

UCLA

Comitatus: A Journal of Medieval and Renaissance Studies

Title

A Supplement to Scriptorum Hiberniae Minores (Corpus Christianorum 108 B and C)

Permalink

<https://escholarship.org/uc/item/6z3971kc>

Journal

Comitatus: A Journal of Medieval and Renaissance Studies, 8(1)

ISSN

0069-6412

Authors

Duke, Rachele
Cohen, Gloria
Chittenden, John
[et al.](#)

Publication Date

1977-10-01

Peer reviewed

A SUPPLEMENT TO



SCRIPTORES

HIBERNIAE MINORES

(CC 108 B & C)

*Rachele Duke, Roger White,
Anna Puckett, John Chittenden, Gloria Cohen*

This paper is the outcome of a seminar on anonymous Irish Bible commentaries given by Professor Bengt Löfstedt¹ in the spring quarter of 1976. The purpose of this seminar was to examine critically two recent editions of Irish exegesis: *Tractatus Hilarii in Epistulas Canonicas* (CC 108B) edited by Robert E. McNally, and *Commentarius in Iohannem* (CC 108C), edited by Joseph Kelly.² Since the number of our emendations and other corrections is surprisingly large, we feel that a catalog of these will provide a valuable supplement for the reader of these texts.

Each member of the seminar has worked on a separate section of the text. Rachele Duke deals with CC 108B *Tractatus in Epistulam Iacobi* from the preface to page 67, line 493; line 494 to page 85, line 344 is by Roger White. Anna M. Puckett has concerned herself with page 85, line 345 to page 102, line 158. John Chittenden and Gloria Cohen cover the second half of CC 108C, *Commentarius in Iohannem*, the former being responsible for pages 105 to 118, the latter for pages 118 to 131.

For convenience sake we have divided this paper into three parts: errors in transcription and printing, source notes, and textual criticism. Our

typographical system differs from that of the editors in that we distinguish between lemmata and other quotations from the Bible. All lemmata are in capitals; the other quotations are italicized.

A few general comments about the editions of McNally and Kelly are necessary. In the first place both italicize only those words in the lemmata which agree exactly with the Biblical text used by the editors. Our punctuation reflects the intentions of the authors to quote *ad sensum* rather than *ad litteram*.

Second, we print only those corrections in the punctuation needed to clarify the text. Finally, we should like to draw the reader's attention to two points which we do not specifically discuss in this paper. In the manuscripts both *id* and *id est* are used to mean *id est*, a palaeographical convention with which the editors were apparently not familiar. Also, the scribes routinely confused *quae* and *quia*. Although the editors have made no attempt to give the right readings, we trust that the reader, informed of this, will have no difficulty in supplying the correct word.

-
1. Prof. Löfstedt has written a review article on these two works which will appear in *Archivum Latinitatis Medii Aevi*.
 2. *Corpus Christianorum: Series Latina* (Turnhout: Typographi Brepols Editores Pontificii, 1973-1974).

Works Cited

- Amelli, A. *Spicilegium Casinense* III.I 1897.
- Ehrle, Francis and Liebaert, Paulus L. *Specimina Codicum Latinorum Vaticanorum*. Berlin, de Gruyter 1932.
- Hofmann, J. B. and Szantyr, Anton. *Lateinische Grammatik: Zweiter Band, Syntax und Stilistik*. Munich, Beck 1972.
- Lindsay, W. M. ed. *Isidorus: Etymologiae*. 2 Volumes, Oxford, Clarendon Press 1911.
- Löfstedt, Bengt. *Der hibernolateinische Grammatiker Malsachanus*. Uppsala: Almqvist and Wiksell 1965.
- Lewis, Charlton T. and Short, Charles. *A Latin Dictionary*. Oxford: Clarendon Press 1879.
- Thesaurus Linguae Latinae*. Leipzig. Teubner 1900-66.

Works Cited by Abbreviations

- Aug = Augustinus. *Tractatus CXXIV in Iohannis Evangelium*. CC 36, ed. R. Willems.

CC=*Corpus Christianorum: Series Latina*: Turnhout, 1954-.

PL=*Patrologia Latina* (Migne).

Ps-H=Pseudo-Hieronymus. *Expositio IV Evangeliorum*. PL 30, 1846 edition.

Note: Kelly uses the other edition, which has different pagination.

Symbols Used

< >=editorial addition

[]=editorial deletion

Errors in Transcription and Printing

CC 108B

<i>Page</i>	<i>Line</i>	<i>MS Reads</i>
54	36	spiritus
55	40	id est filius
61	277	suscipite
64	376	quia a regibus
69	581	serenitate
70	636	ostendit
71	645	[in]
72	719	implendo
75	837	fili
	838	sicut
80	128	tempore
82	231	genu
85	336	rei (dicenti Pilato)
86	365	albatio : "Ablatio" (Mc Nally) is undoubtedly the correct reading
	367	eratis enim sicut
89	509	id est, ut iniustos
91	592	omnes autem curas
92	624	id qui carnem
94	676	communem
96	789	turpis
97	799	regum sive et
	831	eadem

CC 108C

<i>Page</i>	<i>Line</i>	<i>MS Reads</i>
105	<I>3	deum
	7	divinitatis
106	15	prophetia
	28	iuventus
107	54	quo
	79	fuertunt
	87	sole
108	110	cognovit
	122	Domini (not Dei)
	124	qua quod
	127	factum

<i>Page</i>	<i>Line</i>	<i>MS Reads</i>
109	160	posteriora
	173	[et]
110	204	humanam
111	29	aqua
	38	tertia
112	76	factam
	79	gentilium
113	87	initium
	95	dona
	105	discipuli
114	3	geminatur
	15-16	divinitatem
	24	qui
117	1	quinguagensimus
	28,31	grabattum
118	49	inter se et Iudaeos
	53-54	patiuntur
118	10	Iesum
119	7	SECUNDAM
	<9>5	CONCEPIT ME MATER
120	7	nolunt
	11	OSTIARIUS
	12	ostiarius
123	12	verbo
	25	dimittit
124	18	vocatus
125	16	compraehendunt
	20	Annae
127	15	contemplativa
	27	cherubin
	34	nuntiat
	48	propius
128	55	[et]
	56	pro
129	28	dixerunt
	29	DEXTERAM
	35	dexteram
	43	evangelio autem Lucae
	50	fuguram
	52	SE
	52	verecundiam
130	88	SCIS QUIA AMO
	89	QUO NON VIS
	102	VOLO
131	110	nostris
	113	ARBITROR

