Oration “Modestius” of Enea Silvio Piccolomini (6 June 1456, Naples). Edited and translated by Michael von Cotta-Schönberg. 8th version. (Orations of Enea Silvio Piccolomini / Pope Pius II; 27)

Michael Cotta-Schönberg

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(Orations of Enea Silvio Piccolomini / Pope Pius II; 27)
Oration “Modestius” of Enea Silvio Piccolomini (6 June 1456, Naples). Edited and translated by Michael von Cotta-Schönberg

8th version

2019
Abstract

In the years after the Peace of Lodi and the Italian League (1454-1455), aiming at a general peace in Italy, the condottiero Jacopo Piccinino attempted to conquer the City State of Siena and to make himself its lord, like Francesco Sforza had done in Milan. In this enterprise he had the support of King Alfonso V of Naples. Aided by the pope, Calixtus III, Siena struggled to counter the military manoeuvres of Piccinino, but in the end it had to sue for peace. The Bishop of Siena, Enea Silvio Piccolomini, otherwise an imperial senior diplomat, agreed to undertake a peace mission to Alfonso, and after some months of negotiation a peace settlement was concluded. At the solemn celebration of the peace, Piccolomini gave a short speech of thanks to the king, the “Modestius“.

Keywords

Enea Silvio Piccolomini; Aeneas Sylvius Piccolomini; Æneas Silvius Piccolomini; Pope Pius II; Papa Pio II; Pope Calixtus III; Papa Callisto II; Pope Callixtus III; King Alfonso V the Magnanimous; King Alphonso V the Magnanimous; Siena; Naples; Napoli; Peace treaty; Crusades against the Turks; Jacopo Piccinino; Renaissance orations; 1456; Renaissance oratory; Renaissance rhetorics; 15th century

Editor and translator

Michael von Cotta-Schönberg

Mag. Art. (University of Copenhagen)
Bachelier en Philosophie (Université de Louvain)
Emeritus Deputy Director / The Royal Library, Copenhagen
Emeritus University Librarian / University of Copenhagen

ORCID identity: 000-0001-8499-4142
e-mail: typsita@gmail.com
Foreword

In 2007, I undertook a project of publishing the Latin texts with English translations of the orations of Enea Silvio Piccolomini / Pope Pius II. Altogether 80 orations (including papal responses to ambassadorial addresses) are extant today, though more may still be held, unrecognized, in libraries and archives.

At a later stage the project was expanded to include ambassadors’ orations to the pope, of which about 40 are presently known.

I do not, actually, plan to publish further versions of the present volume, but I do reserve the option in case I – during my future studies - come across other manuscripts containing interesting versions of the oration or if important new research data on the subject matter are published, making it appropriate to modify or expand the present text. It will therefore always be useful to check if a later version than the one the reader may have previously found via the Internet is available.

I shall much appreciate to be notified by readers who discover errors and problems in the text and translation or unrecognized quotations.

12 September 2019

MCS

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1 81 orations, if the “Cum animadverto” is counted is a Piccolomini-oration, see oration “Quam laetus” [18], Appendix
Table of volumes in *Collected Orations of Pope Pius II*. 12 vols. Edited and translated by Michael von Cotta-Schönberg

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II. TEXT AND TRANSLATION

1. Treaty [1]
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I. INTRODUCTION
1. Context

In the years following the peace of Lodi in 1454 and the creation of the Italian League, Jacopo Piccinino, Italian condottiero and son of the famous condottiero Niccolò Piccinino, was waging a war of attrition against the city state of Siena. His ultimate aim was to take over that state as duke, like Francesco Sforza had done with Milan in 1450.

He was seemingly backed by a group of Sienese. More importantly, he was also backed by King Alfonso V the Magnanimous of Naples who desired to increase his influence in Siena and generally in Toscana and had territorial ambitions in that direction. He therefore pretended to be annoyed with the Sienese because, despite being his sworn allies, they had made peace with Milan and Florence without his permission.

