velut excamantis vocem auribus meis in haec verba acriter insonantem. Quam quaeris malorum causam, tibi principatuum pluralitas prebet'.
11. Dante, *De monarchia*, fol. I.x.6: 'Et hanc rationem videbat Phylosophus cum dicebat: Entia nolunt male disponi; malum autem pluralitas principatuum: unus ergo princeps'. Dante quotes Aristotle, who did not refer to reigns but to heads. The phrase also appears in T. Aquinas, *Summa Theologica*, fol. I.ciii.3. See M. J. Wilks, *The Problem of Sovereignty in the Later Middle Ages* (Cambridge: Cambridge University Press, 1963), p. 46. There is also the possibility that Gattinara had taken it from Anniius of Viterbo's *Tractatus de futuris christianoru(m) triumphis in saracenos* (Nuremberg: Peter Wagner, c. 1485), fol. 47v. Gattinara relied heavily on this work, extracting much of the biblical prophecy of the *Oratoria* from it.
12. Gattinara, *Oratio Supplicatoria*, fol. 93v: 'Methodius in suis revelationibus, dum ait. Ascendet tunc Rex Romanorum sursum in Golgata, in quo confixum est lignum sanctae crucis, in quo loco pro nobis dominus mortem sustinuit, et tollet Rex coronam de capite suo, et pone team super crucem, et expandet manus suas in coelum, et tradet regnum Christianorum Deo Patri, subdens, et tradet continuo spiritum suum Romanorum Rex'.
13. He refers to Isabella of Castile and Holy Roman Emperor Maximilian I. Gattinara, *Oratio Supplicatoria*, fol. 38r: 'Quum omnipotens Saluator noster Iesus Christus, pro humani generis salute in hoc ipso terrestri globo descendens, unum duntaxat praecursorem Ioannem Baptistam ad parandas vias eius praemisit, tuae tamen Catholicae Maiestae ad hanc novam Christianorum salute, ad reducendas oves Christi, ut fiat unum ovile, et unus pastor, duos ordine successive praecursores dedit, qui tibi mas huiusmodi monarchiae parent: avos scilicet paternum, et maternum'.
14. Ibid., fol. 56v: 'Dicas aperte, ego et pater unum sumus, nec solum id verbo proferas, sed effectum ac operibus palac facias'.
15. This is very common from ancient times in the apocalyptic tradition. See B. McGinn, *Visions of the End: Apocalyptic Traditions in the Middle Ages* (New York: Columbia University Press, 1979), p. 5. Christopher Columbus presents another example of the tradition of beleaguered prophet. See A. Milhou, *Colon y su mentalidad mesianica en el ambiente franciscanista español*, in *Cuadernos Columbinos*, 11 (Valladolid: University of Valladolid, 1983). In addition, the tradition would continue after him. Noteworthy is the example of Juan de Garnica, who wrote a *Librito* on the Spanish monarchy dedicated to Philip III in which he presents himself as a prophet. See J. Marino and T. Keuhn (eds), *A Renaissance of Conflicts: Visions and Revisions of Law and Society in Italy and Spain* (Toronto: Centre for Reformation and Renaissance Studies, 2004), p. 374.
16. Anniius of Viterbo, *Tractatus de futuris christianoru(m) triumphis in saracenos*. See especially the quote 'Pluralitas principatuum cum sit mala' in fol. 47v, and the account of Golgotha, fol. 26r: 'Et com hic apparverit filius perditionis: ascendet tunc rex romanos sursum in Galgatha in quo confixum et lignum sancte crucis: in quo loco per nobis deus mortem sustinuit. Et tollet rex coronam de capite suo et pone team super crucem et expandet manus suas in celum et tradet regnum christianos deo patri: et assumet crux in celum simil cum corona Regis: propter quidem suspensus est in ea dominus noster iusus christus'.
17. O. Niccoli, 'The End of Prophecy', *Journal of Modern History*, 61:4 (1989), pp. 667–82, on p. 682. See also O. Niccoli, *Prophecy and People in Renaissance Italy*, trans. L. G. Cochrane (Princeton, NJ: Princeton University Press, 1990).
18. Niccoli, *Prophecy and People*, p. 9.