Source Notes

CC 108B

Page	Line	Source
54	52	Ex. 25,3; 26,1-36. Beda, <i>De Tabernaculo</i> (CC, CXIX A, p. 11, ll. 230-253)
56	63	<i>Isid.: Etym.</i> VII, ii, 29
	68	Comm. in Lucam IV (CC, CVIII C, p. 37, #34, ll. 363-364)
57	103	<i>Cf. Thesaurus Linguae Latinae</i> , Vol. 5:2, p. 4, l. 78
58	157	<i>Isid.: Etym.</i> VIII, ii, 20
70	634	For the etymology of "sapiens" from "sapor," cf. <i>Isid.: Etym.</i> , X, 240: "Sapiens a sapore dictus"
72	715-716	Correct in the <i>Apparatus Fontium</i> 715-716 Mt. 19,19 to 716-717
74	784-785	Correct to Ps. 128,8.
	784-785	"Sicut Dominus ostendit mihi" For possible sources of this line not identified by McNally, cf. Jer. 24,1; 38,21; Zach. 1,20; 3,1; Amos 7,1; 7,4; 8,1.
	785	"Haec dicit Dominus omnipotens" Cf. 2 Corin. 6,8
81	188	Correct to Ps. 33,9
82	219	Isaiah 28,16; Rom. 9,33
83	248	Correct to Ps. 103,18
	267-268	Correct to Rom. 9,25
	271	Add <i>Isid.: Etym.</i> , X, 15 for the etymology of "advena"
85	333-334	Correct to John 8,48
	325	Correct to Mt. 4,19
85	345-351	The last reference to Augustine should be: Aug, <i>Serm.</i> 53, 14 and 15 (<i>PL</i> 38).
87	407-408	The references to Gregory's <i>Moralia</i> and to <i>Hom. in Ezech.</i> 2, <i>Hom.</i> 4, 5 need to be deleted.
88	468-469	This reference is actually to 467-468.
	471	The italicized words come from Lc. 6,22.
91	579	The reference actually includes ll. 578-579.
	592-593	This reference should read: Ps. 54, 23.
94	695	The correct reference is Ps. 44, 15.
95	734-737	Lc. 23,39-44 needs to be changed to Lc., 23, 39.
	737-738	Act. 5, 1-11 should be Act., 5, 1-10.
	741-743	This reference needs to be deleted.
96	756-757	Lc., 22,54-62 should be Lc., 22,55-61.
97	799	Apoc., 17,14 needs to be deleted.
98	851-852	<i>Isid.: Etym.</i> , 15,14 should be deleted.
101	107-109	Mt., 17,1 needs to be deleted.
102	157-158	Ps., 120,3 should be corrected to Ps., 120,4.

CC 108C

<i>Page</i>	<i>Line</i>	<i>Source</i>
105	1-26	Ps-H, 588D-590A
107	57-62	<i>Cf.</i> Aug, I, 14&15, pp. 7-8
	71-72	<i>Cf.</i> Aug, I, 18, pp. 10-11
	73-79	<i>Cf.</i> Aug, I, 19, p. 11
108	130	John 1,5
	132-134	Aug, II, 16, 1-4, p. 19
109	137-140	Aug, II, 16, 12-15, p. 19
	162	Aug, III, 17, 9-10, p. 27 and Ps-H, 578B
	173-175	<i>Cf.</i> Aug, IV, 10, 12-22, p. 36
110	182	Aug, V, 10, 3-4, p. 46; Song of Songs 6,8
	182-184	Aug, VI, 3, 1-4 & 10, p. 54
	184	Acts, 2, 3
	184-185	Aug, VI, 10, 13-4, p. 58
	196	Acts 2,7 is a source for line 196, not for line 199
	205	Aug, VII, 21, 6-7, p. 79
	213-215	<i>Cf.</i> Aug, VII, 23, 21ff., pp. 80-1
111	5	Ps-H, 578C
	11-14	<i>Cf.</i> Aug, VIII, 9, pp. 87-8
	15-17	<i>Cf.</i> Aug, IX, 7, 23-5, p. 94
	17-18	Mt. 27,46
	18	Aug, IX, 17, 4-5, p. 99
	19,20	Lc. 13,21 (in Augustine's working, see entry below)
	19-24	Aug, IX, 17, 10-19, p. 99
	23-57	For the ages corresponding to these "hydriae," <i>cf.</i> Aug, IX, 6, p. 93
113	89-93	<i>Cf.</i> Aug, X, 7, pp. 104-5
	91	Isai. 1,3
	110-111	Also <i>cf.</i> Aug, X, 12, p. 108. I think Kelly has his references for lines 69-71 and 110-1 switched
	115ff	Bischoff (<i>Sacris Erudiri</i> 6, p. 244) says that this passage is similar to one in another MS of Irish origin, Wien 940. For an account of the forty-six years of the temple's construction and the forty-five days of human gestation, he refers to Aug, <i>De diversis Questionibus</i> (PL 40,39).
	120-121	Osee 6,3
114	123-125	<i>Cf.</i> Aug, XI, 3, 22-30, p. 111
	125	<i>Cf.</i> John 2,24
	17-18	<i>Cf.</i> Aug, XII, 5, 24-7, p. 123
115	3	Should be John 1,14
	7-8	<i>Cf.</i> Aug, XV, 7, p. 153
	11-15	<i>Cf.</i> Aug, XV, 8, p. 153
117	9-10	<i>Cf.</i> Aug, XVII, 3, 13-4, p. 171
	12-13	<i>Cf.</i> Aug, XVII, 2, pp. 170-1
	20-23	Aug, XVII, 6, 40-3, pp. 173-4
	23	Aug, XVII, 7, 7, p. 174
	26-28	Aug, XVII, 7, 14-7, p. 174

<i>Page</i>	<i>Line</i>	<i>Source</i>
	28-29	Aug, XVII, 8, 1-2, p. 174
	29-31	Aug, XVII, 8, 10-12, p. 174
	31-32	Aug, XVII, 8, 32-3, p. 175
	31-32	Mt. 5,43; 19,19, etc.
	32-34	Aug, XVII, 9, 15-7, p. 175
118	34-35	Aug, XVII, 9, 21-2, p. 175
	35-38	Aug, XVII, 9, 25-7, p. 175
	2-5	Aug, XXIV, 5, 1-10, p. 246
	3	Ps-H, 580B
119	1	<i>Isid.</i> PL 83, 128C, Ps-H, 582A
	15-16	Ps-H, 582B
	19-20	Ps-H, 582B
120	1-2	<i>Cf.</i> Aug, XLV, 5, 20-21, p. 390
	8-10	Isaiah 3,9
	11	Aug, XLVI, 4, 10, p. 399
	11-14	<i>Cf.</i> Aug, XLVII, 3, 9-34, pp. 405-406
	31	Ps-H, 583A
121	34	Ps-H, 583A
	34-35	Aug, XLVII, 5, 9-10, p. 407
	41-44	Aug, XLVI, 1, 15-16, p. 398
	5-6	Ps-H, 583B
122	3-4	Aug, L, 6, 10-12, p. 435
	5-7	Aug, L, 7, 9-11, p. 435
123	32-33	Ps-H, 585B
124	12	Acts 5,15; Acts 19.12
	24	Aug, LXXVII, 5, 7, p. 522
125	6	Aug, LXII, 5, 6-7, p. 635
	3-4	Aug, LXVII, 3, 15-16, p. 653
	4-5	Aug, LXVII, 4, 7-10, p. 653
126	2	Psalm 5,5
127	34	John 1,1
128	12-14	Aug, CXXII, 6, 5-10, p. 671
	18-19	Lc. 5,5
130	85-86	Ps-H 588C

Textual Criticism

CC 108B: Praefatio
(Rachele Duke)

Page	Line	Critical Notes
53	9	ut cum (<i>scripsi</i> : quem <i>cod.</i>) <dicat> <i>scientes</i> in spiritu.
	20f.	In unoquoque testimonio quaerendum est, quid sancti canonis (<i>scripsi</i> : -es <i>cod.</i>), quid ratiocinationis (<i>scripsi</i> : ratiocinationes <i>cod.</i>), quid consueti moris (<i>scripsi</i> : mores <i>cod.</i>), quid rerum siue praeteritarum siue praesentium siue praesentium siue futurarum, quae (<i>scripsi</i> : siue <i>cod.</i>) propri[a]e uel tropice uel etiam spiritaliter nunc (<i>scripsi</i> : hunc <i>cod.</i>) obseruari uideatur.
	30	Non <ob> apostolorum differentiam, non <ob> scribendi ordinem, sed <ob> dignationem ecclesiae.
	32	Quaeramus alias, qui <a> et epistolas Paulus (<i>scripsi</i> : Pauli <i>cod.</i>) composuit, quae non . . .
54	40	QUONIAM FORTES ESTIS (I John 2, 14)
	45	Punctuate: Aepistola est eloquium, in latina <lingua> tradita <est> expositio, Hieronimo dicente, "Aepistolae, hoc est expono. In hebraeo, euphuma."
	51f.	Conuersionis autem de greco in latino (<i>scripsi</i> : latina <i>cod.</i>) figura hoc est. Tabernaculum testimonii aedificatio <est>, id est, alii aurum, alii argentum, alii lapides pretiosos, alii pelles iacinctinas et rubras. Hoc est opus conuersionis.

