

**Tolomeo Fiadoni**  
**A Treatise on the Origin, Translation, and State of the**  
**Roman Empire (ca. 1308)**

*Translated from:*

Marius Krammer, ed. (1909). *Determinatio compendiosa de iurisdictione imperii auctore anonymo ut videtur Tholomeo Lucensi O.P.* Accedit: Tractatus anonymus de origine ac translatione et statu Romani imperii. Fontes iuris germanici antiqui 1. Hannover: Hahn, 66–75.

I have tried to be sensitive to James Blythe’s translation of Tolomeo’s longer (and more interesting) *De regimine principum* (*On the Government of Rulers*). Professor Blythe choose to translate many ‘technical’ words with one equivalent term (or terms in a few cases); as his choices mostly reasonable to me, I have followed his lead in order to make it easier to pinpoint key terms across the works more easily (any deviation is marked by including the Latin term in parentheses, but the presence of a Latin word does not necessarily mark a deviation from Blythe’s list). Anyone interested in the list should consult Blythe’s translation (1997, 57–59). Words enclosed in brackets (‘[...]’) mark editorial interventions; words enclosed in double brackets (‘[[...]]’) are additions of my own. Finally, cryptic references in the notes that lack a reference in the bibliography are taken (without verification) from Krammer’s notes; over time I hope this list will be vanishingly small.

5 Since not only simpler men, but even prudent men sometimes fall into various errors regarding especially the origin, translation, and state of the Roman Empire due to an ignorance of ancient deeds (which are recited in approved writings and chronicles)—for indeed an ignorance of fact frequently  
10 deceives all prudent men—, so, because it is written in a canon that an error that is not resisted is approved, I therefore thought it worthwhile (as we are not able to bear the splendour of truth due to a lack of charity) to recollect briefly a few brief points about the many things about the state of the said Roman Empire, or to remark upon what I have seen more fully  
or seriously contained in the above-mentioned chronicles and ancient *gesta*,  
lest the errors grow in the manner of a cancer, which perhaps are sown in  
our times among some regarding the state of the aforesaid Roman Empire

*2 Tim. 2:17*

---

5–6 D. 83 c. 3.

through an inattention to ancient deeds; or they destroy, God forbid, the  
 customs of those who hear them by producing schismatic or scandalous  
 15 things, and [[so that]] errors of this kind completely vanish at the very origin  
 of the pestiferous root. /67/

Consequently, having omitted the history by which it is clearly apparent  
 that the Roman Empire remained at Rome without change for thirty-  
 three emperors and 354 years and five months (counting from the Emperor  
 20 Augustus Octavianus,<sup>1</sup> according to the truth of the history), until the  
 times of Constantine the Great,<sup>2</sup> it ought to be known that the aforesaid  
 Constantine changed the imperial seat in the seventh year of his reign  
 (*imperii*), transferring it to Byzantium, which is now called Constantinople.  
 He, content with the lordship of the east,<sup>3</sup> freely granted (*libere disponendo*  
 25 *concessit*) Rome, all of Italy, and all western realms, with all imperial  
 dignities, to blessed Silvester,<sup>4</sup> at that time Roman pontiff, and to his  
 successors; and thus he judged it useful on the counsel and approval of  
 his satraps and optimates, either of the whole senate, or the entire people.  
 And to the clerics serving the Holy Roman Church, to the most reverent  
 30 men of the diverse order[[s]], he granted that pinnacle of singular authority  
 (*potencie*) of even prime excellence, glory, and honour, with which the most  
 distinguished senate of the city of Rome was previously adorned. And  
 Jerome says this: that the church has the senate in 16 q. 1, *Ecclesia*, and  
 these things are contained in D. 96, *Constantinus*, and in the chronicles,<sup>5</sup>  
 35 that blessed Silvester indeed first instituted clerics of diverse order[[s]], or  
 nominated cardinals of the sacrosanct Roman Church. However, the lordship  
 of the east peacefully endured in the person of the very same Constantine  
 or his successors until the twentieth year of the emperor Eracleus; in his  
 time, all eastern peoples unanimously withdrew from the lordship of the  
 40 Latins due to the tyrannical rule of the selfsame Eracleus, which he cruelly  
 exercised after the great victory celebrated (*habitam*) regarding the Persians  
 against the same Persians and other eastern nations. In addition, in his time,  
 the son of malediction, Machometus, turned many people from the faith by

---

<sup>1</sup>Gaius Julius Caesar Augustus (63 BC–AD 14; born Gaius Octavius Thurinus). <sup>2</sup>Constantine I (*ca.* 272–337). <sup>3</sup>That is, the eastern half of the empire. <sup>4</sup>Silvester I (r. 314–335).  
<sup>5</sup>Krammer: not found.