Siena appealed to the Italian states under the provisions of the Italian League, proclaimed only the year before in Naples, at the court of King Alfonso himself. They received support mainly from the Duke of Milan, Francesco Sforza, and the new pope, Calixtus III.

Sforza was motivated partly by his personal enmity towards Piccinino, and partly by his interest in a peaceful and calm Italy in which his new dynasty could take roots.

Pope Calixtus III had formerly been a high-ranking official at Alfonso’s Court, but as pope he soon became his bitter enemy, partly due to his alignment with the Duke of Milan.
The war proved to be a costly affair and a serious impediment to the pope’s plans for a crusade against the Turks. Eventually it became unsustainable for Siena, even with Milanese and papal support, and in October 1455 the Sienese decided to sue for peace, with Bishop Piccolomini as their main negotiator. Only in December 1455 and with great difficulty did Piccolomini - on behalf of Siena - obtain the pope’s permission to seek peace from Alfonso.

After intense diplomatic negotiations between Naples, Rome, Milan and Siena, a Sienese embassy together with a papal envoy, Giovanni Soleri, and a Florentine ambassador arrived in Naples in April 1456. Alfonso received the ambassadors kindly, but especially so Bishop Piccolomini of Siena. They knew each other from back in 1450 when, on behalf of the emperor, Piccolomini had negotiated the contract of marriage between the emperor and Princess Eleonora of Portugal. Since King Alfonso was the bride’s uncle, negotiations had taken place in Naples, and on this occasion, Piccolomini had given an oration, “Quamvis grandes materias” [14], with fulsome compliments to the king, and later, in 1456, he published his highly complimentary book *In libros Antonii Panormitae Poetae de dictis et factis Alphonsi regis memorabilibus commentarius.*

The negotiations between the king and Siena were successfully concluded on 31 May 1456. The peace entailed a hefty financial compensation to Piccinino who would pass into the service of King Alfonso. To celebrate the official proclamation of the peace, an office of thanksgiving was held in the Cathedral of Naples on 6 June. On this occasion the papal envoy, Giovanni Soleri spoke, and after him Piccolomini gave a short speech of thanks on behalf of Siena, the “Modestius”. The king spoke, too, in praise of the pope and ended his oration by asking Antonio Beccadelli to write a report – *in stile elegantissima* - on the ceremony.

Piccolomini does not mention his oration in the *Commentarii*. Neither is it mentioned by his two contemporary biographers, Campano and Platina.

It is mentioned, however, in two diplomatic dispatches from Naples. One is a dispatch from the Sienese ambassadors to the Balia in Siena of 7 June 1456:

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1 Banchi, p. 232; Ryder, c. 10
2 Banchi, p. 239: *molto s’adoprò e con molto valore il Vescovo di Siena*
3 Setton, II, p. 171; also Rainaldus, ad ann. 1456, nr. 6-7
4 Banchi, p. 243
5 Dispacci sforzeschi da Napoli, nr. 148, letter of the Milanese envoys in Rome to Francesco Sforza of 14 June 1456, p. 414: *... da poy narrò la summa et la substantia del parlare fece lì in publico ne le solemnitate de la missa la prelibata magestà, et hè questa: che prima se extexe in laudare et magnificare per fine al cello el nome de nostro Signore el papa, comandando da poy a meser Antonio Panhormita che dovese metere in scripto, per quanto sapesse stillo elegentissimo, quello haveva dicto de li meriti de nostro Signore, aciò ne aparse longa et perpetua memoria*
6 Zimolo
La seguente mattina\(^1\) di domenica fé fare devota processione per la città con tutti i religiosi e battenti venendo al vescovado secondo il consueto, e la chiesa cattedrale fu ornata come per principal festa. La serenità del principe con tutti i baroni e signori e tutta la corte gionta alla Chiesa predetta fé cantare solennissima messa della sopradetta pace. Predicò maestro Giovanni Soleri ambasciatore apostolico facendo una bellissima predica della pace e molto a satisfattione del re e tutti auditori, parlando molto in honore del papa, del re, delle nostra città, e in fine con gran vehementia excitando la regia maestà e suoi baroni contro il Turco. Finita la messa il nostro reverendissimo monsignor lo vescovo\(^2\) fé un sermone molto elegante, come è consueto, dimostrando la importanza di questa pace, non solo sanese, ma italica, e qual grandissimo frutto ne debbi seguire, laudando l’opera del papa e del re, e quella magnificando e ringraziando del benefitio a sanesi per la loro opera concessa della pace, e in effetto molto satisface all’honore della nostra comunità, satisfacendo bene a tutti gl’auditori.\(^3\)

