The Letters of
MARSILIO FICINO

Translated from the Latin by members of the Language Department of the School of Economic Science, London

VOLUME 9

being a translation of
Liber X

SHEPHEARD-WALWYN
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Letter Titles

Proœmium Marsilii Ficini Florentini in Librum decimum Undecimumque epistolarum ad Nicholaum Valorem literis et moribus ornatissimum
The preface of Marsilio Ficino of Florence to the tenth and eleventh books of his letters, dedicated to that most virtuous and learned man, Niccolò Valori

1 Pro libro de vita ad amicum misso
In support of the book ‘On Life’, now being sent to a friend

2 Pro eodem
In support of the same book

3 Iocosa
Playful words

4 Proœmium in libros quidem missos ad Laurentii filios et Valorem: deinde ad Laurentium
A preface to the books sent first to the sons of Lorenzo and to Valori and later to Lorenzo himself

5 Coetus civium quorundam elegantium, et optantium tranquil-litatem, nomine Mammola
Mammola, a company of discriminating citizens desiring tranquillity

6 De charitate nonnihil, cum commendatione rerum suarum
A few words on love, together with a request for assistance in his own affairs

7 Laus nobilis et optimi civis
Praise of a noble and excellent citizen
8 Commendatio causae iurisconsulto
Commendation of a case to a learned lawyer

9 De amore et amicitia et commendatio amici
Love and friendship, and the commendation of a friend

10 De amicitia et immortalitate animi
Friendship, and the immortality of the soul

11 Daemones solares medici. Item commendatio libri de vita
The solar daemons of a physician; and a commendation of the book 'On Life'

12 Filii Solis dicuntur quibus nascentibus Sol aspirat, Sol in Leone in nona coeli plaga
Those favoured at birth by the Sun, when the Sun is in Leo in the ninth house of the heavens, are said to be children of the Sun

13 Commendatio litterati litterato
Recommending a scholar to a scholar

14 In librum de vita et de accepto dono
The book 'On Life' and the receipt of a gift

15 Approbatio libri ex comprobatione doctorum
The endorsement of a book by the full approval of the learned

16 Commendatio Academiae peripatetico
Recommending the Academy to a follower of Aristotle

17 De adorando Deo in confessionibus Augustini
On the worship of God in the 'Confessions' of Augustine

18 Oratio quotidiana
Daily prayer

19 Pro libro de vita
In support of the book 'On Life'

20 Marsilio Ficino to Francesco Soderini, Bishop of Volterra
21 Gratiarum actio pro patrocinio exhibito nobis a principe
An expression of thanks for the patronage shown to us by a Prince of the Church

22 Gratiarum actio pro patrocinio exhibito nobis a principe
An expression of thanks for the patronage shown to us by a Prince of the Church

23 Commendatio diligentiae: Officia Mercurii
A commendation of diligence; the duties of Mercury

24 Declaratio amoris unici
A declaration of matchless love

25 Purgatio tarditatis in respondendo
An apology for a late reply

26 Petitio auxilii in publicis oneribus
A request for assistance in relation to taxes

27 Purgatio circa salutationem non frequentatam
An apology for not sending frequent greetings

28 Alludendo nomini declaratur divitias esse bona animi
In a play on names, wealth is shown to be goodness of soul

29 De fato et fortuna, et suo cuiusque daemone
Concerning Fate and Fortune and the daemon of each individual

30 In successu operum, Deo gratias age, amicis congratulare
On the completion of works give thanks to God and wish joy to your friends

31 Finis operis. Principium operis tibi esto de commentario in Philebum
The completion of a task. May you see it as the beginning of a task in respect of the Commentary on ‘Philebus’

32 Pro acceptis gratias age antequam nova petas
Give thanks for what you have received, before asking for anything further
33 De adoratione
   On worship

34 Proœmium in libros in adolescentia compositos, sed collectos
tandem atque ad Laurentium missos
   Preface to books composed in my youth but finally gathered together and
   sent to Lorenzo

35 Proœmium Marsilii Ficini in librum, qui inscribitur homo, ad
magnanimum Laurentium Medicem
   The preface of Marsilio Ficino to the book which is entitled ‘Man’, dedi-
cated to the magnanimous Lorenzo de’ Medici

36 Per quas coeli plagas animae descendunt, atque ascendunt
   The heavenly regions through which souls descend and ascend