Tractatus.

54	7	Punctuate: Hic <i>Iacobus</i> ipse minor [ipse] et magnus <est>: minor in comparatione. . . .
55	25	Alii dicunt <ob> ueritatem accentus, alii <ob> diectionem syllabae. . . . Alii <ob> memoriam de patriarcha . . .
	27	Alii more latinorum qui declinant nomina haebraica uel greca ratione latina (<i>scripsi</i> : rationis latine <i>cod.</i>)
	29f.	Punctuate: Alii (<i>scripsi</i> : uel <i>cod.</i>) <dicunt> barbarum multarum <de> linguis diriuatum <esse nomen eius>.
	42f.	Punctuate: Assumpsit carnem / nostrae substantiae, ideo prae ceteris creaturis noster dicitur Dominus Iesus Christus.
	48f.	Punctuate: ne heretici dicerent alterum (<i>scripsi</i> : alter <i>cod.</i>) esse Iesum (<i>scripsi</i> : Iesus <i>cod.</i>), alterum Christum (<i>scripsi</i> : alter Christus <i>cod.</i>). Sed Iesus semper sublimior est in omnibus, ideo anteponitur nomen eius Iesus.

Page	Line	Critical Notes
56	54f.	Accentus autem acutus (<i>scripsi: acinctus cod.</i>) qui his nominibus imponitur, summa pars litterarum nominis (<i>scripsi: nomen cod.</i>) eius est, sensum in historiis significans et a certa imperitia (<i>scripsi: acentam imperitiam cod.</i>) mentem educens. This is the only meaningful way by which I could interpret this clause. "Educens" in line 56 compelled me to use the a + ablative. The term "imperitia" is found in Itala (II Timothy 3, 9). The Vulgate employs "insipientia."
57	100	Quia gaudium animi est; laetitia autem membrorum <est et> imperare non potuit.
	103f.	Existimo autem firmam rem commemorat, ed est, <sicut> bibo et exbibo; qui bibo interpretatur quod tantum ostendit (<i>scripsi: quam bibo in te ne tunc *** tantum ostendit cod.</i>). Exbibo autem totum bibit. This passage is obviously corrupt, but it appears less abstruse if one changes "in te ne tunc ***" to "interpretatur." Of "ostendit" I have made two words, translating it as "only that which reaches the mouth." In <i>Thesaurus</i> , Vol. DID-EFF, p. 3, l. 79, we find: "Bibit, qui aliquid relinquit in poculo, ebibit, qui totum exhaurit."
	130	Punctuate: OPUS PERFECTUM, id <est> dilectio Dei et proximi idem est ac (<i>scripsi: et cod.</i>) <i>perfecta caritas</i> . . .
58	134	Punctuate: UT SITIS PERFECTI ET INTEGRI, id <est> corpore et anima. <i>Perfecti</i> in dilectione Dei . . .
	139f.	Si enim dixisset indigetis sapientia (<i>scripsi: sapientiam cod.</i>), ad invidiam eos suscitasset, se stultos et insipientes <eum> aestimare putantes . . .
	148f.	More fontis semper non deficientis, quia mos est fontis locum suum non deserere, sed (<i>scripsi: et cod.</i>) implere (<i>scripsi: impleat cod.</i>) illud in quo intrat.
	150f.	Punctuate: Et quod sapientia philosophorum, et caeterorum humanorum sapientia, non affluenter datur et emittitur, et tamen impropertur, ideo dicitur: <i>Et non impropertur</i> . Cum (<i>scripsi: cur cod.</i>) autem dixit: <i>Nonne ego eduxi uos de terra Aegypti?</i> non ad impropertationem pertinet, sed ad memoriam boni faciendi.
	161f.	Punctuate: <i>Similis est fluctui maris</i> : aliquando enim terram fluctus occupat, aliquando tempestatem maris ingreditur. Sic instabilis mens hominis infidelis: Aliquando cogitat Deum, aliquando autem mare . . .
	164f.	Punctuate: <i>Qui a uento mouetur</i> , id est a uero Deo. <i>Circumfertur</i> , id est <a> multis malis et a potestate diabolica quae (<i>scripsi: quia cod.</i>) ut uentus, est inuisibilis res.
	169	Punctuate: <i>Non ergo aestimet</i> , id, quia indignus est dono Dei instabilis et infidelis <homo>.
59	189	<i>Sol</i> autem floris istius, tempestat mortis et senectus <est>.

Page	Line	Critical Notes
	193	Punctuate: Modicam dictionem de fratre humili dixit, quia sufficit secundo nominare (<i>scripsi</i> : nominavit <i>cod.</i>) exaltationem humilis a Deo.
	204	. . . non quia mulieres a beatitudine excludantur, sed <quia> . . .
60	219f.	Quomodo conuenire potest hoc testimonium ad (<i>scripsi</i> : et <i>cod.</i>) illud quod legitur . . .
	248f.	Sicut enim uirtutes caelestes principatum obtinent caelestium creaturarum, sic nos principatus (<i>scripsi</i> : principatum <i>cod.</i>) sumus creaturis terrae.
	251f.	<i>Creaturae</i> , id est uniuersitatis (<i>scripsi</i> : -es <i>cod.</i>) The genitive was inferred from line 247: <i>Ut simus initium aliquot creaturae eius.</i>
61	255	Punctuate: Suadet ut non errarent, ideo nominavit eos dilectos . . .
	268f.	<i>Tardus ad iram</i> , non quia aliquando prouenire debeat, sed <quia> ira dilata decrescit.
	283	Quantacumque (<i>scripsi</i> : quanta <i>cod.</i>) enim uerba suscepistis . . .
62	307	In putatione (<i>scripsi</i> : imputationem <i>cod.</i>) religio est.
	319f.	Id est, non sufficit dicere uerbis tantum religionem, nisi <eam> operibus uisitationis (<i>scripsi</i> : -es <i>cod.</i>) miserorum et beneficii (<i>scripsi</i> : beneficiis <i>cod.</i>) pupillorum impleueris.
	322	Punctuate: Hi sunt debitores Domini qui auditorium (<i>scripsi</i> : auditorio <i>cod.</i>) uirile (<i>scripsi</i> : uirili <i>cod.</i>) non habent. Quia pupilli patre defuncto sunt, uiduae autem marito orbatae sunt.
	328	. . . quia Paulus dicit: <i>Adulescentiores uiduas deuota</i> . [Id est, nolite habere;] Itaque de pupillis et de uiduis, qui contemptibiles personae sunt, sermo dicendum est. Id est, nolite habere did not seem in context. I have therefore transferred it to line 334 on the following page, as an explicative of <i>Nolite</i> . The paragraph on p. 63, line 334 should now read; Non dixit: Non habete; sed dixit: <i>Nolite</i> , id est, nolite habere.
63	340f.	Non ad album tantum colorem pertinet, sed <ad> quicquid candidum, rubicundum aut iacinctinum, <quod> candidum in candore coloris nominatur.
64	389f.	Commune est corporale et spiritale hominibus et pecoribus; intellectuale autem spiritalibus tantum hominibus speciale <est>.
	400	. . . quia quando [in] istum unum mandatum Domini offenditur . . .
	412f.	<i>Superexaltat misericordia iudicium</i> (<i>Iacobi Epist. 2. 14</i> : iudicio <i>cod.</i>).
65	440f.	Punctuate: Ipse praeposuit quia aestimavit alios sibi