The other is a dispatch from the Milanese ambassadors to Duke Francesco Sforza:

*Apreso, sapia vostra excellencia che, essendo nel predicto giorno de heri sera con sua sanctità et fornito el parlare de le sopradicte cose, intrò in raxonamento de la festa haveva facta la magestà del re a Napoli in questi di de la pace concluxa, et qui, prima narrando l’ordine de quella solempnità, cioè de la predica haveva facto magistro Johanne Solerii et de un sermone haveva recitato domino lo episcopo de Sena.*\(^4\)

The peace between Siena and Alfonso held, and Piccinino had to give up his attempts to become lord of Siena. In spite of Piccolomini’s endeavours in Naples, the city fathers did not show him much gratitude, possibly because his cousin, Goro Loll, had been accused – unfairly as Piccolomini maintained – of involvement with the plot to support of Piccinino.

When Piccolomini returned to Rome, the pope asked him to stay, promising him that he would soon be appointed cardinal, which happened some months later, in December 1456.

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1. 6 June
2. Piccolomini
3. *Dispacci*, nr. 155, p. 402-405
4. *Dispacci*, nr. 148, p. 413: letter of the Milanese envoys in Rome to Francesco Sforza of 14 June 1456
2. Themes

The oration has three themes:

- The peace itself
- The war against the Turks, and
- The gratitude of Siena towards King Alfonso

Concerning the peace, Piccolomini claimed – with some justification – that it fulfilled the process of creating peace in Italy, begun the year before with the Peace of Lodi and the Italian League:

... today, not only our own city, but also Etruria and the whole of Italy, and indeed the whole Christian Commonwealth have gained relief and prosperity. For though the war that has ended now seemed only to ravage the Sienese territory, its poisonous effects spread far and wide and infected the whole of Italy. Neither the Peace of Lodi nor the other peace concluded in your presence, here in this city, sufficiently provided for the Christian people since whenever one conflict was settled another arose immediately, and every day the war grew new heads - as the serpentine Hydra. But the agreement concluded now, according to your wishes, completely eliminates all the causes of conflict; it leaves no part of Italy unquiet or unsafe; it respects the rights of all; it harms nobody, it excludes nobody. So, this is a true peace that, so to say, puts it solid seal on the earlier treaties. [Sect. 1]

Concerning the war with the Turks, Piccolomini insisted on the necessity of peace in Italy in order to make possible a joint European military response to the Turkish war of conquest against Europe, and he reminded the king of his promises to provide a strong navy for the war:

In the past year, the Holy Apostolic See has sent legates, demanded tenths, granted indulgences, and commissioned ships. Moreover, Your Majesty has taken the cross and published many and great threats against the enemies of the Faith. But nobody believed that a crusade could take place when the storm of war wasted the regions close to the Roman Curia and almost entered the suburbs of the City. But now that the Italian conflicts are completely solved, we must expect that you will, with a great and powerful fleet – 500 sails, you usually say – sail to the East in order to avenge the injury to God and Our Saviour, recover Constantinople, and restore the whole of Greece to the Christian name. [Sect. 3]

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1 After the Fall of Constantinople in 1453, other humanists had delivered orations to King Alfonso on the crusade theme, e.g. Niccolò Sagundino and Flavio Biondo, see the oration “Quamvis omnibus” [21]
As pope Pius, Piccolomini was to be to sadly disappointed by Alfonso as crusader, since the king - like almost all other kings and princes of Europe - would later show no inclination to fulfil his promises of participation in the war.

