

respond to the folios in Codex Latinus Vaticanus 1245.

4. References to the Bible are given in terms of the Douay version. References to chapters and verses of the Psalms include, in parentheses, the King James' locations.
5. Italics are used sparingly, so that, as a rule, foreign expressions are italicized only when they are short. All translations are mine unless otherwise specifically indicated.
6. Citations of Nicholas's sermons are given in terms of the sermon numbers assigned by Rudolf Haubst in fascicle 0 [=zero], Vol. XVI of *Nicolai de Cusa Opera Omnia* (Hamburg: F. Meiner Verlag, 1991).

NOTES TO *DE AEQUALITATE*

1. This work was composed at Rome during the first quarter of 1459. It is not a sermon but is, rather, a discourse (*sermo*) that precedes a collection of the sermons. (See, below, n. 1 of Notes to *De Principio*.) Nonetheless, in Codex Latinus Vaticanus 1245 this discourse appears toward the end of the collection of sermons, not at the beginning, as it does in the Florence manuscript. The present English translation was made from the facing Latin text, which is a collation of (1) folia 257^r - 262^v of the aforementioned Vatican manuscript, (2) folia 1^r - 10^r of Codex Latinus Ashburnham 1374 (in the Biblioteca Medicea Laurenziana, Florence, Italy), and (3) folia 167^r - 176^r of Codex Latinus Sublacensis 235.Segn.CCXXXII (Subiaco, Italy). See, above, n. 6 of Notes to the Preface.

The title "*De Aequalitate*" comes not from the manuscripts but from Josef Koch and others. The numbers in the right-hand margin of the Latin text correspond to the folio numbers of the Vatican codex.

2. Regarding Peter of Erkelenz, see, below, n. 1 of Notes to *De Apice Theoriae*.
3. See, below, n. 1 of Notes to *De Principio*.
4. On January 11, 1459 Nicholas was named by Pope Pius II to be apostolic legate and general vicar for the administration of certain temporal affairs in Rome.
5. Like so many of Nicholas's other works, *De Aequalitate* was written cursorily and in unpolished Latin style. See, below, n. 1 of Notes to *De Venatione Sapientiae*. Cf. *De Filiatione Dei* 6 (90:1-2). Raymond Klibansky, "Zur Geschichte der Überlieferung der Docta ignorantia des Nikolaus von Kues," especially pp. 214-216 and 223 [published as an appendix to *Nicolai de Cusa, De docta ignorantia. Die belehrte Unwissenheit*, Book III (translated and introduced by Hans G. Senger). Hamburg: Meiner, 1977].
6. "... in the foregoing words": i.e., in the words of John 1:4.
7. John 1:9.
8. Human intellects are themselves lights. The Word of God is the Light of those lights and of other lights (viz., of angelic intelligences). Concerning God as light, see Nicholas's *De Dato Patris Luminum*. See also, below, the reference in n. 36 of Notes to *De Apice Theoriae*. Cf. *Compendium* 10 (33:13-15).
9. In *De Principio* Nicholas elaborates on this theme of reflectively arriving at the Beginning, who is God.
10. *DI* III, 2 (192-194).
11. *DB* 4 and 54 and 65.