---

35–36 *Hist. eccles.* 5.5 (Muratori 11.825), alleging C. 2 q. 4 c. 2. 36–42 *Hist. eccles.* 12.2  
 (Muratori 11.929) 43–44 *Hist. eccles.* 12.2 (Muratori 11.931)

---

25 Cf. D. 96 c. 14. 33 C. 16 q. 1 c. 7 34 D. 96 c. 2

*Origin, Translation, and State of the Roman Empire*

means of his magic arts. When Eracleus had died and his empire forsaken in  
45 all things regarding the lordship of the east because of the said cause, /68/  
the imperial seat remained in Greece at Constantinople through thirty-three  
emperors until the time of Constantine V,<sup>6</sup> or his son Leo<sup>7</sup>—counted from  
Constantine the Great through 457 years and twenty-one months (with the  
twenty-three years of the rule of Constantine included: for he survived for  
50 that much time after the seat was translated from Rome to Greece).

After these things, a serious disagreement arose between Pope Gregory  
III<sup>8</sup> and Emperor Leo III,<sup>9</sup> who damnably asserted that the images of Christ  
and the saints should not be venerated, which is an error reproved by a  
council of 1000 prelates and other venerable men; and coming into Rome  
55 from Constantinople, he took all the images of the saints he found there,  
and, taking them back to Constantinople, he burned them in a fire.

But after Leo [III] had died, Constantine V, even more impious than  
his father, fell into the very same error; about whom it is written *from the*  
*serpent a basilisk has come forth*, and from a father of wickedness a son  
60 of iniquity has emerged. And the aforesaid Constantine V oppressed the  
Church like the worst heretic. While Pepin<sup>10</sup> was still living, Pope Stephen  
II,<sup>11</sup> who then presided over the Roman Church, ordered the empire to be  
transferred from the Greeks to the Franks. But he did not really complete  
this translation, as will become clear immediately below.

65 The story is omitted for the sake of brevity—how, in the time of Pope  
Zachary,<sup>12</sup> the aforesaid Pepin, the son of Charles Martel,<sup>13</sup> a man strong in  
military affairs, catholic in religion, and famous for the universal honesty of  
life, arose, lifted up, from a greater house to the excellence of the kingdom  
of the Franks. About whom, it is read and noted in 15 q. 6 c. *Alius*. And  
70 so, returning to the purpose on the matter of the translation of the empire  
made from the Greeks to the Franks, it must be noted that, when Pope  
Zachary had died, Stephan II, a Roman by birth, was elected as supreme  
Pontiff due to the troubles that Astulphus,<sup>14</sup> king of the Lombards, brought

*cf. Is. 14:29*

---

<sup>6</sup>r. 741–775. <sup>7</sup>That is, Leo IV (r. 775–780). <sup>8</sup>r. 731–741. <sup>9</sup>r. 717–741. <sup>10</sup>That is, Pepin the Short (714–768). <sup>11</sup>r. 752–757. <sup>12</sup>r. 741–752. <sup>13</sup>ca. 688–741. <sup>14</sup>Presumably, Arechis II (d. 787).

---

53–55 Cf. *Hist. eccles.* 12.34 and 14.1 (Muratori 11.965, 967), where nothing is written about this. 57–58 Cf. *Hist. eccles.* 14.16 (11.975 C).

---

53 Martinus, *l.c.*, 425.40. 69 C. 15 q. 6 c. 3

---

55 took] abstulit *add.* Krammer. 62–63 to be transferred] *transfere ed.* 68 house] *domus ed.*

upon himself and the Church; he came to Frankia /69/ to Pepin in order to  
 75 regain the justice of Saint Peter, which the aforesaid king of the Lombards  
 despoiled. Pepin twice overcame the King of the Lombards, Astulphus, in  
 battle; and, with the rights and many other benefits restored, left to, and  
 conferred upon the Church by Pepin, Pope Stephan II, considering these  
 benefits carefully (or the low stature of the empire at at time), ordered, as  
 80 alluded to above, the translation of the Roman Empire from the Greeks  
 to the Germans, or rather a concession of the western empire, which was  
 already his or wholly translated to the Church by Constantine. Hence, not  
 Stephen, but Leo III transferred or conceded the empire, as will become  
 evident below.