Concerning the gratitude of Siena, Piccolomini said:

\[ \text{And as long as the walls of the city remain standing, all Sienese will gratefully acknowledge their indebtedness for today's peace, its salvation and freedom, to you, Alfonso, the glory of our age, to your illustrious son, Duke Ferrante of Calabria, and his sons, and to all your posterity, and your name will never be forgotten by us. Surely, the glorious Virgin Mary, Mother of God, whom we worship with great devotion, and Saint Bernardino, our former fellow citizen who is now a citizen of Heaven itself, will undoubtedly obtain that God rewards you for this pious, necessary and fruitful achievement of yours. [Sect. 6]} \]

3. Date, place, audience and format

The oration “Modestius” was held on 6 June 1456.\(^1\)

The venue was the Cathedral of Naples.

The audience was King Alfonso, his court, the papal legate Giovanni Soleri and the members of the various embassies present in Naples.

The format was a diplomatic address held by the Bishop of Siena as ambassador of Siena on behalf of this city.

\(^1\) See above. See also Banchi, p. 244. According to Malavolti, f. S4v, quoted by Rainaldus, the peace was announced in Siena on 4 June 1456
4. Text

4.1. Manuscripts

The “Modestius” is contained in two collective manuscripts:

- **Piacenza / Biblioteca Comunale Passerini-Landi**
  Landi 67, ff. 107r - 109r (P)

- **Venezia / Biblioteca Marciana**
  Lat. X 250, ff. 93v - 95r (V)

It is also included in the Collected Orations of Pius II (1462), prepared under Pius’ direct supervision and extant in seven manuscripts:

- **Lucca / Biblioteca Capitulare Feliniana**
  544, ff. 115v - 117r (G) *

- **Mantova / Biblioteca Comunale**
  100, ff. 189r - 191r (F) *

- **Milano / Biblioteca Ambrosiana**
  197 inf., ff. 190r - 191v (E) *

- **Roma / Biblioteca Apostolica Vaticana**
  Chis. J.VI.211, ff. 131v - 133r (D) *
  Chis. J.VIII.284, ff. 149v - 151r (A) *
  Chis. J.VIII.286, ff. 201v - 203v (C) *
  Vat. lat. 1788, ff. 209r - 211v (B) *

It may reasonably be assumed that the Piacenza and Venice texts represent an early version of the text, which was very slightly reworked in connection with its inclusion in the Collected Orations of Pius II.

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1 Concerning the textual transmission of Pius II’s orations, see *Collected orations of Pope Pius*, vol. 1, ch. 5
2 Manuscripts for which an orthographical profile is given in *Collected orations of Pope Pius II*, vol. 11, are marked with an asterisk
4.2. Editions

The “Modestius” has been published in print at least three times:

- Æneæ Sylvii Piccolominei Senensis, qui ... Pius Secundus appellatus est Opera quæ extant omnia, nunc demum castigata et in unum Corpus redacta. Basileae, 1551. // Pp. 498-499 [with reeditions 1571 and 1969]


4.3. Present edition

For principles of edition (incl. orthography) and translation, see Collected Orations of Pope Pius II, vol. 1, ch. 9-10.

Text:

The present edition is based on all the listed manuscripts, with the Chis. J.VIII.284 as the lead manuscript.

Pagination:

Pagination is from the lead manuscript.
5. Sources

In this small oration which, as Piccolomimi himself states, had to be kept very short, no direct and indirect quotations have been identified.

6. Bibliography


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1 On Piccolomini’s use of sources in general, see *Collected orations of Pope Pius II*, ch. 8.
2 References to the *Annales* are usually given in this form: (e.g.) *Rainaldus, ad ann. 1459, nr. 67* (without reference to a specific edition). In the bibliographies of the individual orations, the first edition is usually listed, but the Theiner edition is actually the preferred one since it is the easiest available on the web
Pius II: *Commentarii rerum memorabilium quae suis temporibus contigerunt* [1464]

- Pius II: *Commentarii rerum memorabilium quae suis temporibus contigerunt*. Ed. A van Heck. 2 vols. Città del Vaticano, 1984. (Studi e testi; 312-313)