37 Amatoris cura secura
   The carefree care of the lover

38 Fata viam inventent: aderitque vocatus Apollo
   The Fates will find a way, and Apollo will be present when invoked

39 Laurentius Platonis libros formis exprimere iussit
   Lorenzo has commanded the books of Plato to take form

40 Concordia Jovis et Solis, concordia collegarum
   Harmony between Jupiter and the Sun: harmony between colleagues

41 Gratiarum actio pro immenso beneficio
   An expression of thanks for an immense kindness

42 Allegoria quomodo Mercurius coelestium minimus significat
   sapientiam virtutum maximam
   An allegory: how Mercury, the smallest of the heavenly bodies, signifies
   wisdom, the greatest of the virtues

43 Pallas, Juno, Venus, vita contemplativa, activa, voluptuosa
   Pallas, Juno, Venus: the contemplative life, the active life, the life of
   pleasure
Congratulations on your new appointment; its astronomical auspices

The life of heroic men is indeed arduous, but glorious

Preface to the Fables on Pleasure

A fable: An evil daemon attracts to the false through apparent truth, and to evil through pleasure; but through the same things God attracts to the true and the good

A fable of things good and evil

A fable: Pleasure, who has conquered the ambitious, is herself conquered by Pallas

A fable on Pleasure: one should not contend with her or hope for her on earth

Appendix Letters

A fable concerning Carefreeness and Innocence in praise of Mammola, a festive company of noble minds

A philosopher neither seeks nor gives money

An expression of thanks for the gift of a pleasing home
D Vive hodie laetus in praesens
   Live today, rejoicing in the present

E Coetus familiarium nomine Canacia scribit ad coetum alterum
   nomine Mammolam, quomodo sint concordes
   A company of friends called Canacia explains to another called Mammola
   how they are in harmony

F Lex Mammolae est sors et iocus, dux Mammolae genius atque
   Phoebus
   Mammola’s law is a lottery and a jest; Mammola’s guide is a guardian
   spirit and Phoebus

G Jacopo Antiquari to Marsilio Ficino

H Bernardo Michelozzi to Marsilio Ficino
Marsilio Ficino of Florence writes the fifty principal letters contained in this volume during the sixteen-month period that extends from December 1489 to March 1491. It is a time of heightened activity and drama in Marsilio’s life and in the wider history of Italy and Europe.

On June 1st, 1490, as a result of the hard work and skilful intervention of several of his friends at the Curia in Rome, Marsilio is acquitted by Pope Innocent VIII of the accusations of being involved in magic and predictive astrology. These accusations have been prompted mainly by the printed publication, on December 3rd, 1489, of Marsilio’s controversial Three Books on Life. It is interesting to note that, just four months prior to this publication, the date (August 6th) for laying the foundation stone of the mighty Strozzi Palace in Florence was determined by detailed astrological calculations! In 1491 Marsilio will see his Platonic Theology, which first appeared in print nine years earlier, republished in Venice, together with a revised edition of his Latin translations of Plato’s dialogues. In the meantime he is fully occupied with his work on Plotinus, translating from the Greek and writing his own extensive commentaries on the Enneads. His work on Plotinus will appear in 1492, his On the Sun and Light the following year, and all the twelve books of his Letters in 1495.

Meanwhile Marsilio is having his portrait painted on wet plaster in the church of Santa Maria Novella. He is now fifty-seven. His kindly face, set off by his red cap and wavy golden hair, and his slight figure, draped in red, are being depicted by Domenico Ghirlandaio as the artist moves towards completion of his vast fresco known as Zacharias in the Temple. The Tornabuoni Chapel, containing Ghirlandaio’s fresco, is consecrated on December 22nd, 1490. Other artistic wonders are manifesting while Marsilio is writing the letters in this volume. In 1490 Leonardo da Vinci completes his
Vitruvian Man and his Lady with an Ermine. About a year later Michelangelo will finish his work on the Madonna della Scala, with The Battle of the Centaurs coming shortly afterwards. It is now some five years since Sandro Botticelli’s Birth of Venus appeared, and fifty-four since the completion of Brunelleschi’s Cathedral Dome that has become a wonder to all who behold it. It will be another ten years before Michelangelo begins work on the David, and it will not be until 1509 that Raphael completes his School of Athens.