85 And so, with the history omitted, how, after Pope Stephen had died  
 while was Pepin still living, and after Pepin had gone the way of all flesh after  
 seventeen years of his reign, his son Charles [[succeeded to the throne]],<sup>15</sup>  
 who is called ‘Great’ due to the magnitude of his virtues.<sup>16</sup> Through three  
 intermediate pontificates—namely, Paul I, Constantine and Stephen III,  
 90 Adrian I, a Roman by birth, was elected as supreme Pontiff in AD 772, or  
 in the 1542th year from the founding of Rome, on account of the help of the  
 Church against the Lombards, who were troubling the Church, through the  
 same magnificent Charles the Great established as the most distinguished  
 citizen of the city of Rome, just as these things and many others are recited  
 95 at greater length in the histories,<sup>17</sup> both in the canon *Adrianus* of dist. 63,  
 and in *In sinodo*. But it must be known that, after Adrian had died and  
 Charles the Great was ruling, the defender of the Church, Leo III,<sup>18</sup> /70/ a

<sup>15</sup>Charlemagne (ca. 742–814; r. 768–814; crowned emperor in 800). <sup>16</sup>This sentence,  
 which continues for the length of the paragraph in the original, appears to be an example  
 of *anacoluthon*. <sup>17</sup>See Krammer 1909, 7n3 and 26n2. <sup>18</sup>Cf. Martinus *l.c.*, 427.5.10;  
*Hist. eccles.* 15.1 (11.987).

74–76 Cf. *Hist. eccles.* 14.14 (11.974B) 79–82 On the ordination of Stephen II, nothing  
 is found in *De iurisdictione imperii* (see Krammer 1909, 25f. and 30), but he writes about  
 it in *Hist. eccles.* 14.16–17 (11.975). Martin, following the gloss of Bernard Papiensis to  
 X 1.6.34 (the famous *Venerabilem*), writes of Stephan II that ‘he translated the empire  
 in the last year of his pontificate to the person of the magnificent king Charles, then  
 established in a youthful age.’ On the contrary, Tolomeo says in *Hist. eccles.* 14.17  
 (14.975E) it was in the time of Stephen II, and afterwards that Pepin reigned, not Charles,  
 and therefore that the pope did not then translate the empire to Charles, but ordered it  
 to be transferred to him after the death of his father, Pepin.

95 D. 63 c. 2 or 22 96 D. 63 c. 23

90 772] VIICLXXI, *corr.* Krammer

*Origin, Translation, and State of the Roman Empire*

Roman by birth from his father Astulphus, was elected as Roman pontiff in AD 816,<sup>19</sup> or in the 1575th year from the founding of Rome.

100 And in a greater litany, he was taken in Rome, blinded and his tongue was cut out, but, with his members, namely the eyes and tongue, fully restored by divine virtue, he came to Charles in Frankia as to an especial protector of the Church; Charles received Pope Leo, as was appropriate, with all reverence and honour; and going with him to Rome, he avenged the  
105 injury of the said pope and holy Church of God with a mediating justice.

But Pope Leo on Christmas Day—namely after King Charles, a virtuous man, returning to Rome with the holy land recovered by Constantinople, had solemnly celebrated that birthday there with Pope Leo—on that day of the birth of the Lord, when, indeed, the same glorious Charles arose from a  
110 devout prayer in the mass before the altar of blessed Peter, he placed the imperial crown on his head with all things necessary for so great a solemnity prearranged; and it was proclaimed by the entire Roman people, ‘May life and victory be given from heaven to August Charles, the great and peaceable emperor, crowned by the Lord!’ In fact, all histories tell of this coronation  
115 by Pope Leo and imperial acclamation by the people; and he was called from that time on by the people after the custom of the ancient princes. *Extra, On election*, Venerabilem, makes mention of this translation or concession.