Pius II: *Opera omnia*

- Æneæ Sylvii Piccolominei Senensis, qui ... Pius Secundus appellatus est *Opera quæ extant omnia*, nunc demum castigata et in unum Corpus redacta. Basileae: Per Heinrichum Petrum, 1551

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6. Sigla and abbreviations

A = Roma / Biblioteca Apostolica Vaticana / Chis.I.VIII 284
B = Roma / Biblioteca Apostolica Vaticana / Vat. Lat. 1788
C = Roma / Biblioteca Apostolica Vaticana / Chis.I.VIII 286
D = Rom / Biblioteca Apostolica Vaticana / Chis.I.VI.211
E = Milano / Biblioteca Ambrosiana / 97 inf.
F = Mantova / Biblioteca Communale / 100. A-IV-26
G = Lucca / Biblioteca Capitolare Feliniana / 544
P = Piacenza / Biblioteca Comunale Passerini-Landi / Landi 67
V = Venezia / Biblioteca Marciana / Lat. X 250

Abbreviations

CO = Pius II: Commentarii rerum memorabilium quae suis temporibus contigerunt. [1464]


MPL = Migne, Jacques-Paul: Patrologia latina. 217 vols. 1841-1865

RTA = Deutsche Reichstagsakten


II. TEXT AND TRANSLATION
Oratio Aeneae Silvii Piccolominei, episcopi Senensis, qui postea pontificatum summum adeptus Pius II. appellatus est, habita Neapoli coram Alfonso, rege Aragonum, in templo

[1] {150r} Modestius fortasse fuerit, rex maxime ac piissime, audito Johanne Solerii, apostolico legato, patre optimo ac doctissimo, divina re diutius protracta, fugiente jam die, nos tacere quam loqui. Sed cogimur accepti beneficii magnitudine, ne omnino silentes hujus diei solemnitatem praetereamus, in qua pacem sapienti ac divino consilio tuo perfectam vulgari jussisti. Qua re non urbi nostrae solum, verum Etruriae ac toti Italiae, immo vero universae reipublicae Christianae salutem hodie partam videmus. Etenim quamvis hoc bello, quod modo extinctum est, solus ager Senensis vastari videretur, ejus tamen veneni labes longe lateque totam Italiam inficiabat. Neque Laudensi pace neque altera coram te habita in hac urbe Christiano populo satis consultum erat, cum sedato uno tumultu, mox alter oriretur, atque in morem serpentis Hydræe nova in dies bellii capita succrescerent. At concordia, quae nunc te dictante composita est, omnem contentionis nostrae radicem prorsus extirpat; nullam Italiae portiunculam aut inquietam aut insecuram relinquit; nulli jus suum auferit, nullum laedit, nullum excludit. Haec igitur vera pax est, et quae prioribus illis de pace tractatibus solidum signum sive, ut ajunt, sigillum apponit.
1. Treaty

[1] Great and pious king, since we have already heard the apostolic legate, Giovanni Soleri, an excellent and learned father, and the religious ceremonies have lasted long, and the day is passing fast, it might be more modest of us to be silent than to speak. But the great kindness we have received from you urges us not to pass over the solemn act of this day in complete silence. For today you have ordered the publication of the peace concluded by virtue of your own wise and godlike counsel. Therefore, we see that today not only our own city, but also Etruria, and the whole of Italy, and indeed the whole Christian Commonwealth have gained relief and prosperity. For though the war that has ended ravaged directly only the Sienese territory, its poisonous effects spread far and wide and infected the whole of Italy. Neither the Peace of Lodi nor the other peace concluded in your presence here in this city sufficiently provided for the needs of the Christian people since whenever one conflict was settled another arose immediately, and every day the war grew new heads - as the serpent-like Hydra. But the agreement concluded now according to your wishes completely eliminates all the causes of conflict; it leaves no part of Italy unquiet or unsafe; it respects the rights of all; it harms nobody, it excludes nobody. So, this is a true peace that, so to say, puts it solid seal on the earlier treaties.