Within the realm of philosophy and scholarship, Giovanni Pico della Mirandola produces his Heptaplus in 1489. This is an allegorical commentary on the seven days of creation as described in the Book of Genesis, and it is dedicated to Lorenzo de’ Medici. 1491 will see the appearance of Pico’s De Ente et Uno, on Being and the One, dedicated to Angelo Poliziano.

Momentous events are occurring in matters ecclesiastical and religious. Innocent VIII has been pope for some six years, following the death, in 1484, of Sixtus IV, from whom the Sistine Chapel receives its name. On March 10th, 1489, Lorenzo de’ Medici’s second son, Giovanni, is nominated cardinal at the age of thirteen. In three years’ time, Giovanni will officially receive his cardinal’s hat and in 1513 will become Pope Leo X. A month after Giovanni’s nomination as cardinal, Lorenzo, acting on Pico’s advice, summons Girolamo Savonarola to Florence. Savonarola reaches Florence in the late spring of 1490, around the time that Marsilio is penning Letters 17-19 of this volume. On August 1st of this year Savonarola begins to expound the Book of Revelation in the church of San Marco in Florence, and on February 16th, 1491, he starts his preaching in the Cathedral Church of Santa Maria del Fiore. Two months later, on April 27th, Savonarola launches his ‘terrifying sermon’, and in July he is elected Prior of San Marco. In the company of Pico and Poliziano, Savonarola will be present at the death of Lorenzo on April 8th, 1492, and six years later, as the pendulum swings against him, he will be apprehended in the monastery of San Marco and hanged and burned at the stake in the Piazza della Signoria.

On the European stage, Caterina Cornaro, Queen of Cyprus, is forced to cede her kingdom to Venice in 1489, and in the same year the English reformer Thomas Cranmer is born. 1490 witnesses the deaths of Francesco Sassetti (March 31st) and of King Matthias (April 6th). The Aldine Press opens in Venice and goes on to publish the first pocket editions of poetry and Greek classics; the Medici
family is facing bankruptcy; and Columbus is putting his proposals to King Ferdinand and Queen Isabella two years before he embarks on his first voyage to the New World. In 1491 Copernicus begins his studies at Cracow University, and two figures are born who will exert a lasting influence on the course of history: the first will come to be known as King Henry VIII of England, and the second as Saint Ignatius Loyola, founder of the Jesuit Order.

This, then, is the background against which the letters in this volume are set. These letters, together with those in the subsequent book, are dedicated to Niccolò Valori, ‘my friend and my very twin’, as Ficino describes him in the preface. It was Niccolò’s elder brother, Filippo, who paid for the printing of Ficino’s Plato translation in 1484 and his *Three Books on Life* in 1489.

This volume contains seven letters to Lorenzo de’ Medici, ‘the Saviour of his Country’. Three of these reveal Ficino’s desire for his own writings as well as his translations to find protection with his patron. Letter 4 speaks of seven ancient philosophers who are seeking refuge with Lorenzo. Letter 34 refers to books which Ficino composed in his youth: they have been gathered together and are now being sent to Lorenzo. The following letter (35) is a preface to a seven-part work written by Ficino and entitled *Man*. In the seventh part of this work, Ficino tells us, ‘the Apostle Paul, being caught up to the Third Heaven, takes with him our mind also, that it may rest on the seventh day in the presence of God’. Other letters to Lorenzo carry a devotional message. Letter 17 speaks of the worship of God as reflected in the Psalms of David and the *Confessions* of St Augustine; Letter 36, of ‘the heavenly regions through which souls descend and ascend’; and Letter 43, of ‘the contemplative life, the active life, and the life of pleasure’. A note of gratitude for Lorenzo’s kindness is sounded in Letter 41. This gratitude may well be related to two letters that Ficino writes to Lorenzo’s Secretary, Bernardo Dovizi. In the first of these (26) Ficino declares his difficult circumstances, and he asks Bernardo to use his influence with Lorenzo, not to obtain an income for him but to shield him from harassment by ‘shameless tax collectors’, that he might peacefully pursue his ‘inspired study’ of Dionysius. Letter 28, written to Bernardo on October 25th, 1490, strongly implies that there has been a good response to his earlier plea, for Ficino extols Lorenzo by saying, ‘Glory and riches are in his house, and his justice abides from generation to generation!’
Much more serious, however, than harassment by shameless tax collectors is Ficino’s position vis-à-vis the Vatican authorities and the terrible pronouncements they might make concerning his *Three Books on Life*. In this volume we find letters from Ficino to three sets of correspondents who are able to lend him their support: those well established in the ecclesiastical hierarchy, those who hold office in the realm of the law, and those who are practising physicians.