Page	Line	<i>Critical Notes</i>
		dicere: "Cur uituperas fidem dum tu fides habeas?" Ideo dixit <i>et ego opera habeo</i> , ne mortua fiat fides mea sicut est tua.
66	467	Punctuate: . . . et cur corrumpitur nomen eius, si ex integro additur?
	473f.	. . . sic potuit de nomine suo nomen Abrahe augere, et (<i>scripsi</i> : sed <i>cod.</i>) tamen nomen suum non corrumpi.
	476f.	. . . id est princeps excelsa, quia prius princeps ea (<i>scripsi</i> : mea <i>cod.</i>) fuit.

(Anna Puckett)

Page	Line	<i>Critical Notes</i>
86	355	Insensatos <i>scripsi</i> ; incensus <i>codex</i> .
	360	<i>Iam non ego vivo, vivit autem in me Christus.</i>
	361	CUIUS LIVORE SANATI SUMUS.
	362	Ulcus liquorum eruptio est <i>scripsi</i> ; ulcus languorum interruptio est <i>codex</i> .
	368ff.	Oves autem gentium <in> ignorantia[e] stultitiae et in tenebris peccatorum et in solitudine barbareae nationis errabant inter idola.
	376f.	. . . et non animarum, [id est qui corporalia beneficia et non animarum] vulnera sanant.
	388f.	CAPILLATURAE <AUT> CIRCUMDATIO AURI <AUT> INDUMENTUM INDUMENTORUM OMNIUM.
	389	Haec <i>scripsi</i> ; hae <i>codex</i> .
87	390f.	†Aliud . . . capillature.†
	406	Aedificari <i>scripsi</i> ; aedificare <i>codex</i> .
	407	Punctuate: Quomodo sanctae? Dum dicta sanctitas in omni gradu custodiatur, id est sive coniugium sive continentia sive castitas.
	420f.	NON TIMENTES ULLAM PERTURBATIONEM.
	423	Inquieta <i>scripsi</i> ; inquietas <i>codex</i> .
	427ff.	. . . secundum legem inponentem orationem coniugi[i], ne violetur in tempore ieiunii, quod orationibus impediri potest. The change to "orationibus" from "orationes" (Mc Nally) is easily justifiable, since this noun's ending is not readily legible in the codex.
	440	<i>Onera vestra invicem portate.</i>
88	471	Vos beati eritis <i>scripsi</i> ; non beati eritis <i>codex</i> .
89	472	Et gaudium vestrum nemo tollet a vobis <i>scripsi</i> ; ut gaudium vestrum nemo tollat a vobis <i>codex</i> .
	487	Sanctificetur <i>scripsi</i> ; sanctificatur <i>codex</i> . Cf. ll. 484f.: licet corpora plagas sustineant, corda non murmurent; where

Page	Line	<i>Critical Notes</i>
		the construction and the sentiment expressed are quite similar.
	497ff.	Punctuate: . . . malum non recipit. Sicut hostium in domo, quod amicis aperitur et inimicis recluditur, sic est conscientia in corpore vel anima.
90	544f.	Unum autem cubitum in consummatione, <ut> affluentes desuper aquas sustentaret. (Cf. l. 547: ut . . . exiret).
	547	In directum <i>scripsi</i> ; indirectum <i>codex</i> .
91	563ff.	Summus autem conditor magnus [cum] fabricavit arcam, id est universitatem, [et] trinis cum tabulis . . .
	578	Actualis <i>scripsi</i> ; actuales <i>codex</i> .
	582f.	Sed de mundis bina et bina, id est, <ut> bona pars duplo vincat malum desiderium.
	586	Invias <i>scripsi</i> ; invitatas <i>codex</i> .
	590ff.	The following passage is not entirely clear. Apparently "hostiarius aeclaesiae" is compared to "columba in manu summi Dei," which prompts me to make the following changes: Ut columba in manu summi Dei omnes curas tconsuescat†, ut est illud: <i>Iacta in Deum curam tuam</i> et reliqua, et ipse hostiarius aeclaesiae sicut et arcae et (ut <i>codex</i>) quae recludat aeclaesia non amaverit et quae aperiet, gratiae accipiat. Even so, however, the parallel is not wholly satisfactory, and one wonders if, perhaps, the statement about the dove found its way into this context by mistake.
92	613	Punctuate: Haec est, quae deum novit. Mutari non potest.
	619	Hi <i>scripsi</i> ; hae <i>codex</i> . (Cf. l. 700: sui gradus, and l. 703).
93	662	OMNIUM AUTEM FINIS ADPROPINQUABIT.
94	677ff.	Punctuate: Cur autem ante omnia nunc in commune ponitur caritas? Dum fastigium est omnium virtutum, quia ipsa radix est omnium bonorum in . . .
	693	MULTIFORMIS <i>scripsi cum Am.</i> ; multiformes <i>codex</i> .
95	713	Initium <i>scripsi</i> ; initii <i>codex</i> . (Cf. l. 378 and especially l. 802).
	717	Aestimat <i>scripsi</i> ; aestimant <i>codex</i> .
	719	SED COMMUNICANTES CHRISTI PASSIONUM.
	727	REQUIESCET IN VOBIS.
	728ff.	As it stands, this passage is not clear. I propose to read: [Non] transitoria[e] et (sed <i>codex</i>) pro parva requie reputatur praesens haec vita, which I interpret as: He will rest in you not just in passing, but this whole life of yours is considered one brief resting period. The meaning of the last sentence appears to be something like: Often this form of grace is bestowed on another person, e.g., on Elisha. This prompts me to read: Alii (scil. gratia datur), ut Helias de recessu suo dixit Heliseo. (Alius de recessu eius, ut Helias dixit Heliseo <i>codex</i> .)