Now, Charles ruled the Roman Empire for fourteen years; before, he had also governed the kingdoms of Francia and Germania for thirty-four  
120 years. The translation of this empire made by the Church from the Greeks to the Franks endured for seven generations: that is, for 103 and more years, through seven emperors; for, the emperor Arnulf,<sup>20</sup> the last one of the line (*generacione*) of Charles, was effeminate and worthless: not only remiss in the defence of the Church, and apathetic regarding the tyrant  
125 Berengar<sup>21</sup> (who was then /71/ attacking the Church of God in Italy), and others (who were troubling it in many places), but he even took part as a persecutor of the Church. [[And]] either the line of Charles completely failed with respect to the empire when the son of Arnulf,<sup>22</sup> who had not yet

---

<sup>19</sup>Krammer suggests that VIII CXVIII ought to be read since *Hist. eccles.* 15.1 (11.987) says Leo III was elected that year. However, he was made pope in 795. <sup>20</sup>Presumably, Arnulf of Carinthia (850–899; r. 896–899). <sup>21</sup>Berengar of Friuli (*ca.* 845–924); became Berengar I of Italy in 887, and was crowned Holy Roman Emperor in 915. <sup>22</sup>That is, Louis the Child (893–911).

---

107 Martinus, *l.c.*, 461.45; *Hist. eccles.* 15.3–4 (11.988) 117 X 1.6.34 122 Martinus, *l.c.*, 463.40ff.; *Hist. eccles.* 16.29 (11.1023)

received the imperial blessing, was conquered by the same Berengar, or the  
 130 tyrant Berengar began to exercise lordship in Italy and the Church began  
 to weaken under the continual persecutions: first, because that tyrant  
 was troubling the Church; then, because a mercenary, rather than a true  
 pastor, was in charge of the Church: namely, John,<sup>23</sup> the son of Alberic;  
 and therefore, just as the bishop of Cremona, a great writer of history,  
 135 Sicardus, hands down at that time, the cardinals wrote in mutual agreement  
 to Otto,<sup>24</sup> Duke of Saxony—who was a man of great power: for he exercised  
 lordship over the whole of Saxony, and he was a religious man, Catholic  
 in faith, provident in counsel, just in judgement, trustworthy in enterprise,  
 strong in war, famous for complete integrity in morals, and devoted to the  
 140 Holy Roman Church with all veneration—that he protect and even help the  
 Church of God, which was growing weak under the pounding gales.

*cf. Jn. 10:12*

Fortifying himself with the sign of the cross, Otto, who was most prompt  
 in devotion, prepared a great army with painstaking care; crossing into Italy,  
 he fought with the tyrant Berengar;<sup>25</sup> and he killed that tyrant. And, in  
 145 the end, with Pope John (the son of Alberic) [deposed, Leo VIII was then  
 made pastor of the universal Church] who, quickly considering the benefit  
 conferred upon the Church by Otto, the Duke of Saxony, granted the same  
 dignities to Otto that Adrian had conferred upon Charles. In addition, he  
 established him as emperor with no preceding election, which was instituted  
 150 forty years later. Regarding Otto, or the oath of fidelity /72/ that he offered  
 the pope, it is contained in 63 dist. *In sinodo* and c. *Tibi domino*. And so  
 the translation of the empire from the Gauls to the Germans was done.

After these events, [and] after the death of Otto III<sup>26</sup> without heirs,  
 Gregory V<sup>27</sup> (known previously as Bruno), by birth a Teuton<sup>28</sup> from Saxony  
 155 on Otto's side, was taken up as high pontiff. In his time as pontiff, it was

---

<sup>23</sup>Pope John XI (r. 931–935), often said to be the son of Alberic, the Duke of Spoleto (d. ca. 925), but likely the illegitimate son of Pope Sergius III (r. 904–911). <sup>24</sup>Otto I the Great (912–973): Duke of Saxony (r. 936–973). <sup>25</sup>Berengar II (also: of Ivrea; ca. 900–966); a grandson of Berengar I. <sup>26</sup>r. 996–1002. <sup>27</sup>r. 996–999. <sup>28</sup>The adjective *T(h)eutonicus* is usually taken to refer to 'German', but because Tolomeo also uses *Germanicus*, I have opted to transliterate the former to mark the distinction.