Within the first group we find Rinaldo Orsini, Archbishop of Florence, to whom Ficino expresses his gratitude by writing, in Letter 22, ‘you recently snatched your lamb Ficino most mercifully from the voracious jaws of the wolves’ and noting that ‘the Supreme Pontiff is beginning to breathe favourably upon us as a result of your efforts’. Letter 20, to the Bishop of Volterra, Francesco Soderini, conveys Ficino’s gratitude to ‘the Most Reverend Cardinal of Aleria’, who has ‘defended me vigorously against a certain accuser’, while Letter 21, to Marco Barbo, the Cardinal of San Marco, thanks the cardinal for standing by him ‘as a most sure protector’. A month earlier, in May, 1490, Ficino, when writing to ‘his most dutiful friend’ Antonio Calderini (Letter 19), asked Antonio to give the Cardinal of San Marco ‘the greatest thanks for the protection which he has extended to us’. Ficino also writes two letters to Ermolao Barbaro, Patriarch of Aquileia. The first, Letter 18, written six months after the printed publication of the *Three Books on Life*, carries Ficino’s plea to Ermolao to ‘commend my life … with your words before the Vicar of God’ and concludes by stating that his correspondent ‘will understand, of your own humanity, what you are to do with regard to my life, when you have read my books *On Life*’. Letter 25 is Ermolao’s reply from Rome on August 1st, 1490. He tells Ficino that he has commended him to God’s Vicar ‘from my heart, with great care and quite frequently’, but he wishes to make it very clear that it is on account of Lorenzo de’ Medici that the Pope has not summoned Ficino to the Vatican. He adds the partly comforting and partly disturbing words, ‘yet the most gentle Pontiff, having said many very honourable things about you, persists in his wish to see you at his court’. Ficino has no intention of going to Rome! His second letter to Ermolao is written some eight months later (March 12th, 1491). It contains no overt reference to the *Three Books on Life*, but it congratulates Ermolao on his appointment to the patriarchate and expresses the hope that ‘perhaps we shall see
power conjoined with wisdom, which our Plato wished for above all else’.

The second group of men whose support is important, those who hold office in matters of law, are represented firstly by Jacopo Martini, to whom Letter 1 is addressed. Jacopo, ‘to me the greatest friend of all’, is exhorted to ‘gladly welcome our Life, which I am now sending to you. Read it carefully. Hold it in memory and keep to it assiduously.’ Letter 8, addressed to ‘Leonardo, the learned lawyer’, declares it to be unnecessary ‘to commend our case to such a great friend with many words’. Ficino is confident that ‘if you will but flex the muscles of your mind, you will crush the spiteful sophistries of our opponents’. However, neither Letter 27, though written to a Florentine magistrate, nor Letter 40, which congratulates Angelo Niccolini and Filippo Valori on their ‘distinguished appointment’, makes any reference to the Three Books on Life.