Page	Line	<i>Critical Notes</i>
	732	MITTAM VOBIS SPIRITUM PARACLYTUM . . .
	748	Passio non <i>scripsi</i> ; passionem <i>codex</i> .
96	754f.	†Tota . . . fine.†
	774	"Communicatores" and "gloriae" should receive the same typographical treatment.
	785	"Sunt" and "qui in vobis" should be treated alike typographically.
	788	Vestiamini <i>scripsi</i> ; vestiemini <i>codex</i> .
97	818	QUIA CIRCUMIIT.
98	834	GRATIAE <i>scripsi</i> ; gloriae <i>codex</i> . This change seems necessary in l. 837 also, since "beneficia divina" (l. 834f.) and "septem dona Spiritus sancti" (l. 837) are outcomes of "gratia" rather than "gloria."
	841	CONFIRMAVIT
	845	Punctuate: quia sila in ebreo sermone apostolus est in greco . . .
99	1f.	In its present form this sentence is not readily intelligible, especially since the name Simon is not mentioned in the first epistle. I suspect that the word "prima" in the next sentence led the scribe astray to write "prima" where he had, in fact, intended to put "secunda." My reading is therefore: In secunda (prima <i>codex</i>) epistula praenomen, quod est Simon, <et> fidenter cognomen, quod est Petrus, ostenditur.
	6ff.	As it stands, this sentence is clumsy both in syntax and meaning. The author evidently wishes to explain why different names were used by Peter in referring to himself in the first and second epistles. In the first epistle, says Hilary, "servus" was used in order to emphasize Peter's divine ordination as apostle. In the second epistle both names, Simon and Petrus, are introduced to make sure that the apostle's adherents will be able to distinguish his full name from those of possible impostors. In keeping with this interpretation I propose the following emendations: In prima, ut ordinatus [est] ore salvatoris [et] sublimis apostolus visus esset. <In secunda>, ut (et <i>codex</i>) non negantes nomen, quod est Simon, quibus praedicat, si ab aliis inscriptum viderent, reprobum et repudiatum viderent.
	15	Mereti] merito <i>Amelli</i>
	28	Significat <i>scripsi</i> ; significat <i>codex</i> .
	29	†ad lenitatem premiorum†
	38f.	REFUGIENTES EIUS QUAE IN MUNDO EST CON- CUPISCENTIAE (<i>sic et Am.</i> ; concupiscentiam <i>codex</i>) CORRUPTIONEM.
100	44f.	Punctuate: dixit ut apis prudentissima de floribus.
	45	VIRTUTEM <i>scripsi</i> ; virtutum <i>codex</i> .
	70	MAGIS SATIS AGITE.

<i>Page</i>	<i>Line</i>	<i>Critical Notes</i>
101	96f.	CERTUS SUM ENIM QUOD VELOX SIT DEPOSITIO TABERNACULI MEI.
	98	VENI POST ME, SATANAS.
	114f.	IN QUO MIHI BENE COMPLACUI.
102	135	Humanam <i>scripsi cum Am.</i> ; humanum <i>codex.</i>
	147	PER QUOS VIA VERITATIS BLASPHEMATUR.

(Roger White)

<i>Page</i>	<i>Line</i>	<i>Critical Notes</i>
67	508	<i>Filium tuum Isaac</i>
	495	"qui tunc retrorsum et futurum prolem totius generis humani refixit." I propose to emend "refixit" to "revixit". "Refingere" is listed in Lewis and Short, <i>A Latin Diction- ary</i> as meaning "to make anew, to remake," but it is rare and there is no listing of a perfect tense. There is a parallel in Kelly, <i>CC</i> 108B, p. 23, line 46 where the verb "revivi- scere" is used transitively: "Id est revixit nos." Other verbs which are intransitive but are used transitively are "fu- gire" (Kelly p. 23, line 46) and "calescere" (Kelly p. 26, line 154) For more examples, consult Hofmann-Szantyr, p. 31. For the use of the letter v for f, consult B. Löfstedt, p. 103.
68	535	"Ideo ne vocatur Raab . . ." The text should be emended to "ideoque vocatur Raab."
	539	"quae (sci. ecclesia) in sua lata vulva duos continet popu- li a summo viro Deo creati." "Viro" should be emended to "vero" and "populi" should be changed to "populos."
	550	"Primo in defossam murorum in funiculis missi <sunt>." The addition of "sunt" is unnecessary. Cf. Hofmann- Szantyr p. 389. Often there is an ellipsis of the verb "esse" with the perfect passive participle in Latin.
	560	"Alia autem via in qua eiciantur nuntii". I would emend eiciantur" to "eiciuntur" and explain the writing of the subjunctive for the indicative mood as a mistake made by a later copyist who mistook insular u for a. See Ehrle- Liebaert, <i>Specimina</i> , plate #22 line 5 for an example. At the end of the line, "quomodo" might serve as an exam- ple. Here the u looks as though it might be easily mis- taken by a careless scribe and copied as an a.
69	576	"in completionibus hereticorum." I would emend "com- pletionibus" to "complexionibus." For the meaning of "complexio," see <i>Thesaurus</i> , s.v. "complexio," p. 2100 line 66 II D: "Genus argumentandi, i(d) q(uod) dilemma: Serv. <i>Aen.</i> 2,675 argumentum dilemma, id est complexio

Page	Line	<i>Critical Notes</i>
		quae ad adversarium ab utraque parte concludit." The sense in the text of our commentator must be that "complexio" means some kind of argumentative speech which a heretic would use.
	579	IN VERBO
	582	"quia duo corpora sunt, exterioris et interioris hominis, qui freno linguae gubernantur." I emend "qui" to "quae" to agree with the noun "corpora."
70	611	"Lingua hominis in alio homini nisi bono semet ipsam donare consuescat." I cannot understand McNally's keeping the reading "donare" instead of accepting Amelli's "domare." The verb "domat" in line 612 infra would serve to strengthen this emendation.
	619	". . . sive mala et heretica doctrina lacerant animas." I emend "lacerant" to "lacerat" as "mala" is an adjective modifying "doctrina."
	631	"Naturas mutari negat in naturas. Non vituperat"*** I delete the asterisks McNally places after the verb "vituperat" indicating a lacuna. Cf. p. 72, line 686: "Nunc increpat." Here "non vituperat" should then be changed to "nunc vituperat," i.e., "now he is scolding."
71	650	"et quod corda vestra zelo plena considerat." I emend "quod" to "qui" to give better sense here.
	652	"id est qui sub velamine prophetiae loquitur." I emend "qui" to "quia" for parallelism with line 654 below.
	656	"id est quae nocere desiderat animas." I emend "quae" to "quia" for continued parallelism as well.
	668	"FRUCTUS IUSTITIAE, verbum et opus." Add <id est> before "verbum."
	669-670	PACEM, "in terra." I delete this as a dittography.
	673	". . . quae sibi invicem adversabantur." I emend "quae" to "qui," the antecedents being the nouns "Raab" and "rex" which should then determine the relative pronoun "qui."
72	695	non
	697	HABITAT "id est gratia sancti Spiritus quae in baptismo accepistis." I emend "quae" to "quam."
73	737	IN proverbii VESTRIS. I cannot understand how McNally can keep "proverbii" as this is completely nonsensical. I emend to SUPERBIIIS.
	744	"Scientiae igitur bonum." I emend, as does Amelli, <i>Spicilegium Casinense</i> to SCIENTI. Thus SCIENTI IGITUR BONUM.
	750	"id est licet comestas a vobis putrierunt." I emend to "comestae."
74	788	"id est more fistulae quae a semet ipsa non loquitur, sed

