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Hermes Trismegistus - *The Latin Hermes in Translation Asclepius, Glosses on Trismegistus, Book of 24 Philosophers, Book of Six Principles of Things*

Dan Attrell, Brett Bartlett, David Porreca, Matteo Stefani

Hermes Mercurius Trismegistus, the legendary ancient Egyptian sage, had dozens of works in a wide variety of subjects pseudographically attributed to him over the course of the last two thousand years in at least a half dozen different languages. For the first time ever, this volume gathers together a complete collection of the philosophical corpus attributed to or commenting on the writings of this ancient sage, including the *Asclepius*, the *Glossae super Trismegistum*, the *Liber de XXIV philosophorum* with commentaries, and the *De VI rerum principijs*. Each text is presented with scholarly introductions and notes.

400 p., 156 x 234 mm, 2026, CCT 50, PB, ISBN 978-2-503-60983-6, English, € 95

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Elisa Vilardo

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Pietro Podolak

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José Carlos Martín-Iglesias, Patrick Henriët, Carmen Esteban Martínez

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The source text of this volume will appear in *Corpus Christianorum, Series Graeca*, vol. 84

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 - Personal names and places

CORPVS CHRISTIANORVM CONTINATIO MEDIAEVALIS XCVIII

Ioannes Saresberiensis – *Metalogicon*

Edited by J.B. Hall
(Brepols, 1991)

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John of Salisbury – *Metalogicon*

Translation and notes by J. B. Hall,
Introduction by Julian P. Haseldine
(Brepols, 2013)

Original edition of *Corpus Christianorum*

Corpus Christianorum in Translation

METALOGICON IV, 34 171

Cap. 34. *Vnde dicatur uerum et quid ueritas et quid ei contrarium*

Vt autem geramus morem Stoicis qui circa uerborum analecticon uel analogiam sollicitantur, uerum dictum est a Graeco heron quod firmum et stabile seu certum et clarum interpretatur. Hinc heroes dicti sunt qui firmum et stabilem adepti sunt gradum ex consortio numinum, quibus eos fabulosa antiquitas sociauit. Hi uero heremitei heroes nuncupati sunt sicut Martianus ait, ex eo quod ueteres terram heram appellauerunt. Et hoc quidem a certitudine stabilitatis suae. Nos autem non semideos qui nulli sunt, sed nec heroes ob perfidiae notam aliquos dicimus, sed translationem electorum quae fit a fluctuatione et uanitate mundana ad gloriam uerae certitudinis et firmae stabilitatis, uerbo significamus catholico. Eos namque a confirmatione quam adepti sunt, sanctos appellamus. Siquidem sancire confirmare est, et sanctus confirmatus in uirtute uel gloria. Hoc utique est a uanitate eximi, et in ueritate uersari. Proinde uerum hoc uerbum confirmationis nota est, stabilitatemque significat rei cui ratio fideliter possit inniti. Veritas uero nomen firmitudinis et stabilitatis est. Nec moueat quod pro aspiratione Graeci Latini V posuit consonantem, cum Aeolicum digamma ad hanc consonantem multas habeat affinitates. Sicut autem ut uis sentiendi motum suum exerceat utiliter necesse est aliquid esse cui stabiliter innitatur, sic ratio labitur si non stabili innititur offendiculo. Nam si lucem subtraxeris, cessat uisus, auditus nullus est, cessante sono, olfactus gustusque quiescunt, ab odoribus saporisque carentia, tactus inanis est, si in rem solidam non offendat. Dicitur tamen quod tunc uideantur tenebrae, silentium audiatur, tangatur inane. Sed uerius diceretur his sensibus tunc nihil sentiri. Augustinus enim et contra Manichaeos, et in hypognoticon, et in aliis multis libris docet non modo has, sed quaslibet priuationes nihil esse. Aristoteles autem eas non nihil esse asserit, eo quod non modo priuant, sed ad se quodammodo

METALOGICON

locution which is designated true is called a modal locution after the mood it implies; likewise a true opinion after the mode of perception, and a true reason after the quality of its examination. Individual things are also called true – a true man, for instance, or true whiteness – as long as opinion, in thus perceiving them, is not deceived by any illusory image. Two things generally establish credence in the examination of things so that they may be called true, namely, the form of a substance, or the effect of the form. For a true man is one in whom there is true humanity, that is, humanity conscious of reason and of its capability of suffering. True whiteness, however, is that which makes white; true justice, that which makes just. If you do not believe me, lend an ear to the great Hilary,^a who rises up on Gallic buskin^b and is far removed from the reading of the simple .

34. *How what is true receives its name what truth is and what is contrary to it*

If we may humour the Stoics,^c who worry about verbal analysis and analogy, *uerum* comes from the Greek *heron*, which means firm and stable or certain and glorious. Hence the designation *heroes* for those who have won a firm and stable position from the company of the gods, with whom they were associated in ancient mythology. These demi-gods, as Martianus notes,^d were called *heroes* because in the language of the ancients earth was termed *hera*, as a consequence of her firm stability. We, however, do not talk at all of demi-gods,^e who do not exist, or of heroes, because of the pagan association, but, in the catholic expression, of the translation of the elect from the variability and the vanity of this world to the glory of true certainty and firm stability. From the confirmation

34, 2 Stoicis etc.: u. Aug. *contr. Cresc.* 1.12.15 (Migne PL 43.455) 7 Martianus: u. *Marr. Cap.* 2.160 9 Nos autem etc.: u. Aug. *ciu. Dei* 10.21 20 Aeolicum digamma etc.: u. Prisc. *inst.* 1.20 GLK 2.15; cf. *ibid.* 1.25, 46 GLK 2.19, 35 29 contra Manichaeos: fort. ad *lib. de nat. boni contr. Man.* 15, 16 (Migne PL 42.556) respicit Ioannes in hypognoticon: 1.4, 5 (Migne PL 45.1616 seqq.) 30 in aliis multis libris: *conf.* 12.3 seqq.; *enarr.* in Ps. 7.19; *op. imperf. c. Iulian.* 5.44 (Migne PL 32.827 seqq., 36.109, 45.1480, 148r) 31 Aristoteles: in *phys.* 2.1.193b.20; u. Boet. *de diuisione* (Migne PL 64.883)

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34, 1 Vnde] Quid p 11 fit *ABCKM*, sit *edd.* 17 rei significat *A*¹

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CCT includes references to the pages of the original edition within the margin

Translation includes footnotes

^a Hilary, *De trinitate* 5.3, 14 (Migne, PL 10.131 and 137)

^b Jerome, *Epistulae* 58.10 (Migne, PL 22.585)

^c Augustine, *Contra Cresconium* 1.12.15 (Migne, PL 43.455)

^d Martianus Capella, *De nuptiis Philologiae et Mercurii* 2.160

^e Augustine, *De ciuitate Dei* 10.21

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