The physicians to whom Ficino writes in this volume and whose views on his Three Books on Life are important in forming any judgement concerning the possibly heretical nature of the work are Pier Leone (Letters 11 and 30), Matteo of Arezzo (Letter 15) and Gregorio Scuto of Alexandria (Letter 29). When writing to Pier Leone, Ficino neatly compares his Life to Lorenzo’s life: ‘Our patron, the great-souled Medici, is bringing my Life to you, together with his own, and so, when he entrusts his life to you he is also entrusting mine. Please use both remedies: treat his life with herbs, but treat and embellish mine with words.’ Having said this much to Pier Leone, Ficino is clearly wary of proceeding further, for he concludes Letter 11 with cryptic words: ‘You will have a clearer understanding of what I mean if you listen to our Bernardo … as he reads our writings.’ Yet there is nothing vague about Ficino’s words to Matteo of Arezzo, ‘his friend and fellow physician’, to whom, in April, 1490, he expresses great gratitude for reviving his work: ‘Indeed, the letter I received from you was so full of spirit that suddenly, through its inspiration, the Life I had brought forth so long ago, which had, so to speak, almost breathed its last, immediately breathed again and was endorsed by your approval of my work.’ Ficino then significantly requests Matteo to ‘commend me to those learned in medicine’. Six months later, when perhaps danger from ecclesiastical circles is no longer imminent, Ficino says nothing about the Three Books on Life in his letter to ‘the distinguished physician’ Gregorio Scuto.
The last actual letter (46) among the fifty principal items, the final four of which take the form of fables, is to Martin Prenninger, whom Ficino often calls ‘Uranius’, a name with ‘heavenly’ connotations. Here Ficino reminds Martin that the previous book of letters began with a preface offered to ‘my friend of the heavenly Urania’ and that the current book is going to end with Martin: ‘So, my second self, you will now read here, at the end of the tenth book, a few fables on pleasure, dedicated to you today, but devised by us long ago while we were writing the commentary on Philebus the Platonist and his discussion of pleasure.’ The book concludes with four such fables, but it also contains two other letters addressed to Martin. In the first of these (14), Ficino notes that ‘we two are twins, my dear Martin’, and he expresses his gratitude for a gift he has received from his friend in Germany: knives with handles of precious stones and gold. He says that his work On Life is being sent to Martin, and he assures him that ‘the books of our letters are being copied out for you day by day’, adding, ‘We shall put the last touches to Plotinus any day now, and you will have this soon, as soon as it has been printed.’ In Letter 24, Ficino tells Martin that he is sending him ‘seven quaternions of my letters’. He promises to send the rest ‘perhaps quite soon, if I can find a courier’ and adds, ‘The end of the work on Plotinus is at hand.’ (These references to his work on Plotinus give us lively, in-the-moment glimpses of Ficino the scholar and translator. Similar glimpses are afforded by Letter 30, which Ficino opens by saying, ‘When at last I brought my labours on Plotinus to an end on Saturday, which the Hebrews call the Sabbath, the day of rest, nothing came to my mind before that first One in whom alone all minds come as if to their final rest’, and by Letter 45, where Ficino writes to Pier Leone: ‘You ask what I am currently working on. I am once more going through the writings of Dionysius the Areopagite, having started them last summer.’) Letter 24 concludes with words expressive of Ficino’s high view of friendship as spiritual union: ‘I do not want gold or silver from you, Martin. I just want you. You on your own are enough for me.’

The fifty principal letters are followed by eight Appendix letters, which are translated from the Latin given by Professor Paul Oskar Kristeller in his Supplementum Ficinianum. Four of these Appendix letters refer, as do Letters 5 and 37, to an intriguing company of men who have given their group the name ‘Mammola’. Letter 5, which
Ficino wrote on January 4th, 1490, tells us in its title that Mammola is ‘a company of discriminating citizens desiring tranquillity’, and Ficino adds in the body of the letter that ‘the prudence of Mammola is imprudence in the view of most people; and, conversely, the apparent prudence of most people is imprudence in the view of Mammola’. He gives us further insight into the nature of this group by stating that ‘while others assiduously and with all care seek freedom from care, we, for our part, with supreme lack of care do not, in fact, seek freedom from care: we already have it’. From Letter 37 we learn that one member of Mammola is Lorenzo de’ Medici himself. Once again, freedom from care is conveyed as the prime characteristic of this group. Letter 37 is undated but was probably written towards the end of 1490, for Letter 38 is dated December 26th, 1490. The letter constituting Appendix A carries the date of April 22nd, 1490, and shares the theme of ‘the peaceful companionship of the utterly carefree Mammola’. From Appendix D, written by Ficino on December 16th, 1490, we gather the names of some other ‘Mammolans’: Giovanni Canacci, Bernardo Rucellai, and, presumably, Paolantonio Soderini, to whom the letter is addressed. Appendix D carries the message of Ficino that has resounded through past decades and can never be outmoded: ‘Live today and rejoice in the present.’ Appendix E introduces us to another and even more mysterious company that goes under the name of ‘Canacia’. This letter points out that, contrary to all expectations, Canacia is in harmony with Mammola! Finally, Appendix F (December 29th, 1490) informs us that the distinguished lawyer, Angelo Niccolini, is ‘our fellow Mammolan’. It is worth noting that the only references made to Mammola by Ficino seem to be restricted to the six letters in this volume.