---

134–135 Rather, Martinus, *l.c.*, 465.5; *Hist. eccles.* 17.15–16; cf. *De iuris. imp.* 12 (Krammer 1909, 27). See Krammer for discussion of the apparent confusion of the sources.  
 151 D. 63 c. 23 151 D. 63 c. 33

---

145–146 deposed . . . Church] Supplied from Landulf, *l.c.*, 295 153 III] II *corr.* Krammer

*Origin, Translation, and State of the Roman Empire*

providently and usefully ordained for the good state of the Church and the Christian people so that an ordination of such great imperial sublimity—which was owed not to blood, but to virtue—proceeded not by way of succession, but election (as in 8 q. 1 *Moyses*), so that one not just noble, 160 but worthy, be elected, so that the sublimity of imperial dignity be most worthily given through seven princes, the officials of the empire, who might elect the Roman king by means of the Roman pontiff confirming [[him]], or crowning him with the imperial crown: namely, through [1] three prelates, who were and are chancellors of the emperor: the Archbishop of Cologne, 165 who is chancellor of Italy; the Archbishop of Trier, who is chancellor of Gaul, and the Archbishop of Mainz, who is the chancellor of Germany; and [2] four barons: the Marquis of Brandenburg, the Duke of Bavaria, and the King of Bohemia.<sup>29</sup>

This ordination occurred in 1004, as the *Deeds of Germany*, the *Chronicles* of Martinian and others manifestly declare. And this election still perseveres today, and the canons should be soundly understood in this way, as noted [by] the doctors speaking less fully about the actions of the time of Otto, and the matter of the translation, neither paying attention to variation of the times nor duly noticing the change of the state of the empire.

175 With all these things carefully considered, which can be found in writing—namely the *Chronicles* of Martin Polonus, Aymund’s *Deeds of the Kingdom of the Franks*, and Sicardus, the bishop of Cremona, a great writer of history, and in the same’s /73/ *Deeds of Germany*, as well as in many canons of the *Decretum*—it is manifestly clear that there were three translations of the 180 empire: [1] first, from Constantine, who [transferred] the western empire to the Roman Church in the person of blessed Silvester; [2] a second translation of the empire from the Greeks to the Franks; and a third from the Franks to the Germans. These were made by the Roman Church on the basis of the aforesaid reasons; and of the two translations of the western empire 185 that the Roman (as it is predicted) Church made, out of (*in*) devotion for those by whom their devotion (for whom the translation was made), additional rebellions, and inobedience by the evil against the church was attacked. From all of which, it can be concluded that, the greatest power is

---

<sup>29</sup>Only three figures are listed in the text.

---

161 Cf. *De iuris. imp.*, 13 (Krammer 1909, 29ff.)

---

159 C. 8 q. 1 c. 6 169 Scheffer-Boichorst, *Archiv.* 12.463, n. 2, and *De iuris. imp.* 13 (31)

found in the Roman Church regarding the translation of the western empire,  
 190 which now is or resides (as said above) in Germany as far as the right of the  
 election of the emperor is concerned.

For, the last two transfers (*reformationes translacionis*) were done by  
 the Roman Church (to which the political power [*imperium*] belongs) for  
 reasonable causes as a useful action for the Church and the whole Christian  
 195 people. And the first translation made from the Greeks to the Franks had  
 so much strength of force that it endured for 103 years and more, through  
 seven generations. The second translation, made from the Franks to the  
 Germans, proved to be so powerful that Otto I, and his son and nephew  
 succeeding to the empire, who proved to be most devoted to the Church,  
 200 held the empire peacefully for many years. Therefore, since the Roman  
 church can, on the basis of reasonable causes, transfer the empire from  
 people to people for the good state of the Church and Christian people, just  
 as it was accustomed to do in times past, and it was expressly stipulated in  
 the ordination made by Gregory V, a Teuton by birth from the family of  
 205 Otto, that the emperor is to be elected in Germany by the aforesaid electors  
 [[and]] to be confirmed or approved, and crowned with the imperial crown,  
 by by the Roman pontiff; therefore, let the princes of Swabia (*Alamaniae*)  
 and especially the faithful of the Roman Church, who are known to possess  
 the right of election from a unique concession of the Roman Church, and on  
 210 whose right they rely, asserting /74/ that the present western empire had  
 so proceeded from God alone without the help of the Roman pontiff that the  
 one elected as emperor does not need a preceding nomination, confirmation,  
 coronation, or any sort of approbation of the sacrosanct Roman Church.  
 Regarding the empire which now is, these things cannot be said: for, having  
 215 supposed the translation or donation most fully done from the western  
 empire by Constantine the Great to the Church and to the command of  
 the Church, about which we are discussing (*agitur*), and which now resides  
 among the Germans, it proceeded immediately from that very sacrosanct  
 Roman Church by a divine motion, and it exists as translated among the  
 220 Germans through its concession by cause, just like that which was in the  
 lordship or free disposition of the Church.