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1 Alfonso V the Magnanimous
2 Envoy of Pope Calixtus III
3 i.e. Siena
4 i.e. Toscana
5 "salutem"
6 Peace of Lodi 1454
7 Italian League 1454/55
Haec concordia Christianis quidem vera quies, Turcis autem, ut mihi suadeo, extremum exitium erit. Nam quantum discordia nostra illos extulit, tantum consensus noster deprimet\(^1\) atque dejiciet\(^2\). Quippe ut audient Hungari, Rasciani, Valachi, Albani Graecique omnes pacatam atque concordem\(^3\) Italiam esse, invictis animis Turcorum impetum sustinebunt. Exin Fridericus imperator, Augustus invictissimus, qui etiam te\(^4\) de hac concordia hortatus\(^5\) est, cum suis Theutonibus martialique gente Galli quoque feroces et alii trans Alpes fideles populi jam\(^6\) tempus adesse fatebuntur, quo se bello contra Turcos\(^7\) accingant.

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\(^1\) deprimet P  
\(^2\) dejicit E  
\(^3\) concordem E  
\(^4\) omit. P, V  
\(^5\) hortatus P  
\(^6\) iam iam P, V  
\(^7\) omit. C
2. War against the Turks

[2] Since this agreement gives true peace and tranquillity to the Christians, I am convinced that it will ultimately be fatal to the Turks. For inasmuch as our disagreements encourages them, our unanimity depresses and disturbs them. Indeed, when the Hungarians, the Serbians, the Valachians, the Albanians and all the Greeks hear that Italy has peace and harmony, they will resist the attacks of the Turks with renewed vigour. Then the unvanquished and august Emperor Friedrich, who has also sent you exhortations in the matter of this peace, together with his Germans and that warlike people, the fierce French, and the other transalpine peoples will recognise that now it is time for them to prepare for war against the Turks.

\textsuperscript{1} "invictis animis"

\textsuperscript{2} Friedrich III (Habsburg) (1415-1493): Duke of Austria (as Friedrich V) from 1424. Elected King of Germany and Holy Roman Emperor in 1440, crowned in Rome in 1452
Nam quamvis anno superiore sancta sedes apostolica legatos mitteret, decimas exigeret, indulgentias elargiretur, naves construeret, tua quoque majestas cruce signata multa et magna in hostes fidei minaretur, nemo tamen credidit expeditioni locum fore, cum vicina Romanae curiae atque in ipsis paene urbis foribus belli tempestas crassaretur. At nunc extirpatis funditus dissensionis Italicae radicibus, quid aliud expectemus, quam te classe maxima, ac potentissima, et ut dicere soles, quingentis velis instructa orientem petere, ignominiam Deo et salvatori nostro illatam vindicare, Constantinopolim recuperare, totamque Graeciam Christiano nomini restituere? Rem videor fortasse difficilem atque impossibilem polliceri. Verum qui te cum hoste comparat, quique tuas vires et quae tibi duo magnamini reges, alter Castellae, alter Portugalliae ministrare promittunt auxilia, metiuntur, nihil me supra modum sperare fatentur. Age igitur, rex inclyte! Tibi Calixtoque summo sacerdoti haec laus servata est, qua religionem Christianam undique conculcatam ac ferme deletam in pristinam gloriam restituatis. Nam vetus ille oriens, qui nobis olim verae fidei lumen infudit, nunc ab occidenti lucem ac salutem expectat.

1 etiam P
2 grassaretur D, G
3 dissensionibus P, V
4 impossibili similem P
5 om. B, E
6 comparant P, V
7 occidente P, V
In the past year, the Holy Apostolic See has sent legates, requested tithes, granted indulgences and commissioned ships. Moreover, Your Majesty has taken the cross and issued many and great threats against the enemies of the Faith. But nobody believed that a crusade could take place when the storm of war wasted the regions close to the Roman Curia and almost outside the City. But now that the Italian conflicts are completely solved, we must expect that you will with a great and powerful fleet – 500 sails, you usually say – sail to the East in order to avenge the injury to God and Our Saviour, recover Constantinople, and restore the whole of Greece to the Christian name. Maybe I seem to be promising something that is difficult and impossible. But when people compare you with the enemy and assess your strength as well as the help promised to you by the two high-minded kings of Castile and of Portugal, they will admit that my hope is not unrealistic. So, Illustrious King, act! For to you and our High Priest, Calixtus, have been reserved the honour of restoring the Christian religion, under attack from all sides and almost destroyed, to its former glory. The old East that once gave us the light of the true Faith now expects light and salvation from the West.

