

A Recent Purchase: Julian the Apostate, *Orationes* (La Flèche, 1614)

The college has recently purchased a rare parallel edition in Greek and Latin of three of the *Orationes* of Julian the Apostate, the last of the pagan emperors, who was killed in battle with the Persians in 363 AD.¹ This edition was published in 1614 at the Jesuit college of La Flèche, between Nantes and Paris, in the Loire Valley. It was edited by the indefatigable Jesuit scholar Dionysius Petavius, who would later produce a complete text of all the known writings of Julian, which appeared in Paris in 1630. The 1614 text we have just acquired produces the three pre-pagan *Orationes* of Julian—for Julian only openly renounced Christianity after he had become emperor—this edition furnishing the *princeps* for the first two (on Constantius, and on Eusebia), and supplying a much fuller text for the third (i.e. to Constantius on kingship). This was the second book Petavius published at La Flèche, the first being an edition of the orations of Themistius, which had appeared the previous year. Petavius dedicated his edition of Julian to Nicolas de Verdun, amateur scholar in Latin and Greek, and president of the Parlement de Paris from 1611 to 1627.²

We have purchased this book as there is a fleeting New College connection. The Royal Librarian to the British crown in this period was a Scotsman called Patrick Young, remembered today as the first editor of the *prima Clementis*, otherwise known as the Epistle of Clement of Rome. This was first published in Oxford in 1633, and presented the international community with the earliest authentic Christian document outside the New Testament. Typographically, Young's edition is notable for its innovative use of red-inked type to supply conjectural text; New College already owns a copy of this edition (BT3.4.7). Young had found this text at the back of the Codex Alexandrinus, the celebrated fifth-century manuscript of the Greek Bible, containing the majority of the Septuagint and the New Testament. Said to be in the handwriting of the biblical Thecla, this priceless manuscript was presented by Cyril Lucaris, Patriarch of Constantinople, to James I, and then to his son, Charles I, as James died before it could reach him.

Now although the *Oxford Dictionary of National Biography* states that after his move to England, Young incorporated MA at Oxford in 1605, becoming a chaplain of All Souls College, his earlier biographer reports rather that Young was appointed chaplain at New College.³ That this earlier tradition is to be preferred is suggested by letters between Young and his old St Andrews friend the Dundonian poet and scribe Peter Goldman, for at the end of one letter from Young to Goldman, the former asked the latter to salute the Subwarden and fellows of not All Souls but New College.⁴ Young thereafter almost became a foundation fellow of Wadham, in 1611, but instead took up a better offer, migrating to London on a royal pension.

¹ *IOULIANOU AUTOKRATOS LOGOI G/ Iuliani Imperatoris Orationes III Panegyricæ ab eo, cum adhuc Christianus esset, scriptæ, quarum priores duæ nondum editæ, postrema ferè tertia parte auctior prodit*, ed. Dionysius Petavius, S.J. (Flexiæ [La Flèche], Jacob Rêze, 1614). 8^o: †⁴ A-Ll⁸ Mm-Nn⁴. Vellum over boards, modern endpapers. Acquired from Sevin Seydi Rare Books, 'Classical Antiquity and After' catalogue, purchased October 2015.

² The next year Verdun received the dedication of an interesting little edition by Gilbert Gaulmin of Michael Psellus, *PERI ENERGEIAS DAIMONWN / De operatione daemonum* (Paris, 1615).

³ Thomas Smith, 'Vita Patricii Junii', pp. 9-10, in Smith, *Vitæ quor. Edrudit. et Illustr. Virorum* (London, 1707).

⁴ Bodleian Library, MS Smith 76, p. 129, 'Saluta qæso nostro nomine quam officiossimè D. Vicecustodem Collegij Novi, ac cæteros Collegas omnes'. Transcripts of most of this correspondence can be found in Johannes Kemke, *Patricius Junius (Patrick Young), Bibliothekar ... Mittheilungen aus seinem Briefwechsel* (Leipzig, 1898).

What has Young to do with Julian, and this edition? In late 1614 Young was sent from Paris, by the same Peter Goldman mentioned above, a copy of the very edition we have purchased. Goldman also promised Young that if he were to send him the other as-yet-unpublished orations of Julian, being three pagan orations Young had located among the Bodleian's Barocci manuscripts, then Goldman would see to it that they were all printed in Paris.⁵ Young in the event indeed sent to Petavius himself in Paris transcripts of Julian's orations 'On the Mother of the Gods', 'On the Uneducated Cynics', and 'To the Athenians', as well as the same copy of the La Flèche edition of Julian, with *variæ lectiones* from English sources now entered into its margins. Petavius was engaged upon a complete edition of Julian, but it only crawled into the light in 1630. In it, the Protestant librarian Young was duly thanked by the Jesuit for his texts of the orations, his *variæ lectiones*, as well as for some further epistles. So Patrick Young had a small but significant part to play in the appearance of the text of Julian the Apostate as we have it today, and he may also now be restored to his earliest Oxford association, as a chaplain at New College.⁶

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⁵ Bodleian Library, MS Smith 75, pp. 35-6.

⁶ For more on the story of Young, Goldman, and the editing of Julian, see Poole, 'Peter Goldman: A Dundee Poet and Physician in the Republic of Letters', in Steven Reid and David McOmish, eds., *Latin Literature and Literary Culture in Early Modern Scotland* (Leiden, 2016, forthcoming); Poole, 'Milton and the Beard-Hater: Encounters with Julian the Apostate', *The Seventeenth Century* (2016), forthcoming. The larger picture of Jesuit-Anglican cooperation is brilliantly drawn in Jean-Louis Quantin, 'Les jésuites et l'érudition anglicane', *XVIIe Siècle* 237 (2007), pp. 691-711.