In this book, as in all his books of letters, Marsilio Ficino o’ersteps the bounds of time, place, and personality. His true catholicity is conveyed by the statement, ‘All religion is natural to man and is the surest foundation for immortality’. His faith and spiritual experience are expressed in Letter 17 as: ‘Only he to whom God is present is protected everywhere.’ His own view of his writings is given in Letter 19: ‘Everyone who reads our books, not with a troubled mind but with sound judgement, will clearly see that I have written with equal sincerity of purpose, piety of mind, and reverence for religion.’ The ‘divine statement made by Porphyry’, which Ficino quotes in Letter 33, is a beautiful summary of his own
life and aspirations: ‘Inquiry into the divine cleanses the soul, but imitation makes the soul God.’

Arthur Farndell
Editor

NOTES

1 For the background to these accusations, see Letters, 8, pages xiii-xv. See also P. O. Kristeller, Marsilio Ficino and his Work after 500 Years, Florence, 1987, page 163.
2 For a guide to the chronology of Marsilio’s works, see Letters, 8, pages 95-6.
3 For a representation of this portrait, see the front cover of Friend to Mankind, Marsilio Ficino (1433-1499), essays edited by Michael Shepherd and published by Shepheard-Walwyn, London, 1999. See also Ficino, Letters, 4, plate facing page xvi, for a reproduction showing Marsilio with three companions, including the scholar Cristoforo Landino and the poet Angelo Poliziano.
4 For more information on Francesco di Tommaso Sassetti, with whom Ficino corresponded, see Letters, 4, page 170, and Letter 33 of that volume, with its humorous reference to the two chapels in Sassetti’s home.
5 To Matthias Corvinus, King of Hungary, Ficino dedicated the third and fourth books of his letters.
6 Letters, 8, p. 4.
7 For possible meanings of this name, see note 1 to Letter 5.
8 Letter 10, where Ficino quotes his own words in relation to ‘the divine work of Plotinus on immortality’.
Translators’ Note

This volume contains Ficino’s tenth book of letters, comprising letters written from December 1489 to March 1491, with an undated preface written after Filippo Valori’s death in November, 1494. The Latin text of these letters is printed on pages 96 to 118.

In addition, six letters were included in the manuscript Mo2, which have been included here as Appendices A to F. Appendices G and H are letters written to Ficino and closely connected with this volume.

Textual Sources

For Book X, besides the printed edition of Venice, 1495, there is only one manuscript, siglum Mo2, Munich, Bayerische Staatsbibliothek, MS Lat. 10781. It is now believed that this manuscript was written for Filippo Carducci in November, 1492. It contains all of the letters from Books IX to XI, the first few of Book XII, and Appendix Letters A-F of this volume. These are followed by some letters of Bartolomeo Scala from an earlier period.

The 1495 printed edition was published in Venice by Matteo Capcasa of Parma. The copy in the library of the University of Durham, used here, has some corrections in the hand of Ficino Ficini, Ficino’s nephew.

An autograph manuscript of Letter 36 is also extant (see Notes on the Latin text).

The Latin texts of the Appendix Letters can also be found in Paul Oskar Kristeller, Supplementum Ficinianum, 2 vols., Florence, 1937, Volume I, pp. 58-62 for Appendices A to F; Volume II, p. 10 for Appendix G; and Kristeller, Marsilio Ficino and his Work after Five Hundred Years, Florence, 1987, p. 35 for Appendix H.
Marsilio Ficino to his twin friend, Niccolò Valori: especial greetings.

When I had already completed twelve books of letters and was reviewing them, I discovered that the tenth and eleventh books still lacked any definite inscription. And so, whilst I was considering to whom I might most fittingly dedicate these twin works, you were the first to come to mind, my Valori, my friend and my very twin. For until now, you and your excellent brother, Filippo, like Castor and Pollux, have been the twin guardians of my works. But now that Filippo has recently died, you have remained to be my twin.

While you offer your services to me, which you do from your loving-kindness towards me every day, you also restore Filippo, whom we loved beyond compare. The anguish we feel from this most serious loss of our Filippo is fully counterbalanced by the consolation you bring us. A trusting Marsilio is also consoled by the very well-founded hope that his books will henceforth and in all places be entrusted to Niccolò’s care no less than they previously were to Filippo’s.

May you, who are an attentive guardian of Platonic wisdom and a long-standing supporter of my studies, profit from your reading, and may you live a long and happy life.