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1 The new pope, Calixtus III, fiercely believed in the crusade against the Turks whom he had, right after his election, vowed to oppose with all his might
2 In the oration “Solent plerique” [26] of 13 August 1455, addressed to Pope Calixtus III, Piccolomini had stated this goal for a crusade against the Turks: Believe me, it is not impossible to wrest Constantinople and the whole of Greece from the grip of the Turks if only we chose the most suitable ways. [Sect. 26]. Note that Piccolomini does not speak of recovering Jerusalem
3 Enrique IV (1425-1474): King of Castile, nicknamed the Impotent. Ruled from 1454 to his death
4 Afonso V the African (1432-1481): King of Portugal and the Algarves. His sobriquet refers to his conquests in Northern Africa
5 Calixtus III [Alfons de Borja] (1378-1458): Pope from 1455 to his death in 1458. The first Borgia Pope
[4] Legimus Christianos imperatores ac pontifices maximos ab Hispania missos saepe catholicae fidei magnifice ac salubriter consuluisse, Theodosios, Damasos, atque alios. Aetas nostra sub Calixto III. divinitus dato pontifice ac sub¹ Alfonso rege sapientissimo et incomparabili, utroque Hispano, orientalia regna rursus ad Christum verum et singularem Deum reditura esse confidit. Cui spei² pulcherrimum hodie tua sublimitas initium dedit, quae cunctas Italiae lites unico pacis arbitramento sedavit: cujus facti gratia non est oratio nostra, quae beatissimi patris tui Calixti susceptam consolationem ac laetitiam explicare possit aut in medium proferre, quibus te honoribus sua pietas et omnis ecclesia cumulare decreverit.

¹ omit. G
² rei P, V
We read that Christian emperors and popes like Theodosius\(^1\) and Damasus\(^2\) and others who came from Spain have often greatly benefited the Catholic Faith.\(^3\) Our age trusts that the oriental realms will return to Christ, the true and one God, under Calixtus III, a pope given by God, and under Alfonso, a most wise king without equal, both of them from Spain. Today, Your Highness has splendidly given life to that hope by solving all the conflicts of Italy in one peace settlement. It is not up to us to speak about the comfort and joy that this event will give your Holy Father Calixtus or the honours that His Holiness and the whole Church will decide to lavish upon you.\(^4\)

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\(^1\) Theodosius I the Great (Flavius Theodosius Augustus) (347 – 395): Roman Emperor from 379 to his death  
\(^2\) Damasus I (c. 305-384): Pope from October 366 to his death  
\(^3\) In his speech of thanks, the “Nihil est”, to the ambassadors of King Alfonso, who had come in 1447 to present the declaration of obedience to the newly elected pope, Nicolaus V, the pope touched on the same theme of great emperors and popes coming from Spain (Cotta-Schönberg & Modigliani, p. 285). Piccolomini himself was present at this event. The text, falsely attributed to Pius II, is contained in the ms. 913 in the Biblioteca Riccardiana in Florence. Piccolomini had touched upon the same theme in the oration “Solent plerique” [26]: The noble country of Spain, where you come from, has often sent energetic and strong men to the Apostolic See and to the Empire, as is shown by the deeds of Damasus and Theodosius, whose equal we believe you to be in every way... [Sect. 4]  
\(^4\) Since that would be the task of the papal legate, Giovanni Soleri
[5] Senenses vero a te saluberrima pace donati ac magnifice conservati nullo umquam tempore hujus diei memoriam oblitterabunt. Gratissima est enim nostra respublica, quae, quamvis aliquando pro sua tenuitate his, qui sibi benefaciunt, vicem reddere nequit, animum tamen semper obnoxiunm ac retribuendi cupidum retinet. Videntur adhuc in templo nostro majori equestres eorum statuae, qui ante aliquot saecula civitati nostrae bene consuluerunt: Manfredi, qui ex hoc regno laboranti populo nostro opem tulit, aeterna memoria apud nos est. Bonifatius IX., hujus urbis alumnus, qui urbi nostrae magna in necessitate non defuit, quasi numen aliquod apud nos habetur. Galeazii ac Philippi Mariae, Longobardorum ducum, qui majores nostros in maximis saepe discriminibus adjuverunt, nomina\(^1\) in civitate nostra immortalia perseverant. Ob memoriam sanctissimi Calixti nostri, qui ut nobis periculum demeret, periculum ipse subire non recusavit, aedem construere magistratus nostri decreverunt, in qua sibi quotannis sacrificetur.