Page	Line	Critical Notes
		ab eo qui per eum loquitur." I emend "eum" to "eam" agreeing with "fistula."
75	806	ORET AEQUO ANIMO et PSALLAT. The lemma should be corrected and re-punctuated as follows: ORET. AEQUO ANIMO EST? PSALLAT.
	823	<i>Locutus est ore mysticae.</i> The word "mysticae" should be taken out of italics in McNally's text.
	824-825	"et oratio<ne> exortationeque quod orat implorat." I would emend this to read as follows: "et oratio <est> exoratio[ne] quia quod orat implorat." I.e., "and prayer is a kind of moving entreaty because that which it prays for it implores." Otherwise I could not understand the text as it is printed.
76	869	"quia multitudo peccatorum numeratur doctori non <paucitas> peccati, . . ." I would emend "peccati" to "peccanti" (neatly balancing "adnuntianti" in line 870 below) and delete McNally's addition of "paucitas" as unnecessary. I then translate this as follows: "since a large number of sins is ascribed to a learned man not himself sinning, because he commits many sins not declaring the sins of other men."
78	57	"secundi autem Adam nusquam peccati labe violatur." I emend "nusquam" to "numquam."
	73	<i>Momentaneum</i> "est" et leve "quod praessura est nostrae." I emend "praessura" to "praessurae." The Vulgate reads <i>tribulationis nostrae</i> . Obviously then "praessura" has about the same sense as <i>tribulatio</i> . Otherwise the text as it stands would be nonsensical.
	73	"et inmensum" <i>operatur pondus</i> "a terraena gloria." This should be emended to "et inmensum" <i>operatur pondus aeternum gloriae</i> .
79	100	"<Spiritus> prophetiae prophetarum apostolis profuit." I would delete McNally's addition of "Spiritus" and emend "prophetiae" to "propheta." This then would give good sense and at the same time would be an easier change to make in the text.
	103	"ut omnibus hominibus servis Dei prodessent in mundum." I emend "servis" to "servi" serving then as the subject of the verb "prodessent."
80	131	"id est adornatis idolis vel dominis divitiarum." I would emend "adornatis" to "adoratis," which is found in line 119 supra.
81	158	"id est fragilis et ruris et mortalis et defectiva." "Ruris" is nonsensical and I emend the word to "rudis" here.
	159	OMNIS GLORIA EIUS;" dentes, lingua, labia, genarum rubor et oculorum fulgor." "Id est" should be added before the word "dentes."

<i>Page</i>	<i>Line</i>	<i>Critical Notes</i>
	166	"Id (est) ex ore Johannis evangelistae" dicen<ti>s." The participle "dicens" can be kept in the text without McNally's emendation "dicentis." Cf. Hofmann-Szantyr p. 389 for the pertinent remarks concerning this usage.
	192	<i>qui sine manibus absctisus est de monte,</i>
83	264	"Quod Hebraeis nusquam convenit." I emend "nusquam" to better agree with "aliquando" in the lemma.
	248	"se venientum." Add the preposition "ad" before "se."
85	317	"id est qui colori difficiles sunt." I emend "colori" to "colore" and translate: "that is, men who are of a difficult (peevis) temperament."

CC 108C

(John Chittenden)

<i>Page</i>	<i>Line</i>	<i>Critical Notes</i>
105	11-26	<Iacebat> <i>super pectus Iesu</i> . Et scientia divinitatis quae fuit in pectore Iesu ascendit in anima Iohannis de coniunctione duorum <pectorum> (et Iohannis: <i>In principio erat verbum</i> et reliqua) ut <insita> arbor in alteram arborem quae facit fructum alterius arboris in quam plantatur. Si autem secundum ordinem canonis, iste liber <prae> Mattheo ponendus esset. Quod ad novissimam partem ponendus est quae enim advertere debet creaturarum effectum, quia terra prius facta est, deinde aqua et postea aer et novissime ignis factus est, quia altior est et clarior et tenerior quam aliae creaturae, quod evangelium Iohannis convenit in comparatione aliorum evangeliorum. Et similitudo huius rei in duabus legibus invenitur, quia lex vetus prius data est; nova tamen lex clarior and maior quae de caelestibus discernit et abundantius est verbum in ea quod evangelium Iohannis pertinere non negandum est. <i>Notes:</i> 11 <i>iacebat Vulgata:</i> iactabat <i>codex</i> . 13 duorum <i>pectorum scripsi:</i> duarum <i>peccatorum codex</i> . Cf. Ps-H, 589A. 14 <i>insita scripsi:</i> sit ista <i>codex</i> . Cf. Ps-H, 589A. 16 canonis <i>scripsi:</i> canones <i>codex</i> . 16-17 <i>prae Mattheo scripsi:</i> secundum Mattheum <i>codex</i> . Cf. Ps-H, 589A. 18 <i>quia scripsi:</i> qua <i>codex</i> . 19-20 Ps-Hieronymus, in the passage parallel to this (PL 30, 589A), awkwardly omits "aer." In his Prologus, however, he does give the evangelist-element correspondences (PL 30, 533A): "Per caelum Joannes ostenditur . . . per Matthaem terra . . . per Lucam ignis . . . Per Marcam aqua." This is even more awkward because if Luke is fire <i>he</i> ought to be the last evangelist, not John (whose "caelum" must here be "aer"). Punctuate: Id est, in Patre. Non . . . quae sunt <i>scripsi:</i> qui est <i>codex</i> . manent[e].
	<I>11	
106	20	
	22	

Page	Line	Critical Notes
	22-23	Punctuate: ut qui aedificat arcam, fixit eam prius in mente. Et deinde . . .
	28-29	aquilae iuventus tua <i>Vulgata</i> : aquila iuventus tuae <i>codex</i> .
	45-46	Sense requires that one understand "non Deo facti sunt" after "diabulum." The logic is that idols, sin and the devil are "nihil" and therefore not made by God.
	48,49,50, 52,55	in statum <i>scripsi</i> : instatum <i>Kelly</i> .
107	69	si <non> perisset.
	71	Punctuate: alia lux dum dicit "LUX HOMINUM" quia . . .
	72	homines <i>scripsi</i> : hominum <i>codex</i> .
	75	habet rationalem mentem <i>scripsi</i> : habitationem minus <i>codex</i> : cf. Aug, I, 18, 4-6, p. 10.
	80-82	Punctuate: Haec de divinitate dicta sunt. Hucusque Iohannis evangelista. Nunc vero . . .
	91	radios <i>scripsi</i> : radiatus <i>codex</i> ; cf. Aug, II, 5, 16, p. 14.
	92	Punctuate: nuntiat. Unde sequitur: NON ERAT ILLE LUMEN, sed . . .; inluminatum <i>scripsi</i> : inluminata <i>codex</i> .
108	97-99	Punctuate: potuerunt conpraehendere lucem (id est divinitatem) lucere illis, datur homo illis . . .
	103-104	MISSUS A DEO <i>Vulgata</i> : Missus ad Deum <i>codex</i> .
	110-114	† <i>Cf.</i> Aug, III, 5, 23-32, p. 23.
	117	Punctuate: QUOTQUOT (id est, super numero) sunt electi . . .
	124-126	DOMINUS PARS HEREDITATIS MEAE qu<i>a quod hereditas parit homini (id est cibum et vestimentum), Deus parit confitentibus in se.
	132	Punctuate: in toto mundo. Collirium fecit, ut . . .
109	137-138	Punctuate: nisi de terra. De pulvere caecus es et de pulvere sanaris.
	143	veritas <i>codex</i> : veritatis <i>Kelly</i> : <i>Kelly</i> 's emendation is in the first place unnecessary because the author does not always reproduce his lemmata in the same grammatical form that occurs in the Bible. Second, the change is probably incorrect since our author's Bible differs from the <i>Vulgata</i> in many places and his phrase most likely read "pleni gratia et veritate." <i>Cf.</i> Aug, II, 16, 24, p. 19.
	145	<I,16> ET DE PLENITUDINE EIUS ACCIPIMUS, id . . .
	150-151	redimemini <i>Vulgata</i> : venundimini <i>codex</i> .
	152-154	Gratia, id est, ut rex fit et prae pastore <e>ius qui alligat eos. Rex autem mortificat et <pastor> liberat. Sic Moyses vinculum legis dedit super homines; Christus autem liberavit illos. <i>Comment</i> : This passage is corrupt. <i>Kelly</i> 's edition (with neuter "ius" taking masculine "qui") makes little sense. My translation is: "grace, that is, as the king is here even