Indeed, in his comparison, he properly introduced a certain law, form,  
 mode, or condition for electing emperors, which are to be inviolably observed,

---

210–213 Cf. Dante, *Monarchia* 3.15.13–15

---

212 preceding] Reading *prelibata* for *prelibate*

*Origin, Translation, and State of the Roman Empire*

as in a tradition of his own affairs (*rei*). In what way [it is] very often said  
225 about the universal beginning of the empire (and of all things), that it  
is God from whom all proceed, and [[that]] in the same way there was an  
empire before the aforesaid translation: and regarding the mediated and  
singular beginning of the empire that now is, its beginning is the Holy  
Roman Church? For the ones asserting such things, who seem, through  
230 sly assertions, to try in a certain way to call back from a pious devotion,  
which they had for the Roman Church, and to induce into other errors (may  
God notice it) the Germans, or princes of Swabia, and those adhering to  
[them]—especially laymen, simple men, and others thinking (*extimantes*)  
from their own nature—by strenuously attacking and resisting the attackers.  
235 Hence it could reasonably happen that, with the devotion ceasing, by what  
cause there was for the imperial translation of dignity to the very same  
Germans, the Roman Church may deprive the same people, ungrateful for  
so great a benefit, of such a dignity, and transfer that imperial dignity to  
a devout catholic nation, since, /75/ by law, it can and is accustomed to  
240 revoke conferred benefits due to the fault of ingratitude, just as is clearly  
apparent from the aforesaid and many examples placed in both laws; and  
he who abuses the power granted to him deserves to lose the privilege.

It is also written in sacred scripture that a kingdom is transferred from  
people to people due to injustice and frauds, and that God overturns the  
245 cathedrals of proud princes and makes the mild sit down. For these, therefore,  
let such people strive to exhibit due reverence and obedience to the highest  
pontiff, our lord pope, spiritual father of all people, their benefactor, and holy  
mother of all catholics, the Roman and universal Church, having scorned  
their own ends, and avoided their schismatic errors, such that they persevere  
250 always in his grace, and that the by promoted by this not only for temporal  
honours; but, finally, due to this they both reward other virtuous works, and  
be elevated to heaven, who by no means would desert [him]—who edified  
and most firmly established that very church of his on the rock, that is, on  
himself, and consecrate it with his own most precious blood; who is the  
255 creator and redeemer of all people—the lord Jesus Christ, who lives with  
the Father and Holy Spirit and reigns forever. Amen.

*cf. Ecc. 10:8*

*cf. Ecc. 10:17*

*cf. Mt. 16:18*

---

239–241 Cod. 8.55.10; X 3.24.19

---

231–232 may God notice it | Krammer suggests *avertat* (may God overturn it) for *advertat*  
235 by what | Reading *qua* for *que*

# Bibliography

- Blythe, James M., trans. (1997). *On the Government of Rulers* (De regimine principum). Ptolemy of Lucca with Portions attributed to Thomas Aquinas. Philadelphia: University of Pennsylvania Press.
- Friedberg, Aemilius, ed. (1879–81). *Corpus iuris canonici*. 2 vols. Editio lipsiensis secunda. Leipzig: Bernhardi Tauchnitz. Repr. 1959.
- Kay, Richard, trans. and comm. (1998). *Dante's Monarchia*. Studies and Texts 131. Toronto: Pontifical Institute of Mediaeval Studies.
- Krammer, Marius, ed. (1909). *Determinatio compendiosa de iurisdictione imperii auctore anonymo ut videtur Tholomeo Lucensi O.P.* Accedit: Tractatus anonymus de origine ac translatione et statu Romani imperii. Fontes iuris germanici antiqui 1. Hannover: Hahn.
- Krueger, Paulus et al., eds. (1966). *Corpus iuris civilis*. 3 vols. Dublin: Weidmanns.