\(^1\) eorum add. P, V
3. Gratitude of Siena

[5] But the Sienese, whom you have granted wholesome peace and tremendous safety, will always remember this day. For our republic is most grateful and although it is so small that it cannot always return the favours of its benefactors, it always retains a sense of indebtedness and a desire to reciprocate. In our cathedral you can still see equestrian statues of those who some centuries ago greatly helped our city. One of them is of Manfred,¹ who brought help from this kingdom to our people in need – we remember it forever. And Boniface IX,² a son of our city who did not desert it in a time of great difficulties, is almost considered a divine spirit³ by us. And the names of the Lombard dukes Galeazzo⁴ and Filippo Maria,⁵ who helped our forefathers in the greatest of dangers, are immortal in our city. And finally, in remembrance of Our Holy Father Calixtus, who endangered himself in order to free us from danger, our magistrates have decided to build a church where annual services in his name will be held.

¹ Manfred (1232-1266): King of Sicily from 1258 to 1266. Natural son of the Emperor Friedrich II of Hohenstaufen
² Bonifatius IX [Piero Tomacelli], (ca. 1350-1404): Pope from 1389 to his death. Second Roman Pope of the Western Schism
³ "numen"
⁴ Presumably: Visconti, Gian Galeazzo (1351-1402): First Duke of Milan (1395). Father of Filippo Maria Visconti
⁵ Visconti, Filippo Maria (1392-1447): Duke and ruler of Milan from 1412 to his death
[6] Et tibi, ergo, Alfonse¹, aevi nostri gloria, et nato tuo, inclyto Calabriae duci Ferdinando, et liberis ejus, et omni tuae posteritati, Senenses universi, dum stabunt urbis moenia, hanc hodiernam pacem, idest salutem et libertatem suam, gratissimis animis² imputabunt, tuumque erit apud eos indelebile nomen. Mercedem vero tam pii, tam necessarii, tam fructuosi operis tui, ut reddat tibi divina miseratio {151r}, et gloriíssíssima virgo mater Dei Maria, quam religiosíssime³ colimus, et olim concivís noster, nunc vero caeli accola, divus Bernardinus haud dubie impetrabunt.⁴

¹ Alfonso D, G
² annis E
³ gloriíssíssime B, E
[6] And as long as the walls of the city remain standing, all Sienese will gratefully acknowledge their indebtedness for today's peace, its salvation and freedom, to you, Alfonso, the glory of our age, to your illustrious son, Duke Ferrante of Calabria,¹ and his sons, and to all your posterity: your name shall never be forgotten by us. Surely, the glorious Virgin Mary, Mother of God, whom we worship with great devotion, and Saint Bernardino,² our former fellow citizen who is now a citizen of Heaven itself, will obtain that merciful God rewards you for this pious, necessary and fruitful achievement of yours.

¹ Ferrante I (1423-1494): King of Naples from 1458 to his death
² Bernardino of Siena [de’ Albizeschi] (1380-1444): Italian Franciscan preacher. Saint. His preaching was frequently directed against gambling, witchcraft, sodomy and usury - particularly as practiced by Jews. Canonized by Nicolaus V in 1450