Page	Line	Critical Notes
		before his shepherd who bandages them." The problem is that we do not know who "eos" are. Clearly a dichotomy is being set up in this passage pairing "lex-gratia," "rex-pastor," and "Moyses-Christus." Therefore the simple "gratia" is a poor gloss for "lex" and the king cannot both "mortificat" and "liberat." Hence I have inserted "pastor" as subject of "liberat."
	157	(dedit) illi scripsi: illum codex.
	167-168	Punctuate: Id est, stat in vobis qui sanavit. MEDIUS VESTRUM: Ego autem [de] deforis baptizo.
	172	legis scripsi: lege codex.
110	178	illi scripsi: mihi codex.
	179	Punctuate: eius in baptismo, id est quinta pars humanitatis. Quattuor aliae . . .
	180	sepeliri scripsi: sepelire codex.
	182-184	Cui ecclesia<e> dictum est: <i>Una est columba mea</i> . Owenditur Spiritus sanctus per columbam super Iesum, per ignem super apostolos congregatos quia <i>visae sunt illis divisae linguae</i> <i>Comment:</i> This passage, taken from the lengthy discussion Augustine gives the subject (pp. 39-67), has been too hastily condensed by the author. The initial "cui" makes grammatical sense in Augustine (V, 10, 3-4, p. 46), but not here. The second sentence is more fully expressed in Augustine also (VI, 3, 1-4&10, p. 54).
	204-206	Punctuate: humanam significat, quia doctores ad Dominum portant quem Dominus vidit. SUB FICI ARBORE: id est sub tenebris et umbra mortis. Vel SUB FICI ARBORE: id est sub sinagoga. <i>Comment:</i> For this version of the lemma see Aug, VII, 20, p. 78.
	208-210	Punctuate: caelum per baptismum. Vel CAELUM APERTUM: id est, secundum historiam quando mulieres vident angelum. Vel <i>caelos apertos</i> : id est scriptura, ut . . .
	214	Punctuate: disputavit de coniugi carnali. SUPER FILIUM HOMINIS: id est misticum supra . . .
111	6	Punctuate: Id est zelo volubilitatis. NUPTIAE: id est divinitas . . .
	17-20	Id est per Trinitatem, ut " <i>Deus Deus</i> ." Vel BINAS METRETAS: id est praeputium et circumcisio. <TERNAS>: id est <i>in tribus</i> <propter> filios Noe per quos reparatum est genus hominum, ut: <i>simile est regnum caelorum fermento quod accepit mulier</i> . <i>Note:</i> 18 praeputium scripsi: praeputio codex.
	30	ex scripsi: et codex.
112	49-51	Id est Christus de parvo monte Iudaeorum sine manibus, id est sine concubitu viri. Qui<a> lapides quattuor contrivit regna Assyriorum: caput aureum . . . <i>Note:</i> 49 parvo scripsi: parva codex.

Page	Line	Critical Notes
	60-63	Vel YDRIAE quia Ior nomen aquae est in Hebraeo. Quin<que> autem ex ipsis fuit aqua in eis, id est lex vetus; et una cum vinum, id nova lex; quomodo vero dicitur in quinque temporibus lex esse. Id est, quia dictum . . .
	64	<i>Note:</i> 61 una <i>scripsi</i> : unum <i>codex</i> .
	65	nova <i>scripsi</i> : novum <i>codex</i> .
	78-80	dulcis nec amara <i>scripsi</i> : dulce nec amarum <i>codex</i> . Architriclinus figura<m> Pauli tenet. ET NON SCIEBAT: id est Paulus. DEDIT AD SPONSUM: id est Paulus populum gentilium dedit Christo. MINISTRI: apostoli sci<v>erunt a Christo sapientiam . . . <i>Comment:</i> 79 sponsum <i>scripsi</i> : sponsam <i>codex</i> ; I realize that DEDIT AD SPONSUM is not from John 2,9, but the author frequently quotes the lemmata in a fashion to suit his immediate purposes (cf. <i>Comm. in Lucam</i> IV,2, lines 62, 78, 83, pp. 30-1; <i>Comm. in Ioh.</i> II,6, lines 40, 47, pp. 111-2). Here he may be combining the ideas of the "architriclinus" calling to the bridegroom and the implied notion of his giving the bridegroom some wine to drink.
113	90-91	[de] prophetis et apostolis et doctrina eorum quod de ipsis mystice dicitur: <i>agnovit bos possessorem suum</i> , quod in Paulum . . .
	100-101	Funiculus triplex quia cogitavit, quia dixit, quia fecit. <2,16> ET MALIS DIXIT. <i>Comment:</i> 101 DIXIT <i>scripsi</i> : dixerunt <i>codex</i> . The subject of "cogitavit, dixit, fecit" must be "Christus." "Et malis dixerunt," then, must be a corrupted or hastily written form of John 2,16: "et his qui columbas vendunt dixit." The following commentary shows that the author is now thinking of "his," <i>i. e.</i> "malis," not of "funiculus."
	109-110	Id est <2,21> DE TEMPLO CORPORIS SUI dicit, quia venit . . .
	112	reaedificatum <i>scripsi</i> : ne aedificatum <i>codex</i> .
	120-121	ET SERMONI <Osee> qui dicit: <i>Visitabit vos post biduum</i> . <i>Comment:</i> Osee <i>scripsi</i> : Esaiiae <i>codex</i> ; Osee 6,3 actually reads, "vivificabit nos post duos dies," but the author probably was quoting from memory and/or thinking of Christ's return from the dead after two days to visit his disciples.
114	125	Dominus noster <non> credit se illis.
	32-33	†Perhaps it should read something like this: Peccata quae occidit mors Christi <mortes sunt>. Vivificamus ea[s]. Et peccata sunt . . .
		<i>Note:</i> 32 et <i>scripsi</i> : ex <i>codex</i> .
115	40-41	Punctuate: in quo die Iohannis natus est et dies incipit minui. ILLUM CRESCERE: a die . . .
	49-50	Id est donum homini quia non cum ipso est mensura ali-

<i>Page</i>	<i>Line</i>	<i>Critical Notes</i>
		cuius cui effunditur donum. Donar<id>um prout . . .
	4	Dei creavit, infirmitas eius recreavit nos. Est autem similitudo . . . <i>Note: nos scripsi: non codex.</i>
	11-13	Sicut enim mulier quae facta est quando dormivit Adam virtutem sumpsit de costa Adae quod infirmitas eius fuit; sic . . . <i>Comment: The author here has confused the sense of an interesting passage in Augustine: Adam is weak because he was made of flesh; Eve is strong because she was made of Adam's rib and obviously bone is stronger than flesh. (Aug, XV, 8, p. 153.)</i>
116	23	Punctuate: quo est, non est vir eius, id est diabolus. Vel MULIER: id est anima . . .
	31	voluptatem <i>scripsi: voluntatem codex.</i>
117	61	Punctuate: populus gentium. FILIUS: id est pars perfectior.
	12	<5,3> EXPECTATIO AQUAE [id] MOTUS. <i>Note: motus scripsi: modum codex.</i>
	13-14	Idem: leges et reges et iudices <et> sacerdotes. Vel ANGELUS DOMINI: id est Spiritus . . . <i>Note: 13 et scripsi: vel codex.</i>
	18	intuendus <i>scripsi: in tuendum codex.</i>
	19	prophetis, evangelio <i>scripsi: prophetas, evangelia codex.</i>
	22	ii <i>scripsi: xiii codex: see "Source Notes."</i>
117-8	26-38	<5,8> SURGE, TOLLE, AMBULA: Trea dixit. Sed SURGE non operis <imperium fuit,> sed operatio sanitatis. Sano autem duo imperavit: <i>tolle grabattum tuum et ambula</i> . In his duobus Domini iussis duo praecepta significata caritatis sunt. Dei prior est ordine praecipienda dilectio; proximi autem dilectio prior est ordine faciendi. TOLLE GRABATTUM mihi videtur dixisse: dilige proximum tuum. Nam ille languidus grabatto portabatur, sanatus autem <grabatum portat>. Quod homine dictum est: <i>onera vestra portate invicem</i> . Cum esses languidus, portabat te proximus tuus; sanus factus es, porta proximum tuum. Cum ergo <tuleris> grabattum tuum, noli remanere, <i>ambula</i> . Diligendo proximo iter agis. Quo[d] iter agis, nisi ad Dominum Deum quem diligere debes? <i>Comments: 27 imperium fuit scripsi: imperium codex.</i> The entire commentary on John 5,8 is lifted almost verbatim from Augustine (see "Source Notes"). Thus in this passage wherever I suggest an emendation it is taken from a passage in Augustine. 33 grabatum portat <i>scripsi: grabatto codex: the author's reading, while grammatically possible, destroys the meaning of the passage.</i> 36 tuleris <i>scripsi: tolleris codex.</i>
118	39	<5,10> <i>scripsi: <5,7> Kelly.</i>

(Gloria Cohen)*

<i>Page</i>	<i>Line</i>	<i>Critical Notes</i>
118	4	ordiacii <i>scripsi</i> ; ordiaciis <i>codex</i> .
	4	Punctuate: se. Congregatio . . .
	9	Punctuate: SURGITE, EAMUS; Exemplum . . .
	10	STADIA <i>Vulgata</i> ; studia <i>codex</i> . Punctuate: relinquens. <6.19> QUASI STADIA XXV <AUT> XXX VIDENT IESUM:
	12	librorum <i>scripsi</i> ; libros <i>codex</i> .
	13	Punctuate: perfectionem. <6.21> AD TERRAM:
119	5	Punctuate: dicunt: Ut caecus nasceretur. <9.39> UT QUI.
	11-12	Punctuate: vident. <9.4> DONEC DIES: Punctuate: virtus. <9.4> VENIT NOX:
	19	MISSIS, <i>Vulgata</i> ; MUSSUS <i>codex</i> .
120	21-22	Punctuate: DOMINUM. <9.12> AIT: NESCIO:
	6	Punctuate: convenit, qui . . .
	8	Punctuate: suum, sicut . . .
	9	praedicant <i>scripsi</i> ; praedicat <i>codex</i> .
	12	Punctuate: est, qui . . .
	13	sol <i>scripsi</i> ; soli <i>codex</i> .
	14	semet ipsum ei <i>scripsi</i> (perhaps); se et ipsa est <i>codex</i> .
	15	Punctuate: est per . . .
121	40	VIII <i>scripsi</i> ; VII <i>codex</i> .
	41	dicuntur <i>scripsi</i> ; dicitur <i>codex</i> .
	41-42	Punctuate: dicuntur: <12.19> TOTUS MUNDUS EST: pastor <et> oves <i>scripsi</i> ; pastor oves <i>codex</i> . Christus <i>scripsi</i> ; Christo <i>codex</i> .
	43	fur qui diabolus <sunt> <i>scripsi</i> ; fur et diabolus <i>codex</i> .
	11	actuali <i>scripsi</i> ; actualis <i>codex</i> . stabilior <i>scripsi</i> ; stabilis <i>codex</i> .
	22	Punctuate: desperatio. Haec . . .
122	31	PRODIIT FORAS <i>scripsi</i> ; prodiforas <i>codex</i> .
	32	Punctuate: "extergitur." <i>Sudor</i> . . .
123	27	Juda <i>scripsi</i> ; Judae <i>codex</i> .
	35	improfectus <i>scripsi</i> (dubitanter); in profectus <i>codex</i> .
124	7	Christo <i>scripsi</i> ; Christi <i>codex</i> .
	8	Punctuate: Christus abiit . . .
	1	<16.16> <i>scripsi</i> ; <16.1> Kelly.
	10	erunt <i>scripsi</i> ; sunt <i>codex</i> .
125	7	figurat <i>scripsi</i> ; figuram <i>codex</i> .
126	29	sucum pomi <i>scripsi</i> ; sucumpomi <i>codex</i> .
	34	COMMOTIONEM <i>scripsi</i> ; Commutationem <i>codex</i> .
127	16	in credulitatem <i>scripsi</i> ; incredulitatem <i>codex</i> .
		Punctuate: Christi, tamen . . .
	31	euangelus <i>scripsi</i> ; cum angelus <i>codex</i> .

*I would like to thank Professor Wolfgang Lebek for his help and good ideas.

Page	Line	Critical Notes
	31-32	evangelium <i>scripsi</i> ; evangelus <i>codex</i> .
	38	<20.14> <i>scripsi</i> ; <20.15> Kelly.
	43	NUCUM <i>scripsi</i> ; novum <i>codex</i> .
128	9	Punctuate: malis. ET ALII DUO:
	13-14	Punctuate: saeculi. <21.4> IN LITORE ENIM MARIS:
	o/	Punctuate: tuo. Praedicavimus . . .
129	32	ut <i>scripsi</i> ; et <i>codex</i> .
	33	Punctuate: duae. DUAЕ:
	35	Punctuate: exeunt. In . . .
	40-41	Punctuate: merebuntur. In . . .
	53	conspectu <Domini> <i>scripsi</i> ; conspectu. <i>codex</i> .
130	68	Id, <Abraham> tempus <i>scripsi</i> ; Id, tempus <i>codex</i> .
	82	omit: non.
		Punctuate: ecclesia. Coniungitur . . .
	88	in libertate <i>scripsi</i> ; inliberat te <i>codex</i> .
	93-94	Punctuate: iudicio. Sanctus . . .
	97-98	Punctuate: esset. Sed melius est ut . . .
	99	scaturiret <i>scripsi</i> ; scaturire <i>codex</i> .
131	114	terra <i>scripsi</i> ; terram <i>codex</i> .
	115	Punctuate: potuissent. VEL MUNDUS MISTICUS:
	116	omit: puto (perhaps).

Rachele Marongiu Duke is a Classics student at the University of California, Los Angeles. She previously studied Latin and Greek at Liceo Siotto Pintor di Cagliari in her native Sardinia.

Anna Maria Puckett holds the equivalent of the M.A. degree in Latin and English from the University of Vienna. In 1973 she received an M.A. in Classics at UCLA where she is currently working on her dissertation on medieval Irish Latin under Bengt Löfstedt.

Roger White has received his B.A. and M.A. in Classics from UCLA and is currently pursuing a program for the Ph.D. in Classics with a specialization in medieval Latin with Professor Bengt Löfstedt.

John Chittenden is a graduate student in Old English at UCLA. He received his B.A. from Stanford University in 1970 and is currently working under Professor Löfstedt on his Ph.D. dissertation, a critical edition of the Latin grammar by Donatus Ortigraphus (ninth century).

Gloria Cohen received a B.A. in Christian Studies from UC Berkeley in 1973 and a M.A. in Theology in Church History from the Graduate Theological Union, Berkeley, in 1975. She is now working in thirteenth century political theory in the Canonists with Robert Benson, UCLA.